CHAPTER – 7
CONCLUSION

7.1 Jay Prakash Narayan was one among a few dynamic personalities born in India. His life can be seen as a quest for freedom and justice. To fight against authoritarianism, corruption and injustice, his socio-political ideas changed from Marxian Socialism to Democratic Socialism, from Democratic Socialism to Sarvodaya, from Sarvodaya to Total Revolution. It seems that he was more a political activist rather than a doctrinaire. He can be termed as a born revolutionary. His mission of life was to fight for both independence and a new socio-economic-political order in India. From his childhood days he was moved by revolutionary zeal. He was a self-less dedicated revolutionary. Right from his childhood till his death, he revolted against any injustice in the society. He jumped into the freedom movement following the call of Gandhi. Then he revolted against the communists. He gave a new momentum to the movement of Sarvodaya and ultimately in the last phase of his life, he gave a ‘clarion call’ for a total revolution. He was always ready to fight for a cause. Therefore he could not remain a silent spectator to any misgovernment, corruption and injustice etc. in the country. He decided to fight corruption and injustice for the establishment of a real people’s democracy.

7.2 The problem of man is the centre of interest in JP’s socio-political philosophy. His philosophical ideas touch upon various aspects of human life,
viz., social, political, economic and moral. The very basis of his philosophical thinking is the concept of man – his nature, destiny and role in the society.

Society consists of a group of like minded individuals with a definite purpose. The philosophy of Jay Prakash Narayan is deeply related to the relationship between the individual and the society. Society is guided by some value oriented rule. These rules help the individuals to develop his inner self. JP advocated a value system through which the individual can develop a suitable attitude of mind and can identify the good of all with his own good. For this spiritual regeneration is necessary. Human beings are not only socio-political being but also a spiritual being. It indicates that they are conscious of their duties and can realize the values of human life. The spiritual nature of man is a reality beyond the human mind. This reality is definitely of a higher order than the mind. According to JP, human reason is not sufficient to explain and justify human life. Morality can not find its ultimate explanation, without bringing in the spiritual nature of man and the existence of a transcendental reality.

The man centred philosophy of Jay Prakash Narayan is most appealing and relevant to modern society. The major problems of the present day human society can be expected to be solved with JP's ideas about the role of the society towards the individual.

7.3 While studying in USA, JP was exposed to Marxist Ideology and found in it the means of ending exploitation and poverty. He realized that socialism was a system of social reconstruction and not a code of personal conduct. After returning from USA, he wanted to Marxian Ideology in the Indian context. He had a special
penchant for freedom and equality. To him freedom was not only political freedom, but freedom from all sorts of exploitation. JP found out the reason of inequality in the society to be accumulation of wealth in limited hands. He founded the Congress Socialist Party, with the policy “to every one according to his needs and from everyone according to his capacity,” the Marxian Ideal. After discovering the fallacies in the Soviet model of socialism (which could not provide real freedom to the people), he came nearer to humanism, which he found in the philosophy of Gandhi. He emphasized the importance of voluntary limitation of wants. Unless the individual is voluntarily prepared to limit his wants, and his interests, freedom and equality can never become realities. Equality which is the ultimate goal of socialism does not consist in taking from the rich and distributing to the poor. According to JP, wealth can be distributed by law, but shared voluntarily. It is easy to distribute wealth. But it may be an uncertain step towards socialism. Only sharing of wealth is real and full socialism.

To JP, socialism is not merely anti-capitalism. Nationalization of industry, collectivization of agriculture, though important for socialism, they do not construct the whole of socialism. The most important thing is to stop the exploitation of man by man, to stop injustice and oppression and to create an atmosphere of true freedom, for which he thought a new kind of human being has to be recreated. He realized that a mass movement of human reconstruction is urgently needed. Such a movement would be a real movement. Ultimately he found the answer in Sarvodaya Philosophy. Therefore he switched over to sarvodaya from socialism.
7.4 Considering the different socio-economic conditions prevailing in Asian and European countries, JP began to think of a new technique and a new philosophy for Indian regeneration. He found the solution in Sarvodaya. He made a voyage from socialism to Sarvodaya in the fifties. Since 1953, he was thinking about Sarvodaya philosophy. Unless socialism is transformed into Sarvodaya, the goal of equality, freedom, brotherhood and peace can not be achieved. Socialism in its ordinary sense could not assure mankind about the ultimate aim of freedom, equality brotherhood and peace.

According to JP Sarvodaya Plan is a concrete programme of basic social revolution. It is the first attempt to picture concretely a new social order. At the annual sarvodaya conference held in Bodhgaya in 1954, he announced that he would devote all his time and energy to this movement and its philosophy. He became the first ‘Jeevandani’ of the movement. He was the first to dedicate his whole life to this single cause. As a result, he announced his decision to renounce power and party politics. In the early part of his life he did not express any opinion regarding political party. After joining the Sarvodaya movement he pointed out the disadvantages of party politics. Sarvodaya Raj is a fellowship for the good of all. It seeks neither power nor pelf but love and goodwill. It is a human common wealth, a society based on truth and non-violence. JP gave a new momentum to the movement of Sarvodaya. The idea of Sarvodaya implies according to JP, a new order in which the society will be class less and stateless. It will be a political system where ‘Lokniti’ will replace ‘Rajniti’. It will be a peoples socialism.

JP described Sarvodaya as a higher form of socialism and hoped that one day the two would become one. He considered Sarvodaya to be a distinct advance
over the existing social philosophies and systems. If at all we are to reach the port
of peace and happiness, through an exploitation free society, moral values must be
cherished and Sarvodaya is the way to such moral values.

7.5 According to JP, the future polity of India should be suited to its needs. He
rejects the western model of parliamentary democracy on the ground that it does
not give full scope to the people to participate in the management of their affairs.
In the present system millions of voters are deprived of participation because of the
‘Inverted Pyramidal’ structure of our democracy. Again he pointed out some
other defects of parliamentary democracy, which is not possible without political
parties. He realized that, the influence of party politics is not favourable for the
healthy growth of a democratic society. He wanted to eradicate the influence of
power and violence from the society. For this purpose, he proposed for a
communitarian democracy. He wanted to organize community life in India in an
organic manner, not by a legislative process. In this communitarian society people
would enjoy freedom, equality and human dignity, live in co-operation with his
fellowmen. There will be no outside restraints on both moral and material
prosperity of the society. This will be a self governing, self sufficient, agro-
industrial, urbo-rural society.

Panchayati Raj system is the foundation of JP’s view on democracy. He
suggested certain measures for the success of Panchayati Raj with minimum role
of political parties in it; advocating for a partyless democracy. He tried to create a
truly democratic society with the help of ‘Lok Shakti’ for achieving greatest good
for all. According to JP whatever may be the other conditions, the problem of
democracy is basically a moral problem. Unless the moral and spiritual qualities of the people are appropriate, no constitution and political system can make democracy a success.

7.6 ‘Total Revolution’ was the ultimate revolutionary quest for Jay Prakash Narayan. Seeing corruption, manipulation, exploitation, social discrimination, unemployment and the rise of authoritarianism, JP reacted and launched a total revolution, in the post independent India. Through his devotion to Gandhian techniques he wanted to develop human society, not only from material aspects of life, but also from its inner life. He thought that only material prosperity was not sufficient to establish a society of equals. Due to this realization, he turned to the idea of total revolution, a new version of Gandhian humanist ideology or ideal society. The object of total revolution was social change through peaceful peoples power. This revolution would have the objectives like eradication of corruption, high prices, unemployment, radical changes in education, social customs and manners etc. It will cover all aspects of individual and social life. Society, as a whole or in the totality of all its social relations, institutions and processes will have to undergo a change. Total revolution is a combination of seven revolutions viz., social, economic, political, cultural, ideological or intellectual, educational and spiritual. According to him, the number of revolutions would not be rigid. Because one revolution might be broken into several parts. On the other hand, more than one revolution may be incorporated in a single name. He explained that it was ‘total’ in the sense that it is a comprehensive revolution covering all aspects of both social and individual life. JP hopes that, this revolution might bring revolutionary change, in the society as well as in the life of the individuals if it can
be done successfully. JP claimed that in post independent days total revolution was the only indigenous revolution. It is another blood less revolution for which JP proposed.

7.7 JP'S CONTRIBUTION TO SOCIO-POLITICAL PHILOSOPHY

The most painful fact of human life today is the degradation of human and moral values and the growth of injustice, exploitation and destruction. There has been a moral vacuum, an erosion of traditional values and the absence of the meaning and purpose of life. Quick economic growth, influence of western culture, over mechanization, urbanization and craving for materialistic happiness has resulted in a crisis of values. This is the age of globalization and we are heading towards a materialistic world. At this juncture, many conscious persons have raised their eyebrows, who are very much concerned with the purpose of life. In every age of human history man has been facing the question regarding the aim, purpose and values of his life. The socio-economic and political scenario of the present day world is that, in spite of spectacular achievement in material field man is not happy and contented. There is greater social disorganization, injustice, exploitation, greater dehumanization, increasing distrust, antipathy, cruelty and hatred. The culture of capitalism is pervading the developing nations through media, T.V., newspaper, fast food, soft drinks, perfumes, ornaments etc. but the sad fact is that the material prosperity of man has not been accompanied by self understanding and self-discipline.

Through his socio-political ideas JP has attempted to find out some solutions to the problem of degradation of values. He has reconciled materialism
with spiritualism by blending both of them beautifully by providing a 'golden mean' between the two. This can be regarded as an important contribution of Jay Prakash Narayan to socio-political philosophy.

According to JP, in the present society, the hold of religion has become weaken, faith in God has been disturbed, moral values are regarded as outdated and materialism has reduced man to robot devoid of any spiritual quality. Inspite of the materialistic climate of the present society men are trying to create a heaven in the earth. They are trying to create an ideal society with the help of science and technology. But they lack the proper tools for reconstruction. Modern man today asks, why he should be good, there is no God, no soul, no morality, no life hereafter, no cycle of birth and death. He is an organisation of matter only. All-round him he notices that only evils succeeds i.e., corruption, profiteering, lying, deception, cruelty, power politics and violence. At present the cleverer person is one who practices the new amorality.

According to JP, in a material civilization, man has no incentive for practising goodness. Therefore he was convinced that man must go beyond the material to find the incentive to goodness. This is the main problem at the moment. Society can not be good, unless the individual man are good and particularly those who form the elite. The Greek Philosopher Plato was also very much concerned with this problem for which he advocated the rule of the 'Philosopher King'. It may not be out of context to mention here that Plato also tried to separate economic power from political power, through his theory of communism, to keep the ruling class away from any kind of desires. JP insisted that the elites should adhere to the moral values, as the destinies of men are decided by them in the
society. It is the philosophy and action of this group, that determine the destiny of men.

However, JP did not mean to say that those who profess materialism are all bad and those who adhere to spiritual values are all good. He only wanted to emphasize that, by rejecting matter as the ultimate reality, the individual elevates to a moral plane by which he can realize his own true nature and fulfil the purpose of his being.

By advocating spiritualism, JP glorifies humanism. Humanism is always related to spiritualism. Being the seeker of an ideal society, he contributes tremendously to the philosophy of humanism. He longed for an ideal society, in which the great human values of equality, freedom, peace and brotherhood would be best realized. For this, he fought throughout his life. He travelled through a long path, but his goal remained the same. He had a special desire, for the freedom of the individual, which forced him to take and change several socio-political ideologies and paths. Whenever, he found any constraint on the way of attaining freedom, he did not hesitate to change his path. For this end in view he even resigned from party politics. But he never resigned from fighting for the cause of the people, their upliftment. His love for the people particularly the poor and downtrodden and their freedom and dignity forced him to remain always with them. He always remained with the people either being a party leader or a leader of the people (Lok Nayak), without any allegiance to party politics or power. This love for people and their upliftment, forced him to lead them in the crisis period. This we can see in the early seventies at the time of Bihar movement, when the whole socio-political system along with the morality of the people and ethics of
political parties were totally degenerated and allround corruption deteriorated the condition of the people. He took the initiative without being a member of any political party to lead the country which ultimately led to the formation of the first non-congress govt. in the centre, by the newly formed Janata Party in 1977. It seems that, he had no personal ambition or power hankering attitude. He always acted for the upliftment of the people, the poorer, the exploited sections of the society, not for his own salvation.

JP’s views on war also reflects his ideas and concern for humanism. He believed that all war is a crime against humanity. During 1960’s JP and his Gandhian Colleagues added the concept of a ‘Fourth World,’ a peacemaking world made up of individual negotiators and marchers. In his convocation address to the University of Mysore in 1965, he told his audience that he is concerned with peace, because he is a human being. To be human is to regard all humans as brothers, to be a citizen of the world, to wish every human being life, liberty and happiness. To be human is to reject oppression and injustice, to detest war and to see its moral substitute. To the extent men advances from war towards peace, to that extent and no more he claims to be civilized. According to JP, the permanent condition of man is peace, not war and the basic cause of war is the violence pervading present day society, the exploitation of man by man, of race by race, of nation by nation. There are feudalism, capitalism, colonialism, imperialism and totalitarianism. There are caste and colour, rich and poor, learned and illiterate. All these are the forms of violence. As long as they remain, there will be violence in the world and we will never be free from war. As a matter of fact, he always thought in terms of world community. According to him, under dictatorship and military rule, the
welfare of the underdeveloped countries of Asia and Africa can not be secured. He thought world community to be the only solution to this problem. As such he was against cold war, war against power politics, against bi-polar politics which are threat to world peace.

JP's primary contribution to political thought and to the concept of revolution is his call for the establishment of peoples power. This call is based on his unshakable faith in the human person and his power. He believed that there is no greater power on earth than the power of the people. In the editorial comment on Indian Express (Delhi) of July 25, 1977, it is also written that in JP’s scheme of things the central and crucial point is the common man, who ought to be made aware of the strength of his collective will. This statement is proved when we examine JP’s comment that the law of the land shall be based on the will of the people freely expressed by them. The ultimate basis of maintenance of the order shall be the sanction and concurrence of the people. He totally depended on the power of the people, to bring about any meaningful change in the society. To him people’s power is both an end and the means. According to him, it is only through people’s power a revolution or change is possible, while at the same time, the revolution or change itself is meant to capture power for the people. Hence development, progress, change or revolution is not possible with the efforts of the state alone. It is possible only with the active participation of the people.

JP was convinced that while different types of struggle are essential to build up a society the most important is the active involvement of the masses, both to safeguard democracy and to make it responsible to the needs of the masses. In the then prevailing situation he felt that the masses have been deprived of their
legitimate power. Therefore, he wanted to restore to the masses, this ‘Lost’ power
by wresting it from the power hungry politicians, who have usurped it for
themselves, through unjust means. He realized that no one else can give back this
power to the people except the people themselves. To achieve this, he proposes a
type of society in which power will be decentralized and the ‘individual’ will be
enabled to act as the sovereign, at the same time without becoming a tyrant to
anyone else. According to JP, this is the only way to give the common people their
due and right place in the political system.

JP had immense faith in the strength of the people. Therefore he suggested
the formation of peoples committees at the grass roots. These peoples committees
were conceived of as organs of people’s power. They had a two fold functions –

1) They were supposed to mobilize the energies of the people and the state.

Jana Shakti (Peoples power) and Rajya Shakti (State power) are supposed
to supplement each other.

2) Another function of the peoples committee is to resist the injustices and
tyrannies of the state, individual or a group of individuals.

With the aim of empowering the people, JP proposed for the establishment
of Janata Sarka from the village upwards to at least the district level. JP’s political
philosophy has established the fact that in the ultimate analysis sovereignty rests
with the people in the society. People should be made to feel that the government
is their government.

Closely related to people’s power, another important contribution of JP to
socio-political philosophy is his idea of decentralization. As a matter of fact he was
attracted towards Gandhis ideas for his emphasis on decentralization of powers. Decentralization as conceived by Gandhi, has the basic philosophy of giving strength to small groups to be able to resist exploitation and unfairness. In the political field JP’s views were centred round decentralization. He believed that once power is decentralized and the people have control over the decision making processes, they will become fully aware of the situation. This new awareness will help in eradicating corruption, eliminating poverty and exploitation and that way injustice can be controlled and a better society can be established. JP’s call for the establishment of peoples power and a decentralized power structure is relevant and applicable to all spheres of human life – social, political, economic and religious. Human dignity and human growth demands that each person has a definite and vital role in deciding his own destiny. He may need the assistance of individuals and the various structures of society for his life and growth, but no individual or structure can claim authority to decide for him.

JP had a profound contribution to the socio-political philosophy in as much as he stuck to the principles of socialism throughout his life. In different phases of his life, he shifted from one social philosophy to another. But the goal was same, i.e., equality and brotherhood which is the object of a socialist society. First, he was a Marxist, then a democratic socialist, then he switched over to Sarvodaya for the realization of the socialistic ideals and then to a communitarian society, a new idea of a socialistic society with less influence of party politics and ultimately to an ideal society of equals through his advocacy of total revolution. But he never dissuaded from the path of socialism. In all these shifts the undercurrent was socialism. He was a committed socialist. He accepted different path to reach his
goal but never gone astray from his concept of socialism which is the other name of equality. He visualized socialism in Indian perspective. He was a devoted socialist, who fought against the forces of exploitation, i.e., capitalism and landlordism in India. His life was a quest for a better society, for upliftment of all including the downtrodden of the society. By free India, he meant ‘Socialist India’.

Due to apparent inconsistencies, shifts, indecisiveness and contradictions, in the development of his ideologies some people charge JP with muddle headedness. Even Nehru, who admired him as a trusted socialist colleagues once told secretly to ambassador B.K. Nehru, that the man was totally negative, not positive. He was totally destructive, not constructive. He would criticize, he would agitate, he would even encourage violence, but he would not suggest any positive, constructive way to achieve what he thought or he wanted to do. But it can be noticed that he had always been a firm believer in socialist ideas, although one may notice a number of ‘shifts’ in his outlook, ideologies or thinking. Some have criticized this tendency in him as unsteadiness of his character or attitude. This way certain negative tendencies can be noticed in JP in so far as he shifted from one ideology to another. To begin with, he first followed the socialism of Marx, when he was a student in USA. He developed a strong faith in dialectical materialism and agreed with the Marxian proposition regarding the influence of material forces in the life of the individuals and social institutions. He thought Marxism to be a scientific theory, through which discovery of truth was possible. But after some time, he came nearer to democratic socialism and Gandhi and like a devoted follower of Gandhi carried on his work of social reform and self reliance. But at the same time, he was not opposed to violence in the freedom movement.
He guided the violent movement by remaining underground (after his escape from the Hazaribag central jail). Initially JP’s Congress Socialist Party (CSP) was within the Congress Party and JP was even a member of the Congress working committee. But at the time of partition of India, he resigned from the membership of the Congress Working Committee and after some time CSP emerged as ‘Socialist Party’ after dropping the word ‘Congress’ from it. After independence, Socialist Party was again merged with Acharya Kripalanis new Kishan Majdoor Praja Party and a new party i.e., Praja Socialist Party (PSP) was born. But two years later, JP announced his decision to give up party and power politics and joined Gandhi’s Sarvodaya movement. After about 20 years i.e., in 1974, he gave a clarion call for total revolution. Again in 1977, he tried to form the Janata Party.

One may criticize for his shifting tendencies, but he himself once said, “The past course of my life might well appear to the outsider as a zigzag and tortuous chart of unsteadiness and blind grouping. But as I look back, I discern in it a uniform line of development. The grouping undeniably was there, but it was certainly not blind; there were clear beacons of light, that remained, undimmed and unaltered from the beginning and that led me on to my apparently tortuous path. I, at least, am not sorry for having made this zigzag journey, for it has made me surer of the path that I have now decided to tread.”

The Socio-political life and ideas of JP was a long process of evolution. If we study dispassionately we find that he developed his whole political and socialist ideas and movements in a uniform line. His ultimate object was radical change in socio-economic conditions of the country, including the change of moral values of individual. Again, whatever he thought or preached, he tried to demonstrate the
same through his own involvement and activities. He was a seeker of an ideal society, for which he fought throughout his life. This search forced him to take and change several socio-political ideologies and paths.

Some people criticize him as an ideal dreamer by saying that he dreamt and dreamt but could achieve nothing. Even his speech of ‘freedom’ is criticized as idealistic. It is said that his words regarding freedom are eloquent and inspiring, but can freedom exist if there is no bread and no national security? But JP was not an ideal dreamer as many people would call him. In every phase of his life, he demonstrated his thought and ideas through his actions. Firstly we noticed his guerilla warfare through the Azad Dasta. In many places of Karnataka, parts of Gujrat, successful operations were done by the Azad Dastas according to the detailed plan and programme of JP. Secondly, he tried to persuade the Naxalites and tried to change their life style by appealing to their inner self. Thirdly, he tried to persuade the dacoits of Chambal by going nearer them appealing to their inner self for coming to a normal life. Again. Fourthly, we can see that during the Bihar movement, he accepted the leadership of the movement. He turned the Bihar movement into an experiment of total revolution. Fifthly, during the Freedom Movement, (1942 revolution) he earned the fame of a hero. He escaped from the Hazaribag central prison on October, 1942 and organized the underground struggle for freedom. These incidents proved that he is not an ideal dreamer but an activist.

JP believed in the ever progressing and enquiring nature of human being and this understanding of human nature led him to reconsider again and again his attitude towards political theory or issues for which during his whole life, he never remained confirmed to any particular faith. If he could have survived for a long
term, probably he would have resorted to any other ideology, if his total revolution could not solve his purpose.

In his shifting tendencies, JP never found any contradiction, as he himself said. Change is a natural phenomena, and man is ever progressing, which can lead anybody to change his directions, according to the changing situation of the material world. He shifted from Marxian socialism to democratic socialism, democratic socialism to sarvodaya and from sarvodaya to total revolution. This shifting tendency was not whimsical or for any personal benefit. It is due to his total devotion for the cause of the people, in the service of the people. As a matter of fact, he developed his whole political and socialist ideas and movement in a uniform line. From his very young age he was faced with the problem of rapid social change and revolution. It is the search after revolution for radical change of the socio-economic conditions of the country that he first went to Marx, then to Gandhi and Sarvodaya and later total revolution.

JP was a seeker after truth, which brought him under the influences of different ideologies at different stages of his life. All his efforts were directed towards the removals of poverty, illiteracy and other social evils, which were standing on the way to establish a society of equals, i.e., an egalitarian society. when he discovered that if Marxism is to be applied in Indian condition there has to be made some changes, then he reexamined Marxism and accepted democratic socialism. He changed from democratic socialism to Sarvodaya which he considered to be a higher form of socialism, the picture of a communist society. This way one can notice that he remained basically a socialist. His shifts also prove the fact. He had evolved some ideals, and the yearnings and to achieve those, he
had to change his strategies. His ideal was to know the truth, the truth – how to
give real freedom to the people and to build up a society free from exploitation,
where the real power would rest with the common people. His goal was very clear
to him, and to reach at his goal he undertook different paths which he thought
suitable at the moment. His ultimate vision for a peaceful, free and just society
never changed.

Sociology is the science of society. The function of the society, the social
relationships are studied in a scientific way by this discipline. But there are some
pertinent questions relating to the facts of social life, social relations, customs,
behaviour and social institutions, which are not discussed by sociology. The
questions like, the end, ideal and values of social life, social progress, by what
criteria this progress is to be assessed, are some of the questions which are dealt
with by socio political philosophy. Man has an end of his life, so as to say social
life, according to which it is guided. If it were not so, we could not characterize
some actions of men as deviant form the ideal. Therefore naturally a question
comes to our mind, what is the nature of this ideal and is this ideal different from
the ideal of individual human life? We have discussed in this thesis that there is an
intimate relation between the two i.e., individual life and social life. The progress
of social life depends on the progress of individual life. The hopes and aspirations
of Individual human life cast their shadows on the social life as a whole. That is the
reason that the question of human ideals, values etc. naturally come up in the
discussion of socio-political philosophy. In an animal society, there is no question
of values and ideals. But human, mind cannot remain satisfied with only post-
mortem discussion of facts, i.e., only to collect data and attempt at an analysis of
these data. Lower animals remain satisfied with what is in the world. Since man is a thinking being with an ideal to follow, so, he is guided by an inner urge to appraise the worth of social phenomena. This is the function of social philosophy.

Jay Prakash Narayan’s socio political philosophy tries to answer a few of the above questions of socio-political philosophy. He is concerned very much with the common good. Man lives in society. Social nature of man, his place in the universe, the relation between the individual and the society, the relation between common good and the good of the individual, all are the subject of social philosophy, which are at the same time was the concern for JP and which are all reflected in JP’s socio-political philosophy.

It is the function of social philosophy to deal with the nature and ideal of different social groups in the society. JP has also dealt with the nature and ideal of such social groups like the family, educational institutions, the state and other social institutions which are responsible for the common good.

As social philosophy enquires into the nature of social ideal and evaluates its merit, JP’s socio-political philosophy is related at length to this type of discussion. His philosophy is mainly concerned with the ideals, values and ends of the society.

Social philosophy’s main task is to enquire into the nature of social progress and to determine whether social progress is in conformity with the social ideal. In every step of JP’s philosophy he enquires into the conditions, that are indispensable for social progress.
The most important part of social philosophy is to enquire into the question of social evils. Society naturally has a tendency to give birth to certain evil in the course of its life, as human beings naturally develops certain diseases in the system. JP’s socio-political philosophy is very much concerned with the social evils that have cropped in the Indian society since independence. He has dealt with the social maladies and has enquired about the conditions which has led to such maladies. Never being satisfied with this, he has suggested certain measures as to how these maladies can be eradicated, which is one of the main question of social philosophy.

Besides these, in JP’s socio-political philosophy, such questions like social evolution, social self of man, and ethos of the people are included, which are very much the subject matter of social philosophy.

We may react to the ideas of JP in different ways, but that will not minimize his concern for democracy and freedom. JP’s contribution to the restoration of democracy (during emergency) was undoubtedly crucial. He could perceive India’s underlying currents and tensions and tried to resolve them in a way consistent with his deep felt concern for humanism and freedom reconciling his ideas with other beliefs as a liberal and with his dynamic outlook.

The socio-political ideas of JP was not original. He is not the originator of the ideas. But by combining the ideas of Marx and Gandhi, the two great apostols of oriental and occidental socio-political thinking, JP tried to put them into practice in a more well-defined way to the society to which he belongs and for which he had a definite vision of change and development. In this sense he is a visionary and revolutionary.
May be he was not original inventor in his ideas. But the way he has combined the ideas of Gandhi and Marx, he is undoubtedly original and this we may consider as his original contribution to socio-political philosophy. He was not a blind supporter of the ideologies of the either. Rather he studied, experienced and tried to apply them in his own way to the society to which he belonged. In this sense he may be considered as the moderator of ideologies prevailing in his time and land. As because, every thinker is a product of his time and soil, JP can not be an exception to it. In one sense he is the originator of Indianised Socialism.

References