

Socio - Economic Perception of PT. Nehru and Global Aspect

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Abstract - This paper attempts to describe the Nehru's views on socio-economic problems in Indian society and its effect on speedy growing the economy to cope with other developed and developing countries in the world. He deeply associated and effected Indian's struggle for freedom and on the other hand he also opened new vistas for Indian political thinking his sensitive nature often affected by human sufferings. This situation shaped his social and secular life and ideas it is his human outlook, which has brought him in the field of humanist philosophy.

Keywords : Humanist, civilizations, Radicalism, Determinism, NAM, USSR, Utopianism, Disarmament, World Peace.

Pt. Jawaharlal Nehru is widely acclaimed as one of the makers of 'Modern India'. He inculcated in himself, the personalities of an intellectual and a practical political leader. He deeply associated and effected India's struggle for freedom and on the other hand he also opened new vistas for Indian political thinking. He belongs to that group of Indian intellectuals who drew their inspiration mainly from the intellectual currents of 19th and 20th centuries. Since his upbringing, he developed himself not only as a nationalist but internationalist also, to serve the larger causes of humanity. He was of sensitive nature the larger causes of humanity. He was of sensitive nature and often deeply affected by human sufferings. This situation shaped his social and secular life and ideas. His humanism is essentially an outcome of the contemporary social situation. He was a brave fighter always stood for the cause of common man. His generous nature revolted against religious orthodoxy and hypocrisy. It is his human outlook, which has brought him in the field of humanist philosophy.

Pt. Jawaharlal Nehru had great faith in man: his power and potentiality of solving human problems depends on science and reason. "It is the scientific approach and get critical temper of science, the search for the truth and knowledge, the refusal to accept everything without testing and trial, the capacity to change previous conclusions in the face of new evidence, the reliance on observed fact and not on preconceived theory, the hard discipline of the mind - all this necessary, not merely for the application of science but for life and the solution of its many problems."¹ For Pt. Jawaharlal Nehru "the attitude of science should be a way of life, a process of thinking, a method of acting and associating with our fellow-man. The science, which man has invented should become a source of mutual help and co-operation."² Mainly Pt. Jawaharlal Nehru's humanism, is really capable of understanding and solving his own problems, his responsibility is greater than anything in the universe. Pt. Jawaharlal Nehru observed that "A growing synthesis between humanism and scientific spirit. resulting in a kind of scientific humanism."³ He revealed much of his mind and he stated "the better type of the modern mind is governed by a practical idealism for social betterment. It has discarded to a large extent the ancient philosophical approach. Their search for ultimate reality, as well as

devotionalism and mysticism due to the medieval period. Humanity is its good and social service, of his religion."4 Possessed of a scientific and rational temper, Pt. Jawaharlal Nehru always tasked upon science as an effective instrument for the liberation of man.

1) Nationalism

Pt. Jawaharlal Nehru, being an intense nationalist had a clear understanding of the distinctive features of nationalism. particularity as it existed in the colonial society, was a composite and a living force and it could make the strongest appeal to the spirit of man. He was conscious of its merits and of its many contributions to the development of modern civilization. It had all along been a driving force for the freedom and independence. It gave a certain degree of unity, vigor and vitality to many people all over the world. But he was aware of its limitations too. He believed that the nationalism would be a curse, if it was narrow and fanatical. It could, sometimes make people think only of themselves, of their struggle, of their own misery and create a fear and suspicion about neighbors. Nationalism would be harmful, if it ever made the people conscious of their own superiority. It would be the most undesirable if the spirit of nationalism pushed up any people towards aggressive expansionism. Pt. Jawaharlal Nehru realized that nationalism of the French revolution showed that every evil."5

Indian nationalism, unlike the western nationalism, was not a product of violence and hatred. Almost thirty years after the great mutiny; it found its expression in the form of Indian National Congress', and it began to grow and develop in a liberal and tolerant atmosphere. When the fascist type of nationalism raised its head in Europe, Pt. Jawaharlal Nehru lost no time to completely differentiate it with Indian Nationalism - "Nationalism in the East, Pt. Jawaharlal Nehru observed. It must be remembered, was essentially different from the new and terribly narrow nationalism of the fascist countries; the former was the historical urge to freedom, the latter, the last refuge of reaction."6 From its inception, Indian nationalism, proceeded from a wider base because of its roots in the universal virtues of pacifism liberalism and rationalism, Pt. Jawaharlal Nehru had a clear perception of these fundamental characteristics of Indian Nationalism before he plunged deeply into the struggle and worked vigorously for national liberation. "He had absolutely no liking for terrorism and communalism, the two prevailing methods of practical action. The first and communalism, the two first were quite inconsistent with his nature while the second offered no hope of success. It was in this background that Gandhi arrived on the political scene and started his Satyagraha movement,"7 a novel and untested but potentially capable of breaking the dead lock and achieving the desired result."8 His intense nationalism, thus pushed him forward to a more purposeful and effective political action.

Socio-Economic Perception of Nehru

"Pt. Nehru, regards socialism as the panacea of human ills like poverty chronic unemployment and the feudal system of social economy. His concept is a type of 'empirical collectivism' The increasing economic legislation in recent times has been variously called liberalism, radicalism, popularism and progressivism but the distinctive mark is the collective tendency. Pt. Jawaharlal Nehru as a collectivist has rejected the extreme from the economic determinism. His ideas of empirical collectivism visualize that though many industrial

projects may be owned by private sector, yet they should be subject to state regulation. Such control is democratically necessary in order to secure justice for the community. The ultimate aim of a democratic socialist state should be the development of man, peace and order. Pt. Jawaharlal Nehru felt that the state must centralize certain works of public utility, but at the same time it safe guards the rights of individual. These should be no exploitation of man in a democratic society. The active motive must be condemned by ve honest person. Pt. Jawaharlal Nehru Joked upon socialism as a growing, dynamic conception, as something which is not rigid, an something which must fit in with the changing conditions of human life and activity every country”⁹

His humanist approach reflects in the centerlized concept of development, however the scientific reforms take places through his vision of Five Year Plans'. He initiated education reforms and introduced ceiling on the size of land holdings amidst of criticism in even congress controlled states and therefore state were made enable to dely the policy. The result of which frustrated the economic change. Pt. Jawaharlal Nehru thought about centralized development so that big sectors came under the direct control of government. And this was the need of time because in those days there was a great scarecity of finance and lake of adventurous spirit. And on the other hand he also promoted small producers using labour intensive technologies and providing employment. His vision of decentralizing economy favoured agricultural sector and rural society. It may be said that Nehru era is based on coalition of urban and rural interests in place of urban oriented industrial strategy and therefore agrarian interests emerges as a key issues on the national political science. In many sector aoyawing gap between central legislative intentions and actual local implementation characterized the Nehru years. "The democratic view of Pt. Jawaharlal Nehru is keenly concerned with the economie being of man. It takes into full consideration the rise of socialism and working class movements. The good life certainly implies a measure of satisfaction of man's essential needs, which will relieve him of continuous oppression and fear. Political democracy must be accompanied by economic welfare and social. assimilation. To a starving man democracy. means nothing so appears the problem for democracy a more equitable distribution of wealth and material happiness among the people. Socialistic idea should be connected with the ideas of political democracy."¹⁰ "All over institutions, including the parliamentary institutions are ultimately the projection of a people's character, thinking and aims. They are strong and lasting in the measured that they are in accordance with the people's character and thinking otherwise, they tend to breakup."¹¹ Pt. Jawaharlal Nehru keeps his feet firstly grounded on humanism, the basic tenets of which are democracy, socialism and peace. Pt. Jawaharlal Nehru envisaged more and more state control over the private sector. He argued. "Western economics though helpful, have little bearing on our present day problems. So also have Marxist- Economics which are in many ways out of date event though they throw a considerable light on economic progress. He have thus to do our own thinking, profiting by the example of others, but essentially trying to find path for ourselves suited to our own condition."¹²

Thus it was unwise, according to Pt. Jawaharlal Nehru, for India to imitate any economic model from other countries. India must evolve a system which suits her own requirement and genius. The ideal of mixed economy was thus considered to be the best. Here Pt. Jawaharlal Nehru's approach and outlook seemed to be a 'self conscious radical.'

Interntional outlook and Globalization

According to Pt. Jawaharlal Nehru Globalizations the changing pattern and logic of cold war relationship amongst great and small powers. In the post cold war era, ideologies had become weak. The role and influence of state was on decline and the concept of sovereignty was under a constant attack. During cold war period the then super powers were imposing the supremacy in the economic environment of comparatively weak states. In nutshell, it may be said that the super powers wanted to control the means of production and distribution and they also consistently questions the legitimacy of self reliance of small state. Pt. Jawaharlal Nehru was of the view that small state have legitimacy and right to develop themselves according their own need and environment. He was not in favoure of cruel privatization as economic reform. Therefore he not only concieved the idea of planned development under democratic socialism but inacted on that. He also advocated the bilateral as well as multilateral relationship based on peaceful co operation amongst them. Therefore, he created NAM and strongly supported it. Due to his socialistic ideas it was obvious for him to look nearer to the communist camp of global scene, no need to say U.S.S.R.

Pt. Jawaharlal Nehru's globalism was stressing on peace diplomacy than military security. In the sub continent hostile foreign policy alignments had crystallized. "He emphasized synthesis and balance, not by object surrender but by reason and understanding. He endavoured to enlarge the area of peace in the face of rapidly expanding spheres of physical and ideological hostile. Once he said the danger of war is not past and the future may hold fresh trails and tribulations for humanity. Yet the forces of peace are strong and the mind of humanity is awake. I believe that peace will trump. The belief in 'world peace brought him very near to Bhuddha'ism. He had a disdain for religious, yet he was keenly attached toward Buddhism because it is based on reason, equality and peace. Ultimately, he did n leave man without a religion in his democrati and socialistic society"13

Pt. Jawaharlal Nehru possessed a rare ability to analyse the international situation by placing the national problem in wider world context. He stressed "in Lahore Congress is Dec. 1929." India today is a part of the world movement. Not only China, Turkey. Persia and Egypt, but also Russia and the countries of the west are taking part in this movement (freedom struggle) and India can not isolate herself from it..... And if India has a message to give to the world, as I hope she has, she has also receive and learn much from the message of other peoples."14 His bitter attack on capitalism was based on the view that capitalism was responsible for the emergence of Fascism. He was clear in his mind that India's struggle against imperialism was part of the liberal world's fight agains fascism. He had a greater imagination and perspective on international politics. He was quite enthusiastic about the burning problems confronting the world and wanted India to involves herself significantly in finding solutions. When Italy attacked Ethopia, the called for protest demonstrations throughout the country, he urged upon the people to express solidarity with the Ethiopians in this struggle against Mussoline's fascist forces Similarly Pt. Jawaharlal Nehru wanted the jews to come to a settlement with Arabs o the Palestinian issue, instead of relying on Brithish imperialism. He thought Britain was exploiting the unhappy relations between the Arabs and Jews Pt. Jawaharlal Nehru insisted that the state should maintain a reasonable balance between nationalism and internationalism. Every state should strive for an adjustment for her national interest with those of other state in order to promote international harmony and co-operation. He probably visualized the emergence of world federation in which India was to become an active member after independence, but it must be world republic. Pt. Jawaharlal Nehru had a multiple agenda for the same. It may be said in the following points.

1. Globalism and utopianism - expressed by his concern with global disarmament, anticolonialism and world peace.
- 2- National security by military meant rejected by Pt. Jawaharlal Nehru.
- 3- Realism by diplomatic means revealed by Pt. Jawaharlal Nahru's systematic effort to built a soviet link Irom 1920 and especially during the Koreas war.
- 4 Sub continental regionalism (multilateralism) and geopolitics neglected by Pt. Jawaharlal Nehru, as an approach, although it is true that he did not attack neighbours and he sought bi-lateral negotiation on contentious issues.
- 5- Asianism revealed in Pt. Jawaharlal Nehru's vision of united Asia.

The central element of Pt. Jawaharlal Nahru's mental outlook dominated Indian diplomacy because India's foreign policy establishment at the time was small. Pt. Jawaharlal Nahru practically was in foreign office.

In the making of our coustitution, Pt. Jawaharlal Nehru was one of the visionary architect of it. He shaped India's foreign policy. His vision is evidently reflected in the Directive Principles of State Policy under the part IV especially in article 51 of our constitution. Apart from other things the directives principle states that country's foreign policy shall be directed with a view to promote international peace and security. The state should strive for maintaining just and honorable relation between nations by encouraging the settlement of international disputes by arbitration, and by fastering respect for international law and treaty obligation. Infact the policy of non-alignment initiated by Pt. Jawaharlal Nehru after independence was mainly aimed at the attainment of the same objective.

"He insisted that India should be non-aligned in the insane struggle for power which has preoccupied the United States and the Soviet Union at the expence of the Walfare of mankind."15

Pt. Jawaharlal Nehru conceived India as a model of peaceful change through democratic values of deveploment with social security. He played a heroic role of a dynamic leader in the struggle for freedom and independence. And in the post-coloniel era. his charismatic personality and great intellect opened new vistas for India's development. It was his conviction that the adoption of at progressive, rational, secular and scientific approach would not only strengthen nationalist movement but would eventually pave the way for the emergence of a stable political system and national consensus on all outstanding issues and problems.

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