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POLITICAL THOUGHTS OF JAWAHARLAL NEHRU

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ABSTRACT

A pivotal figure during the Indian independence movement and patriarch of the country's most influential political family, Jawaharlal Nehru served as the first prime minister of the republic of India for nearly 20 years until his death on 27 May 1964. Amongst his many achievements, he passionately worked for women's rights, was an eminent writer, scholar and historian, almost single handedly revolutionized India's fledgling education, social welfare economic system.

Keywords: Socialist, education, poverty Redistribution of land, agriculture, democracy, secularism.

INTRODUCTION

Pandit Jawaharlal Nehru dominated the Indian political scene for about half a century. Together with Gandhiji, he fought and struggled hard for the freedom of India. In fact, he remained the Prime Minister of his country for 17 years till his death. During this period, he raised India to an important position among nations of the world. It was sincere work for peaceful coexistence and faith in democratic socialism which made him popular not only in India but throughout the world. Perhaps this is the reason that he is called by Lord Boyd Orr as the ablest and most highly respected leader among what should rightly be termed as free nations ... Stalin called him 'the Man of Peace' Even Chou-En-Lai called him as 'A great gentleman'.

HER VIEWS ABOUT INTERNATIONALISM:

Nehru was a great internationalist. He was a great spokesman of Asian and African aspirations for complete freedom. He was an exponent of Panchsheel. In June 1954, the fundamental concepts of Panchsheel were laid down in the course of a joint declaration by Nehru and Chou-En-Lai. They are :

- I) Mutual respect for each other's territorial integrity and sovereignty;
- II) Non-aggression ;
- III) Non-interference in each other's internal affairs;
- IV) Equality and mutual advantage and
- V) Peaceful coexistence and economic cooperation.

Nehru said, "I have no doubt that these principles of international behavior, if accepted and acted upon by all countries of the world, would go a long way to put an end to the fears and apprehensions which cast dark shadows over the world." Nehru was in favour of one world federation. He said that world government must and will come, for there is no remedy for the world's sickness. The machinery for it is difficult to devise. It can be an extension of the federal principle, a growth of the idea underlying the United Nations, giving each national unit freedom to fashion its destiny according to its genius, but subject always to the basic covenant of the world Government. Nehru held that we have arrived at a stage in human affairs when the ideal of the one world and kind of world federation seems to be essential though there are many dangers and obstacles in the way ... We, therefore, United Nations structure which is painfully emerging from its infancy.

HIS VIEWS ON NON-ALIGNMENT

Nehru was a firm believer in the policy of non-alignment. On October 17, 1949 during the course of his speech at Columbia University he said, "I am asked frequently why India does not align herself with a particular nation or a group of nations and told that because we have refrained from doing so, we are involved in it deeply to regard calm objectivity in others irrational, short sighted, negative, unreal or even unmanly. But I should like to make it clear that the policy Indian has sought to pursue is not a negative and neutral policy. It is positive and vital policy that flows from our struggle for freedom and from the teachings of Mahatma Gandhi.

Nehru held that India should as far as possible keep away from the power politics of groups, aligned against one another which have led in the past to world wars and which may again lead to disasters on an even vaster scale. The world, in spite of its rivalries and hatreds and inner conflicts, moves inevitably towards closer co-operation and the building up of a world commonwealth. It is for this One World that free India will work.

NEHRU A SOCIALIST

Fabians want Socialistic governance but they want to establish socialistic governance through democratic means. Nehru set up Planning Commission in 1950. Nehru presided over the planning commission as its ex officio chairman and took control over India's Planning process. He introduced Mahalanobis Model (1) of planning. This model was based on starting heavy industries first with expectation that in the natural course the ancillary and small industries will come up in private sector. This model was also called as Mixed Economy. It meant existence of Public Sector and Private Sector side by side. Prof. Ludwig Von Mises of Austria and Prof. P.R. Brahmamand of Bombay University were against Mixed Economy. They thought such an arrangement is ridiculous and cannot work. Indian version of state planning and control over the economy miserably failed. In the First Five Year Plan emphasis was on agriculture and irrigation and in the Second Five Year Plan emphasis was on Industrial development in Public Sector. In Faizpur Session of Congress in the year 1963 (December) Nehru spoke about problems of poverty and unemployment in India. He showed concern about the toiling masses reeling under abject poverty.

REDISTRIBUTION OF LAND

Under Jawahar Lal Nehru's leadership the Planning Commission advised all state governments in India to table land reform bills in legislative assemblies and pass those bills to make laws about abolition of Zamindari. All absentee landlords were made ordinary farmers. And of the tiller was the policy Nehru adopted. Millions of tillers got the rights over the lands. In some states the landlords tilted laws and moved petitions. The famous Golak Nath case was filed against the policy of abolition of Zamindari. In the second stage of socialist move, the planning commission suggested all state governments to pass laws bringing ceiling on land holdings. In the third stage tenancy laws were passed to give rights to tenant who tilled agricultural lands of big land owners. India being predominantly agricultural lands of big land owners. India being predominantly agricultural countries during nineteen sixties the laws made for land reforms gave big impetus to agriculture.

CONCLUSION

As a political thinker, Jawaharlal Nehru was a staunch democrat. He considered democracy to be the best form of government. He always found himself safe in a democracy in fact the Indian experiment in constitutional democracy shoes owes more to Nehru than to anyone else or to any combination of factors some westerners would do will to appreciate this aspect of Nehru's leadership. Nehru believed, like Thomas Jefferson, that democracy works successfully with people's goodwill and co-operation. It can't go against people and Nehru was so hopeful about its success in India that he remarked, "we will resist the imposition of any other concept here or any other practice." The true measure of Nehru's humanism, his tolerance and his liberalism is perhaps best revealed in the following extempore reflection on 'what constitutes a good society and good life?'

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