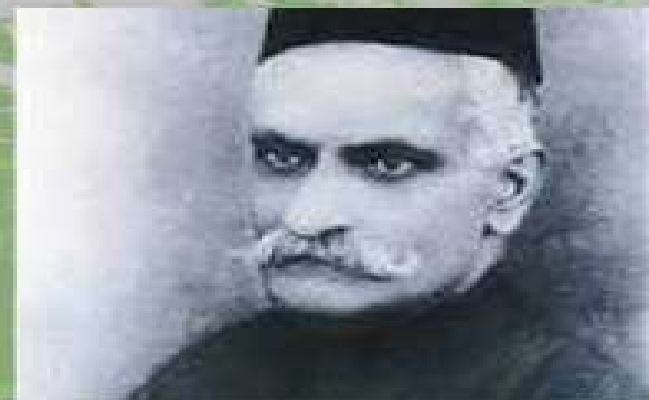


Early Life

- Jawaharlal Nehru was born on 14 November 1889 in Allahabad in British India. His father,
- Motilal Nehru, a wealthy barrister who belonged to the Kashmiri Pandit community. He was a barrister by profession and won several accolades for his legal works from different spheres
- His mother, Swaruprani Thussu, who came from a well-known Kashmiri Brahmin family settled in Lahore, was Motilal's second wife, the first having died in child birth.
- Jawaharlal was the eldest of three children, two of whom were girls. The elder sister, Vijaya Lakshmi, later became the first female president of the United Nations General Assembly. The youngest sister, Krishna Hutheesing, became a noted writer and authored several books on her brother.
- Jawaharlar was the first PM of India and a central figure in Indian politics before and after independence.



- He emerged as the paramount leader of the Indian Independence Movement under Mahatma Gandhi and ruled India from its establishment as an independent nation in 1947 until his death in 1964.
- He is considered to be the architect of the modern Indian. He was also known as **Pandit Nehru** due to his roots with the Kashmiri Pandit community while many Indian children knew him as *Chacha Nehru*.

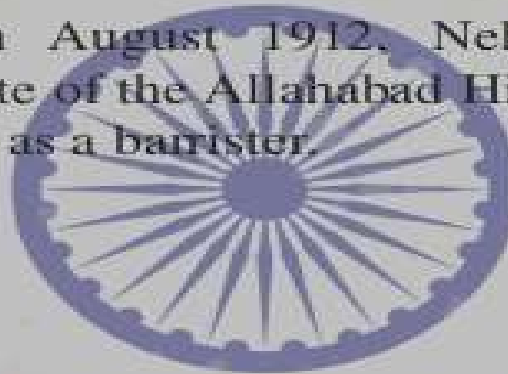


Education

- Jawaharlal Nehru received primary education under the guidance of an English governess.
- Young Jawaharlal was taught to converse in English from an early age. He also learnt the appropriate customs of the British Raj.
- The early education of Jawaharlal Nehru played a major role in his political views and economic policies.
- Later when he had begun his institutional schooling in 1905 at Harrow, a leading school in England, he was greatly influenced by G.M. Trevelyan's Garibaldi books.
- Nehru went to Trinity College, Cambridge in October 1907 and graduated with an honor's degree in natural science in 1910.
- During this period, he also studied politics, economics, history and literature.
- Writings of Bernard Shaw, H.G Wells, J.M. Keynes, Bertrand Russell, Lowes Dickinson and Meredith Townsend moulded much of his political and economic thinking.



- After completing his degree in 1910, Nehru went to London and stayed there for two years for law studies at the Inns of Court School of Law (Inner Temple).
- During this time, he continued to study the scholars of the Fabian Society including Beatrice Webb. He passed his bar examinations in 1912 and was admitted to the English bar.
- After returning to India in August 1912, Nehru enrolled himself as an advocate of the Allahabad High Court and tried to settle down as a barrister.



Nehru dressed in cadet uniform at Harrow School in England



Nehru at the Allahabad High Court

Personal Life

Nehru married Kamala Kaul in 1916. Their only daughter Indira was born a year later in 1917. Kamala gave birth to a boy in November 1924, but he lived only for a week.



Nehru in 1918 with wife Kamala and daughter Indira



Indira Gandhi, Jawaharlal Nehru, Rajiv Gandhi and Sanjay Gandhi



Feroze and Indira's wedding was as per Hindu rituals

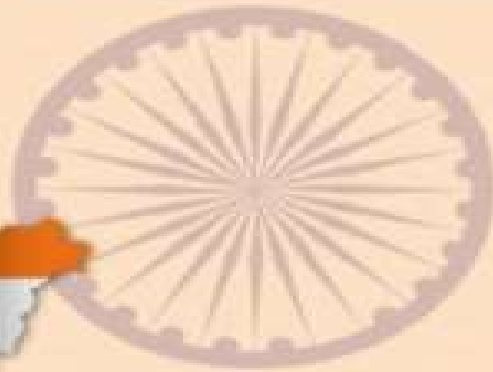
STRUGGLE FOR INDIAN INDEPENDENCE (1912-47)

- Nehru had developed an interest in Indian politics during his time in Britain, within months of his return to India in 1912 he had attended an annual session of the Indian National Congress in Patna. The Congress in 1912 had been the party of moderates and elites.
- Nehru agreed to work for the party in support of the Indian civil rights movement in South Africa. He collected funds for the civil rights campaigners led by Mohandas Gandhi in 1913.
- Motilal Nehru, a prominent moderate leader, acknowledged the limits of constitutional agitation, but counselled his son that there was no other "practical alternative" to it.
- Nehru, however, was not satisfied with the pace of the national movement. He became involved with aggressive nationalists leaders who were demanding Home Rule for Indians.



STRUGGLE FOR INDIAN INDEPENDENCE (1912-47)

- The influence of the moderates on Congress politics began to wane after Gokhale died in 1915. Anti-moderate leaders such as Annie Beasant and Lokmanya Tilak took the opportunity to call for a national movement for Home Rule.



Home Rule Movement

- Several nationalist leaders banded together in 1916 under the leadership of Annie Besant to voice a demand for self-government, and to obtain the status of a Dominion within the British Empire as enjoyed by Australia, Canada, South Africa, New Zealand and Newfoundland at the time.
- Nehru joined the movement and rose to become secretary of Besant's All India Home Rule League.
- In June 1917 Besant was arrested and interned by the British government. The Congress and various other Indian organisation threatened to launch protests if she were not set free. The British government was subsequently forced to release Besant and make significant concessions after a period of intense protest.



Non-cooperation

- The first big national involvement of Nehru came at the onset of the non-co-operation movement in 1920. He led the movement in the United Provinces (now Uttar Pradesh).
- Nehru was arrested on charges of anti-governmental activities in 1921, and was released a few months later. In the rift that formed within the Congress following the sudden closure of the non-co-operation movement after the Chauri Chaura incident, Nehru remained loyal to Gandhi and did not join the Swaraj Party formed by his father Motilal Nehru and CR Das.



Civil Disobedience

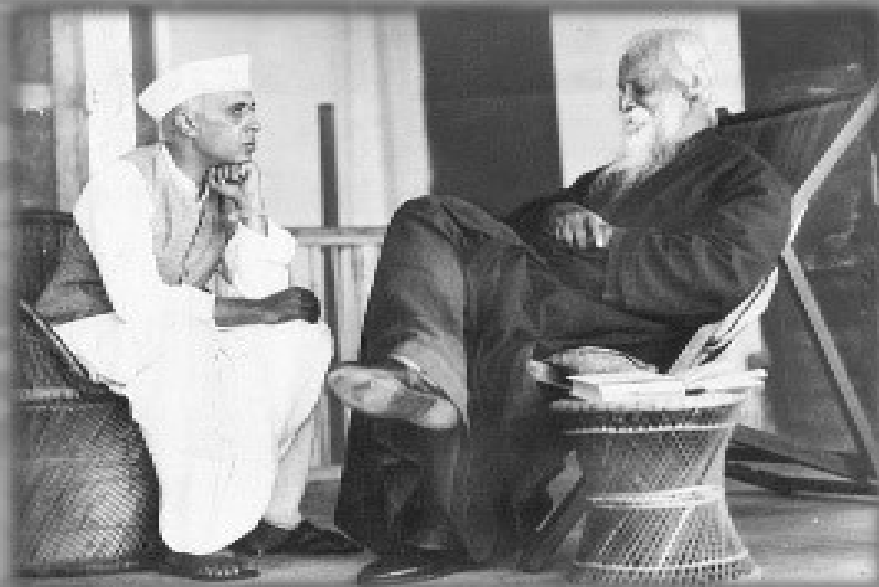
- Nehru and most of the Congress leaders were initially unsure about Gandhi's plan to begin civil disobedience with a satyagraha aimed at the British salt tax.
- After the protest gathered steam, they realised the power of salt as a symbol.
- Nehru remarked about the unprecedented popular response, "it seemed as though a spring had been suddenly released". He was arrested on 14 April 1930 while entraining from Allahabad for Raipur. He had earlier, after addressing a huge meeting and leading a vast procession, ceremoniously manufactured some contraband salt.



Civil Disobedience

- He was charged with breach of the salt law, tried summarily behind prison walls and sentenced to six months of imprisonment.
- He nominated Gandhi to succeed him as Congress President during his absence in jail, but Gandhi declined, and Nehru then nominated his father as his successor.
- With Nehru's arrest the civil disobedience acquired a new tempo, and arrests, firing on crowds and lathi charges grew to be ordinary occurrences.
- The Salt Satyagraha succeeded in drawing the attention of the world. Indian, British, and world opinion increasingly began to recognize the legitimacy of the claims by the Congress party for independence.
- Nehru considered the salt satyagraha the high-water mark of his association with Gandhi, and felt that its lasting importance was in changing the attitudes of Indians:





Declaration of Independence

- Nehru was one of the first leaders to demand that the Congress Party should resolve to make a complete and explicit break from all ties with the British Empire.
- He introduced a resolution demanding "complete national independence" in 1927, which was rejected because of Gandhi's opposition.

- In 1928, Gandhi agreed to Nehru's demands and proposed a resolution that called for the British to grant dominion status to India within two years.

- If the British failed to meet the deadline, the Congress would call upon all Indians to fight for complete independence.

- Nehru was one of the leaders who objected to the time given to the British – he pressed Gandhi to demand immediate actions from the British.

Nehru drafted the Indian declaration of independence, which stated:

"We believe that it is the inalienable right of the Indian people, as of any other people, to have freedom and to enjoy the fruits of their toil and have the necessities of life, so that they may have full opportunities of growth. We believe also that if any government deprives a people of these rights and oppresses them the people have a further right to alter it or abolish it."



▪ *The British government in India has not only deprived the Indian people of their freedom but has based itself on the exploitation of the masses, and has ruined India economically, politically, culturally and spiritually. We believe therefore, that India must sever the British connection and attain Purna Swaraj or complete independence."*



Prime Minister of India (1947–64)

- Nehru and his colleagues had been released as the British Cabinet Mission arrived to propose plans for transfer of power.
- Once elected, Nehru headed an interim government, which was impaired by outbreaks of communal violence and political disorder, and the opposition of the Muslim League led by Muhammad Ali Jinnah, who were demanding a separate Muslim state of Pakistan. After failed bids to form coalitions, Nehru reluctantly supported the partition of India, according to a plan released by the British on 3 June 1947.
- He took office as the Prime Minister of India on 15 August, and delivered his inaugural address titled "Tryst with Destiny".



- *"Long years ago we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation, long suppressed, finds utterance. It is fitting that at this solemn moment we take the pledge of dedication to the service of India and her people and to the still larger cause of humanity."*



- Throughout his 17-year leadership, Nehru advocated democratic socialism and secularism and encouraged India's industrialization beginning with the implementation of the first of his five-year plans in 1951, which emphasized the importance of increasing agricultural production.
- He also promoted scientific and technological advancements through the establishment of higher learning, and instituted various social reforms such as free public education and meals for Indian children, legal rights for women—including the ability to inherit property and divorce their husbands—and laws to prohibit discrimination based on caste.



Indira Gandhi and India Moums.

○ In 1955 Nehru was awarded Bharat Ratna, India's highest civilian honour.

○ During the Cold War, Nehru adopted a policy of non-alignment in which he professed neutrality, but was criticized when he refused to condemn the Soviet invasion of Hungary in 1956 and later requested foreign aid after China invaded India's northern border in 1962.

○ The conflict, known as the Sino-Indian War, had a deleterious effect on Nehru's health, resulting in a severe stroke in January of 1964 and his death a few months later on May 27.



Jawaharlal Nehru

Nehru's thought on democratic socialism.

- One of the main exponents of Democratic Socialism was the former Indian Prime Minister Nehru. He argued that Democratic Socialism could mitigate the evils of all the third world countries.
- In simple terms, Democratic Socialism as an ideology is an extension of the liberal propagation of democracy altered to suit the needs of all the countries of the world.
- It is an ideology that believes that the economy and the society should function democratically to meet the needs of the whole community.
- The ideology believes that democracy and socialism are one and indivisible, there cannot be a true democracy without a true socialism, and there cannot be a true socialism without a true democracy.
- The two come together in equality, social justice, fair share for all and an irreversible shift in the balance of wealth and power to workers and their families.

- Democratic socialism supports, social and economic justice and opposes the exploitation of workers—the actual producers of wealth. Democratic socialists work within the organized political parties and preservation of the pluralistic character of the society.

The newly emerging social and economic factors transformed the character and role of the state in the changed post-industrial context.

- A doctrine that propagates an ideology for the sake of change rather than underpinning of democratic socialist principles aims at a more just and equitable distribution of wealth and promotes social justice too.

- The ideology throws light on the institutional reforms that should be put forward for realizing this ideology. This could mean converting the capitalistic mode of production into a better order by replacing it through a series of legislations.
- Nehru was socialist and at the same times a democrat. His pragmatic ideas on democratic socialisms are as follows:
- **Concept of freedom:** Nehru highly esteemed freedom. By his concept of freedom he meant the freedom of speech and expression, association and several other aspects of creativity.
- Having observed the pitfalls of democracy he viewed that democracy will function smoothly in the free, equal and classless society which provides equal opportunity of all.

- He had given integrated conception of political, social and economic freedom which will only operate in a socialistic pattern of society.
- **Features of the socialistic pattern of society:** For the promotion of freedom, a socialistic pattern of society is essential. It should involve the features like removal of poverty; reduction of inequalities of income and wealth; provision of equal opportunities to all; check on concentration of economic power, curbing monopolistic tendencies; democratic values, mixed economy etc.



- In his words: *"I gazed at the millions of friendly eyes that looked at me and I tried to understand what lay behind them. The more I saw of India the more I felt how little I know of her infinite charm and variety."* Being halted by plights of the teeming millions of Indian people, Nehru adopted a socialistic pattern of society.
- **Belief in parliamentary democracy:** Nehru was a firm believer in the parliamentary democracy. He had full faith on the ruling party and healthy opposition. He believed on universal adult suffrage for the success of democracy. For the success of parliamentary democracy, he put emphasis on the rule of majority, methods of discussion, negotiation, persuasion and so on.
- The press, judiciary and public opinion will have a check on the legislators and will be the guard in checking corruptions in parliamentary democracy.

- **Peaceful solution to class conflict:** In a democratic-socialistic set-up, Nehru opined that class conflict should be ended by peaceful solution. He never believed in the Marxian idea of class struggle or communist-policy of 'ruthless suppression'. On a democratic set-up, due caution should be taken to put an end to the class conflicts inside the society.
- **Social development through planning:** Nehru thought to bring all-around development of the society through planning. It will help in eliminating poverty and achieving social justice for the masses. By planning, he wanted to raise national income and to spend them in productive channels for the improvement of the lot of the poor people of India. The First Five Year Plan (1951-56), the Second Five Year Plan (1956-61) and the Third Five Year Plan (1961 -66) galvanized

- **Public sector vis-a-vis private sector:** Nehru wanted to achieve far reaching consequences in the field of democratic socialism. So, he put emphasis on 'Mixed Economy'.
- For the improvement of the economic condition of India, Nehru wanted a close collaboration of private sector with public sector. He further wanted the development of human resources for achieving this end. By following the idea of 'Mixed Economy', he wanted massive industrialization in the nook and corner of India.
- **Cooperative movement:** For the success of democratic socialism, Nehru put emphasis on the cooperative movement in India. He rejected the trusteeship idea of Gandhi and viewed that the wealthy persons should own the factories etc. and the poor will work there.
- The State should come to help for maintaining these factories etc. granting loan. That will be possible through cooperative societies. So, he conjured the vision of a modern India which will maintain a primary school, a Panchayat and cooperative society.

- By instituting democratic socialism, Nehru adopted a middle path between capitalism and communism. So, he preached democratic socialism.
- In his words, I must frankly confess that I am a socialist and a republican and I am no believer in king's industry, who has greater power over the lives and fortunes of men.”



Nehru's thought on Secularism

- Nehru was a thorough secularist and no religious doctrine satisfied his scientific quest for truth and reality.
- As a humanist thinker, Nehru respected the great founders of religion but he rapidly condemned the role of organized religion in society. He was aware of its dangers and misuse.
- Nehru had realised the relevance of secular State in order to preserve and protect the composite cultural tradition of Indian Society. It was also essential for the maintenance of social stability and religious harmony among diverse groups.
- To maintain national unity and orderly progress in a pluralistic society, Nehru considered Secularism as a vital necessity.
- It implied that state should not have any religion; neither should it have affinity with any religion but it should protect the rights and freedom of all religious communities. He also believed that material progress should be based on ethical

- and moral principles and continued his faith in Gandhian principle of spiritualization of politics.
- Nehru had no attraction for any religion. According to him, behind every religion lay a method of approach which was wholly unscientific.
- But he recognises that religion provides some kind of satisfaction to the inner needs of human nature and give a set of moral and ethical values of life in general.
- Nehru was not a religious man, nor would he ever spend time, as a routine, for morning and evening worshipping. As Nehru had scientific temper, it was natural that he would be a secularist. Jawaharlal Nehru was an disbeliever and not emotionally involved in religious disputations.
- Nehru's approach to the role religion played in social life is described by him in the following manner. He wrote thus: *Religion as I saw it practised, and accepted even by thinking minds, whether it was Hinduism or Islam or Buddhism or Christianity, did not attract me. It seemed to be closely*

- *associated with superstitious practices and dogmatic beliefs and behind it lay a method of approach to life's problems which was certainly not that of science. There was an element of magic about it a reliance on the super natural".*
- Nehru's understanding of secularism was a product of personal attitudes and historical circumstances.
- Secularism is basically the separation of religion from politics. Politics is associated with public activities.
- Religion is an individual or personal affair, giving every one the right to practise one's own religion. Referring to the concept of secularism, Nehru says that it is
- a state which honours all faiths equally and gives them equal opportunities; that as a state, it does not allow itself to be attached to one faith or religion, which then becomes the state religion"

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- Nehru did not take religion in a narrow sense; religion does not teach hatred and intolerance.
 - All religions speak the truth ; that is the essence of each religion. He believes that the religious basis of politics does not help social progress.
 - At the same time, Nehru had respect for Gandhi's view on the role of religion in politics. He was of the view that Gandhi had a moral view of politics.
 - Nehru disapproved both the Hindu communalism as well as the Muslim communalism. His loyalty to secularism has been a great relief to the minorities in India.
 - Nehru's understanding of secularism has been strengthened due to his liberal cultural upbringing.
 - The concept of secularism as defined by Nehru constitutes the bedrock of Indian nationalism, which was subsequently incorporated into the Indian constitution. Nehru's understanding of secularism is primarily rooted in his emphasis

- the following dimensions.

1. The State does not either encourage or discourage religion. It means freedom of religion and conscience, including freedom for those who have no religion.
 2. It conveys the idea of social and political equality;
 3. Nehru promoted secularism through social transformation and development. It means eradicating inequality and backwardness.
- Despite his liberal approach towards religion, it is not easy to declare Nehru irreligious; he was, not opposed to religion. He frankly recognized that religion supplied a deeper craving of human beings'. His major concern was that the state should not intervene in religious matters. It is beyond dispute that Nehru was sincere in his advocacy of secularism as a political and cultural value. Due to his secular approach he succeeded in solving intra party and interstate politics.

Nehru's role in formation of NAM

- Nehru developed his international outlook by keeping himself interested in the international problems. In his ideas he always cherished to have a world free of wars and nuclear threats, a world of oneness, of growth and development to better the lot of masses or humanity.
- Speaking in Constituent Assembly on December 4, 1947 he said, "We have proclaimed during this past year that we will not attach ourselves to any particular group. This has nothing to do with neutrality."
- Nehru favoured the polarization of power and an increase in the number of non-aligned countries resulting in the isolation of super powers.
- In such an atmosphere of international relations, Nehru believed that there could be a possibility of mutual good will, tolerance and peaceful coexistence.

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- Nehru's policy of non-alignment was not a negative policy. Some people regarded it as negative policy which meant India would remain neutral at all the time and in every situation.
 - Nehru's doctrine of non-alignment was also positive and dynamic in its nature. In positive term it charted out an independent foreign policy posture for" the nation which object to lining up for war purposes, to military blocs, to military alliances and the like and wanted to work in the pursuit of peace".
 - India would try her best to have friendly relations with the countries of both the blocs and would extend all co-operation for ensuring peace among the family of the nations of the world.
 - It will also be helpful for new independent countries of Asia and Africa. Thus according to Nehru the policy of non-alignment on the part of a big state like India was conducive to her own ultimate national interests as well as to the interests of peace in the world.

- Nehru also defended the policy of non-alignment on economic grounds. Nehru believed that economic exploitation and economic backwardness also undermine the cause of peace.
- He contended that non-alignment policy was an absolute necessity for newly emerging and underdeveloped countries .
- The primary aim of these countries was economic development without economic development political stability was not possible.
- Political instability could become a hurdle in the way of world peace. Thus according to Nehru, the maintenance of universal peace was an economic as well as political necessity for these countries.



- Non-alignment was not a negative policy of being neutral in great power disputes or staying equidistant from the two super powers.
- The emerging Cold War between the USA and the Soviet Union which intensified in the 1950s, the period which also saw the emergence of new Asian and African nations, free from the colonial yoke, provided the ground for the adoption of the policy of non-alignment which was specially suited to the requirements of the newly independent Asian and African countries.
- **Genesis of the Policy :** For Jawaharlal Nehru the policy of non-alignment was an original product, emanating from India's long struggle for freedom. So were probably the compulsions of the leaders of the Asian, African and Latin American countries who were able to assert their national identities mainly by adopting the policy of non-alignment.
- Certain broad parameters which served as basic commitments in the formulation of India's foreign policy were laid down during

- 
- India's freedom struggle. For instance, even before the establishment of the Congress, the nationalist leadership condemned British colonial wars in Asia and Africa and the use of Indian troops in them.
 - Our true policy is a peaceful policy...With such capacity for internal development as our country possesses, with such a crying need to carry out the reforms absolutely necessary for our well-being.
 - An essential feature of the policy of non-alignment was the emphasis on peace, universal disarmament, and elimination of the element of fear. Nehru's views were full of idealism.
 - **Non-alignment in Action** : Immediately after joining the Interim Government in September 1946, Jawaharlal Nehru made it clear that he would develop an intensive concern in world affairs, and pursue an independent foreign policy compatible with India's national self-interests. He observed on September 7, 1947 that We propose, as far as possible, to keep

Foreign policy of India

- The first Prime Minister, Jawaharlal Nehru played a crucial role in setting the national agenda. He was his own foreign minister. Thus both as the prime Minister and the Foreign Minister, he exercised profound influence in the formulation and implementation of India's foreign policy from 1946 to 1964.
- The three major objectives of Nehru's foreign policy were to preserve the hard-earned sovereignty, protect territorial integrity, and promote rapid economic development.
- Nehru wished to achieve these objectives through the strategy of non-alignment. There were, of course, parties and groups in the

- Country that believed that India should be more friendly with the bloc led by the US because that bloc claimed to be pro-democracy. Among those who thought on these lines were leaders like Dr Ambedkar.
- *Distance from two camps* : The foreign policy of independent India vigorously pursued the dream of a peaceful world by advocating the policy of non-alignment, by reducing Cold war tensions and by contributing human resources to the UN peacekeeping operations.
- India wanted to keep away from the military alliances led by US and Soviet Union against each other.



- ***Afro-Asian unity:*** Nehru envisaged a major role for India in world affairs and especially in Asian affairs. His era was marked by the establishment of contacts between India and other newly independent states in Asia and Africa. Throughout
- the 1940s and 1950s, Nehru had been an ardent advocate of Asian unity.
- India was a staunch supporter of the decolonisation process and firmly opposed racism, especially apartheid in South Africa.
- The AfroAsian conference held in the Indonesian city of Bandung in 1955, commonly known as the Bandung Conference, marked the zenith of India's engagement with the newly independent Asian and African nations. The Bandung Conference later led to the establishment of the NAM. The First Summit of the NAM was held in Belgrade in September 1961. Nehru was a co-founder of the NAM.

Nehru on secularism

- Secularism was accepted as one of the fundamental basis for the development of democracy in India.
- The founding father of our constitution to get for granted that there would be tolerance in every aspect and sphere of our national life among all religious that prevail in our country.
- Secularism would does mean an attitude of tolerance and peaceful coexistence on the part of citizens belonging to different faith and a policy of perfect neutrality and equality by the states towards all religious communities.

- The philosophic poet Iqbal had said मजब नही सिखाता आपस मे बैर रखना, हिंदी हे हम वतन है हिंदुस्तान हमारा.
- Secularism does not and should not mean multi communalism or encouragement or patronage by the state to different religious denominations.
- The tradition of coexistence and mutual tolerance has been an integral part of our culture for ages.
- Nehru is known as an architect of Indian secularism. The constitution of India contains his philosophy about the religious neutral state.

Indian secularism as propounded by Jawaharlal Nehru and incorporated in the Indian constitution contains the three main features

- 1 our secularism is liberal in the sense that Nehru wanted it to combat communalism with social welfare politics while maintaining religious neutrality and ensuring religious equality and liberty to all minorities living in India.
- 2 Indian secularism is not absolute in its character that is, it is qualified in the sense that religious freedom given to all religions is a subject to all the considerations of public order, morality and welfare of the citizens as such and the State authority may impose restrictions on any of the freedoms or rights guaranteed under article 25 of the Indian constitution.

- 3 Nehru's concept of secularism is both dynamic and enlightened as it allows the religion to play a part in the social welfare.

Nehru's definition of secularism.

- 1 first separation of religion from political ,economical, social and cultural aspect of life religion being treated as purely personal matter.
- 2 second dissociation of the state from religion
- 3 full freedom to all the religions and tolerance of all religions.
- 4 equal opportunities for followers of all religions and no discrimination and partially on grounds of religion.
- Thus Nehru was a unique statesman ,with an instinct for secularism.

- He was opposed to superstitions ,communalism and religious fundamentalism. He always wanted that his countrymen should become rational and secular in their attitudes.
- Nehru's understanding of secularism is a basically the separation of religion from politics.
- Politics is associated with public activities. Religion is an individual or personal affair giving everyone the right to practice one's own religion.

- Nehru did not take religion in a narrow sense, religion does not teach hatred and intolerance, all religions speak the truth, that is the essence of each religion.
- Nehru believes that the religious basis of politics does not help social progress.
- **Nehru respect Gandhiji's role of religion in politics.-**
- Nehru was of the view that Gandhi had a moral view of politics. For Gandhiji religion can teach that politicians to be moral and ethical, it has a role in society for teaching moral values and maintaining an ethical order.
- But at the same time he opposed the formation of political parties on communal or religious grounds.

- Nehru was an out and out secularist. He disapproved both the Hindu communalism as well as the Muslim communalism. Is the loyalty to secularism has been a great relief to the minorities in India.
- Nehru was a secularist in the sense that he transcended parochial consideration and looked from a broad humanistic perspective.
- Nehru secularism constitutes the bedrock of Indian nationalism which was the subsequently incorporated into the Indian constitution.
- Nehru's understanding of secularism is primarily rooted in his emphasis on political and social equality.

His exposition of secularism emphasizes the following dimensions

- 1 the state does not either encourage or discourage religion. It means freedom of religion and conscience, including freedom for those who have no religion.
- 2 it conveys the idea of social and political equality
- 3 Nehru promoted secularism through social transformation and development ,it means eradicating inequality and backwardness

Nehru's views on secular state

- The term secular state is commonly used in the present day to describe the relation which exist or which ought to exist between state and religion.
- The secular state means a state which guarantees individual and corporate freedom of religion, deals with the individual as a citizen irrespective of his religion ,which is not constitutionally connected to a particular religion, nor does it seek either to promote or interfere with it.

- A secular state is a state where citizens are not discriminated in any form or manner on the basis of their religion.
- 1 no established state religion
- 2 tolerance to all the religion
- 3 discouragement to bigotry फाजील धर्मवेड
- 4 equality of rights
- 5 welfare of people
- 6 no religious education by government
- 7 condemnation of religious dogma contrary to gods
- 8 no religion exempted from the laws of the secular state

- From above it should be clear that secularism, in its true sense, is possible only in a democratic society
- A true democratic society is one which adopts or practices the ideology of secularism and that state is called as a secular state.
- Thus Nehru's concept of secularism was intimately linked with the idea of the good society, he visualised for India

Nehru's ideas on nationalism

- Jawaharlal Nehru (1889 to 1964) emerged both as a leader and an ideologue in the freedom struggle of India. Indian history helped him to formulate his ideas on nationalism.
- 1 His sociological history shift his idea of nationalism
- 'Nationalism is essential a group memory of past achievements ,traditions, experience.... People have short comforts and strengths in their old traditions'
- '.... Remarkable development of present age has been re discovery of the past and of the nation'

- 2 is nationalism is a secular, rationalist, modernizing and universalizing
- Rejected from religious nationalism, cultural and militant nationalism, Narrow conception of nationalism
- For him Bharat Mata ,India is the people of India, people of all caste ,creed, religion, language
- 3 he was aware of the pitfalls दोष of divisive, competitive and egoistic tendencies in nationalism.
- '.. Nationalism is an Un reliable friend and and unsafe historian.
- It blinds us to many happenings and sometimes distorts the truth...'

- 4 synthetic universalism

- All Nations part of same humanity, they should work hand in hand for progress of humanity without any ill- will, competition and egostic
- ideas of panchsheel principles of peaceful coexistence and internationalism
- 5 linked nationalism to socialism
- National freedom to bring about social transformation

Nehru theory and practice of nationalism have been nurtured on three foundations

- 1 the racial arrogance of the British rulers.
- 2 the second source of Nehru's nationalism was economic, he blamed the British for the rampant poverty and exploitation of the country.
- 3 the third root of Nehru's nationalism was political and administrative.
- Nehru's secularist approach proceeds from his liberal cultural upbringing.

- In his autobiography he condemned the protagonist and leaders of the Hindu Mahasabha as spokesman and reactionaries of upper class interest.
- During the post independence era Nehru emphasized National integration.

Nehru's nationalism had its clear distinctive features

- 1 it was a composite and a living force and as such could make the strongest Appeal to the spirit of man.
- 2 it was secular. He was a strong advocate of the unity amongst various religious groups.
- 3 it was a broader approach
- 4 Nehru's nationalism was patriotism and independent of the country.
- 5 Nehru's nationalism was a firm commitment to the idea of complete independence of the country.

- Only such a type of socialism could be a driving force for freedom and it alone could give a certain degree of unity ,vigar and vitality to many people all over the world.

Views on internationalism

- Nehru was a lover of peace and wanted to promote it throughout the world.
- He opposed war tooth and nail.
- He wanted to make the world as the abode of peace.
- Peace and freedom have become individual and the world cannot continue for long in this atomic age is has also become a taste of human survival.

Is the feature of world peace or internationalism or foreign policy is as follows

- 1 **Advantageous(or the country)**
- Nehru wanted to pursue foreign policy which should be advantages for the country. It should be based on peace and should aim at establishing friendly relation with other countries of the world. This relation will be beneficial for the country.
- 2 **Anti- Colonialism**
- In promoting world peace, Nehru declared that colonialism in any form anywhere is to be opposed to subjugation of a country by colonial power which natural invades the freedom of the former
- .Champion of human freedom, Nehru opposed colonialism in his foreign policy which was given high regards by maximum courier of the world.

- 3 Anti -Racialism

- Racial security is to be given goodbye. It was this racialism which laid to the rise of Hitler in Germany and Mussolini in Italy and both of them broad the world on the brink of a Titanic war.
- That racial security of the British people subjugated the Indians and made their life miserable.
- So Nehru wanted to do away with racialism.

- 4 Panchsheel

- On the you of the Bandung conference, Nehru in association with the Chinese prime minister Chou- En- Lai declared in 1954 the fundamental principles of international understanding and cooperation.
- Those are
 - 1 mutual respect for each others territorial integrity and sovereignty
 - 2 mutual non aggression
 - 3 mutual non interference in each others internal affairs
 - 4 equality and mutual advantage
 - 5 peaceful co existence and economic cooperation

- 5 Non- Alignment

- Nehru developed the principle of non alignment for maintaining better understanding with the countries of the world. Non alignment means not to side with any superpower that is the USA or USSR. By doing this, Nehru kept India away from cold war or block politics. He never wanted to side with one and become enemy of the other. The country was guided by its own foreign policy where no supremacy of any power block was entertained.

- 6 Regional Cooperation

- Regional cooperation was another principle of India's foreign policy which Nehru envisaged for promoting peace among the Nations.
- Nehru wanted to maintain good relation with India's neighboring countries. Which will foster lasting peace among themselves.
- Nehru wanted to expand this friendship and cooperation with as many countries as was possible.

- 7 Firm faith on the UNO and Commonwealth of Nations

- Nehru had firm faith on the UNO and commonwealth of nations. It was only because these organizations enabled the Nations to arrive at a solution.
- those organizations provided forums to redress the grievances of the people of the globe.
- By doing that those organizations would bring peace among the Nations

- 8 Clear vision of Defense

- Nehru had preached in panchsheel develop mutual respect for each others territorial integrity and sovereignty.
- If that is violated, one must come forward to protect the internal integrity of a nation.
- So defense department of a country should be kept ready to meet such situation.
- Though, Nehru was against war, still he equipped the defense department will to meet the external challenges.

- Thus Nehru was a promoter of world peace peaceful coexistence and mutual cooperation where the cornerstone of his internationalism. Heropanti shield and non alignment principles made him distinct as a political philosopher of India.

Role of Nehru on NAM

- 1 the Asian relations conference took place in Delhi in 1947 , in which he promoted the delegates not to join any block and to get the ready for the freedom of their countries. He prompted the newly independent countries to really United and maintain their separate identity.
- 2 he along with the Chinese premier Chou- En-Lai enunciated the five principles of peaceful co existence i.e.panchsheel agreement.

- 3 The Bandung conference of 1955 was a further step towards the formation of NAM. His principles of panchsheel became the bed rock of the NAM.
- 4 those were the efforts of the Nehru and other prominent leaders like president Sukarno, president Naaser, president Tito.
- 5 India under the leadership of Nehru played a leading role in various issues and problems of international politics, which strenthened the Non- aligned movement.

- away from the power politics of groups, aligned against one another, which had led in the past to world wars and which may again lead to disasters on an even vaster scale.
- In brief, we see contribution of Nehru:-
 1. Nehru was a man of great vision. He realized the danger in the aligning to any super power and thus advocated mutual respect for the sovereignty and territorial integrity of all nations.
 2. Nehru was the greatest spokesman for neutrality of Asian and African States. He felt that by aligning to any one power would mean surrendering your opinion, which would not be a right policy.
 3. He did not approve of alliances initiated by the USA like NATO, CENTO, SEATO etc. to contain communism or the ones promoted by USSR like Warsaw Pact, Cominform, Comecon, as they encouraged colonialism and imperialism and were likely to produce a race for armaments.

4. He was against communism and capitalism and instead promoted democratic socialism.
5. India, under the stewardship of Nehru promoted the cause of freedom of many countries of Asia and Africa which were under foreign domination.
6. Nehru was against the policy of apartheid followed in South Africa and sponsored a resolution to it effect in the UN in 1962.
7. He was for disarmament and abolition of stockpiles of Nuclear weapons. India thus signed a treaty in 1963 for banning atomic tests.
8. He was one of the founding fathers of NAM and thus India played an important role in spreading the message of NAM



