

Paper Code- MPOLCC-8

Paper Name - Indian Political Thought

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Jawaharlal Nehru

Introduction

Nehru was a great thinker as well as a practical politician. He was not a theoretician but he has also expressed his views on various political and social problems. He had clear ideas on nationalism, patriotism, democracy, parliamentary democracy, socialism, communal harmony, internationalism, foreign policy and humanism etc. Since, he was influenced by the western ideas as well as had a knowledge of native culture and history. He tried to incorporate and synthesise both streams for the betterment of Indian society and polity. He also tried to reform the institutions inherited from the British India to the new conditions of independent India. Nationalism is very important for Indian society in which different communities, languages, caste and religion exist. Nehru's views about nationalism were not put into any particular set framework and ideology, because they lay scattered in his different speeches and writings on various occasions. To Nehru nationalism is indeed a noble phase in the progress of society. He said, "Nationalism is essentially a group memory of past achievements, traditions and experiences and nationalism is stronger than it has ever been... whenever a crisis has arisen nationalism has emerged again and dominated the scene, and people have sought comfort and strength in their old traditions. One of the remarkable developments of the present age has been the rediscovery of the past and of the nation." Therefore, it can be summed up that for Nehru nationalism has got strength from its old traditions, achievements and experiences. He believed that true nationalism can be planted through emotional integration along with political integration of the Indian people. To quote him, "Political integration has already taken place to some extent but what I am after is something much deeper than that an emotional integration of the Indian people so that we might be welded into one, and made into one strong national unit, maintaining at the same time all our wonderful diversity." Nehru was a nationalistic leader, but through nationalism he also wanted to serve the cause of Internationalism. He said, "We have to build up this great country into a mighty nation, mighty not in the ordinary sense of the world, that is, having great armies and all that, but mighty, in thought, mighty in action, mighty in culture and mighty in its peaceful service of humanity." Thus, he laid greater



stress on nationalism and building up of the highly moral character of nation in order to benefit entire humanity. Because, in his opinion, without strong nations, the international community cannot be served properly. Nehru gave a low priority to religion as an element of nation and nationalism. He was influenced by the notion of synthetic universalism of Rabindranath Tagore but was not satisfied with the religious approach to nationalism introduced by Vivekanand, Dayananda and Vipin Pal etc." Thus, Nehru accepted the deep and emotional element of nationalism. Like Nehru's ideas on nationalism Aurobindo's nationalism is based upon the diversity of communities and individuals in nation where every individual is different from each other on the basis of political, social and economic factor, these are united emotionally and sentimentally. So Aurobindo said, "Nationalism is simply the passionate aspiration for the realization of that Divine unity in the nation, a unity in which all the component individuals, however various and apparently unequal their functions as political, social or economic factor are yet really and fundamentally one and equal." This emotional unity is important for both the thinkers. However, Nehru does not stop with nationalism as an abstract idea, it is linked up with his entire thought of well being of the people of the country for which democratic methods of governance are very important. Nehru's major contribution in political thought was his views on democracy. He tried to understand the structure of Indian society and wanted to develop and strengthen the socio-political and economic institutions in his own ways. Nehru was convinced that there was no alternative to the democratic process in a multilingual large society full of diversities, like India. Therefore, he emphasized that democracy was the only method by which justice, atleast in the future, would be assured to the majority of the Indian population. On the humanitarian ground Nehru believed that, "... the fulfillment of Democracy to raise up those people who are low down in the social and economic scale and to bring to them every possible opportunity of growth and progress." In this way, Nehru wanted an all-round development and upliftment of the socially and economically backward or poor classes of the society.

Nehru and his Trajectory

After Independence, subjects of India acknowledged communist example of society or law based communism as their essential rationale and goal and credit for it goes to Pandit Jawaharlal Nehru, who tried endeavors to bring congress round it the acknowledgment, maybe semi-hesitant, of a communist society as Indian's objective. Jawaharlal Nehru, a man with vision and dynamism was one among the couple of Indians who had left the cover of extravagance and committed his life for the country. He stayed inside the fate of British jail cells for over nine years for the autonomy of the nation and to make another India free from opinion, abuse and neediness. He was instrumental in bringing communist India's into the financial software engineers and



arrangements of Indian National congress and Indian constitution. He was persuaded communist. He trusted that communism is the main answer for all our financial shades of malice. Nehru's preference for socialism. As a thinker he was passionately devoted to democracy and individual liberty this made it inconceivable for him to turn a comrade. He had confidence in man and love for enterprise Dynamism and dynamic were his most loved words. This loaned to his communism a dynamic character. He trusted that communism is more logical and valuable in the financial scene. It depends on logical strategies for endeavoring to comprehend the history, the past occasions and the laws of the improvement. He pursued it, since it can persuade us the reasons of neediness, worldwide clash and government. He understood that Laissez Faire was dead and the group must be composed to build up social and financial justice.

Numerous variables contributed for the development of Democratic Socialism in the brain of Nehru. In England he was dubiously pulled in to the Fabians and Socialistic Ideas. When he took an interest in national development these thoughts again blended the coals of Socialistic Ideas in his mind this enthusiasm for communism principally got from books not from the immediate contacts with the wretchedness and misuse of poor by the rich. When he straightforwardly comes into contact with neediness of workers he felt that unimportant political opportunity was inadequate and without social flexibility individuals could gain no ground without social opportunity.

Nehru's Socialism

He personally connected with Gandhi whom he tended to as 'Bapu' and named him as his political beneficiary Jawaharlal did not surrender his logical approach and did not acknowledge peacefulness as a statement of faith. He didn't acknowledge Gandhi a technique for change of heart or the Gandhi a feedback of present day human progress. The consequence of this autonomy of reasoning of his propensity for new encounters was that the communism of Jawaharlal turns into a sort of mix of inverse norms of thought. At Nehru's communism took distinctive shapes in various periods. It was the result of his own understanding as a radical amid flexibility development, as a supporter of peaceful technique for Gandhi, as the Prime Minister and adherent to liberal political convention, this idea of communism can be order comprehensively into two classes Marxian Socialism and vote based socialism. Nehru said "I work for it considerably more on the grounds that for me it is the unavoidable advance to social and monetary change I should like congress to wind up a communist association and to hold hands with different powers on the planet, who are working for the new development". Nehru's crusade for communism proceeded till his passing. In 1929 at the Lahore session of the congress Nehru as President proclaim that since communism had turned into the objective of the world. At the Karachi session of the congress puff



1931 and Lucknow session in 1936 he repeated his confidence in communism. Nehru presented the soul of communism in Part-IV of the constitution i.e. mandate standards of state approach. It was embraced as a model of financial advancement. In January 1955 the 60th session of the Indian National Congress embraced the determination going for a communist example of society. The Indian National Congress in its session in 1964 embraced vote based communism essentially known as Nehruvian socialism.

Little trust on marxian socialism Nehru was now free to give political shape to the idea. Starting from a vague attachment to Fabian communism he had been pulled in towards Marxism he came to view communism not just as a monetary teaching but rather as the main response to the ills of a debauched Capitalism at its session in 1964 it showed up the congress put out the statement of faith of communist example of society. Nehru had an enormous shortcoming towards the Marxian rationality. As he stated "the Marxian rationality advances to me in an expansive sense and comprehends the procedure of history." He concurred with Marxian tenet that freedom and vote based system had no significance without equity.

Correspondence can't be set up inasmuch as the guideline instruments of creation are exclusive. He additionally concurred with Marx that class quality is unavoidable on the grounds that the individuals who benefit by a current property connection don't as a class deliberately consent to a change which includes lost power and benefit. In any case, Nehru was not a standard Marxist, he firmly condemned Marxian strategy for 'savagery' and 'fascism' of the low class socialism, Nehru attested for its triumphs in numerous fields smashes the free soul of man alluding to the nonappearance of the right to speak freely in the USSR Nehru pronounced India can't take after such an arrangement. It at last hampers the advance of the country by limiting the inventive resources of normal man. Democratic socialism and socialist pattern of society Nehru was profoundly worried about India's autonomy and financial changes. The financial conditions in India are not quite the same as different nations. So a similar method of communism ought not to be connected to every one of the nations. He had especially confidence in singular flexibility. He trusts that political flexibility is an essential of national improvement for the arrangement of social and monetary issues. It is a necessary chore, the end being the upliftment of masses. Nehru contended that majority rule government and communism are correlative to each other Nehru expressed, "I don't perceive any reason why under communism there ought not to be a lot of flexibility for the individual, to be sure for more prominent opportunity than the present framework gives...." Nehru contended, vote based system without communism will be joke and communism without popular government will prompt tyranny and regimentation.

Serene Strategy for setting up communist society as created by Jawaharlal Nehru extraordinarily contrasts from the Gandhi a procedure dissimilar to Lenin and Mao who portrayed soviet Russia and People's China as communist Republic. Jawaharlal did not utilize this expression in regard of the new India he needed to manufacture,



however utilized the expression communist example of society. This goal was to set up undeniable communism yet just a general public whose example was communist. The utilization of the word 'pattern' maintains a strategic distance from this peril it suggests that India needs to take care of the useful issues that face her based on the wide standards of communism. One awesome factor which drove Jawaharlal Nehru to think about a communist example for India was his extraordinary dedication to the popularity based estimations of life. He was a communist as well as a democrat. He was a popularity based communist. Another factor which tilted the scale for a communist example was the acknowledgment that proceeded with presence of private area was totally fundamental for expanded generation of national riches. In a completely fledged communism there can be no private area. The equation abandons us allowed to receive and embrace to our own particular necessities whatever components of significant worth. We may discover in different frameworks. We can take the great highlights of private enterprise, communism and socialism and make our very own upbeat combination. Nehru so apropos put it in the event that anything comrade is great, I am will take it; on the off chance that anything against socialist is great I am will take it moreover. The expression 'communist example' suggests this exceedingly significant opportunity of building up our own particular image of communism without being constrained to adhere to a specific principle or dogma.

Mixed economy; The basis of Democratic Socialism

In her quest for mingled economy India took the choice to create what has come to be known as blended economy. Its substance lies in consolidating state or open endeavor in specific fields with private venture in others. The most key need of India was to advance up generation. Neediness of the majority couldn't be finished without more noteworthy riches being created. Under the regressive states of Indian economy with its constrained money related and specialized assets it was inconceivable for the state to assume control existing mechanical concerns. It was considered spread to give private endeavor a chance to proceed in fields while it was agent and use state assets in building new Industries. He favored specific patriotism of key businesses and left the rest for private venture it is genuine model of his fair communist, most appropriate to unconventional Indian conditions. Economic Planning

1. After taking decision in favor of socialism pattern of society, the problem remained to be tackled concerned the method by which it was to be established. He believes that neither the revolutionary socialism nor capitalist system can preserve human values.
2. Nehru was deeply shocked to see the dithering Indian Economy totally shaky and crippled due to prolonged imperialist, colonialist exploitation on the other hand. He was very much impressed by the success of planning in soviet Russia, hence, to improve the economy of India and remove social economic injustice.



3. Nehru evolved a peaceful method i.e. planning to achieve democratic socialism. A planned development of economy will ensure establishment of class less society on co-operative efforts.
4. He believes that planning is the only panacea. Planning will help in the proper utilization of existing resources for the benefit of all.

Conclusion

Nehru dedicated to the majority rule cause and thought of communist society and in this way maintained a strategic distance from the utilization of the expression 'communist state' He was not keen on a specific 'ism' Democratic Socialism would have made a more noteworthy interest to the majority in the event that it had been clarified to them by reasonable means law based communism which communicates not just the objective (communist request) at which the Government and the general population of India point yet in addition the technique by which it is to be figured it out. Nehru set his heart on industrializing the nation and turned to financial wanting to secure the targets put forward in the preface to the constitution and order standards of state arrangement. The monetary framework is to work in such a route as would not bring about the centralization of riches in a couple of people. This new social request is to be built up by popularity based means. On the off chance that Nehru vain model of vote based communism bombed in India, it was more because of absence of responsibility of the rulers and officials and less because of theoretical deceptions.

