

# ADMINISTRATIVE THOUGHTS



**MPA SEMESTER II**  
**UNIT III**  
**TOPIC COVERED : JAWAHAR LAL NEHRU**

# JAWAHAR LAL NEHRU

(14 November 1889 - 27 May 1964)



## INTRODUCTION:

1. Honours degree in Natural Science, 1910
2. Law Degree (Barrister) , 1912
3. Returned to India and started his practice at Allahabad High Court
4. President of Indian National Congress, 1929
5. 1<sup>st</sup> Prime Minister of India
6. Bharat Ratna, 1955
7. Won 3 elections 1952,1957,1964



## BOOKS AND NEWSPAPERS:

1. Discovery of India
2. Glimpses of World History
3. Towards Freedom
4. Letter form a Father to his Daughter
5. National Herald

# JAWAHAR LAL NEHRU: POLITICAL AWAKENING



Upon learning of esteemed theosophist Annie Besant's arrest in 1917, Nehru was moved to join the All India Home Rule League, an organization devoted to obtaining self-government within the British Empire. In April 1919, British troops opened fire on thousands of unarmed civilians who had been protesting recently passed legislation that permitted the detainment of suspected political foes without trial. The Massacre of Amritsar, in which 379 Indians were killed and more than a thousand others were wounded, outraged Nehru and further solidified his resolve to win India's independence.

During the Non-Cooperation Movement (1920-22) led by Mahatma Gandhi, Nehru was imprisoned for the first time for activities against the British government and, over the course of the next two and a half decades, spent a total of nine years in jail.

In 1929, Jawaharlal was elected president of the Indian National Congress—his first leadership role in politics—whereby he promoted the goal of complete independence from Britain as opposed to dominion status. In response to Britain's declaration of India's participation in the war against Germany at the onset of World War II without consulting Indian leaders, members of Congress passed the Quit India resolution on August 8, 1942, demanding political freedom from Britain in exchange for support in the war effort. The following day, the British government arrested all Congress leaders, including Nehru and Gandhi.



# VIEW ON NATIONALISM



Nehru possessed a clear understanding of the distinctive features of Nationalism. He was aware of the merits of the nationalism and its contribution to the evolution of modern civilization. He knew well how nationalism and its contribution to the evolution of modern civilization. He knew well how nationalism have remain the driving force during the freedom struggle. He believe that the feeling of the Nationalism gave certain degree of neutrality and vitality all over the world.

He also aware the limitation of Nationalism hence **he rejected the fanatical and religious nationalism.** According to him "*civilization suffered due to narrow nationalism and expressed the hope that free India would welcome the work for world co-operation.*" He regarded that nationalism would be a curse if it was a narrow and selfish.

According to him aggressive nationalism is destructive and creates fears in the minds of others. He was against the narrowness, exclusiveness and selfishness of the nationalism as it stunned the growth of mind, He held that Indian nationalism forms its beginning will be based upon the **universal virtues , peace , liberalism and rationalism.**

# VIEW ON SECULARISM



Nehru's concept of Indian secularism was largely negative' keeping in view India's specific condition, he defined secularism in the dual sense to keep the state, Politics and education separate from religion, making religion private matter for the individual. He developed this approach to act as a crusader against communalism, the most powerful contemporary Indian ideology after nationalism and here there was no peer to Jawahar Lal.<sup>10</sup> Nehru wanted every Indian to be scientific and rational keeping themselves away from religious dogmatism. He was critical of Gandhi Ji medieval temper to search for truth based, on testing and trail. According to Nehru, Secularism has different dimensions which are discussed below. His concept of secularism has four aspect of follows: *religious freedom, neutrality of the state in religious matters, secularism in social life, and an attitude of mind.*

Religious freedom means granting of equal status to all religions in India. Jawahar Lal Nehru remarked: "*We are building a free secular state where every religion and belief has full freedom and equal honour whose. Every citizen has equal liberty and equal opportunity.*" Neutrality of State in religious matters means secular state which means state not tied to any particular religion. As for secularism in social life, he regarded secularism as the indispensable feature of modern democratic society.

He worked for the establishment of a state which "*Protects all religions but does not favour one at the expense of other and does not itself adopt any religion as the state religion.*" Moreover his secularism was a practical necessity in India. It was the panacea of problems of religious diversities and mutual bickering and animosities which were the consequences of such diversities.

Secularism is a continuous process. It is unending. It must be a part of our national psyche. We not only have to live up to the ideals of secularism proclaimed in our constitution but make them a part of thinking and living: thus build up a really integrated nation, secularism does not mean absence of religion. But it means cherishing the noble ideals of religions like love, sympathy, compassion, humanity etc.

Nehru was a committed secularist. Secularism was both a system and a way of life for him. Chester Bowell had said that one of the greatest achievements of Mr. Nehru was the creation of a state in which the forty five million Muslims who choose not to go to Pakistan may live peacefully and worship as they please.

# VIEW ON SOCIALISM



Socialism is the political economical theory of social organisation which advocates the means of production their distribution and exchange is regulated by the society/community. Jawaharlal Nehru was a brilliant exponent of the socialist ideology. His aim was to attain the complete independence for the people of India. The method to be adopted to accomplish this task was democratic socialism. Democratic Socialism is practicing socialism in a practical way. It is committed to systematic transformation of economy. It is a logical scientific approach in democracy to realize equitable distribution of income and wealth. He said that *"There cannot be democracy without socialism and there cannot be socialism without democracy"* In spite of his Marxist faith Nehru never believed in conformity and he certainly did not think that a society where uniformity was the rule was a good society. He wrote" *I had long been drawn to socialism and communism and Russia had appealed to me much; In Soviet Russia I dislike the ruthless suppressing of all contrary opionions, the wholesale regimentation, the unnecessary violence in carrying out various policies But there was no lack of violence and suppression in the capitalist world and realized more and more how the very basic and foundation of our acquisitive society and property was violence.*



Nehru wrote" *Fascism is intensely nationalistic while communism is international. Fascism actually opposes internationalism. It makes of the state a God on whose altar individual freedom and rights must be sacrificed. Fascism appears when the class conflict between an advancing socialism and an entrenched capitalism become bitter and critical. The social war is due not to misunderstanding. But to a better appreciation of inherent conflicts and diversities of interests in our present day society.*"

For Nehru socialism was for the control of capital in the national interest. Hence he proposed a scientific and practical socialism which he came to achieve by granting new freedom and discipline. Thus he advocated the co-operative farming, cooperative service institute.

# VIEW ON PLANNING



Much before the freedom, Jawahar Lal Nehru realize that economic regeneration was a pre-requisite of a progressive modern life. And it would only be achieve by organised planning. Socio-Economic reconstruction was a chief feature of his thoughts. He was deeply impressed by the economic develop of soviet union with planning draw the attention of world imagination of planning.

In 1938, the INC decided to setup a National Planning Committee with Nehru as chairmen. The statement of object made by Nehru as the chairmen became a significance factor of litrature of economic planning in India.

Planning is necessary constituent of socialist economy in a democratic structure. Hence he adopted planning as a means to bring social equity and proposed the model of mixed economy in which he recognise the participation of public and private sector in the development activities. Industrial policy of 1948 and 1956 of GoI made the provision of such co-exitence.

In mixed economy key sectors of the economy were to wholly under state control while private sectors operated in other sphere must be subjected to state control and has to function as per the objective of the national plan.

According to Jawahar Lal Nehru India must evolve a system with source her own requirement and the idea of mixed economy is consider to be best of it. He declared that economic change will have to be in the direction of the democratic plan collectively. In India in addition of the big industry it would be necessary to have cooperative controlled village and small industries. Hence such system of democratic collectivism will need careful and continuous planning.

# VIEW ON FREEDOM OF PRESS



According to Nehru press is an essential tool for a public men and he was aware of the role of press in shaping the public opinion. For him the question of freedom of press was as vital as anything else he was not in favour of censorship. He wanted complete freedom for editor so that they can work without fear. He realise that the press is like government and is the custodian of public interest and if any legislative task hinder the freedom of it then it would certainly affected the prejudice.

He was furious against those section of the press which were instrument in spreading hatred , communal stress and violence. He preferred self regulation or self discipline in journalism.

# VIEW ON INTERNATIONALISM



It was mostly due to the contribution of the Nehru that INC began to grow international minded and started taking interest in the world event in the early 1920s. It was largely at the insistence of Nehru that the INC develop the foreign policy based on the elimination of political and economical imperialism and the concept of free nation. He realize that the Indian struggle for freedom was a part of global struggle and its strategy should be such which would fit with the global development. He said that the nation should maintain a reasonable balance between nationalism and internationalism.

## **NON ALIGNMENT MOVEMENT:**

Non Alignment was initiated by the Nehru after the independence and it is a gift to the nations which are out of the world power politics and NAM emerges the concept like co-existence, mutual respect, tolerance, and acceptance of different system of governance and non use of force. The NAM is a group of state which are not align with any of the major powers.

NAM was founded in the Belgrade the capital of Serbia in 1961. It was largely established due to the efforts of :

- 1. Josip Broz Tito (President of Yugoslavia)**
- 2. Sukarno (President of Indonesia)**
- 3. Kamal Abdel Nasser (President of Ghana)**
- 4. Jawahar Lal Nehru (Prime Minister of India)**

## **Major Component of NAM policy were:**

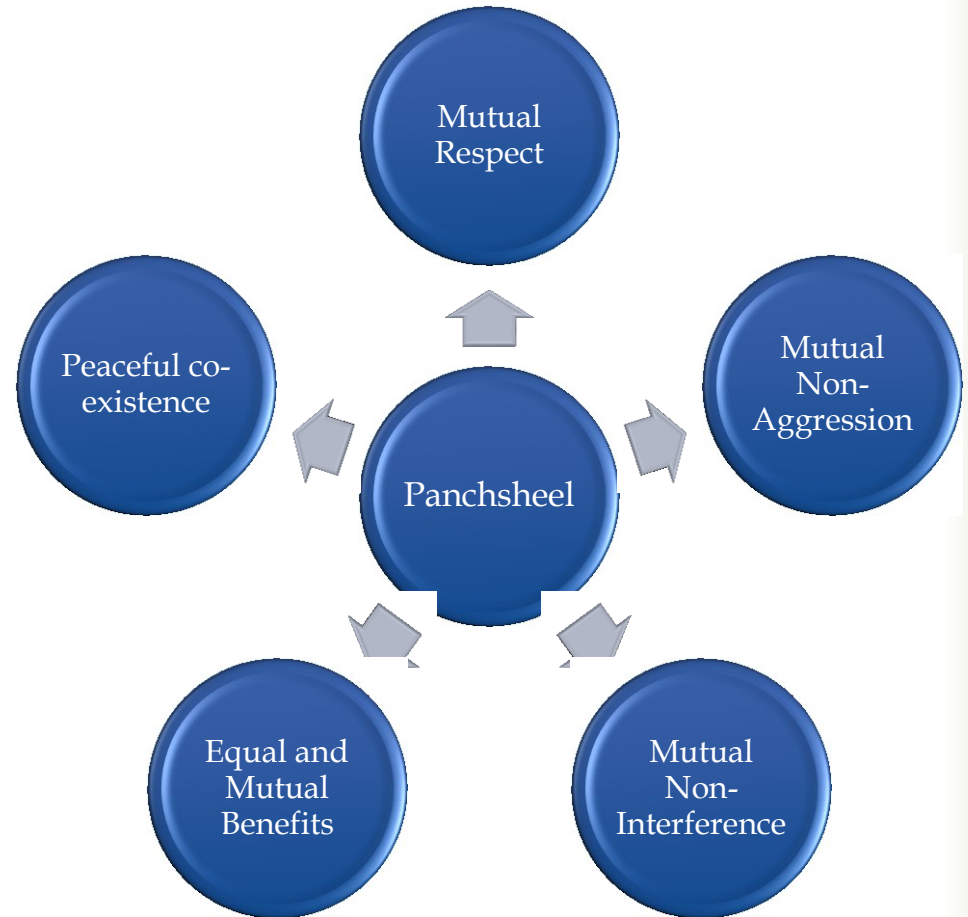
- Peace
- Disarmament
- Development
- Independence



## PANCHSHEEL :

On 29<sup>th</sup> April 1954 India and China sign the Sino-Indian agreement on trade and intercourse between the Tibetan region of China and India. The preamble of this agreement contains Panchsheel.

Panchsheel refers to the 5 principle that would govern the relationship between the two nations



# REFERENCE



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- ❧ Nehru towards freedom.
- ❧ Jawaharlal Nehru, The discovery of India,