



SOCIALIST THOUGHT IN INDIA: FROM THE PERSPECTIVES OF ACHARYA NARENDRA DEV AND JAI NARAYAN

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Abstract

In addition to being one of India's most prominent educationists, journalists, and literary figures, Acharya Narendra Dev was also the chief ideologue of the Congress Socialist Party. In addition to being fluent in a wide variety of languages, including Hindi, Sanskrit, Persian, English, and Pali, amongst others, he was a fantastic educator and an outstanding educationist. As a prominent figure in the fight for independence, he spent a significant amount of time behind bars. Acharya Narendra Dev was a guy of extraordinary ability and personality. As a result of these qualities, he was given the title of Acharya, and from that point on, Acharya became better known as Narendra Dev. The life of Jayaprakash Narayan was a message of battle for freedom and justice. He was one of the few luminaries in India whose life was a message like this. After the country gained its independence, he was the sole "Crusader" to initiate the Total Revolution in the nation without making any overt bids for political power. He was better known for his political activism than for his political philosophy. He believed in both Marxism and Gandhianism. Jayaprakash Narayan was a revolutionary by nature, and throughout his life, he made it his duty to struggle for both independence and a new socio-economic system. He was a born revolutionary. In addition to the indelible mark he left behind as a result of his revolutionary work, he received widespread praise for the democratic and humane ideals he advocated, such as socialism, Sarvodaya, partyless democracy, and ultimate revolution. He was one of the "Committed Socialists" who fought fearlessly against the forces of exploitation, such as capitalism and landlordism, in India. He was a member of the Indian Communist Party.

keywords: Socialist, Acharya Narendra, Jai Narayan

Introduction

The understanding that socialists led by Acharya Narendra Deva (1889–1956) developed especially on prevailing national and international class relations, particularly those between the imperial regime and dominant landed interests, is a reflection of the dynamic that linked non-violent movements for Indian freedom in the first half of the twentieth century with socialist participation in these movements along with socialist initiatives in peasant and worker movements. This understanding is reflected in the fact that socialists participated in these movements. Socialists conceptualized their participation in nonviolent movements, despite the



fact that they did not intend to place themselves within the confines of a theoretical framework of truth and nonviolence. Narendra Deva's knowledge is significant in that it provides an alternative Marxist and radical perspective of the Indian fight for freedom. Deva is the preeminent thinker of the Congress Socialist Party, which was created in 1934. His understanding is significant because of this.¹ Narendra Deva's works on probable areas of agreement between Marxism and the movements led by Gandhi addressed questions addressing the prospects of convergence of the two streams of thought and technique. These writings focused on possible areas of agreement between Marxism and the movements led by Gandhi. This conversation covered a fascinatingly wide range of topics, some of which concerned the ideological or organizational "ownership" of Marxism itself. In the end, it confirmed socialist participation in the movements led by Gandhi, including the constructive program of the Congress during the time before independence. Narendra Deva was born in the same year as Jawaharlal Nehru, and he would go on to become an expert in ancient India and Buddhism, as well as a lawyer. Following the Bolshevik Revolution, he would become an avid student of Karl Marx and Lenin. In May of 1934, the Congress Socialist Party had its inaugural convention in Patna, and he served as the convention's chairman. The early socialists in India, such as Narendra Deva, did not take a stance against the Marxist ideology or the Soviet Union that existed at the time. A Marxist faction of the Congress eventually evolved into what became known as the Congress Socialist Party. According to the insightful observations of Julius Braunthal, "(i)n its origins... the Congress Socialist Party was not simply a Marxist party in the tradition of the European Social Democratic parties; rather, it was a party of the Bolshevik version of Marxism."² Narendra Deva is considered to be the leader of a particular Indian Marxist tradition. This tradition was not a part of the communist movement; rather, it was organically associated with the national struggle. Additionally, it continued for a significant amount of time to maintain an openness to the possibility of working together with other Left groups, including communists. Throughout his whole life, Narendra Deva maintained his Marxist ideology. Even as late as 1950, many still considered the Socialist Party to be a Marxist organization, despite the fact that, in the words of Braunthal, it had "evolved from the Bolshevik version of Marxism to a Marxist version of humanitarian democratic socialism."³ At the Pachmarhi Convention of the Socialist Party in May 1952, Dr. Rammanohar Lohia, who was voted to the chair, seized the opportunity to elucidate his philosophy, which is commonly considered as signaling the party's departure from Marxism. Narendra Deva was overseas in China at the time, thus Dr. Rammanohar Lohia had the floor to himself. In the wake of the intellectual upheaval and the political changes that followed, on September 3, 1952, Narendra Deva sent a letter to Asoka Mehta, one of his party colleagues, in which he expressed his ideas. In the letter, he made it abundantly plain that he would sooner give up the party than renounce Marxism. In contrast to other important leaders, such as Jayaprakash Narayan, who had by this time already turned their backs on Marxism, Narendra Deva, who was only going to survive for another three and a half years, took a position that advocated for



Marxism. He was only going to live for another three and a half years. The statements made by E.M.S. Namboodiripad, the head of the Communist Party of India (Marxist), during a celebration held at Teen Murti in New Delhi on 19 February 1989 to honor Narendra Deva's 33rd death anniversary can be used as a barometer for the place that Narendra Deva has in the history of Marxist socialism in India. Namboodiripad recalled that he had first been introduced to Marxist socialism through Narendra Deva's address at the Foundation Conference of the Congress Socialists held at Patna in May 1934. This function was conducted around the time also of Narendra Deva's birth centennial year 1989–1990. Namboodiripad recalled this fact during this event, which was held around the time also of Narendra Deva's birth centenary year 1989–1990.5 After that, he read "Why Socialism?" by Jayaprakash Narayan, which was first published in 1936. Another speech given by Narendra Deva that had an impact on Namboodiripad was the one that Narendra Deva gave in 1936 before the All India Congress Committee while he was seconding the Congress electoral manifesto. Jaya Prakash Narayan was born on October 11, 1902 in the isolated hamlet of Sitabdiyara in the Indian state of Bihar. His name means "Victory to the light." Marxist became socialist Gandhinian, a lifelong Ahinshak rebel Loknayak, he was the leader of the "Total Revolution" and a heroic warrior in the Indian Freedom Struggle. J.P.'s father, Harsu Dayal, is very proud of him, and has said things like, "My son will be a great man, someday." His mother was a devout religious woman, while his father worked as a minor officer in the Canal Department in Bihar. His father had always encouraged him to pursue a career in public service. The tides of time, however, directed by the forces of nationalism, socialism, and mass movements under the leadership of Gandhi, altered the path that his life would take. J.P. left the village for the first time when he was nine years old and enrolled in the seventh grade of the college school in Patna. In 1909, he competed in the Secondary School Examination and won a scholarship, demonstrating that he was a particularly brilliant student. After finishing his secondary schooling, he enrolled at Patna College to study Intermediate Science. He remained there till he graduated. He remained reserved and remained highly focused on his studies, and by 1918, he had advanced to the highest level. He participated in the 'State Public Matriculation Examination,' for which he was subsequently granted a District merit scholarship to Patna College. Throughout the course of his further education, the philosophy of Gandhi served as a significant source of inspiration and inspiration for him. Jayaprakash was a young man when he witnessed Gandhiji's successful start of Satyagraha in South Africa. This event left a lasting impression on Jayaprakash. But after Gandhiji entered national politics in the year 1915, he immediately put his strategy of Satyagraha into action at Champaran in the state of Bihar. The British colonists took advantage of the indigo producers who lived in Champaran. The victory of the Champaran movement had a significant impact on the young Jayaprakash, who became more nationalistic as a result and psychologically prepared himself for what was to come. J.P. then adopted indigenous ways of thinking, such as wearing shoes handcrafted in a hamlet rather than ones manufactured in Britain and polishing his shoes with Indian olive oil rather than shoe polish



created in Britain. He also stopped using shoe polish. He clad himself in an ascetic short dhoti (a loose garment) and a kurta, which is a textile that has been hand-spun and hand-woven at home. In October of 1920, JP tied the knot with Prabhavati, Braj Kishore Prasad's daughter, who was then 14 years old.

Since he desired to advance his education in the field of Science, he ultimately made the decision to relocate to the United States. He divorced his wife Prabhavati and became one of Gandhi's most devoted disciples. His time spent in the United States exposed him to new things, and by the time he returned to India, he no longer considered himself to be a disciple of Gandhiji. He attends classes at a number of institutions, including those in California, Iowa, Chicago, and Ohio. Because of his financial predicament, he was forced to seek employment in a variety of settings, including as a shoeshine boy, a waiter, and in factories. While he was there reading and researching, he became acquainted with communist acquaintances. As a result, he was affected by Marx and his ideas, and as a result, he enrolled at Ohio University and earned his master's degree in sociology there. In 1929, he traveled all the way to India. When he finally arrived in India, he had long since abandoned his devotion to the Gandhian school of thought. He had a lot of respect for Gandhi, but he no longer believed in Gandhism. His path from Gandhiji's Passive Resistance to Marx's violent revolution led him to become a Marxist by conviction. He had become a Marxist.

Early life:

Every human being is born in a certain location, on a specific date, and in a particular Samvat. Because of this, the majority of the country's inhabitants, whether they be human or animal, are confined to the country's outskirts. The nation, which has been wandering around like a bull of a crusher tethered in the margins of time, will, one day, fail to demonstrate that it is valuable in the world and will end up settling down. These types of common people, despite the fact that they are alive, do not get any essence from the world, nor are they able to contribute anything to the people around them. His entire life is devoted to working the land and providing food and clothing for himself and his family. Although it is also an important function of life and the ultimate obligation of the householder life, when such pathways as are not policy-oriented are taken for the purpose, they become life's essence. This is the case even if it is also an essential function of life. There will always be times in the life of the average person when they are a victim of their circumstances; but, trying to battle the circumstances, change them, or strive for mankind can only lead to the average person being an extraordinary person. It is required to write something else before writing anything about Narendra Devji, about his life and surroundings, since his life, as people got to see and grasp it, absolutely surpasses the peripheral of the country and the life time he lived. This makes it necessary to write something else before writing anything about Narendra Devji. The title "Acharya" Narendra Dev ji was born into a Sanatani Hindu family, which was known for its devotion to the religion. His father, Baldev



Prasad, was a deeply religious individual. Saints, ascetics, and academics came to him on a regular basis to pay their respects. He used to give a significant amount of his wealth to charitable causes in the past. Narendra Dev ji was profoundly affected by the social and spiritual atmosphere of that time and place during his whole life. In both his actions and his beliefs, he was a committed socialist. His private life was just as austere as his public image. When he was appointed Vice Chancellor of Lucknow and Kashi University, he made it a practice to donate at least half of his salary to disadvantaged individuals and students during his tenure in that role. An intellectual environment that he inherited as a result of his background, which is what led to him becoming interested in history, philosophy, and the study of several languages.

The 31st of October, 1889, found Narendra Dev being born in the Sitapur area of Uttar Pradesh. In his youth, he was known by the moniker Avinashilal. His father, Baldev Prasad, was a prominent figure in the legal community during his time period. The majority of Avinashi's childhood was spent in the city of Faizabad. Because Baldev Prasad was a man of religious impulse and also had a small interest in politics, people from these places frequently visited his residence. This was one reason for his popularity in these areas. As a result of this, young Narendra Dev was given the opportunity to interact with renowned individuals such as Swami Ramathirtha, Pandit Madanmohan Malaviya, Pandit Deendayalu Sharma, and others. Over time, he developed an appreciation for Indian culture, and later, when he was an adult, the social and political climate of the country compelled him to pursue politics in the country. After receiving his Bachelor of Arts degree from Allahabad University, Narendra Dev attended Queens College in Kashi to pursue his interest in archeology. After that, he went on to get an MA in Sanskrit in the year 1913. Because his father was a well-known lawyer, other members of his family wanted to teach him advocacy as well. rather, Narendra Dev was not interested in this line of work; rather, he believed that it would be simple to engage in politics while advocating, so he researched the law.

Political life :

The political viewpoints of Narendra dev ji began, over time, to converge with those of the Extremists. He decided to leave the party because of the radical ideology he had. He attended the Congress once again in 1916, at the meeting between the two parties that took place there. After completing his studies of the time period, he worked as a lawyer in the Faizabad area from 1915 to 1920. After the Non-Cooperation Movement, which was a protest against the British government, had begun, Narendra Dev decided to stop being an advocate and instead proceeded to Kashi Vidyapeeth, where he began working as a teacher. This was about the same time. Here, he began his job at Vidyapeeth with Dr. Bhagwandas serving as the institution's chairman. In the year 1926, he was also appointed to the position of Chancellor of Vidyapeeth, and it was during his tenure at this institution that the address of 'Acharya' was first connected to him. Under Narendra Dev's direction, the faculty and students of Kashi Vidyapeeth made substantial

contributions to the effort to win independence for India. It was during his time as a student that Narendra Dev first became interested in politics. Alongside Jawaharlal Nehru, he served as an active member of the Congress Working Committee from 1916 to 1948. He was also a member of the All India Congress Committee throughout that time period. In spite of his ill health, Narendra Dev took part in the Salt Satyagraha in the year 1930, the Civil Disobedience Movement in the year 1932, and the Individual Satyagraha Movement in the year 1941.

He also endured torture while he was incarcerated. When Gandhiji recommended "do or die" on August 8, 1942, during the Quit India Movement, he was imprisoned in Bombay together with all of the other members of the Congress Working Committee. Gandhiji was one of the leaders of the movement. Following that, Narendra Dev was held captive at the fort of Ahmednagar with Jawaharlal Nehru from the years 1942 till 1945. As a result of Pandit Nehru's admiration for the man's expertise, the famous author's manuscript for the book "Discovery of India" was given to him to review and edit. In 1934, Acharya Narendra Dev, together with Jayaprakash Narayan, Ram Manohar Lohia, and other supporters, established the Congress Socialist Party. Acharya Narendra Dev also served as the President of the inaugural session of Congress in 1934, which was held with the intention of moving the Congress further in the direction of socialist principles. After the Congress Party came to the conclusion that there would be no other party represented in the Congress, its members and sympathizers chose to withdraw from the Congress Party. The socialist movement in India was greatly influenced by Acharya Narendra Dev, who was a highly influential figure in the movement.

Linguistic knowledge:

Narendra Dev was a man of many talents; he was a political activist and thinker, a superb educationist, and a litterateur. He was fluent in a number of languages, including Sanskrit, Hindi, English, Urdu, Persian, Pali, Bangla, and Prakrit. Prakrit was his native language. After serving as Vice Chancellor of "Kashi Vidyapeeth," he went on to hold similar positions at "Lucknow University" and "Kashi Hindu University," where he continued to make significant advancements in the realm of education.

Published work and speeches:

In the past, Acharya Narendra Dev has been quoted as saying, on a radio program named "Mere Sansmaran," "There have always been two trends in my life—one for reading, and the other for politics!" He was very interested in the study of Buddhism, and he continued to be very interested in the study of Buddhism throughout his entire life. [He] had a specific interest in it. In the final days of his life, he finished writing "Buddhismphilosophy" and published "Abhidharmakosh" as well. In addition to this, he translated "Abhidhammatthasamho" into Hindi. He embarked on the process of developing a dictionary of terminology linked to Buddhist

philosophy; but, due to an unfortunate tragedy, he was unable to finish the project. The most significant of his published writings are the talks that he gave under the name Acharya Narendra Dev. He was the editor of the "Samaj" quarterly magazine, the "Vidyapeeth" quarterly magazine, the "Janavani" monthly magazine, and the "Sangharsh" and "Samaj" weekly publications. Many articles and comments were published intermittently in these magazines, which include: Nationalism and Socialism, Socialism: Goals and Measures, Socialist Party and Marxism, History of National Movement of India, War and India, Question of Farmers, etc., amongst others.

A great saga of self-sacrifice :

Acharya Narendra Dev's eloquence was not the same as the way of speaking of the Jananeta, yet he was appealing to intellectuals and well-wishers nonetheless. Even in public speeches, he would convey a subject in a manner that was rational and well-organized, as one would expect from someone who had worked as both a professor and an advocate. He used to be able to offer precise and vivid explanations of historical events in only a few phrases and in select words in such a manner that the audience was fascinated by it. This was made possible by his ability at synthesis and the concision of his writing. The self-sacrifice he has shown throughout his life is an inspiring model. He had never sought fortune or glory for himself and instead had focused his life on serving his nation. Even after India gained its independence, when he was named Vice-Chancellor of Lucknow and Banaras Universities, he continued to spend a significant portion of his money on scholarships for students attending both universities. It would appear that this is the reason why they have always been plagued by financial issues. Because they were unable to meet both of these aims at the same time, it is likely that a great number of people are unaware that he was struggling financially at the time of his passing. What Acharya Narendra Dev had to say on the issue of the role of farmers, decentralization of authority, language and linguistic areas, and the right to property is just as relevant now as it was back then. For instance, with regards to the right to property, he stated in his writing that "the fundamental right to property is to be amended in such a way as to make it possible for both the central and territorial legislative authorities to acquire property for the public interest." They should be granted the powers that will allow them to socialize industries and other economic institutions, as well as create arrangements for the public administration of private property and private firms, all in the interest of the class of workers that is being considered here. In this scenario, if the compensation is awarded, then the legislative authority should be the only one who has the ability to make the decision.

A Multidisciplinary Thinker:

The famous philosopher and thinker Acharya Narendra Dev was known as Acharya Narendra Dev. Not only did he worry about the disadvantaged people in the country, but he also

considered the events that were taking place beyond the borders of the nation. His ideas were influenced by both of these considerations. Independence was finally achieved in India, marking the close of an era. The dawn of a brand new age has finally arrived. In addition to evaluating the consequences of the shifting worldwide situations, relations, and demonstrations, Acharya Narendra Dev introduced the concepts of swift wisdom and in-depth thought. "There was a benefit of national independence." However, democracy is moving further and further away. Everywhere throughout Asia, Africa, and Latin America, democracies are forced to fight for their survival. The impacts of caste, tribal, territorial, and linguistic differences on underdeveloped and anti-colonial economies are hollowing out the democratic institutions that were built with such pomp following the achievement of national independence. Since then, both the globe and India have seen significant transformations. The world in which we currently find ourselves no longer represents mankind. The Atlantic and Soviet Union groupings have seen significant transformations. France's independence from American control, the East's invincibility after the Suez (canal), Britain's inexpressible call to Europe, the exhilaration of negotiating with the East in West Germany, and China's growing horror from the southeast all played a role. All of these things have contributed to the European group being more imaginative. America on the one hand and China on the other side - both of them want to suppress this vast territory, which includes many large parts of ancient Asia and is located to the east and south of ancient Russia. "Nuclear and space-searching nations have full destructive power from the imagery of new bombs, the inability to protect inter-continental missiles, and, on the other hand, the emergence of China as a nuclear-powered country, forcing these two superpowers to rethink their strategies. They are encouraging people all across the world to behave responsibly, and as a result, they are acting as the protectors of the planet. The outcome is difficult to predict due to the fact that, while affluent nations are gradually coming to terms with the altering environment and attempting to mold one another, such an awakening is quite uncommon in emerging countries. In emerging nations, those who have advanced to a new level of development, leaving the least developed countries behind, frequently look ready to join the mouths of developed and wealthy countries, rather than bringing them with them to a new level of advancement, rather than taking them with them to a new level of development. The goal of rich nations has always been to sow discontent among less developed countries and to give the appearance that they are trying to fix their issues while doing so at the expense of themselves. Their strength and ingenuity, in addition to an understanding of what is at risk, enable them accomplish their goal. In the absence of these deciding variables, the world's least developed countries find themselves in a powerless position. Acharya Narendra Dev did not have an engaging storytelling style like that of Dr. Lohia, nor did he have the encouraging clarity that Jai Prakash Narayan did. His writing style, on the other hand, has been described as deceiving, clean, and scholarly; this is in contrast to the eloquence with which he speaks. We would rather refer to them as a 'artisan' than a good craftsman who is fortunate enough to work in a beautiful setting.

SOCIAL-ECONOMIC ORDER (SOCIALISM)

Jayaprakash Narayan was a revolutionary by nature, and throughout his life, he made it his duty to struggle for both independence and a new socio-economic system. He was a born revolutionary. Therefore, after India gained its independence, other leaders became involved in the struggle for power, and he prepared for a social revolution to replace the existing

socioeconomic order with a new socialist order. he did this by replacing capitalism with socialism. He was one of the "Committed Socialists" who fought fearlessly against the forces of exploitation, such as capitalism and landlordism, in India. He was a member of the Indian Communist Party. In the early stages of the development of his political thought, he was completely intoxicated by Marxism and Socialism. He was firm in his belief in dialectical materialism and the essential nature of class conflict. But when he arrived in India, the current of nationalism was at its strongest, reducing the likelihood of a communist revolution. Despite this, he chose to become involved in the freedom movement rather than the nationalist cause. In addition, he established the Congress Socialist Party the same year, 1934. He questioned Gandhi's social theory and argued that it paves the way for wealthy individuals to take advantage of others with less financial means. Gandhism was deemed to have "timid economic analysis" and "ineffective moralizing" by him, while Marxist socialism served as the foundation for his thoughts of the proper order of socioeconomic relations. However, during the forties, following his incarceration in a special camp jail in Deoli, Rajasthan, he came to the realization that a democratic politics that upheld moral principles was essential. He was lured to Gandhism because of the movement's emphasis on decentralization in administration and adherence to particular ethical standards in politics. This attracted him to the movement.

ANALYSIS OF SOCIO-ECONOMIC MALADIES

- In the book titled "Why Socialism," he lays forth the reasons why he believes socialism should be implemented in India. He conducted research on the socioeconomic state of India, the results of which are presented in the following discussion.
- Inequality in Society He believes that the primary reason is disparities, including inequality of status, of culture, and of opportunity; a most disproportionately uneven distribution of property and the goods that are necessary for life.
- Lack of Equity in the Distribution of Wealth
- Accumulation of Wealth and Focusing of Its Distribution
- Exploitation: Some people are able to exploit money more easily as a result of the accumulation and concentration of wealth.

SOCIALISM—the only Panacea for Socio-economic Maladies

Jayaprakash Narayan was an advocate of socialism from an Indian point of view. According to his interpretation, socialism is a method of social reconstruction. Socialism is neither a personal rule of conduct, nor is it a controlled environment for its evolution. It involves bringing about a shift in the socio-economic and political life of the country, one in which there is no disparity in possession and no exploitation of workers. It will be a society in which growth from all fronts is distributed evenly.

He explained that socialism is a method of social organization that has a limited number of goals, which include -:

- The eradication of oppression as well as poverty.
- A guarantee of equal opportunity for everyone's personal growth and development.
- Complete growth of both the material and moral resources available to the society.
- A fair and equitable division of the nation's riches.

Socio-economic Construction

Jayaprakash Narayan saw socialism as an all-encompassing model of socioeconomic creation, and he advocated for its adoption. He stated that the inequalities that exist in society are a direct result of the unequal distribution of power over the means of production. He argued for a decrease in government revenue, the capping of government spending, and the nationalization of businesses. In 1940, at the Congress session held in Ramgarh, he campaigned for the community ownership and management of large-scale production, as well as the nationalization of the heavy industries, heavy transport, shipping, and mining. He established his socialism on the principles of Gandhism. It is important that the village be given the ability to govern itself and provide for its own needs. He advocated for the forgiveness of agricultural debt as well as the transfer of land to tillers, as well as for co-operative farming. Any effort to create a new socioeconomic system must begin with the eradication of private ownership of the means of production and the establishment of social ownership. This is the prerequisite for any new socioeconomic order. That would eliminate the problem of money being concentrated in a few hands and will put an end to the practice of exploiting people in the society. He went over the steps involved in implementing socialism in both the industrial and agricultural sectors. According to him, in order to achieve what he referred to as "Socialist Industry," all levels of industry, no matter how great or little, must be democratically governed and controlled, and the government must own the businesses.

- As a result, Jayprakash's version of socialism in the economic realm incorporates
- The end of capitalism and the system of landlordism.
- Through the elimination of private property rights, the means of production will be socialized.
- Gram panchyats are in charge of running the agricultural cooperative.
- Farming done in cooperatives.
- Large-scale enterprises controlled by the states and including worker involvement, and small-scale industries organized into cooperatives of the producers.

CONCEPT OF SARVODAYA

In the 1950s, Jayaprakash embarked on a journey away from socialism and toward Sarvodaya. Vinoba Bhave was the driving force behind the Sarvodaya movement after India gained its freedom. Gandhi was the movement's founder during India's pre-independence era. It will be a political system in which Lokniti will replace rajneeti; it will be 'peoples' socialism., which would secure not only freedom and equality, but also peace and eternity. Jayaprakash's Sarvodaya suggests a new order in which the society will be classless and stateless. Jayaprakash's Sarvodaya also suggests that there will be no nation-states.

The Meaning of Sarvodaya

The Sarvodaya is an organization with the goal of reorganizing society on the principles of truth, love, and nonviolence. Because both the state and its governance are founded on the use of force and coercion, this viewpoint is extremely critical of both. As a result, the objective of sarvodaya is to establish a social order that is free from all forms of authoritative control. A stateless society in which "the ruler and the ruled will be merged in the individual" is the end goal of this movement.

The main features of sarvodaya social order, are as under:-

- There should only be a discipline of good thought in society; all facilities of the individual should be dedicated to society,
- which should provide the individual with opportunities for growth and development; and the ethical,
- Social, and financial values of all callings that are performed honestly should be the same.

Causes for joining the Sarvodaya Movement:

In 1954, Jayaprakash abandoned the power politics in order to become a Jeevandani in the Sarvodaya Movement. He did so with the intention of devoting the rest of his life to the Bhoodan and the Sarvodaya movement. He made the observation that the society would never be able to accomplish the lofty aims of life like freedom, equality, fraternity, and peace unless socialism is reformed into Sarvodaya. In underdeveloped nations like India, improving people's living conditions is mostly the responsibility of social reconstruction organizations. But if an unquenchable need for worldly possessions is elevated to the status of life's ultimate purpose, this plan will not succeed. In the thoughts and emotions of mankind there can be no calm so long as this yearning continues to build inside them. That would unavoidably put individuals, groups, and nations in direct rivalry with one another without any form of regulation. In a society with that much unrest, bloodshed and conflict would be an everyday occurrence. Equality, freedom, fraternity, and peace would all be in jeopardy of being obliterated by the oncoming tide of materialism if this scenario were to play out. Because of this, learning to control one's physical hunger is necessary for leading a decent life and developing one's personality. Sharing the

common good is central to the socialist way of life; the greater the degree to which individuals do so voluntarily, the less tension and compulsion there are in the community, and the more socialism there is.

Jayaprakash's Interpretation of Sarvodaya:

The term "Sarvodaya" refers to a kind of socialism that does not include the state and emphasizes increased levels of citizen engagement that is voluntarily undertaken. The concept of an individual's 'inner goodness' is central to the Sarvodaya school of thought. However, the goal is to create a little community that has ethics and morals as its guiding principles. According to what he claimed, "self-government, self-management, mutual co-operation and sharing, equality, freedom, and brotherhood all could be practiced and developed more effectively if men lived in small communities."

As a result of this, he came to the conclusion that "the form of Sarvodaya society will be such that people will manage their affairs with co-operation, non-conflict, self-discipline, and a sense of responsibility." Class warfare will not be successful in resolving the issue unless man understands the significance of Satyagraha and nonviolence. Because a class war would inevitably breed enmity even among members of the same family in the community.

Jayaprakash's work in the field of economics took him from the class struggle of Marxism and the nationalization of democratic socialism to Bhoodan, trusteeship, and Sarvodaya. He was confident that the principles of Bhoodan, which are –

- To give surplus land to landless. (Bhoodan).
- Communalization of land. (Gramdan).
- Converting property into what Gandhiji called trusteeship. (Sampattidan).

The problem of wealth growth and concentration is well addressed by this answer, which it provides. He made the observation that the external socio-economic transformation was accompanied by the inside change in human nature. He went on to concede that Bhoodan marked the beginning of an all-encompassing social and human revolution. He defined the revolution as human since it seeks to transform man in addition to society.

He rejected party politics and parliamentary democracy in favor of the Gandhian approach of Sarvodaya, which advocated for participatory, non-violent, and non-power politics. As a result, he discovered an alternative to party politics and parliamentary democracy. The implementation

of Sarvodaya will result in the elimination of all existing centralized authority structures in the system. There will emerge a system of Gram Raj that is characterized by total decentralization, the engagement of the masses on their own will, and the absence of intervention from either political parties or the state. In this system, Lokniti will ultimately triumph over Rajniti.

Jayaprakash was a tireless advocate for democratic ideals and human rights. He had put forth an honest attempt to look for a new form of government in India, one in which power would really reside with the people. He had questioned the efficacy of the political institutions and procedures that are now in place in India and indicated the steps that could be taken to make democracy more democratic, efficient, durable, and meaningful. Jayaprakash's ultimate goal is to found and develop a stateless democracy that is open to public participation. In order to achieve its goals of liberty, equality, peace, and brotherhood, Sarvodaya emphasizes the necessity of public involvement and voluntary participation on the part of its members, while placing less emphasis on the state and government.

Jayaprakash's concept of Participatory Democracy

His booklet "swaraj for the people," which was released in 1961, is where his vision of participatory and partyless democracy was elaborated upon in greater depth. He said that Indians followed western democracy, in which the people's agreement is used to form the basis of governance without the people's participation in the process. He called for and campaigned for the engagement of the people in the politics and government of the nation; however, this would require a comprehensive system of decentralization in both the political and economic spheres. He espoused the concept held by Gandhi that, as one moves from the lowest level to the highest level, each higher level should be given less and fewer responsibilities and capabilities. People at every level of such a system would have the chance to handle all of the political matters to the utmost extent possible. A democracy structured in this way might provide the people with a sense of Swaraj in addition to giving them a stake in the democracy.

The Panchayati Raj System is what Jayaprakash sees as the cornerstone of his thoughts on democracy. Because it will bring the government right up to the doorsteps of the people and open the door for participation from each and every person. However, he also imposed a few prerequisites, which are as follows:

- The people ought to be given access to educational opportunities.
- In both the elections and the day-to-day operations of the Panchayats, political parties ought to refrain from interfering.
- A genuine transfer of authority and obligations to the panchayats.

- Providing local governments with the ability to make their own budgetary decisions and holding public officials responsible.

Under these circumstances, the framework for participatory democracy must be established and developed. In addition, he believed that economic decentralization was a necessary condition for political decentralization. For a decentralized economy to function well, it is necessary to make complete use of the local, regional, human, and material resources available in order to fulfill the requirements of the local and regional communities. Small machine industries, labor-intensive economies, and village industries should all receive more attention.

Conclusion

Acharya Narendra Dev had a life that was both uncomplicated and perfect on a personal level. Sheel, Desh-Prem, and Nishkam Seva were the fundamental tenets that Acharyaji followed in his daily existence. As a teacher, thinker, and leader in the socialist movement, he had made an extraordinary contribution to the fight for independence, which was followed by the development of the nation. The self-sacrifice he has shown throughout his life is an inspiring model. He had never sought fortune or glory for himself and instead had focused his life on serving his nation. Even after India gained its independence, when he was named Vice-Chancellor of Lucknow and Banaras Universities, he continued to spend a significant portion of his money on scholarships for students attending both universities. It would appear that this is the reason why they have always been plagued by financial issues. Because he was unable to successfully pursue both of these goals at the same time, it is likely that a great number of people are unaware that he was in financial hardship at the time of his death. What Acharya Narendra Dev had to say on the issue of the role of farmers, decentralization of authority, language and linguistic areas, and the right to property is just as relevant now as it was back then. During the first 25 years after independence, Narayan served as the patron saint of several unsuccessful movements and political parties, including the Praja Socialist Party, the Sarvodaya movement, and even the campaign for self-determination in Kashmir. The effort he spearheaded to depose Mrs. Gandhi was the most significant and long-lasting contribution he made to the existence of the Republic. This movement was what sparked the Emergency. He is able to take credit for catalyzing the political dynamics that put in motion the political collapse of the Congress since he was the eminence grise of the Janata Party, which was the first political party other than the Congress to manage the federal government. In addition to this, Narayan is the author of a number of publications, the most notable of which being Reconstruction of Indian Polity. He advocated for Hindu revivalism, but in the beginning he was quite critical of the sort of revivalism that was advocated for by the Sangh Parivar. Because of his contributions to society, he received India's highest civilian honor, the Bharat Ratna, after he had already passed away in the year 1998. Among other prizes is the Magsaysay award for Public Service, which was given out in 1965. The honorific title "Lok Nayak," which literally translates as "guide of the people,"

is frequently applied to Narayan. In his honor, three hospitals, a university (J. P. University in Chhapra, Bihar), and two more hospitals (L. N. J. P. Hospital in New Delhi and Jai Prabha Hospital in Patna) have been established. In recognition of his work, the All India Institute of Medical Sciences has established the Jai Prakash Narayan Apex Trauma Centre in New Delhi. This facility is the largest and most well-equipped trauma center in the city.

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