CHAPTER - II
FORMATIVE - PERIOD (1902-1929)
EARLY LIFE:

The early life of his childhood days or the circumstances in which Jayaprakash Narayan grew up did not show any trait of J.P. which later on dominated his life. Jayaprakash Narayan was born in a middle class Kayastha family on 11 October, 1902 in the village of Sitab-Diara of Bihar. The ancient city of Patliputra (the state of Bihar) has been the home of several religious cultures. It was the centre of religion and cultured. At that time, nobody knew that he will go down in the annals of revolution any movement of India, and will be remembered with joy and pride by those who believe in a free democratic and egalitarian society. During his childhood days his name was "Baulji" as known by all.

In course of time the child grew up from his mother’s lap to the cradle, from the cradle to the courtyard. As a child, he was nicknamed as ‘Baul’ innocent to the point of being a simpleton. According to Ajit Bhattacharjia observed about him (Baul) that “which he was clearly in advance of his age in intelligence, his lack of quite, ready trust in others and complete absence of personal aggrandizement meant that he would be easily exploited or done out of his share”. Being very close to his mother he grew up very shy boy. A children’s book of his life showed that from the very beginning he was very studious and took little interest in game. Perhaps nature wanted that in Baul’s fragile physical frame, mature mind seeking for something beyond and higher should dwell. The impression about his mental maturity had become evident when he was a little boy.
At the very childhood days “Baulji” sent to school by his parents with a very hopeful ideas to become a good officer in future. His beginning of academic education “Baulji” had a test for literature. In “Sitab-Diara” there was one upper primary school which to be studied but “Baulji” had to move with his father from place to place as the “Job” was transferable. Because of this, his primary education was a very scattered one. During his early life of schooling, he could attract the attention of both his classmates and respected teachers. His teachers expected him that he would surely became a perfect man in future because of his having of brilliant performance. At the age of twelve years old, “Baulji” was completed his primary education and had to go secondary education for his further studies. Although “baulji” in Patna with nephew “Shambhoo Sharma” a leading advocate of Patna Bar Association, “Baulji” was admitted to the class seven in the Patna collegiate school under the guidance of his nephew “Shambhoo Sharma Verma”. After receiving his admission at the Patna collegiate school “Baulji” received his secondary education under the guardianship of famous Head Master Amzad Alikhan and changed his name as in to Jayaprakash Narayan by which he known for the rest of his life.

He was so calm and quite that he was never like to play with his fellow children. Jayaprakash was the eldest son and as an elder brother and sister had died at an early age due to “Cholera”. So, he had two more sisters namely chandrakala and Chandravati, one elder and one younger sister and a brother Rajeshwar, born eight years after him. From the very beginning J.P. was a serious child burdened with an early sense of responsibility due to the tragic
J.P’s House at Sitab-Diara (Patna)

J.P’s Father

J.P’s Mother

Jaya Prakash Narayan and his wife Prabhapati
Offering of flower to J.P. by his widely respected country men at Shri Krishna Smarak Bhawan.
Funeral Procession of Departed Soul of J.P.
Crimination of J.P. on th bank of “Vans Ghat” at Patna.
death of his eldest brother. He did not like to play with children or toys but was found of birds and animals. When “Baulji” was sent to school by his parents, his parents had no specific career combination for him but J.P. is said to have collected that he preferred law or government service, as his goal, nothing was clear to him. But one thing should not be forgotten about him that he proved exceptionally well in his studies and thus soon became the center of attraction for all. Mostly, Baulji was spending the time with reading of literature, journals, newspapers. By the age often, he was reading historical novels glorifying the kings and heroes of the Ancient India. And his hard of studies, he was became one of the top students in the class-room.

During the time of “Baulji” birth neither his parents nor the other members of the family nor the people of the Sitab-Diara had even the slightest indication of this great truth that one day the child (Baulji) of Harsoodayal Baboo and Phulrani would develop into one of the foremost revolutionaries of India. By and by, the steps of the child became steady and uniform, but it was strange that he was neither physically active like other children of his age nor loquacious in speech. He tried to move his tongue to speak something but no sounding voice from him. Because of this, his mother and every one else, who saw the child labouring in vain to utter words, wondered where he would remain a dumb boy. With this feeling, J.P. was called his mother as nicknamed “Baul” - a dumb and underdeveloped child and for years he was called by this nickname.

Baulji was not a talkative child but he spoke rarely his words of a sense strange maturity and also his behaviours manifested certain distinguishing features serenity and magnanimity of Lord Rama and love and compassion of
Lord Buddha - the trials which he perhaps, received in the form of Samskaras due to his birth at a place situated on the confluens of the Gangas and Sarjoo. So, the impression gathered by his father Harsoodayal and other members of his family was that he was “a precocious child indeed”. Even his teacher (Panditji) very highly observed his performance that Baulji was a gifted boy, endowed by nature with a phenomenal memory and a keen insight and that one day “Baulji” would surely make his mark. It was a happy news for the parents of “Baulji” in which they took delight thus done.

The year between the 1914 and 1922 proved to be particularly significant in the life Jaya Prakash due to three important events, Mahatma Gandhi returned to India in 1915. He had already evolved nonviolent methods of satyagraha and non-cooperation in his struggle against the Government of South Africa for its radical discrimination. Now, he wanted to experiment with these methods in India for solving National problems. He tried to educated Indian’s about the effectiveness of non-violent method through article Jaya Prakash, at that time had fascination for revolutionaries of Bengal. He felt attracted forwards Gandhi due to the latter’s simplicity and arguments in favour of nonviolence. Gandhi made the first experiment of his method in 1927 in Champaran District of Bihar. Jaya Prakash was so much moved by the nonviolent movement of Gandhi that he made of his mind to lead a simple life and work for National interest.

The second important event was marriage of Jaya Prakash with Prabhapati Devi where he was hardly 18 years old. His father in law, Shri Brij Kishore Babu was well known Nationalist leader of Bihar. In fact he invited
Gandhi to visit Bihar in 1917, thus the marriage, though at early stage, proved to be very useful for Jaya Prakash. He came in contact with some important political leaders of Bihar and was introduced in the National problems. The third important event was in 1921 Gandhiji launched the non cooperation movement and in that movement all National leaders were also united against the British Government. Gandhiji and Nehru visited Patna and gave a call to people to participate the said movement. While Jaya Prakash to appear for his F.A. examination but fail his studies to take part in the movement. This was the third important event in J.P’s life as a student in Patna. And again, J.P. took up his studies in 1922 when Gandhiji called off the movement due to mob violence and killing of 22 policemen. In 1922 J.P. has passed his F.A. examination with Science in first class. In fact, J.P. Narayan had a great desire of pursing for his higher studies in science is the institution which was not run by Government.

In 1929 J.P. returned in India after six back from America. He had gone deep at the fountain of Marxism. When J.P. returned to India, the country was in great ferment. On the 31st December 1929 the congress had passed a resolution for complete independence under the presidency Jawaharlal Nehru. J.P. came in to contact with Nehru who had a weakness for foreign educated young people. J.P. worked as the labour secretary of the “All India Congress Committee”. He was arrested and imprisoned in the Nasik Central Jail in the year of 1932-1933 with many others leaders of the congress socialist party like Minno Masani, N.G. Goray and Asoka Mehta respectively.
EDUCATION IN INDIA:

Early life of "Baulji" in the academic education was sending to upper Primary School in the village of Sitab-Diara of Bihar by his parents Harsoodayal Baboo and Phoolrani with an idea to make him grow into a officer, as the latter belonged to an office-oriented caste. Baulji had to move with his father from place to place as the latter's job was transferable. Because of this, his primary education was a scattered affair. When Baulji was sent to school by his parents had no specific career combination for him but J.P. is said to have collected that he preferred law of government service, as his goal, nothing was clear to him.

Baulji was in Patna for matriculation and further studies in academic education. From the very beginning of his school in education "Baulji" had best for literature. In the "Sitab-Diara" there was one upper primary school which to be studied but "Baulji" had to move with his father from place to place as the job was transferable. During his early life of schooling, he could attract the attention of both his classmates and respected teachers. His teachers expected him that he would surely become a perfect man in future because of his good academic performance. At the age of twelve (12) years old, "Baulji" was completed his primary education and had to go in secondary education for his further studies. Although, his nephew "Shambhoo Sharma" a leading advocate of Patna Bar Association, had moved with him for further studies. "Baulji" was admitted to the seven class in the Patna Collegiate school under the supervision of his nephew "Shambhoo Sharma Verma".

The first exposure to national spirit came here when J.P. was sent to Patna to enter the Patna college. At Patna, Baulji was admitted to the Patna collegiate school under a changed name, Jayaprakash Narayan. For a while he stayed with “Shambhoo Sharma” and then in a student’s hostel “Saraswati Bhavan” - in which most of the boys were quite a bit older and were quite active in revolutionary activities. While “Saraswati Bhavan” was regarded as the center of national and political activities in Patna, which attracted all the brilliant youth and students of Bihar. In the “Saraswati Bhavan” many famous persons, namely as Anugraha Baboo, makers of the modern Bihar, Ramcharita Singh recognized as “hero of Bihar”, Ramnavami Baboo leader of “Champaran Movements” as a trusted comrade of Gandhiji, Shamboo Sharanji, Shri Krishna Sinha, the “Lion of Bihar” and other revolutionary activists were also entered. At the mean time Jayaprakash Narayan was deeply influenced with the spirit of patriotism. There gradually political questions concerning national struggle for independence began to capture his attention and he men and political issues of the time. In 1915 Gandhiji returned to India from south Africa and preached his method of satyagraha for which he had earned so much glorious fame. But to tender aged Jayaprakash, Gandhian philosophy of satyagraha was new to him. Meanwhile, J.P. was in a school in his early teens when a companion, Chotan Singh introduced him to young Bengali revolutionary and Jayaprakash became aware of the exploitation of Indian by Britishers. Although, J.P. did not allow all this to affect his studies and was an outstanding student. He read English literature and learn to write well in the language. Because of hard readings one of the Mathematics teacher was also greatly impressed by his devotion to studies. Many of his room colequeds were reading law and they spoke in English each others. Whereas, J.P. did not for sake Hindi for English but he experimented in writing plays and even some poetry in Hindi. Thus, he was a very serious boy in his studies. His seriousness is only plot on his school career was the occasion, when he boycotted classes because they were held on the day of “Raksha Bandhan” day."
Jayaprakash Narayan was proficient student in the languages - English, Hindi and Sanskrit and all the time he was remained bussy preparing for the examination. He included in the list of meritorious students and can obtained scholarship also. By the beginning of 1921, he was a student in the Patna Science college. He had already shown intelectual distinction and won a scolarship but in response to Mahatama to boycott British educational institutions, he gave up his studies just a few days before his examination and then himself into the non-cooperation movement. Even though after the wave of non-cooperation had subsided, J.P. Narayan refused to join Banaras Hindu University because it was supported by Government funds. He had a great desire of studies in non Government institutions.

There was event full tussle among the students and there english head master on a day, the hindu festival of Raksha Bandhan when J.P. was in the Patna collagiate school under the controled of his nephew. The english head master have circulated that their examination had been fixed in the schedule list but nobody of the students were happy due to this decision. What so ever the students could not dare to express any voices againts the english head master to remined the stipulated scheduled time of the examination however, Jayprakash as well as other five outstanding students were dicided opposed to the english head master thus, students and J.P. himself remined absent from the prior scheduled of the examination. Next day, the head master called him and another five students of the collegues to explain their conduct of indisciplin. Even though, J.P. respectively explained the reasons withough any fare for which he recived severe beadings on rishands. Thus the examination which to be conducted to
the prior scheduled was again scheduled. This was also a great contribution to
gave honoured the students community of his school. With a high thinking of
feelings he had chosen his mechaines in the high school. After completing his
matriculation he admited in the intermediate science at patna collage, taking as
mathmatics, physics and chemistry. In the year 1919 J.P. passed his
matriculation first division and he was awarded merit scholarship also: As a
science students in patna he was greatly influenced by revolutionary movement
in Bengal. J.P. reads about gandhiji's life writings and was also greatly influece
with the philosophy of Geeta his intermediate examination was only a few days
away when Gandhiji started his non - co operation movement. J.P. left the
college and joined the movement when he called off the movement in 1922, J.P.
controled himself in the Bihar Vidhyapath an institution of the leaders of
nationalist movement had started for the benifit of those who had turned
non- co operations and left Government Colleges. J.P. joined to the ‘Bihar’
vidyapath an institution of nationalist movement and passed his intermediate
science with honours.

After passing the intermediate examination, J.P. wanted to join higher
studies. But there was no teaching facility of science beyond intermediate in the
Vidyapath at the same time. J.P. did not like to join the English Government
added Educational institutions. Moreover he was conceived that owned
institutions “produced only pans”. So he went to professor Phoolden Sahai
Verma and was privately tutored. J.P. refused to join Banaras Hindu University
which provided a more Indian style of education because it received grants
from the government and its founder, Pandit Madan Mohan Malviya, had
opposed Gandhi called to students to leave colleges. J.P. was no more in the
Banaras Hindu University and institution of Vidyapath. He left his homeland of,
India on the 16th May of the 1922 for the United State of America Via Japan to
continue his academic career for the future prospects.11
EDUCATION IN U.S.A. (AMERICA):

J.P. Narayan was partially educated in India and partially in U.S.A. As a student, he was imbued in himself ardent nationalism and had a strong leaning towards cult of revolution. In U.S.A. where he was a student from 1922 to 1929, J.P. Narayan left from his homeland India on the 16th May 1922 for United state of America (U.S.A.) for his further higher studies. He arrived on the 8th October 1922 in French and rested there one night and admitted to the California University. J.P. studied in the University of California, Chicago, Wisconsin and Ohio and came in contact with East European intellectuals and strangely enough became Marxist. In his words, it was at “Madison, Wisconsin, the home of La Fellate progressivism fellow students”. I drank deep at the fountain of Marxism. At the same time he was deeply influenced by the “Pungent” writings of M.N. Roy.

When, J.P. was joined in the California University, he had very little money with him, and there were still three months for the University to reopen. He therefore wanted to earn some money during this period. In the California University there were a good number of Indian students who had an association of their own called the Nalanda club. In the Nalanda club, J.P. stayed there with Dr. K.V. Menon, a fourth year student at the University. Because of little money with him, he went to Maryville in search of some job for earning money and met with Indian foremen. J.P. Narayan also recruited in the gang of grapes-Pickers who worked on a Vineyard, which belonged to Mr. C.B. Harter. In the Vineyard Orchards of almonds, Peaches and Pear, J.P. used to work ten hours a day and did not take even Sunday off. He got on very well with Sher khan whose kindness taught him the first lesson to have respect for another mains religion.
Even so long as he worked with the gang leader Sher Khan did not permitted but to be cooked in the camp also. Thus J.P. could earn and saved enough money to support himself at the University by the end of the November 1922 and then joined in the second year of the University and obtained in the rank 'A' grade at the end of the first semester system. Although, in the California University, the rate as tuition fee there was very highly maintained. And also he had run out of money by that time. By the way of this, he decided migrate to Iowa University with the help of his friend Bhola Dutta Pant. J.P. Narayan went to Maryville again to do the job of packing fruit Crates before he was joining in Iowa University. After earning of more enough money, he proceed to Iowa and was staying there with his friend Bhola Dutta Pant for two semester which meant one full year. At Iowa University, J.P. was studying under the supervision of professor Albert Wiess. One of his subjects was chemical Engineering in which he was very weak. But in all other subjects he proved to be a brilliant student. When he was staying at Iowa University he can earned some money by way of working as a laborer on Sundays and holidays. He was staying for about two and half years in Iowa University and then moved to over Chicago. At that time, Chicago was an affluent city and the life there was quite expensive. Because of quite expensive he had more worked there different field at the level of his capacities. J.P. did not mind of working as a seavanger in a hotel and for about a month, he worked as a packing boy in a meat factories worked in a clay pottery have for some days and as a labourer in a steel factory, worked in a clay pottery house for some days and as a labourer in a steel factory. As economic conditions in a Chicago worsened. J.P. had to undertake the work of preparing and selling the herb products.
It was a work which was quite against his indication, yet he had to do it in order to survive. J.P. had to pass there a life full of hardships. At times, he had almost to starve, keeping his body and soul together with just a handful of rice and beans and a cup of coffee. But the days of hardship could not make him lose his courage. Hence for, in Chicago, he had come to believe that the wealth and splendour of American society was based on capitalistic exploitation and the heavy industries founded on scientific investigations could not be of much use to the society in general, as these were established only for the benefit of a few individuals.

During the period which he was studying in Chicago J.P. had a lot of chance to read the works of Analot france, Ibsen, Marxium Gorky and several other writers of great repute, which left their abiding influences on his growing mind. From Chicago, J.P. travelled to “Wisconsin” which one of the most progressive states in American Union and it had a very good University and two of its Presidents were reputed socialist. Hence for this Virtues J.P. choice for this place as most cheaper place. In the life in academic education, J.P. did not lost his precious time and not worried/ worry about working all the holidays for earning his maintenance even as dishwash, Utensils and served food for customers in restaurants polished shoes at street corners and worked in barber shops, coiling- booths, boiler- rooms etc. Whatever came his way, he gladly accepted as his upkeep.
About his life and jobs in Chicago J.P. said: “I did not only clean toilets, I also worked as a shoeshine boy. Something of Gandhiji’s values had rubbed off on me. Part of my Willingness, however, was due to the way we lived at home. My parents were always very kind to poor people, to people of a lower station in life. Although, our family ownland, that did not bring them much income. We earned according to the amount we worked”.

J.P. Narayan came into contact with a strange group of students when he was staying at Wisconsin University. Besides American, this group comprised polish, German, Russian, Dutch and French students. It was in the company of these Jewish and European-born fellow students that he tried to understand the implications of Marxism. In the United States of America, J.P. came into contact with East European intellectuals and turned to Marxism.

While at Wisconsin University, J.P. made a lot of friends not only Americans, but Russians, Poles, Germans, Dutchmen, and the French also. One of his closest friend, was a Polish Jew named Avrom Lady, who was the member of the American Communist Party and also a member of an underground Communist cell at the University.

J.P. remained in United States of America for seven years, working in fields, factories, restaurants and slaughter houses and studying at the University of California (Berkely), Iowa, Wisconsin and Ohio from where he graduated and took the Masters degree in Sociology in 1929.
As a brilliant student, J.P. was awarded a scholarship of thirty dollar a month. Here, J.P. had the opportunity of studying under the guidance of professor Miller, whose research in developmental economic had hit the world like a bombshell. After completing graduation, he joined for post graduate studies in social science. As he made his mark in the examination, he was given a teaching assistantship on the completion of a single term of his Master’s programme. Thus he used to have eighty dollars a month for teaching graduate students and completely free of the need to do odd jobs for his subsistence. He became a full time student of the University and obtained his Master’s degree with credit. J.P. tried to continue his PhD. degree under the supervision of professor N.B. Dunbley on the subject “social variation”. He was staying seven years in America for his studies. During the period which he was studying in America he tested of different five Universities for his formal learning. After five years experienced in the soil of America, he left from America on September, 1929 and reached at home in November of this year. Because of his patience and diligence spirits in studies, he completed his Master degree from Ohio University of America and reached his homeland without any troubles.

After his return in India J.P. plunged with all his heart, in to India’s struggle for independence imperial in the annual, of human history. He did not hold any office. And yet, he acted as the chairman of Gandhi Study Centre, Banaras in a number of time, member of peace missions, Editorial Board Member of Gandhi Vigyan, All India Railway mens federation, All India post and Telegram Employees Federation in honorary capacities.
NOTES AND REFERENCES


3. Ibid P-30.


12. Vishnoo Bhagawan, Indian Political Thinkers, New Delhi - (19 ), P.P. 553-554.

13. R.C. Gupta, from Marxism to Total Revolution P.P. - 14-17


17. Quated from Gandhi Viggan, Volume - 3 No. 2, January 1980, Picture of the New India P.P. 54-55. It is also said that he worked as the professor of Sociology in Banaras Hindu University for some time.