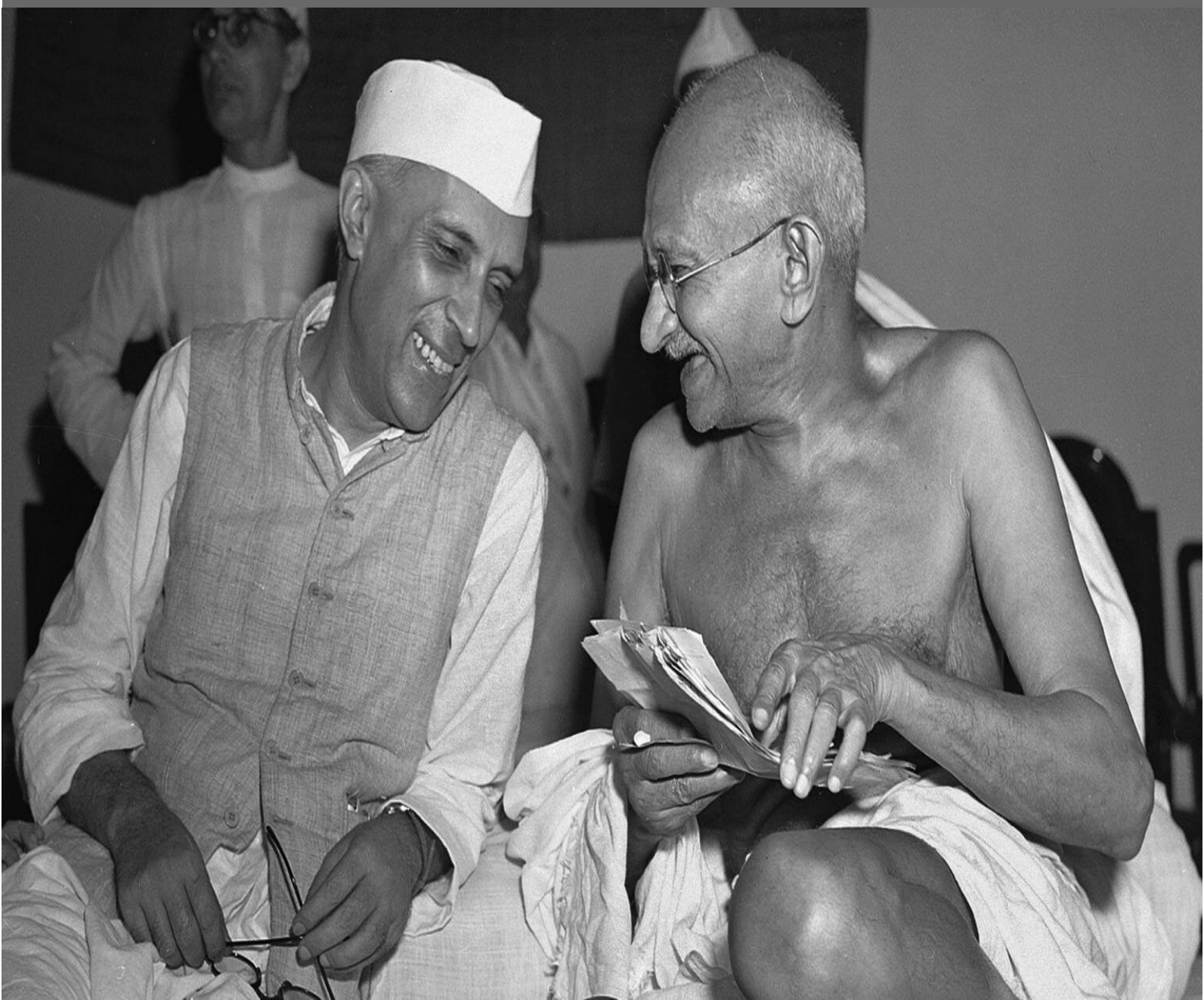


GANDHI & NEHRU

LIFE AND THOUGHTS



Nibedita Dash
Dr. Varsha Agarwal



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Nibedita Dash, Dr. Varsha Agarwal

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CHAPTER 1

MAHATMA GANDHI'S EARLY LIFE AND INFLUENCE

Dr. Varsha Agarwal, Associate Professor

Department of ISME, ATLAS SkillTech University, Mumbai, Maharashtra, India

Email Id-varsha.agarwal@atlasuniversity.edu.in

ABSTRACT:

Early experiences and influences had a significant impact on Mahatma Gandhi's development as a leader, thinker, and proponent of nonviolent resistance. Gandhi's childhood in Porbandar, India, where he was born in 1869 to a devout Hindu family, shaped the man he became. His schooling brought him to London, where he was exposed to a wide range of religions, ideologies, and civilizations. This experience sparked a curiosity that led to the development of his unique worldview. Gandhi became deeply involved in Theosophy, and his experiences with moral dilemmas like vegetarianism and racial prejudice drove his dedication to nonviolence and justice. Having seen personally the brutal realities of racial discrimination while living in South Africa, he was inspired to develop the concepts of Satyagraha truth force and passive resistance. These ideas will subsequently serve as the basis of his activity.

KEYWORDS:

Early Life, Education, Mahatma Gandhi, Political Ethicist, Satyagraha.

INTRODUCTION

Mohandas Karamchand Gandhi, an Indian lawyer, anti-colonial patriot, and political ethicist, lived from 2 October 1869 to 30 January 1948. He led the successful movement for India's independence from British domination by using peaceful resistance. Around the globe, he sparked movements for independence and civic rights. In South Africa in 1914, the term Mahatma (which means "great-souled, venerable, in Sanskrit") was first used to refer to him. Gandhi studied law at the Inner Temple in London after being born and reared in a Hindu household in coastal Gujarat. He was admitted to the bar in June 1891 at the age of 22. He traveled to South Africa in 1893 to defend an Indian businessman in a legal dispute after spending two uncertain years in India, where he was unable to establish a lucrative legal practice. He then spent the next 21 years living in South Africa. Gandhi raised his family here and started using peaceful resistance in a fight for civil rights. He returned to India in 1915 at the age of 45 and immediately started organizing peasants, farmers, and city laborers to protest against discrimination and an exorbitant land tax.

Gandhi spearheaded national efforts for reducing poverty, advancing women's rights, fostering interethnic and interreligious harmony, putting an end to untouchability, and most importantly achieving swaraj or self-rule after taking over the Indian National Congress in 1921. Gandhi selected the short, hand-spun dhoti as a symbol of his affiliation with India's rural underclass. As a kind of reflection and political protest, he started to live in an autonomous residential community, consume basic fare, and keep extended fasts. Gandhi popularized anti-colonial nationalism among ordinary Indians by leading them in the 400 km (250 mi) Dandi Salt March in 1930 and the 1942 demand that the British leave India. He spent many years and several incarcerations in both South Africa and India. Early in the 1940s, Muslim nationalism, which desired a separate homeland for Muslims inside British India, posed a threat to Gandhi's vision of an independent India based on religious diversity. Britain recognized India's

independence in August 1947, but the British Indian Empire was divided into Pakistan and India, both with a majority of Muslims. Religious conflict erupted when many uprooted Hindus, Muslims, and Sikhs arrived in their new homes, notably in the Punjab and Bengal. Gandhi visited the devastated districts and refrained from participating in the ceremonial celebration of independence in an effort to lessen suffering[1].

He staged repeated hunger strikes in the months that followed in an effort to put an end to the religious bloodshed. At the age of 78, he started the last one in Delhi on January 12, 1948. Some Hindus in India began to believe that Gandhi had been too steadfast in his advocacy of both Pakistan and Indian Muslims. One of them was Nathuram Godse, a ferocious Hindu nationalist from Pune in western India, who on January 30, 1948, at an ecumenical prayer gathering in Delhi, shot Gandhi three times in the chest. Gandhi's birthday, 2 October, is observed as an International Day of Nonviolence and as Gandhi Jayanti, a national holiday in India. In post-colonial India, Gandhi is revered as the Father of the Nation. He was also known as Bapu, a term of affection used by the Gujarati people throughout the Indian independence struggle and for many decades.

On October 2, 1869, in Porbandar (also known as Sudamapuri), a coastal town on the Kathiawar Peninsula that was once a part of the tiny princely state of Porbandar in the Kathiawar Agency of the British Raj, Mohandas Karamchand Gandhi was born into a Gujarati Hindu ModhBania family. His paternal grandfather, Karamchand Uttamchand Gandhi (1822–1885), was the state's dewan (chief minister). His ancestors were from the Kutiana village in the former Junagadh State. Karamchand proved to be a successful chief minister despite having only completed his basic school and having previously worked as a clerk in the state bureaucracy. He married four times while he was in office. His first two marriages passed away while they were young, each having given birth to a daughter, and his third marriage produced no offspring. He asked his third wife's consent to remarry in 1857, and that same year he wed Putlibai (1844–1891), who was from a Pranami Vaishnava family and also from Junagadh.

Over the next ten years, Karamchand and Putlibai gave birth to three children: a boy named Laxmidasa girl named Raliatbehn (around 1862–1960), and a third son named Karsandas Putlibai gave birth to Mohandas on October 2, 1869, in a dim, windowless ground-floor chamber in the Gandhi family home in Porbandar. Gandhi's sister Raliat once referred to him as a young kid who was "restless as mercury, either playing or roaming about." Dog ear twisting was one of his favorite past times. Gandhi's early life was greatly influenced by the Indian classics, particularly the tales of Shrivana and King Harishchandra. He claims in his memoirs that they had a lasting impact on him. He claims, in his own words, it haunted me and I must have acted Harishchandra to myself times without number." These legendary are responsible for Gandhi's early self-identification with truth and love as the highest virtues. The family has a diverse range of religious affiliations. Gandhi's mother Putlibai was from a Pranami Vaishnava Hindu household, while his father Karamchand was also a Hindu. Gandhi's father belonged to the Vaishya varna's ModhBaniya caste[2]. The Bhagavad Gita, the Bhagavata Purana, and a group of 14 works containing teachings that the tradition considers to include the core of the Vedas, the Quran, and the Bible are among the holy writings of the Pranami tradition, which is founded on medieval Krishna bhakti. Gandhi's mother, an incredibly devout woman who "would not think of taking her meals without her daily prayers... she would take the hardest vows and keep them without flinching," had a significant impact on him. To her, keeping a fast for two or three days straight was nothing. In 1874, Gandhi's father Karamchand moved from the more prestigious state of

Porbandar to the smaller state of Rajkot, where he served as the Thakur Sahib's counsellor. Despite Rajkot's inferior stature to Porbandar, the presence of the British regional political agency provided some security for the state's diwan. In 1876, Karamchand was appointed diwan of Rajkot. His brother Tulsidas replaced him as diwan of Porbandar. Then they all met up again in Rajkot. Gandhi with his elder brother Laxmidas in 1886, Gandhi. Gandhi enrolled at his neighborhood school in Rajkot at the age of nine. There, he learned history, the Gujarati language, geography, and the fundamentals of math. He enrolled at Rajkot's Alfred High School when he was 11 years old. He was a decent student who sometimes received awards, but he was also quiet and tongue-tied and had little interest in playing games; his only friends were books and his studies. The planned marriage took place in May 1883 between the 13-year-old Mohandas and the 14-year-old Kasturbai Makhanji Kapadia (whose first name was sometimes abbreviated to "Kasturba" and jokingly He missed a year of school as a result, but was subsequently permitted to make up the time by speeding up his studies. His brother and cousin were also married at the same gathering as his wedding. He once reminisced on their wedding day, saying, as we didn't know much about marriage, for us it meant only wearing new clothes, eating sweets, and playing with relatives." The teenage bride was expected to spend a lot of time away from her husband at her parents' home, as was the custom at the period. When reflecting on his sexual desires for his young wife, Mohandas wrote, even at school I used to think of her, and the thought of nightfall and our subsequent meeting was ever haunting me." Mohandas expressed sorrow in his writing many years later[3].

Later, he remembered being sexually lusty in his affections for her and feeling possessive of her, such as when she would go to a temple with her companions. Karamchand Gandhi passed away in the latter part of 1885. Gandhi, who was 16 at the time, and his wife, who was 17, had their first child, who barely lived a short time. Gandhi was devastated by the two deaths. The Gandhi marriage had four other boys, all born in the years 1888, 1892, 1897, and 1900: Harilal, Manilal, Ramdas, and Devdas. Gandhi, being 18 years old, received his high school diploma in Ahmedabad in November 1887. He enrolled at Bhavnagar State's Samaldas College in January 1888, which at the time was the only college in the area that offered degrees. He left school, nevertheless, and went home to Porbandar to be with his family[4].

DISCUSSION

Mahatma Gandhi's early life and influences played a crucial role in shaping his worldview and guiding his principles of nonviolent resistance and social justice. Here are some key points about Gandhi's early life and the influences that shaped him[5].

Birth and Upbringing: Mohandas Karamchand Gandhi was born on October 2, 1869, in Porbandar, Gujarat, India. He came from a Hindu family of the Vaishya (merchant) caste. His father was an administrator in a small princely state. Mohandas Gandhi was born on October 2, 1869, in a modest, white-washed home in Porbandar, a coastal city in western India. Putlibai and Karamchand Gandhi were his parents. He had the same little, dark appearance as the other millions of youngsters born in India. But this was no typical kid. He had to confront and defeat a powerful empire without resorting to violence in order to liberate his nation. The Mahatma, or the Great Soul, was to be his name. He was to give his life for theirs after guiding his people to freedom. Old seaport Porbandar is watched over by the faraway Barda Hills. Even in the past, ships from distant nations sailed there to do business. It served as the Gandhi family's ancestral house. The father and grandparents of Mohandas were renowned for their prowess and

integrity. The Dewan of Porbandar was my grandfather Uttamchand Gandhi, who came from a modest family of merchants. His son, Karamchand Gandhi, sometimes referred to as Kaba Gandhi, succeeded him. Despite having very little formal education, Karamchand was a competent administrator due to his expertise and experience. He was courageous and kind. He did, however, have one flaw: a short fuse. Putlibai, the wife of Karamchand Gandhi, was a devout Christian. She attended temple worship services every day. She was a loving, independent lady who was well-known for her sage advice and common sense. She was often asked for guidance on numerous topics. The youngest of Kaba Gandhi's six children was named Mohandas. He was the family's favorite kid, and both his loving parents and their friends dubbed him "Moniya." Moniya loved his mum dearly. He also adored his father, yet he had some misgivings about him. Moniya didn't like spending much time at home as a youngster. After eating at home, he would go again to play outdoors. He would rush home to complain to his mother whenever one of his brother's made fun of him or tugged his ears. Why did you not strike him? She'd inquire. How do you expect me to learn to hit people, mother?" I shouldn't punch my brother, why? Why should I strike anybody? Would be the swift reaction from Moniya[6]. His mother questioned how a little boy could have such thoughts. When Moniya's father moved from Porbandar to become the Dewan of Rajkot, she was just seven years old. Moniya missed Porbandar, the clear water, and the passing ships in the harbor. He was sent to an elementary school in Rajkot. Due to his shyness, he did not get along well with the other kids. He arrived at school on time every morning, and as soon as class was ended, he hurried back home. He read alone in his spare time, just having his books for company. Kasturbai was a lovely and vivacious young lady. She and Mohandas often engaged in play. She and Mohandas often engaged in play. While Mohandas sometimes attempted to educate his young wife, she was never able to focus on a book, even though she picked up housework quickly. One day, Sheik Mehtaba friend of his older brother met Mohandas. Sheik was not well-liked. Mohandas was aware of this, yet he was still very impressed by Sheik due to his size and strength. Sheik was a meat eater, and he often assured Mohandas that by eating meat, he would likewise develop into a tall and powerful man. A reform movement to alter the conventional ways of living was also active at the time. Mohandas himself decided to try meat since he had heard that many wealthy people had begun eating it. Initially, he disliked the flavor of meat, but with time, he grew to like meat curries. Every time Mohandas ate a meat meal outdoors, he had to make up an explanation to his mother for skipping supper. If his parents found out he had eaten meat, he was certain that they would not begrudge him. At the time, he had nothing against eating meat, but he did not approve of lying to his mother. He ultimately made the decision to stop eating meat because of this emotion that was gnawing at his heart. Along with Sheik, his brother, and another relative, Mohandas has started smoking as well. He had to steal a little bit of cash here and there to purchase smokes. Mohandas once stole a piece of gold to pay off a debt his brother had racked up. It was a serious offense to steal. He was aware that he had done a serious offense. He vowed never to steal again in his whole life. He delivered his father, who was ill, a written confession of his crime. Gandhi Karamchand read the confession. He ripped the page up silently. Paper fragments rolled to the ground. He sighed and slid back into his bed. With tears running down his cheeks, Mohandas departed the space[7].

Education and Early Exposure: Gandhi's family had a strong religious background, and he was influenced by his mother's devoutness. He received a basic education in India and later studied law in London. During his time in England, he was exposed to diverse ideas and cultures, which broadened his horizons.

Early schooling in India: Gandhi received his early schooling there. He was a hard worker in class and showed early enthusiasm for reading and education. He was exposed to religious books and moral precepts from an early age as a result of growing up in a devout Hindu household.

Studying Abroad: When Gandhi was 18 years old, he traveled to London to pursue a legal education. This was a considerable change from his usual settings and introduced him to a very different intellectual and cultural environment.

Diversity in Culture and Ideology: Gandhi was exposed to a wide variety of cultures, ideologies, and philosophies during his stay in London. His viewpoints were extended through his interactions with individuals from varied origins, such as Europeans, Africans, and Asians.

Exploration of Religions and Philosophies: Gandhi developed an interest in a number of religions and schools of thought when he was living in England. He studied books on other religions, participated in spirituality conversations, and went to Christian lectures. Influences of Theosophy: Gandhi came into contact with Theosophy, a spiritual movement that aims to discover the fundamental similarity of all faiths, when he was in London. Gandhi was greatly affected by the theosophical ideas of spirituality and universal brotherhood. Gandhi became interested in vegetarianism as a method to practice nonviolence toward animals after being exposed to Theosophy. His subsequent support of vegetarianism and his ahimsa (nonviolence) beliefs were built upon this ethical decision. Social Interactions and Racism: During his stay in England, Gandhi encountered racism and discrimination, particularly in South Africa, where he ran into racial prejudice. He would subsequently use these encounters to further his knowledge of societal injustices and his resolve to combat them.

Gandhi received legal education and advocacy training in London, which equipped him with knowledge and abilities that were essential for his future activity. He went on to become a lawyer and utilized his knowledge of the law to promote Indian rights first in South Africa and then in India. Return to India: In 1891, after finishing his law education, Gandhi went back to his native country. After living overseas for years, he had a difficult time returning home, but his experiences and the knowledge he obtained would eventually come in handy in his leadership positions. Gandhi was exposed to Western ideas and had a strong connection to Indian culture, which enabled him to combine many concepts and approaches. He linked Western scholars' ideals of civil disobedience and individual rights with Eastern philosophers' views of nonviolence. Gandhi's early exposure to different cultural, religious, and philosophical influences as well as his formal education contributed to mold his distinct viewpoint on social justice, peaceful protest, and the search for the truth. His transformational leadership in India's independence movement and his lasting legacy as a universal icon of peace and justice were made possible by these events[8].

Influence of Religion and Philosophy: Gandhi's exposure to various religious texts, including the Bhagavad Gita and the Bible, had a profound impact on his ethical and moral thinking. He was particularly drawn to the concepts of truth, nonviolence, and self-discipline.

Experience in South Africa: Gandhi's pivotal experience in South Africa, where he lived from 1893 to 1914, marked a turning point in his life. He witnessed firsthand the racial discrimination faced by Indians under British colonial rule. It was in South Africa that he first experimented with nonviolent resistance, which he called "Satyagraha"[9].

Encounter with Nonviolence: Gandhi's encounter with Leo Tolstoy's writings on nonviolent resistance and Henry David Thoreau's essay "Civil Disobedience" deeply influenced his philosophical outlook. These writings inspired him to develop his unique philosophy of nonviolent protest as a means of challenging oppressive systems.

Return to India: In 1915, Gandhi returned to India and became a prominent figure in the Indian National Congress. He advocated for social and economic reforms and began applying his principles of nonviolent resistance to the Indian struggle for independence from British rule.

Championing Social Justice: Gandhi was deeply concerned about the plight of India's poor and marginalized communities. He championed causes such as the rights of untouchables (Dalits), women's empowerment, and equitable distribution of resources.

Simplicity and Self-Sufficiency: Gandhi's commitment to simple living and his emphasis on self-sufficiency were rooted in his belief that individuals should live in harmony with nature and avoid excessive materialism.

Satyagraha and Civil Disobedience: Gandhi's concepts of "Satyagraha" (truth force) and civil disobedience revolved around the idea of using nonviolent resistance to confront injustice. He believed that individuals could transform society through passive resistance to oppression[10].

Legacy of Early Influences: Gandhi's early life experiences, exposure to different cultures, and encounters with philosophical and religious ideas shaped his commitment to truth, nonviolence, and social justice. These principles became the cornerstone of his leadership in India's struggle for independence and his global legacy as a symbol of peaceful resistance.

CONCLUSION

The foundation for Mahatma Gandhi's incredible journey as a worldwide symbol of nonviolent resistance and social transformation was established by his early experiences and inspirations, in conclusion. His upbringing in a religious household and schooling in London exposed him to a diverse range of concepts, ideologies, and civilizations. His transformation from a youthful, inquisitive thinker to a moral leader who would change the course of history was sparked by these events. Gandhi's brushes with Theosophy, moral conundrums, and racial discrimination sparked his unrelenting dedication to justice, truth, and nonviolence. His stay in South Africa helped him to develop his concepts into workable forms of resistance, laying the groundwork for his crucial contribution to India's war for independence. He was able to develop a distinctive framework that resonated across generations and geographic boundaries by fusing Eastern mysticism with Western ideas. In the end, Gandhi's upbringing gave him the moral compass and intellectual resources he needed to peacefully oppose repressive governments. His legacy is a witness to the immense effect that a person's early experiences and influences may have on determining the course of a country and motivating others all around the globe to embrace compassion, justice, and the transformational potential of nonviolence.

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CHAPTER 2

JAWAHARLAL NEHRU: THE ARCHITECT OF MODERN INDIA

Mohit Sushil Kelkar, Associate Director

Department of ISME, ATLAS SkillTech University, Mumbai, Maharashtra, India

Email Id-mohit.kelkar@atlasuniversity.edu.in

ABSTRACT:

The Architect of Modern India, Jawaharlal Nehru, was instrumental in determining the course of the nation after independence. Nehru, who was raised in a wealthy family and was born in 1889, was exposed to both traditional aristocratic values and revolutionary aspirations in his early years. His intellectual curiosity and exposure to many ideas throughout his education at top schools in India and England shaped his outlook on the future of the country. During India's war for independence, Nehru's leadership became a motivating factor. His devotion to nonviolent civil disobedience and his friendship with Mahatma Gandhi made him a pivotal player in the struggle against British colonial power. Nehru was appointed as India's first prime minister in 1947, taking on the responsibility of creating the country. His style of leadership was a fusion of pragmatism and idealism. The modern, industrialized, democratic India that Nehru envisioned would uphold social fairness, secularism, and scientific advancement. He advocated for economic measures that would end poverty, encourage self-sufficiency, and create a diversified economy. Non-alignment and peaceful cohabitation were guiding themes of Nehru's view of the world. During the Cold War, he worked to establish contacts with both the Western and Eastern Blocs and to position India as a leader in the world.

KEYWORDS:

Architect, Jawaharlal Nehru, Modern India, Traditional, Socialist Society.

INTRODUCTION

In the 1930s and 1940s, Nehru was a key figure in the Indian nationalist movement. He presided over India for 16 years after the nation gained its independence in 1947. Nehru greatly influenced India's development into a modern country in the 1950s by promoting parliamentary democracy, secularism, science, and technology. He kept India out of the Cold War's two blocs in foreign affairs. He was a respected novelist who wrote many works while incarcerated, including *The Discovery of India* (1946), *An Autobiography*, and *Letters from a Father to His Daughter* (1929). Prior to his name, the honorific Pandit has often been used. Jawaharlal Nehru, the son of Motilal Nehru, a well-known lawyer and supporter of Indian nationalism, had his education in England at the Inner Temple and Trinity College, Cambridge. He also received his legal training there. He graduated from law school, moved back to India, registered at the Allahabad High Court, and gradually started to get interested in politics on a more serious level until it ultimately became his full-time job. The backing of Mahatma Gandhi, who would name Nehru as his political successor, helped him rise through the ranks of the Indian National Congress to become the head of a progressive party in the 1920s and ultimately the Congress. Nehru advocated for total independence from the British Raj while serving as president of the Congress in 1929. During the 1930s, Nehru and the Congress controlled Indian politics. In the 1937 Indian provincial elections, Nehru supported the notion of the secular nation-state, which helped the Congress win handily and establish administrations in various provinces[1].

The Viceroy Lord Linlithgow's decision to enter the war without consulting them was objected to by the Congress ministers, who quit in September 1939. Senior Congress leaders were jailed after the All-India Congress Committee's Quit India Resolution on August 8, 1942, and the organization was repressed for a while. The political climate had significantly changed when Nehru, who had grudgingly obeyed Gandhi's demand for rapid independence and had preferred to help the Allies' war effort during World War II, was released from a protracted jail sentence. In the meanwhile, Muhammad Ali Jinnah's Muslim League had come to dominate Muslim politics. The British regarded the League's victory in the seats allotted for Muslims in the 1946 provincial elections, which Congress won, as a clear mandate for Pakistan in some shape or another. After the League reluctantly joined his administration in October 1946, Nehru was appointed as India's temporary prime minister in September 1946. Nehru delivered the well praised speech *Tryst with Destiny* on August 15, 1947, the day India gained independence.

He was also sworn in as the Dominion of India's prime minister and hoisted the national flag at Delhi's Red Fort. Nehru was appointed the country's first prime minister on January 26, 1950, when India became a republic within the Commonwealth of Nations. He started an extensive program of political, social, and economic changes. A pluralistic, multi-party democracy was supported by Nehru. In terms of international relations, he was instrumental in creating the Non-Aligned Movement, a collection of countries that refused to join the two major Cold War ideological blocs. The Congress became the dominant force in both national and state politics and won elections in 1951, 1957, and 1962 under Nehru's direction. His premiership, which lasted 16 years and 286 days and is now the longest in India, came to an end when he passed away from a heart attack on May 27, 1964. His birthday is observed throughout India as Children's Day and he is hailed as the "architect of Modern India"[2].

On a worldwide scale, Nehru was well-liked by both Indians and people elsewhere. Gandhi was religious and had a conservative outlook, which clashed with his secular political stance. He was successful in drawing the younger intellectual class of India into the independence struggle against the British because of his contemporary political and economic vision. While maintaining a connection to traditional Indian elements, Nehru set India on a contemporary course. He shared contemporary principles and methods of thinking that he customized for Indian circumstances. He emphasized India's fundamental unity and secularism, despite its ethnic and religious diversity. He had a strong desire to lead India into the contemporary era of technology advancement and scientific discoveries. Nehru wished for his populace to follow democratic ideals and be socially conscious of the underprivileged and marginalized. He was especially pleased that the old Hindu civil law had been changed, allowing Hindu widows to finally enjoy parity with males regarding inheritance and property rights. Throughout Nehru's tenure as prime minister, the Kashmir issue persisted. He was affectionately referred to as Chacha Nehru and had a strong fondness for kids. In India, his birthday is observed as Children's Day. By founding prestigious Indian institutions such as the Indian Institute of Technology, All India Institute of Medical Sciences, India's first space program, etc., he promoted and enhanced India's educational system. The Trimurti Bhavan, the previous prime minister's home, has been transformed into a museum showcasing the former leader's life[3].

Nehru, International Relations

The Non-alignment Movement (NAM) is regarded as his most significant contribution to geopolitics. During the post-World War II period of the cold war, India and a few other nations

made the decision not to ally with any superpower. Nehru's popularity, however, began to wane when India, the sole non-aligned nation, voted in favor of the Soviet Union's invasion of Hungary at the United Nations. Finally, the Sino-Indian War of 1962 compelled Nehru to completely depart from the NAM in order to enlist the aid of the western armies. The Five Principles of Coexistence with China, often known as Panchsheel in India, were ratified by Nehru in 1954. With this, India acknowledged Chinese control over Tibet. Under Nehru's direction, there were numerous ups and downs in the relationship with China[4].

DISCUSSION

Jawaharlal Nehru was a groundbreaking independence fighter, accomplished author, charismatic speaker, historian, and designer of modern India. The core of Nehru's philosophy is humanism. He firmly believed in the value and dignity of the human being. Nehru ji firmly believed in the virtues of truth and non-violence. He was a devoted nationalist and patriot. He motivated others to pursue a path of reasonable moderation and ideal nationalism. In the framework of the country, Nehru was a humanist thinker. The same human ideals that led him to embrace nationalism also led him to promote internationalism in order to safeguard the interests of the whole race. The democratic ideal was deeply ingrained in Nehru ji's thought, and he was a great democratic figure who had complete trust in the democratic process. His democratic principles were expanded upon by democratic socialism. Nehru ji firmly believed in the welfare state. The welfare state that Nehru envisioned for India has no room for poverty or backwardness. Socialism had the ardent backing of Jawaharlal Nehru. Socialism is required for the success and reality of democracy. Jawaharlal Nehru meticulously researched Indian history and came to the opinion that communalism and division had caused India to lose its former splendor.

According to Nehru ji, the state is a necessary institution since it is the only place where human growth can occur on a global scale. Man has total freedom to pursue his universal growth in a democracy. Nehru ji was revered as both the priest and the messenger of peace. He advanced the Panchsheel philosophy in order to advance international peace. Nehru ji always wished for India to be free from outside influences and to have its own distinct character in the world. One of the key goals of Nehru's foreign policy, which comprised five crucial peace-principles such as upholding national sovereignty and refraining from meddling in other countries' internal affairs, was to uphold the Panchsheel principle. Nehru advocated non-alignment, according to which India would retain its autonomous foreign policy and not back any faction's agenda. He constantly made an effort to bring about global peace and for this he also put out the Panchsheel philosophy. After the Second World War, Nehru ji, who was a pragmatic person, refrained from entering the Cold War politics in favor of continuing to receive assistance from both nations for India's growth[5].

Nehruji had a complex personality. He had a diverse variety of interests and was logical, kind, and respectful of others. He was also secular and independent of spirit. He wished to instill these virtues in both individuals and his coworkers. Even his opponents would admit that his greatest characteristic is his sense of nationalism. He still held onto this after 1947. A democratic, civil libertarian, fair, and equitable socialist society was what he aimed to create. He made an effort to connect his dual support for nationalism and socialism. Building a country was the most significant challenge Nehru faced, and neither of his two heroes, Gandhiji or Marx, had any advice on the subject. He approached his assignment with enthusiasm and hope. India had an autonomous foreign policy during his leadership that was not oriented toward any of the two

block the US or USSR. He was also in charge of the economic strategy that made the country independent and self-sufficient. His goals included developing indigenous research capabilities, public sector enterprises for critical areas, and agricultural self-sufficiency in addition to creating world-class scientific and technology institutes. According to Nehru, a nation's ability to maintain its independence was based on its economic might. The phrase "Unity in Diversity" serves as an excellent illustration of his philosophy. He saw that the separatist elements, such as casteism, regionalism, and communalism, which had subsided during the battle for independence, had reemerged. India has to accept all variety while maintaining its unity. He was successful in suppressing the separatist elements while also advancing national integration and nation-building efforts[6].

Ideology of Nehru: Democracy and Parliamentary Rule

Nehru had faith in the efficacy of democracy. He promoted the secret ballot and universal adult franchise parliamentary form of government. He made elections the rule rather than the exception. His unwavering support for civil freedoms, free speech, the press, and an independent court helped turn India into a thriving democracy. His goal was to establish the nation as an independent entity. He thought that as soon as people realized their power, they would fight for changes that would eradicate social inequity. Either the political party would carry out the will of the people or it would be eliminated. All were surpassed by this unwavering devotion to democracy. Even in issues of economic growth, when the majority of contemporary nations had opted for authoritarian methods, Nehru chose a democratic approach. Although this approach would be slower, he said that Indians are willing to accept this tradeoff. A varied nation like India would only stay unified when democracy thrived because it would allow for the expression of many points of view, according to Nehru, who has always maintained that democracy and civil rights are not means but goals in themselves. According to Nehru's policies, the private sector should be submissive to the state sector and serve as its commander in the economy. Public sector included commerce, industry, and production cooperatives in addition to the government.

Profit-making and market forces were back runners for a very long time. India did succeed despite the flaws in this program, but only when capitalism and a market-based economy were reinstated. However, Nehru's economic plan at the time was best for India. Even when the purpose was just, like as the formation of socialism, he refused to permit violence because he felt that methods and goals should be connected. He envisioned India as a socialist society with a democratic government. Considering that he thought groups should remain together and make judgments. He supported the strategy of delaying decisions until a consensus could be reached. He thought that the purpose of leaders was to carry out the will of the people. Fascism would result if the majority of the population rejected a wise choice, since they would launch a counterrevolution and topple democracy itself[7].

The Communalist Philosophy of Nehru

Even though he was a Nationalist and a secular person, he was unable to wage war on elements inside the community. His ardent belief in democracy and secularism was the correct one, but it also had flaws. He was unable to utilize the Congress to counter communal forces, and when the Congress sided with Muslim and Christian communal groups in Kerala, he was forced to yield on his convictions. Additionally, he neglected to see that administration take action against communalism by States. During his later years, there were also religious-related riots.

Congress, From 1947 To 1964

India's democratic system allowed for the flourishing of several parties. These parties played a significant role in the opposition after independence and were successful in garnering a sizable number of votes in general elections. In terms of their ideologies and goals, all of these parties were pan-Indian. Even if the party's support base was small in terms of geography, they had leaders of the highest moral character. These parties were influential in Parliament and produced excellent discussions on issues of national significance. This was due, in part, to Nehru's disposition to accommodate everyone. However, the opposition parties were unable to come together and therefore did not threaten the Congress's dominance until 1977. Congress's opponents would agitate it in various ways, and since it was made up of a variety of different factions, it was effectively affected and even absorbed the agitating parties. In order to prevent their support from being absorbed into the Congress, rival parties sometimes adopt a more radical posture. However, this harmed the party's public perception and rendered it susceptible to splits. There was a significant structural upheaval inside Congress. It now had to shift from a movement to a celebration, but this change took time. Sardar Patel's idea that no member of another political party be allowed to serve in Congress was meant to provide the Congress organizational cohesiveness. The Congress Socialist Party was angered by this, too, and its members opted to leave. However, Nehru once again was successful in appeasing them, keeping the Leftist and Rightist members together while attempting to present a Leftist viewpoint to the Congress. This was going to be a difficult assignment since the Congress had backing from all facets of society and a Pan India basis. It also adhered to the notion that achieving agreement required bringing disparate viewpoints together. Multiple layers of decision-making at the center and in the provinces were part of the democratic structure of the Congress itself[8].

Government vs. Party

Nehru resigned from his position as Congress president in 1946 when he was appointed to lead the Interim administration. His successor, Kriplani, maintained that decisions about governmental policy should be trusted to the President of the Congress. However, neither Nehru nor his political allies Patel or Rajendra Prasad agreed with this viewpoint. Everyone agreed that the government should be in charge of all decisions pertaining to governance and answerable to the public, not a political party. The Congress should limit its actions to those of the party and refrain from demanding government consultation. The head of the Congress's right wing was Sardar Patel. Although he supported capitalism and free markets, he also believed in Nehru's equal society. Even though they both had rocky relationships and offered to leave the administration at various points, their similarities outweighed their differences. Both respected Gandhiji's leadership and came to understand the value of collaboration after his passing.

Patel successfully argued that the right to property should be recognized as a basic right. Nehru vehemently opposed this, but he gradually came around. Patel would vehemently defend a position, but if he failed to persuade Nehru with his reasons, he would accept Nehru's viewpoint. Patel was an excellent administrator and organizer, but he lacked Nehru's widespread backing and broad social and developmental outlook. Purshottam Tandon vs Nehru: The Rightist and Leftist sides of the Congress fought the most in this war. Indicating that he would find it difficult to cooperate with Tandon, a Right-wing candidate backed by Sardar Patel, Nehru had endorsed Kriplani as the Party president. As a result of Kriplani's victory in the elections, Nehru volunteered to step down. Tandon, however, resigned in recognition of Nehru's significant role in

the upcoming elections, and the Congress Working Committee then offered Nehru the presidency. Despite the fact that Nehru believed a prime minister should preside over Congress, he agreed. Due to Sardar Patel's "One Party membership rule," the Communists had quit the Congress in 1945, and ideological conflicts had developed against the Socialists throughout the post-independence era. They left the Congress as a result of this. This led to the right-wing or conservative party taking control of Congress. Nehru wanted the Congress to be a "Left of Center" party and supported socialist policies. Later, however, he and Socialist leaders started to disagree. The Socialists accused Nehru of betraying his beliefs and becoming partisan when he attacked their philosophy. Even while Socialists were never a serious danger in the opposition and their extreme attitude against Congress slowly eroded popular support and caused fractures, Congress was also dealing with other issues. Due to the inability of the leaders who had emerged during the independence movement to reorganize the party, no new leaders were produced. The next generation decided to join the opposition because they saw Congress as a party without a clear philosophy. Despite being a great nationalist, Nehru never organized a party and was unable to stop the rot. The second issue was that many of the leaders had been lured by power. The cadres no longer prioritized party work in favor of power. Congress may have owned the government, but those in charge failed to recognize the crucial function the party could play in determining how the people felt about it [9], [10].

Through the creation of a socialist society, Nehru aimed to create a welfare state in India. He thought that only in a socialist society could real democracy be established. He placed a strong emphasis on the advancement of education for the creation of a socialist society. According to Nehru, the development of a socialist society required the foundation of a secular state. Additionally, he thought that under a socialist society, minorities' interests might be better safeguarded. He favored a mixed economy that would combine the public and private sectors as the cornerstones of a socialist society. Large industries will be nationalized, and appropriate governmental participation in the industrial sector will be tolerated. The expansion of technical education and scientific research was a significant accomplishment of the Nehru period. Nehru thought that the advancement of science and technology was crucial for resolving India's issues. According to Nehru, the only way to eradicate caste discrimination and societal inequalities is through fostering scientific thinking in both our interpersonal interactions and mental makeup. In addition to seeking the truth, science also aims to advance humankind.

The administration implemented a science policy, and research facilities were set up all around the nation. The scientific mindset of Nehru caused institutes and labs to rapidly expand. Nehru was fully aware of the significance of atomic energy as well as its broad implications. He thus placed a high value on the study of atomic energy. The goal of electricity production from nuclear power plants was established so that the infrastructure of the nation may be improved. Nehru also made progress in the study of space. In order for India to become self-sufficient in the manufacture of military hardware, a number of initiatives were also made in the area of military research and development. In order to promote rural regions, the Community Development Program was established in 1952. For the welfare state, this program was supposed to be implemented in the hamlet. The major focus of this program was to encourage individuals to be responsible, self-reliant, and self-helpers. Nehru often referred to the Community Development Program and the National Extension Service as a new government and a great revolution in 1952 and the years that followed. These projects had good success; as a consequence of having better seeds, fertilizers, etc., agriculture quickly flourished and food

output rose. In order to address these programs' flaws, Nehru established the Balwant Rai Mehta Committee in 1957. This committee was in favor of localized decentralization. The term Panchayati Raj was used to describe this decentralized structure. And starting in 1959, it was put into practice in many states[11].

CONCLUSION

The first Prime Minister of India, Jawaharlal Nehru, is often referred to as the Architect of Modern India" due to his significant influence on the development of the country. His vision and leadership were crucial in leading India through its formative years as an independent country. As a summary of Nehru's significance in shaping contemporary India, consider the following important points: country-building and Unification: Nehru's attempts to meld princely states, regions, and many cultural identities into a single country were clear indications of his dedication to a unified and diversified India. He pushed for the establishment of a democratic, secular system that would guarantee the rights and representation of all people. Modernisation and industrialization: Nehru understood the need of modernization and industrialization for the development of India. To build the framework for an independent, technologically sophisticated country, he promoted the development of heavy industries, academic institutions, and research facilities. Understanding the importance of education in determining a country's destiny, Nehru stressed the need of making high-quality education available to everyone. To foster a culture of intellectual curiosity and critical thinking, he advocated for the creation of universities, research centers, and educational institutions.

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CHAPTER 3

SATYAGRAHA AND NONVIOLENT RESISTANCE

Divya Vijaychandran, Assistant Professor
Department of ISDI, ATLAS SkillTech University, Mumbai, Maharashtra, India
Email Id-divya.vijaychandran@atlasuniversity.edu.in

ABSTRACT:

The history of social transformation and human rights advocacy has been profoundly impacted by the sociopolitical principles of satyagraha and peaceful resistance. The idea of Satyagraha, which derives from the concepts of truth (satya) and steadfastness (agraha), represents a quiet but steadfast opposition against oppression, injustice, and tyranny. This research examines the relevance of peaceful protest and satyagraha by examining its historical origins, guiding tenets, noteworthy proponents, and continuing worldwide effect. Satyagraha, as envisioned by Mahatma Gandhi, became a crucial tenet throughout India's war for independence and promoted the use of peaceful methods to confront oppressive regimes. It stresses compassion, empathy, and self-sacrifice as ways to bring about change because it is based on the idea that moral force has the ability to alter hearts and minds. For oppressors, the conscious decision to put up with pain rather than do damage poses a moral conundrum that often results in changes to the balance of power and a final resolution. The efficacy of Satyagraha is largely due to its unrelenting dedication to justice and the truth. It encourages reflection and discussion by drawing attention to the moral inconsistencies present in oppressive institutions. Many movements throughout the globe have been influenced by this idea, including those against apartheid in South Africa led by leaders like Nelson Mandela and the Civil Rights Movement in the United States under the leadership of Martin Luther King Jr.

KEYWORDS:

Nelson Mandela, Nonviolent Resistance, Satyagraha, Salt March, South Africa.

INTRODUCTION

Satyagraha is a phrase used by Mahatma Gandhi in the early 20th century to describe a resolute yet peaceful fight against evil (Sanskrit and Hindi: "holding onto truth"). Gandhi's satyagraha was a key strategy in the Indian uprising against British imperialism, and other protest movements have subsequently emulated it. This ideology holds that satyagrahis, or satyagraha practitioners, get accurate insight into the true nature of a bad situation by practicing nonviolence of the mind, seeking the truth in a spirit of peace and love, and going through a rigorous process of self-examination. The Satyagrahi finds truth in the absolute by doing this. The Satyagrahi states that reality by refusing to succumb to or in any way assist the wrong. The satyagrahi must maintain nonviolence throughout the struggle against evil because to do otherwise would be to lose the right perspective. A method that suggests using secret to one's benefit is forbidden by satyagraha, which is why satyagrahis constantly inform their opponents of their objectives. Civil disobedience is only one aspect of satyagraha. From the specifics of ethical everyday life to the creation of alternative political and economic structures, its complete spectrum of applications is included. In the end, neither triumph nor defeat exist; instead, there is a new harmony thanks to Satyagraha's strategy of conquest by conversion.

The ancient Indian concept of ahimsa which the Jains, many of whom reside in Gujarat, where Gandhi was raised, uphold with great rigor, serves as the inspiration for satyagraha. Gandhi also took inspiration from the works of Leo Tolstoy, Henry David Thoreau, the Bible, and the Bhagavad-Gita, on which he produced a commentary, in order to modernize the notion of ahimsa and transform it into satyagraha, which has extensive political ramifications. When the British colonial authority of the Transvaal in South Africa approved a legislation that discriminated against Asians, Gandhi first had the idea for satyagraha. In 1917, the Champaran area, which produced indigo, hosted the first Satyagraha movement in India. Fasting and economic boycotts were used as satyagraha tactics throughout India during the next years, up until the British departed in 1947[1].

The majority of the European nations were occupied by German soldiers during The Second World War. Military opposition had failed, especially in the instance of France, which was well-armed. However, a level of non-violent or civil resistance that was not widely recognized emerged throughout the occupation. Here are two instances of this resistance. The military forces of Nazi Germany invaded Norway in April 1940, but were greeted with fierce resistance that lasted for two months until the Norwegians finally gave up. It didn't take long for the occupants to disband all political parties other than the fascist Nasjonal Samling commanded by Vidkun Quisling and shut down the parliament. The Germans gave Quisling permission to assume his position as Minister President in February 1942. As the first step in the establishment of a corporate state, he quickly announced a bill founding the Norwegian Teachers' Union. In order to prepare for opposition to the fascist union, a group of school teachers gathered in secret. This was part of a growing underground civic resistance movement.

Teachers took quick action by sending letters of opposition to the Ministry of Education. The 14,000 teachers out of 10,000 wrote letters, yet they kept working. Under the guise of a fuel crisis during the winter, the Ministry announced a month-long shutdown of the schools. Parents began to voice their displeasure with the government's new youth organization, and the Ministry soon received more than 100,000 letters that were timed to arrive on the same day. 1000 male instructors were detained by the government as a result, and they mistreated them in prison camps. About 650 instructors were chosen and transferred to a port in the Arctic Circle where they were made to unload ships in appalling circumstances after just a handful had bowed out after two months. Even though these instructors were suffering in the bitter cold, the schools reopened, and the teachers read declarations to the students confirming their commitment to reject the ideologies and goals of the government. May 1942 saw Quisling yell at a lecture at a high school[2].

Beginning in August and continuing through November, all of the instructors were let go, and each group was met at the train terminals by joyful crowds. Hitler subsequently ordered that the plan to establish a corporate state in Norway be abandoned. Another illustration comes from actual Nazi Germany. The authorities made the decision to expel the last of Berlin's Jews in February 1943. Up to that point, Jews who were married to non-Jews were protected from deportation to the concentration camps. A gathering location at Rosen Strasse in the heart of Berlin was where around 2,000 Jews—mostly men who had been employed in industries were taken. When their wives noticed their husbands hadn't come home from work, they started looking into it and found out where they were being detained. Many of women went to the Rosen Strasse building where they yelled for their husbands' release and made threats to break into the structure. Later, they split up but decided to reunite the next morning. Traffic was diverted in an

effort to stop many people from entering, but more than a thousand people managed to stay and protest all day, with some ladies departing after a time and others arriving. The ladies just scattered to courtyards and alleyways before returning to scream for their husbands' freedom as SS guards threatened to shoot on them.

The Gestapo hesitated to fire for fear of inciting widespread outrage as word of the rally reached a large number of everyday Berliners. After holding the 1,700 men for a week, Josef Goebbels, the minister of propaganda, decided to free them and revoke the deportation to Auschwitz. Goebbels falsely announced Berlin to be judenrein (free of Jews) in May.³ These two instances demonstrate that, in certain situations, it is not only possible to confront an aggressive foe without resorting to violence, but also to prevail. A wide range of nonviolent resistance (NVR) organizations emerged across occupied Europe, more so in certain nations than others, but notably in those with strong democratic histories like Belgium, the Netherlands, Denmark, and Norway. These responses to foreign occupation were primarily spontaneous, and they were nonviolent in the sense that they used unarmed resistance, in part because weaponry were hard to come by. Armed resistance often coevolved with nonviolent resistance over time, but in certain instances there was a principled nonviolence that sprang from the resisters' Christian convictions or their familiarity with Gandhi's satyagraha. Participants in NVR instances varied from lone people to sizable segments of the public, including Norwegian parents and teachers. Islam, Judaism, Catholic, Protestant, and Orthodox Christianity, as well as humanism, communism, and democratic socialism, were among the many religions and ideologies practiced by the resistance. They may belong to any socioeconomic class, be well-educated or just have a high school diploma, or rich or impoverished. Armed or unarmed, hardly everyone took part in the resistance, and the majority of the people made some accommodations to the occupation, with just a tiny minority actively cooperating most of the time [3], [4].

DISCUSSION

Non-violence

Gandhi's nonviolent approach was his second main tenet. And," he continues, "when you seek Truth as God, the only unavoidable means is Love, i.e., non-violence. And since I believe that means and ends are ultimately interchangeable terms, I should not hesitate to say that God is Love." The first is that nonviolence is the same as love, and the second is that truth and love are the two pillars on which Gandhi's great revolutionary movement is based. Both of these principles are incredibly significant. Let's now examine nonviolence from Gandhi's perspective in more detail.

Gandhi emphasized again and time again that non-violence is not only about deeds but also about words and even thoughts: "One had better not speak it," he added, "if one cannot do so in a gentle way, meaning that there is no truth in a man who cannot control his tongue." He is clear that this does not imply that one should refrain from speaking the truth, even if it seems at the time to be harsh or unpopular, out of concern that doing so could offend people's delicate sensibilities. The desire to never use violence must be in charge. Gandhi's second viewpoint on nonviolence is that it is the nonviolence of the powerful, not the weak. He was upset beyond words that his own people had never learnt the lesson that non-violence was of the strong and not of the weak at the beginning of his mission and at the conclusion of his life. He had been outraged by South African interpretations that this approach was designed for the weak at the beginning of his mission.

What benefit does it serve for a guy to be non-violent if he has no weapons? He claims that "non-violence implies the capacity to strike. It is a purposeful, intentional restriction applied to one's urge for retribution. He disapproved of the phrase "passive resistance" since it was seen as a tool of the helpless. Additionally, he said, "Noncooperation is not a passive condition; rather, it is a state that is very aggressive. A Satyagrahi must never lose sight of the difference that nonviolence draws between evil and the evil doer. He must not harbor animosity or resentment against the latter (who is the wrongdoer). Even if the evildoer may not feel liberated from his evil, he is not allowed to use unduly unpleasant words against him. Remembering that the goal is always to persuade and correct, to reconcile and not to force, avoid making any attacks on character and refraining from saying anything that would cause long-lasting harm, cause regret in the future, or make reconciliation difficult. Every Satyagrahi has the belief that no one in this world is so fallen that they cannot be saved by love. Gandhi was happy to draw contrasts between his views on the colonial policies of the British Empire and his steadfast belief that not even one British person's hair should be damaged[5], [6].

He said, I detest the kind of governance the British have established in India. I detest India's cruel exploitation. However, I do not despise the tyrannical Englishmen. In all the compassionate methods that are available to me, I try to reform them. My refusal to cooperate is motivated by love rather than by animosity. My own faith precludes me from harboring animosity against anybody. We are introduced to a concept right away that is so basic that failing to comprehend it would result in a total failure to understand Gandhi's philosophy and approach. Gandhi once said, "For it is an article of faith with every Satyagrahi that there is no one so fallen in this world but can be converted by love." I'll say it again. There cannot be Gandhian non-violence without this trust. Read *My Experiments with Truth* by Gandhi. Follow him day by day as he struggles to topple an empire or convert the "untouchables" into "Children of God," and you will see not just his unwavering confidence in people, but also their almost miraculous strength. Gandhi asserts that in order to practice ahimsa (non-violence), one must have love for one's foe. I must treat the wrongdoer who is my adversary or a complete stranger in the same way that I would treat my own wrongdoing parent or son. Although difficult, this is the cost of Gandhian nonviolence. He declares, "Having set aside the sword, there is nothing except the cup of love which I may give to those who disagree with me. I want to get them to approach me by handing them the cup. I cling to the notion that, if not in this life, then in another, I will be able to embrace all people in amicable embrace[7].

South Africa's entry into satyagraha

The concept of satyagraha, as well as its first application, emerged in South Africa as a result of opposition to the government's 1906 proposal for the Asiatic Registration Act. At the time, Gandhi practiced law in South Africa. In a subsequent essay, he said "I have never known legislation of this nature being directed against free men in any part of the world." The proposed law would have mandated fingerprinting and registration for any person of Asian heritage who is eight years of age or older and resides in South Africa's Transvaal province. The legislation was accompanied by severe punishments. Gandhi went on to clarify the law. Gandhi and others started planning their resistance the day after reading the draft legislation. At a gathering of over 3,000 members of the Indian community, who saw the urgent need for unity, "all present, standing with upraised hands, took an oath with God as witness not to submit to the Ordinance if it became law. However, a new version of the legislation was passed and put into effect in 1907; it was essentially the same but excluded women. In response, the Indian community engaged in a

nearly seven-year campaign of peaceful protest against the statute and other similar unfairly discriminatory policies. In January 1908, Gandhi was detained and held in a cell for a short time. Many more people were detained, either in jail or being deported. After marching from Newcastle to Charlestown with a mob of almost 2,000 people and then breaking another rule by crossing the border into the Transvaal region, he was detained once again in November 1913. This time, he received a nine-month jail term. Gandhi was freed from jail after serving just six weeks of a nine-month sentence, but as the world watched and the employees went on strike, the South African government consented to the creation of a committee to look into the complaints of the Indian community. The panel decided in favor of all the Indians' requests in the beginning of 1914. Notable changes include the repeal of the registration act, the reinstatement of Hindu weddings, the elimination of the £3 yearly fee, and the moderation of the immigration legislation[8].

The Indian Salt March

Gandhi returned to India in 1915 and continued to oppose British authority there until 1947, when India gained freedom. The Salt March was a civil disobedience campaign that took place in March and April 1930 with the goal of drawing attention to the unfairness of the British Salt Act of 1882 and, by extension, of British claims to India in general. The Act made it illegal for Indians to gather or sell salt. Instead, they were forced to buy it from British traders, who also tacked on a significant charge. Gandhi informed British Viceroy Lord Irwin in a letter dated March 2, 1930, that he intended to launch a campaign of civil disobedience unless his demands among them, the repeal of the Salt Tax were met. According to his letter, "My ambition is no less than to convert the British people through nonviolence and thus make them see the wrong they have done to India." Gandhi started his 240-mile march from his ashram near Ahmedabad to Dandi on the Arabian Sea on March 12, 1930, after receiving no answer, with the intention of illegally harvesting salt that naturally accumulated on the beach. From the beginning, he was joined by over 80 people. However, hundreds had joined the march by the time he arrived at Dandi on April 5, 1930. Gandhi disobeyed the Salt Act by reaching down and taking a chunk of natural salt out of the dirt on the seashore. He said, "With this, I am upending the very foundations of the British Empire." Over 60,000 people were detained as civil disobedience quickly spread to other regions of India. Gandhi was taken into custody on May 5. However, nonviolent protests persisted. 150 miles north of Bombay, peaceful demonstrators marched on the Dharasana Salt Works, where police attacked and thrashed them. International outrage followed reports of the attacks by American journalist Webb Miller. In January 1931, Mahatma Gandhi was freed from jail. He was promised a place in discussions at a London conference looking at the future of India in return for consenting to end the satyagraha[9].

The Tenets of Satyagraha

Gandhi's teachings and example provide a number of satyagraha-related ideas. Many other enumerations have been proposed. However, at a least, a few fundamental concepts may be identified. First, satyagraha aims to correct certain laws or power plays that are notably and manifestly wrong, rather than minor mistakes. Second, satyagraha seeks to expose injustice brought on by the administration of unjust laws by exposing the facts. Third, satyagraha is ready to create "creative tension" and take risks. It is not passive; rather, it is aggressive, strong, and bold. Fourth, satyagraha employs a nonviolent strategy and expects and even welcomes the consequences of civil disobedience. Fifth, since satyagraha aims to win over opponents and

create a cordial connection, it refuses to regard them as foes. Gandhi is well known for having inspired Martin Luther King Jr. He said that during the Salt March, "Gandhi got all of the people of India to see the injustice" of the Salt Act in his "Palm Sunday Sermon on Mohandas K. Gandhi" on March 22, 1959, which discussed the revelatory character of satyagraha. Dr. King also stated or paraphrased Gandhi as stating, "If you are hit, don't hit back; even if they shoot at you, don't shoot back; if they curse you, don't curse back, just keep moving," highlighting the nonviolent aspect of satyagraha. It may be necessary for some of us to pass away or be imprisoned before we arrive, but let's keep pushing forward anyway.

The Satyagraha's Echoes

Gandhi's idea has had a huge but incalculable impact. Martin Luther King, Jr. was influenced by him, as was previously noted above. Beyond Dr. King, quotes from other well-known people from the previous century also have echoes. Aleksandr Solzhenitsyn, the 1974 winner of the Nobel Prize for literature from Russia, made reference to Gandhi's example in his illustrious essay "Live Not by Lies." He acknowledges that under the Soviet Union's totalitarian regime (where there was no freedom of association or English constitutional traditions), people were too fearful or under too much control to engage in "the sort of civil disobedience that Gandhi advocated." However, referencing a component of the satyagraha idea[10].

Gender, Gandhi, And Satyagraha

Gandhi's gendered interpretation of the Satyagraha is thoroughly examined in this part, and some of his more general ideas on gender will unavoidably be included. Gandhi had an organic manner of thinking that was always evolving and changing as a result of fresh insights gained from new experiences. Gandhi's thinking was always anchored in his religious, practical, and political life as well as in what he termed his "experiments with truth." He makes reference to an early realization he had while living in South Africa's Transvaal region that the type of resistance the Indian community had created in reaction to the Black Act was distinct from "passive resistance," which he saw as "the weapon of the weak. He connected the British suffragettes with both of these designations.

When Satyagraha was first conducted in the Transvaal, it was still only done by males, making Satyagraha, in Gandhi's words, "the weapon of the strongest. At this point, he attempted to draw a distinction between Satyagraha and inactivity, complacency, and cowardice: nonviolent resistance is characterized by the purposeful, disciplined, and sustained withholding of brutal force or violence, rather than by a refusal or inability to do so. 'Morality which rests upon the weakness of a man or woman has not much to recommend it,' he writes in 'Question Box'. The sincerity of our emotions is where morality originates. Gandhi said, "The argument of pity is a trap in which it is dangerous to fall." As a result, he often refers to Satyagraha as "manly" to separate it from impotence and the sympathy that misery inspires. Satyagraha requires more bravery and inner fortitude than violence does (CWMG, The Collected Works of Mahatma Gandhi, Gandhi). It is noteworthy that Gandhi did not view the "offering" or "performance" of Satyagraha as the parade of one's weakness with the intent to elicit pity; rather, one performs one's strength, dignity, and fearless determination in the face of (in facing off) degrading treatment, with the aim of evoking respect from others, as well as to evoke and sustain self-respect in the oppressed group (Gandhi This is how the focus on strength and manliness must be interpreted. His usage of the word "manly" here might be seen as offensive if it implies that women lack guts. But if one interprets his use of the word "manly" as a method to emphasize

that Satyagraha is an active principle, characterized by a particular manifestation of the universal cosmic soul energy that resides in everyone and everything, the allegation of sexism is somewhat mitigated[11].

Remember that persons who practice Satyagraha identify themselves with the God, also known as "the indescribable mysterious power that underlies everything(emphasis added), who permeates all of reality. Gandhi's faith position means that he considers this divine and kindhearted force of love/soul permeating the cosmos, the social world, and nature to be a "infinitely greater force" than the force of arms (brutal violence, destruction, and coercion), which is counterintuitive to many modern and secular readers of Gandhi. Many people during Gandhi's lifetime condemned Satyagraha as being too quiet, too patient, and too slow and believed that the only right and effective (and'manly') answer to the oppressive racist and colonial regimes Gandhi battled in South Africa and India was by direct violence. Gandhi focused on the'manliness' of the political movement and its tactics specifically in reaction to these Satyagraha opponents, who yet shared his political objectives. Gandhi's conception of Satyagraha as active and aggressive was expanded upon by Du Toit and Vosloo in discussion with Judith Butler's idea of performativity. They defined its action as a physical demonstration of non-cooperation and a kind of communicative action that displays, in a single, overt act, relationality with the opponent and opposition to him. In contrast to this, the bodies of satyagrahis are put into a field of structural or latent force, acting as a soul force vs physical power. As a result, when the latent oppressive power is forced by their spiritual counterforce to manifest physically, such as when the police begin to beat or arrest the peaceful demonstrators, satyagrahis fully anticipate suffering physical harm. Here, it is important to note how complexly violence and nonviolence interact: In essence, oppression that is violent frequently does not need to show any overt violence until it is openly resisted. Then, it must "show its force," making known what was before merely latent, namely that it is protected by force. When Gandhi stated that "our acts will have a more powerful influence on the public than any number of speeches and writings," (emphasis in original) Du Toit and Vosloo emphasized[12].

CONCLUSION

In the face of injustice and tyranny, nonviolent resistance and satyagraha stand as powerful examples of the transformational power of nonviolent methods. These ideas, as shown by Mahatma Gandhi and reflected in movements throughout the globe, have altered the course of history and questioned accepted ideas of power and change. Satyagraha and nonviolent resistance have shown that moral force may be a powerful catalyst for society change by focusing on truth, fairness, compassion, and self-sacrifice. From the battle for Indian independence to the American civil rights movement and beyond, these ideals have left their mark on movements across many settings and periods. The ongoing influence of those who advocated nonviolence, such as Nelson Mandela, Martin Luther King Jr., and others, highlights the relevance of these concepts throughout history. They have effected long-lasting change, changed attitudes, and challenged established power structures by choosing to face adversity with steadfast determination yet without using violence. Even while putting Satyagraha and peaceful resistance into practice presents difficulties and complications, its ongoing importance cannot be disputed. These ideas provide an alternate course one that puts conversation, empathy, and understanding above all—in a society that is often characterized by conflict and separation. Their promise to not only remedy urgent wrongs but also to create permanent peace and social cohesion remains a light of hope for a more fair and equitable future.

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CHAPTER 4

NEHRUVIAN SOCIALISM AND ECONOMIC POLICIES

Harishchandra Jaising Parab, Associate Director

Department of ISME, ATLAS SkillTech University, Mumbai, Maharashtra, India

Email Id-harish.parab@atlasuniversity.edu.in

ABSTRACT:

The economic policies that accompanied Nehruvian socialism were a significant period in India's post-independence history. This research examines the nature and significance of Nehruvian socialism, offering light on its philosophical foundations, significant policy efforts, triumphs, obstacles, and long-lasting repercussions. It is based on the vision of Jawaharlal Nehru, the nation's first Prime Minister. In the early years of India's independence, Nehruvian socialism developed as a solution to the country's socioeconomic problems. It shown a dedication to fostering industrialization, lowering inequality, and eliminating poverty in order to create a just and inclusive society. The belief in government-led planning and intervention to build a mixed economy that balanced the public and private sectors was at the heart of it. The Nehruvian socialist program of industrialization via the public sector was one of its most noteworthy manifestations. The establishment and management of important enterprises, infrastructural initiatives, and organizations for scientific study were all heavily influenced by the government. Self-reliance, technical development, and job creation were the goals of this strategy.

KEYWORDS:

Economic, Policies, Framework, Industrialization, Nehruvian Socialism.

INTRODUCTION

In recent decades, debates on Jawaharlal Nehru's economic policies have dominated the news. To properly understand Nehru's economic policies, it is crucial to put them in their historical and cultural context. Without a doubt, many of Nehru's plans and speculations were jeopardized by the unexpected partition that came with India's independence, which caused an unprecedented split in the economic resources of the Indian mainland. Nehru's dedication to the cause of India's development is still undeniable. Nehru acknowledged that the division resulted in a number of issues, including a significant divide between the agricultural and industrial sectors. While a significant section of the most productive agricultural land was located in Pakistan, Indian rule continued over the associated industries. One example of this is the issue the jute sector experienced shortly after Independence. Jute output was impacted on both sides of the border since the jute-producing regions were in Pakistan and the jute-processing facilities were still in India[1].

Early Nehru Economic Reforms

In 1947, when India became independence, Nehru began his political career as prime minister and quickly instituted a series of economic reforms. Nehru firmly believed in the government's management of the various economic sectors. In order to reduce the economic inequality between the landed and landless classes in India, he enacted legislation for land redistribution, which showed his socialist ideas. The Five Years Plan was first implemented in 1951, one of Nehru's major economic reforms. It was created to decide how much money the government

should spend and give out in key development areas including agriculture, industry, and education. Nehru's economic policies were influenced by a socialist ideology, which has led to many people calling them socialist in character. Without a doubt, socialism had a significant influence on Nehru's ideology. But it's also vital to keep in mind that Nehru himself denied that his economic ideas had any overtly socialist undertones. In a way, Nehru supported a mixed economy. He saw that any unquestioning ideological commitment to any kind of economic theory, or "ism," would be harmful to India's development. He desired a pragmatic strategy for structuring the Indian economy that would best meet the demands of the nation. On the one hand, he firmly believed in the development of the rural economy since he was a devout follower of Gandhi. On the other hand, he firmly believed that India's economic interests would be best served by the expansion of heavy industry[2].

Nehru's industrial policies

In his economic plans, Nehru aimed to strike a balance between the rural and urban economies. He said that there was no conflict between the two and that they could both coexist. He refused to continue the age-old debate between cities and villages and believed that both might coexist in India. Nehru was determined to use India's natural riches to the fullest extent possible for the sake of his people. He built many dams to meet his goal of generating hydroelectricity, which was the major industry he recognized. The dams would significantly aid irrigation in addition to capturing electricity. As the places where industrial engineering and agriculture meet, dams were seen by Nehru as the exact embodiment of India's collective development. During his time as India's prime minister, Nehru also thought about the potential for nuclear development.

Nehru and Foreign Investment

Nehru encouraged businessmen to boost India's economy. On the subject of foreign investment, he had strong objections. Foreign investment alarmed Nehru. He was further convinced by Nehru's nationalist principles that India could support its own development. While he did not expressly condemn the prospect of foreign investment, he did emphasize that the sectors of such investment would be regularized and that the terms and conditions of investment and employment would be strictly regulated by government regulations in the event that such a possibility existed. Nehru also highlighted that the government will always control the important sectors. Now, Nehru's action is heavily questioned. However, it cannot be disputed that Nehru prudently anticipated long-term investments for which he put more of his faith in Indian industry. It is often said that his attempts to enlist foreign assistance to raise India's infrastructure standards between 1947 and 1955 were not very successful. However, it is still true that India's economy did not see much development during Nehru's administration. Despite the fact that his economic policies are held responsible for India's inability to become a significant economic power in the years after independence, Nehru was likely considering the bigger picture. It is sometimes assumed that Nehru's early measures were the sole ones that made the economic emancipation of later years feasible[3].

Nehru's economic policies included state control.

The most notable and much contested aspect of Nehru's economic policy was the extensive use of state and centralized control over the nation's commercial and industrial sectors. Nehru underlined that either centrally or on a state-by-state basis, the state would have authority over almost all-important sectors of the nation's economy. His focus on industrial policy looked to be

undermined by his socialist emphasis on state control. The unfettered implementation of industrial policy is severely constrained by the strict state legislation and license requirements. The business community and even farmers discovered that they were subject to strict governmental control measures and heavy taxes. Unemployment and poverty were pervasive throughout Nehru's presidency[4].

DISCUSSION

A philosophy or worldview championed by Jawaharlal Nehru, the nation's first prime minister, is referred to as "Nehruvian" in this context. In terms of politics, being a "Nehruvian" is synonymous with having a staunch adherence to "secularism," "scientific temper," and "inclusive liberalism." In terms of economics, "Nehruvian" refers to "planned development" and "active State intervention" in determining the course of the "country's economy." This entails putting into practice measures that combine the principles of the planned economy with the "Fabian socialist" movement. The word "Nehruvian" refers to a societal dedication to the social welfare of disadvantaged populations. Ideology is defined as "a body of ideas concerning economic, social, and political values and goals, which can posit action programmed for attaining these goals" in common use. Simply said, a "ideology" is a collection of ideas and attitudes that define a certain civilization. A body of beliefs known as "ideology" aims to explain the present, explain the past, and predict the future. To put it another way, ideology is a system of beliefs or concepts that attempt to justify a certain phenomenon or to accept or reject a specific socio-economic-politico-cultural order. The Oxford Dictionary of English defines "vision" as "the capacity for imaginative or wise planning of the future." Simply put, this refers to an imagining of what the future could or might not look like. Jawaharlal Nehru is considered as a "visionary" leader who imaginatively and astutely prepared for India's future. He is also credited with designing contemporary India. We may better grasp the philosophy behind Nehru's thoughts and views now that we are clear on the definitions of Nehruvian, Vision, and Ideology [5].

Vision And Governing Policies of Nehru

As everyone is aware, Nehru assumed the position of Prime Minister of India on August 15, 1947, and gave his eponymous inauguration speech, "Tryst with Destiny." Long ago, we had an affair with destiny, and now is the moment to make good on our promise not entirely or fully, but very significantly. When the world goes to sleep at midnight, India will awaken to freedom and vitality. There is a time in history when we transition from the old to the new, when an era ends, and when the long-suppressed essence of a country finds expression. It is appropriate that we take the oath of allegiance to serving India and her people as well as the much greater cause of mankind at this solemn time (Nehru, 1946).

This inauguration speech was inspired by the national concept of India that Nehru created, according to Parekh (1991). As has been noted, Nehru believed in modernization as the national ideology, with seven objectives: non-alignment, national cohesion, parliamentary democracy, industrialization, socialism, and religious harmony. (Nehruvian Vision on Agriculture Policies) Nehru supported "State-sponsored industrialization, increasing the wealth-producing capacity, and using atomic energy for civilian use. The administration started agricultural reforms while also accelerating industrialization under Nehru's direction. He understood, as has been noted, that industrialization required both a small-scale industrial foundation and a complementary agricultural economy to be successful. His urban planning concepts, which went beyond just roads and parks to include things like education, leisure, employment, and commerce, were

incredibly progressive. He was troubled by slums and imagined a mutually beneficial interaction between the city and the rural. Giant landholdings were eliminated thanks to a successful land reform legislation, but attempts to redistribute land by limiting landownership were mostly unsuccessful.

Once again, under Nehru's direction, the government tried to implement large-scale cooperative farming, but its attempts were thwarted by land-owning rural elites, who had strong political backing in their opposition to Nehru's initiatives. Up until the early 1960s, agricultural productivity increased as more area was put under cultivation and certain irrigation projects started to have an impact. The growth of agriculture was also aided by the founding of agricultural colleges. The Green Revolution was a great success story during Nehru's administration. The Revolution was seen as an attempt to enhance food productivity and diversify. It made Northern India a significant producer of wheat varieties with high yields. However, the Green Revolution is not without its detractors, with many environmentalists criticizing it for using too much fertilizer. Economic and geographical inequities have also been criticized as a result of the Green Revolution (93 Ideology and Policy of Nehruvian Vision)[6].

Not losing sight of the reality that this Revolution itself created self-sufficiency in agricultural output is crucial. It elevated India to the top of the list of agriculturally developed nations by bringing new tools and production processes to the fore. Nehru's Opinions on Public Management Nehru's contribution to the study and use of the science of administration is enormous, apart from the establishment of specific policies for the growth of the nation and the mechanisms for executing them. He was very interested in changing the nation's administrative structure. His involvement with the Indian Institute of Public Administration (IIPA), New Delhi, with which he served as its President from the institution's foundation, serves as an illustration of his desire to advance and enhance the nation's administration. He showed a great deal of interest in the operation and growth of the Institute. Nehru is credited for creating the framework for carrying out certain policies and selecting the persons needed to uphold the framework. Nehru created the ideal organization when he established the independent Atomic Energy Commission under the direction of eminent scientist Dr. Homi Bhabha. He also picked Professor Mahalanobis, known as the "Father of Statistical Science in India," to lead the Indian Statistical Institute in Kolkata (formerly Calcutta), the country's top statistical institute. These organizations, as well as many others 95 Ideology and Policy of Nehruvian Vision that were granted autonomy under government oversight, were new types of organizations that emerged as a result of Nehru's ideas. Nehru foresaw the problems with governance that might arise, such as corruption, bureaucratic bottlenecks, and devious connections between dishonest officials and the populace[7].

Although he urged bureaucrats to have an objective and detached mindset, he believed that civil service impartiality was a myth. He wished for State governors to carry out their duties only within the bounds of the Constitution and to avoid thinking of themselves as members of a "superior class. The corruption that had crept into government and society as a whole was another issue that Nehru held in the highest regard. In spite of its best efforts, Nehru noted that "the government has grown incapable of regulating corruption among the rank and file and is protecting the police and other officials to preserve their faces. It can only be successful if the Indian police voluntarily support it. The Community Development and Panchayati Raj programs were spearheaded by Nehru. You are all aware of how the Community Development Programme (CDP), which was introduced in 1952, and the three-tier Panchayati Raj Institutions

(PRIs) were established in different states. These, in Nehru's opinion, may aid in bringing government operations closer to the general populace. These were selected as the channels via which every engaged member of the public may be encouraged to take some action, however little, for the benefit of the neighborhood. Nehru's Foreign and Defense Policy Opinions. In order to maintain cordial ties with Britain and other Commonwealth nations after India gained independence, Nehru signed the London Declaration, which committed India to joining the organization as a republic in 1950 and to accepting the British monarch as "a symbol of the free association of its independent member nations and as such the Head of the Commonwealth. Despite his belief in world peace and good ties, Nehru oversaw the planning and execution of operations against Pakistan in the Kashmir conflict. He also invaded Goa in 1961 and Hyderabad in 1948 with a massive military force. He had a strong awareness of India's 1947 military and geostrategic capabilities and shortcomings. In 1948, Nehru founded the Atomic Energy Commission of India, anticipating the creation of nuclear weapons. From the beginning, in 1948, Nehru had lofty aspirations for this program. He wanted to build a nuclear weapons capacity as part of India's regional dominance over other South Asian nations, especially Pakistan, and to stand up to the industrialized governments. The first research on the negative consequences of nuclear blasts on human health was commissioned by Nehru, who also waged a never-ending crusade against what he dubbed "these frightful engines of destruction"[8], [9].

Cold War non-alignment stance was his biggest achievement.

The US and the then-USSR provided Nehru with both financial and technical help as he created India's industrial foundation from scratch. It implied that India remained impartial regarding both Blocks. Bokaro and Rourkela steel mill complexes were constructed with aid from West Germany and the Soviet Union. His idealistic strategy centered on elevating India to the top of the non-alignment movement. There was significant industrial growth. In reality, from 1950 and 1965, the industrial sector increased by 7.0% yearly, almost tripling industrial production and elevating India to the seventh-largest industrial nation in the world. The single designer of Indian foreign policy has always been credited to Nehru. In contrast to the two antagonistic superpowers engaged in the Cold War, he aimed to garner support among the recently independent countries of Asia and Africa. Nehru, who was a fervent admirer of the United Nations, was shocked by the Graham Report's recommendation for outside action in Kashmir. He argued for addressing difficult matters between India and Pakistan, especially those connected to mutually beneficial development projects, in a spirit of collaboration, stressing that the nation's defense rested more on its morale than on weaponry. Nehru opposed military action and military alliances on the world stage. Nehru's statements in Parliament offered a remarkable analysis and critique of current events throughout the globe, ranging from the Tamil crisis in Sri Lanka to foreign interference in Indonesia, anti-colonial uprisings in Vietnam and Algeria, de-Stalinization, and Nepal. Although he applauded Moscow for stopping its nuclear testing, he denounced its meddling in Hungary. He was adamantly opposed to India interfering in international problems without the parties' agreement. The Panchsheel, also known as the Five Principles of Peaceful Coexistence, which served as the foundation for the Sino-Indian boundary treaty, was signed by Nehru and China on April 29, 1954. Later, when China became more active in boundary conflicts and as a result of Nehru's decision to offer shelter to the 14th Dalai Lama from Tibet to China's chagrin, which sparked the Indo-China War in 1962, Nehru's foreign policy faltered. A significant change was brought about by the War with China. Nehru then adopted a more pragmatic and defensive outlook.

Impact Of Socialism on Policy Framework

The example of Soviet communism² and the Fabian Society's discussions on the nature of the socialist society and the gradualist approach thereto³ were two important socialist influences on serious economic thinking during the period of the struggle for independence. The latter clearly exerted a powerful influence through the substantial numbers of the Indian Elite that were processed through the English educational institutions prior to Indian independence in 1947. The majority of conventional socialist theories advocate public ownership of the means of production, and (in the absence of complete public ownership of the means of production) they also advocate public ownership of the "key" sectors of production. However, the Fabian-style gradualism that marked the shift to public ownership overall and of the main sectors gave these ideas their particular expression in the Indian context. Nationalizations of the current capital stock were so effectively prohibited. Instead, the government attempted to increase the public sector's share of total investment through a series of five-year plans, with the expectation that after such a sustained effort, the government's share of the capital stock would increase to a significant level. This approach was intended to be asymptotic in order to achieve the Marxist goal of public ownership.⁵ Similar to this, the government's consecutive Industrial Policy Resolutions have addressed the issue of vital industries, or the "commanding heights" of the economy, defined to include steel and heavy industry.

Related Dimensions of Policy Framework

This opinion partly reflected the belief that, outside of communist nations, the Lorenz-curve type of distribution measurements suggested that very little could be altered by the allocation of money in various cultures. This belief was based on prior statistical research. The alternative policy of using savings to redistribute consumption immediately, as opposed to investing them, was considered a short-term, myopic policy for a country with the staggering problem of poverty that India faces. More importantly, this view was reinforced by the belief that a long-lasting effect on the incomes of the poor was only possible if the economy was geared toward raising incomes, investment, and thus jobs for the underemployed as rapidly as possible. Thus, Indian economic policy was primarily designed within the framework of a growth model with the goals of achieving a rapid rate of growth, increasing levels of domestic saving through appropriate tax effort (as demonstrated by the growth of taxes as a percentage of GNP and by the share, at over a quarter during the 1960s, of the public sector in domestic savings formation), and supplementing them during the transition with foreign resources to reach necessary investment. In an optimistic view, it was believed that the economy would then develop to self-sustained development within a timeframe of up to 25 years and that the issue of poverty alleviation would have been significantly reduced. Thus, the policy premise, at least according to the Second Plan, was that the nation would make use of foreign help, utilizing "aid to end aid." In fact, despite the fact that India was among the least-favorable receivers of aid due to its size on a per capita or share-of-GNP basis, it was used at considerable levels from 1956 until the mid-1960s. This was true for all types of foreign help, including those from the Western and Soviet blocs. Although given India's size, there was no reason to worry that such investment could ever have reached levels that would have threatened the country with the unfavorable status of a banana republic, attitudes toward private foreign investment were colored by the country's experience as a colony. Such investment was closely regulated, directed to specific areas, and left-wing opinion was always critical of it [10].

CONCLUSION

An important stage in India's post-independence development was marked by Nehruvian socialism and the attendant economic policies. These policies, which had their roots in Jawaharlal Nehru's vision, attempted to solve the nation's socioeconomic problems by encouraging industrialization, promoting fair development, and guaranteeing the most fundamental needs of all residents. Socialism under Nehru has left behind a complicated and diversified legacy. The state's interference and the public sector's dominance in Nehru's economic policy produced both benefits and drawbacks. On the one hand, they prepared the way for the development of the industrial sector, the improvement of technology, and the expansion of the hospital and educational sectors. On the other side, they came under fire for encouraging inefficiency, red tape, and sometimes impeding innovation. Debats about the ideal ratio of state control to market forces were sparked by the focus on heavy industries and centralized planning. Elements of Nehruvian socialism persist despite economic changes in later decades shifting India's trajectory towards liberalization and globalization. The concept of a mixed economy, social welfare programs, and educational regulations continue to shape India's growth strategy. The continuous discussion concerning the government's role in economic matters demonstrates how Nehruvian ideas have endured.

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CHAPTER 5

GANDHI'S SALT MARCH AND CIVIL DISOBEDIENCE

Rahila Sohil Maredia, Assistant Professor

Department of ISDI, ATLAS SkillTech University, Mumbai, Maharashtra, India

Email Id-rahila.maredia@atlasuniversity.edu.in

ABSTRACT:

Civil disobedience and Mahatma Gandhi's Salt March are lasting representations of peaceful resistance and societal transformation. This research examines the historical backdrop, goals, tactics, effects, and larger ramifications for international movements for justice and equality in order to understand the importance of Gandhi's Salt March and the ideology of civil disobedience. Gandhi's Salt March, which took place in 1930, was a significant demonstration against British colonial salt rules. This symbolic march, which covered 240 miles from Sabarmati Ashram to Dandi, was intended to oppose unfair policies and aid Indians in their quest for self-determination. The march, which was distinguished by its peaceful approach and moral fortitude, became a symbol of resistance to injustice. The idea of civil disobedience, which promoted peaceful protest to unfair laws, was essential to the Salt March. Gandhi thought that people might reveal the moral bankruptcy of repressive governments by quietly refusing to accept laws that went against their conscience. Civil disobedience highlighted the importance of moral rectitude and the truth as agents of change.

KEYWORDS:

Civil Disobedience, Dandi March, Demonstration, Movement, Salt March.

INTRODUCTION

Mohandas (Mahatma) Gandhi spearheaded the Salt March, also known as the Dandi March or Salt Satyagraha, a significant nonviolent protest movement in India in March/April 1930. The march marked the start of Gandhi's much wider campaign of satyagraha, or civil disobedience, against British rule in India, which lasted until early 1931 and won Gandhi tremendous support from the Indian people as well as significant international attention. The British had long had a profitable monopoly on salt manufacturing and delivery in India. Indians were forced to purchase costly, highly taxed salt that was often imported since it was illegal for them to produce or sell salt on their own due to a number of restrictions. The vast majority of Indians were impacted by this since they were underprivileged and unable to purchase it. Indian protests against the salt tax first appeared in the 19th century and continued to be a significant source of contention for the duration of British rule over the subcontinent. From his ashram (religious retreat) at Sabarmati, near Ahmadabad, to the town of Dandi, near Surat, on the Arabian Sea coast, Gandhi decided to stage a highly visible demonstration against the increasingly oppressive salt tax in the early 1930s. This route is now known as Gujarat in western India.

On March 12, he and a group of around a dozen followers started walking. Following each day's march, the party would halt in a new hamlet along the road, where ever bigger audiences would assemble to hear Gandhi rant about how unjust the levy on the poor was. Before arriving at Dandi on April 5 after traveling 240 miles (385 km), hundreds more people will join the main group of followers as they made their way to the sea. Gandhi and his supporters collected a large amount of salt from the coast on April 6 in the early morning hours, essentially breaching the law by "producing" salt. Gandhi wore the Salt Tax during the Salt March in 1930; public domain[1].

Gandhi Participating in The Salt March in March 1930.

Following the proclamation of India's Declaration of Independence on January 26, 1930, Mahatma Gandhi's political career, which was centered on releasing India from British control, hit a wall. The secularization of India required the creation of a new anti-government movement, but Gandhi was unsure of the best format for this movement to adopt. It became clear to Gandhi in the months that followed, during which he could see no light at the end of the tunnel," that nonviolent civil disobedience would be the cornerstone of any future protest. Gandhi began to see the British salt tax as the main target of non-violent political protest in February 1930. This levy was one of several economic irregularities used to raise money to uphold British rule (Ashe 301). The sale or manufacturing of salt by anybody other than the British government was required to comply with the British monopoly on the salt tax in India (Ashe 301). Since many Indians worked as agricultural workers and needed salt to function in extreme heat and humidity, they valued salt more than those in more temperate climates. Salt was freely available to workers who were instead made to pay money for a mineral that they could easily get themselves for free. Salt was present across low-lying coastal zones of India. Gandhi's selection also satisfied the crucial requirement of being popular across regional, class, and ethnic divides. Everyone required salt, and India as a whole was affected by British taxation on it[2].

Salt March Artwork

The next two months saw Gandhi continue his satyagraha against the salt tax, encouraging other Indians to flout the law by engaging in acts of civil disobedience. However, no arrests were made that day. After Gandhi alerted Lord Irwin (the viceroy of India) of his plan to march on the adjacent Dharan saltworks, many were detained and imprisoned, including Jawaharlal Nehru in April and Gandhi himself in early May. Tens of thousands more joined the satyagraha as a result of the news of Gandhi's arrest. On May 21, the planned march against the saltworks, headed by the poet Sarojini Naidu, took place, and many of the around 2,500 nonviolent protesters were assailed and physically assaulted by police. Approximately 60,000 individuals were incarcerated by year's end.

DISCUSSION

During India's war for independence, Gandhi's Salt March and the idea of civil disobedience became iconic representations of peaceful resistance and the pursuit of justice. In order to understand the Salt March and civil disobedience, it is important to understand their historical background, goals, tactics, effects, and larger implications for social engagement and change. The 1930 Dandi March, sometimes referred to as the Salt March, was a significant protest against the British colonial government's control over salt production and distribution. It covered a distance of 240 miles from Sabarmati Ashram to Dandi on the Arabian Sea coast under the direction of Mahatma Gandhi. This symbolic defiance of an unfair legislation served as a signal for Indians to unite in their resistance to subjugation. Civil disobedience was a key component of the Salt March. This idea encouraged people to peacefully reject restrictions that went against their sense of morality and fairness. It also promoted nonviolent protest against unfair laws and practices. Gandhi aimed to illustrate the moral bankruptcy of the British colonial rule by doing acts of resistance that put him in danger but did not damage anyone else. Gandhi's faith in the transforming power of truth and nonviolence is symbolized by the Salt March and civil disobedience.

Numerous others joined Gandhi on the march, which attracted a lot of attention and sparked similar rallies throughout India. Indians who were subjected to economic exploitation found great meaning in the process of making salt by the sea, which served as a potent symbol for independence and resistance. The Salt March and civil disobedience had two distinct effects. First, in the face of British persecution, it inspired the Indian people, developing a feeling of cohesion, purpose, and common identity. It also brought sympathy and support from all around the globe to the Indian liberation fight by bringing it to the attention of the world. Beyond India's struggle for independence, the Salt March and acts of civil disobedience had a lasting influence. These actions showed that morality, civil disobedience, and nonviolence can all be effective forces for change. They have influenced innumerable movements throughout the globe, such as Nelson Mandela's anti-apartheid campaigns in South Africa and the American civil rights movement headed by Martin Luther King Jr. Finally, Gandhi's Salt March and the idea of civil disobedience serve as illustrative examples of the effectiveness of peaceful resistance in the fight for justice and freedom. They made a lasting impact on history and served as an example of the transformational power of collective action rooted in morality and truth, motivating future generations to use nonviolent protest to confront injustice. These actions serve as a constant reminder that we have the power to use conscience and compassion to fight unjust institutions[3], [4].

Gandhi's Salt March, The Tax Protest That Changed Indian History

Gandhi proposed leading a march in support of salt. At the time, salt in India was tightly controlled by the British Empire. The colonial authorities imposed high taxes on the necessary mineral, and Indians who dared to produce their own salt risked imprisonment. Gandhi saw the problem as the epitome of colonialism's evil oppression. He said that salt, possibly more so than air and water, was a requirement for existence and that widespread protests against the salt rules would energize the Indian independence movement. Other activists saw the proposal as inadequate and felt that the call for salt law change lacked glamour and inspiration. Future Indian Prime Minister Jawaharlal Nehru remarked, "We were bewildered and could not fit in a national struggle with common salt." It is impossible not to chuckle, and we suppose that will be the attitude of the majority of thinking Indians, according to an article in an Indian daily. However, for Gandhi, this was a pressing issue that called for the nonviolent protest he called "satyagraha" (or "truth force"). Gandhi's doctrine was always based on nonviolence, but it was obvious that he saw the planned salt march as a military operation. We are about to engage in a holy war, a battle for life and death, he said. The Viceroy of India wrote, "At present, the prospect of a salt campaign does not keep me awake at night."

The British authorities were unfazed. On March 12, 1930, Gandhi and a small group of his supporters left his ashram in Ahmedabad for the roughly 240-mile journey to the seaside town of Dandi. With his stick and simple white robes, 61-year-old Gandhi would be an easily recognizable figurehead as they traveled around 12 kilometers every day on foot. The epic journey brought them from town to village, allowing Gandhi's growing number of marching companions to rest each night. As hundreds of people gathered at each stopover to hear Gandhi speak out against the salt restrictions, international journalists and filmmakers documented the march. Gandhi viewed it as a matter of both class and nationality, providing a point of unification for all of India's suffering people. Gandhi understood that in order to achieve the cherished goal of independence, he would need to persuade the country's destitute to support the nationalist movement. Villagers came to hear as well as participate in the march. They were motivated by

Gandhi's words his public "battle of right against might" as well as by the march's incredible sight, with its miles-long river of marchers. The moment they arrived in Dandi, nevertheless, would become the most well-known. Gandhi made the key decision in this situation. By using sea water to create his own salt by evaporating it, he calmly and purposefully violated the salt restrictions. I am upsetting the foundations of the British Empire with this, he said, holding out a handful of salty muck. Millions of people broke the salt prohibitions after Gandhi's lead after the march's success served as an inspiration for widespread civil disobedience across the nation. Gandhi was taken away by the British while he was getting ready to conduct a non-violent attack on the Dharasana Salt Works in Gujarat, one of the estimated 60,000 individuals who were ultimately detained by them. Without him, the raid went on, and the protesters upheld Gandhi's nonviolent tenets despite being attacked by the police. Journalist Webb Miller said that "not one of the marchers even raised an arm to fend off the blows. They fell like ten pins." The terrible whacks of the clubs on exposed heads could be heard from where I was standing. Gandhi's salt protest was a success in capturing the attention of the whole world despite the violence and many arrests [5], [6].

Indian resistance of the salt restrictions was likened by American media to the Boston Tea Party, and Gandhi himself was awarded Time magazine's Man of the Year. The British administration was forced to compromise, and in 1931 Gandhi met with the Viceroy of India to strike a deal that freed political prisoners and permitted Indians living along the shore to produce salt. Winston Churchill lamented the "nauseating and humiliating spectacle of this one-time Inner Temple lawyer, now seditious fakir, striding half-naked up the steps of the Viceroy's palace," which fell short of what Gandhi's allies wanted and undoubtedly incensed many in the British establishment. Even though Indian independence wasn't yet a reality (it became so in 1947), the salt march had a significant impact on everyday Indians' mental health. "Non-cooperation dragged them out of the muck and gave them self-respect and self-reliance," Nehru said. And it would contribute to Gandhi's status as one of the 20th century's most important thinkers and campaigners.

History Of The Dandi March

The Congress Party's only objective for the liberation movement in 1930 was *poornaswarajya*, or total independence. The 26th of January was marked as *PoornaSwarajya Day*, and civil disobedience was used as a strategy to attain this goal. The first such event was to be planned and organized by Mahatma Gandhi, who decided to defy the government by breaking the salt tax. The danger of the salt protest did not frighten the then Viceroy, Lord Irwin, and the government did not step in to stop the salt march from happening. The Indian populace responds personally to the notion of using salt as a sign of representation. Before the 1882 Salt Act, which granted the British a monopoly over salt production and control, it was a commodity that was utilized by everybody and could be obtained for free from saltwater. One of Gandhi's top concerns was the unification of Hindus and Muslims for the same cause. It was difficult for the government to disregard the salt tax since it made up 8.2 percent of the British Raj's tax collection. Why Did the Salt Law Become the Center of Protest A pivotal moment in India's quest for independence, the Dandi March was brought on by a number of circumstances.

One of the key contributing factors was British colonial control and its repressive practices, which denied the Indian people's fundamental rights and abused the nation's riches for their own gain. The Salt Act, which granted the British government a monopoly on the manufacturing and

sale of salt in India, was another important influence. India depended heavily on salt, but due to its high price, many of the country's impoverished people were unable to purchase it. Mahatma Gandhi saw this as an unfair practice and encouraged a peaceful uprising to oppose it. The decision to start the Dandi March was partly influenced by the failure of the Round Table Conferences, which were organized to talk about constitutional improvements in India. Gandhi and other INC leaders believed that because the British administration was not serious about giving India complete autonomy, forceful action was required to press for independence. Overall, the Dandi March served as a symbol of the people's will to struggle for their rights and independence and was the conclusion of years of resistance and protest against British colonial authority in India.

Marching to Dandi

On March 2, 1930, Mahatma Gandhi told Lord Irwin about his ideas. On March 12, 1930, he was supposed to take a group of people from his ashram in Sabarmati to the countryside of Gujarat. He would violate the salt prohibition once he arrived in the seaside community of Dandi by producing salt from saltwater. With 80 supporters, Gandhiji began the march and issued strong orders to refrain from using any kind of violence. International journalists developed an interest in the movement and published pieces about it. He became well-known all over the globe and a household name in the West. He was accompanied on the journey by Sarojini Naidu, and every day more people joined them. On April 5, 1930, they arrived at Dandi. At that point, the march was being taken part in by more than 50,000 people. Gandhiji breached the salt rule on April 6, 1930, and hundreds of other people did the same[7].

The Government Attempts To Quell The Movement

Even tougher regulations were enacted by the colonial authorities in an effort to put an end to the movement. To no result, it banned the Indian National Congress and enforced stringent restrictions on Indian media and even personal communications. Gandhi's approach worked because individual British military commanders and public servants struggled with how to handle peaceful dissent. The Salt March brought attention to British injustices in India, even though India wouldn't be free of Britain for another 17 years. Gandhi's campaign did reconcile many Hindu and Sikh Indians against British authority, even if few Muslims joined it. It also elevated Mohandas Gandhi to international acclaim as a wise man who cherished peace.

Dandi March's effects

There was a lot of widespread civil disobedience among the populace. Along with the salt tax, other unpopular charges such as the land tax, the forest regulations, and so forth were also disobeyed. The government sought to repress people by enacting new laws and censoring media. Although the Congress was deemed unlawful, the satyagrahis persisted in their activity. C. Rajagopalachari, who was also detained for manufacturing salt, led a similar campaign on the southeast coast of Tamil Nadu from Trichy to Vedaranyam. From Calicut to Payyanur, K. Kelappan led a march through the Malabar area. Similar protests were common in other regions of the nation, such as Assam and Andhra Pradesh, where salt was illegally made. Khan Abdul Ghaffar Khan, a follower of Gandhiji, organized the satyagraha in Peshawar. He was captured in April 1930, and the British Army opened fire on his supporters, known as Khudai Khidmatgars, despite the fact that they were unarmed. The Satyagraha saw a large participation from women. Strikes occurred everywhere, and liquor stores were picketed. A peaceful, non-violent

demonstration against the Dharasana Salt Works on May 21, 1930, headed by Sarojini Naidu. Two individuals were killed and several more were seriously wounded when the police ruthlessly lathi-charged the protesters. The movement thus shocked the British, and its non-violent attitude made it difficult to put them down.

Nationwide Civil Disobedience

The detention and incarceration of Gandhiji sparked protests and hartals throughout India. In Bombay, 50,000 textile workers stopped working. The protest was joined by the railroad employees. Resignations from honorary positions and from services were often announced in Poona, where Gandhi was imprisoned. The police in Calcutta started shooting and detained several individuals. Delhi saw gunfire as well. Gandhi was taken into custody that day, and the troops had encircled Peshawar. India ascended as one guy. Prior to the declaration of martial rule, the people of Sholapur controlled the town for a week. Mymensingh, Calcutta, Karachi, Lucknow, Multan, Delhi, Rawalpindi, Mardan, and Peshawar were all experiencing problems. The North-West Frontier Province allowed the unfettered use of troops, aircraft, tanks, artillery, and ammunition. The Ahrar Party was created in the Punjab as a result of repression. Romain Rolland's awakening of the West resulted in a strong interest in the Indian problem. Dr. Holmes led a group of 100 clerics who asked Mr. Ramsay MacDonald, the British Premier, to negotiate a settlement with Gandhi[8].

The Perfect Satyagraha: The Dharasana Raid

at preparation for the march to the Dharasana Salt Works, Mr. Abbas Tyabji, the heir to Gandhiji and a former Justice of Baroda, was getting ready at Karadi. The volunteers lined up on May 12, 1930, preparing for the march, but Tyabji was taken into custody. Abbas Tyabji was followed by Mrs. Sarojini Naidu. She and Imam Saheb led over 2,000 volunteers in an attack on the Dharasana salt store on May 21. Bombay is roughly 150 miles away. In her short remarks after leading the volunteers in prayer, Mrs. Naidu said, "Gandhiji's body is in prison, but his spirit is among you. The reputation of India is now in your hands. Under no circumstances may you use violence. You will be battered, but you mustn't struggle or even put up a hand to deflect strikes. The crowd advanced towards the salt pans, which were now protected by a barbed-wire stockade and water-filled ditches and manned by 400 Surat police officers under the supervision of six British officials, with Manilal, Gandhi's son, leading the way.

The satyagrahis drew up one hundred yards from the stockade, and a chosen column moved forward, wading across the ditches and getting close to the barbed wire. American journalist Mr. Miller said that hundreds of local police suddenly charged the demonstrators and began striking them with steel-shod lathis at the sound of a command. The marchers did not even so far as lift an arm to block the punches. They collapsed just like ninepins. From where I was standing, I could hear horrific club blows on exposed heads. Those who were hit fell sprawled, unconscious, or writhing in agony with shattered shoulders or cracked skulls. The ground covered with corpses in two or three minutes. Their white clothing started to develop large bloody blotches. The surviving continued to march without breaking ranks until they were killed. Once the first column had left, a second one started to move. Although everyone was aware that he would be subdued and maybe murdered in a matter of minutes, I saw no signs of hesitation or panic. They moved carefully, keeping their heads up.

The second column was destroyed by the police. The marchers calmly moved ahead until they were knocked down; there was no fighting or struggling. There were simply sighs when they fell; there were no shouts. Stretcher-bearers were not available in sufficient numbers to remove the injured. Bodies collapsed in groups of three and four, their scalps oozing profusely. After moving forward, sitting down, and submitting to being pummeled into insensibility, group after group did not raise an arm to deflect the blows. Finally, the officers lost their cool over the protestors' lack of resistance, maybe feeling the same impotent hatred I had toward them. They started viciously kicking the sitting males in the testicles and abdomen. The crowd once again came dangerously close to breaking away from their leaders as the wounded men writhed and shrieked in pain. This seemed to fuel the police's rage. The police then started pulling the seated males by their arms or feet, sometimes for a hundred yards, before dropping them into the ditches. Stretcher bearers brought back a steady stream of lifeless, bleeding victims for hours on end. Manilal Gandhi and Mrs. Naidu were both detained. Miller visited the makeshift hospital and saw 320 wounded people, many of whom were still unconscious due to skull fractures, while others were groaning in pain. Numerous wounded people were untreated, and two men lost their lives. The government did all it could to keep Mr. Miller from releasing his findings to the media... When his account of the beating was published in the 1,350 newspapers that United Press distributes throughout the globe, it created a sensation[9].

Raids against Additional Salt Works

Additionally, many raids were conducted on the salt storage facility in the Bombay neighborhood of Wadala. 470 of the satyagrahis who were sent out for the operation were detained on May 18. However, on June 1st, when around 15,000 volunteers and onlookers took part in the large-scale activity, the most blatant raid took place.

With clubs in hand, the mounted police surged into the throng. Similar assaults on the Sanikatta salt mill in Karnataka occurred; amid a hail of lathes and bullets, 10,000 attackers stole thousands of maunds of salt. British writer George Slocombe, who was present during the attack on the Wadala salt warehouse, said that the imprisoned Mahatma "now incarnates the very soul of India."

Gandhiji Writes 'YeravdaMandir' in Prison

Gandhi communicated with the ashram residents through weekly letters written in Gujarati. These letters included a brief overview of the main ashram pledges, including truth, nonviolence, brahmacharya, non-possession, bread labor, etc. These letters were first published in *Young India* and then collected in the book *From YeravdaMandir*. His second writing endeavor was the translation of the hymns and words from the Bhajanvali ashram hymnal, which John Hoyland eventually released as *Songs from Prison*.

Continued Civil Disobedience

In its resolutions, the Congress' Working Committee, which met in Allahabad in June, called for the continuation of civil disobedience, a total boycott of foreign clothing, the launch of an n-tax campaign, weekly violations of the salt ban, a boycott of British banking, insurance, shipping, and other institutions, as well as picketing of liquor stores. To combat picketing, tax evasion, and meddling with the allegiance of government employees, the Viceroy issued harsh laws.

Khadi Boycotting and Promotion

All British products, as well as foreign clothing and alcohol, were completely boycotted. Hundreds of the protesters were sent to jail, but others were always available to take their place. Women protesting foreign-goods stores wore orange Khadi saris. Few people visited these stores. The volunteer woman linked her hands in prayer and begged with anybody attempting to enter; if all else failed, she would hurl herself over the threshold. However, there were unique stores that had declined to sign the vow to offer only British items and no foreign clothing. The majority of Indian stores took on this project. A motorist is only permitted to pass the Congress sentries with a printed permission that has been given by the Congress committee. The Congress sealed 30 crores' worth of imported fabric in Bombay. Cotton piecegood imports decreased to between a third and a fourth of what they were in the prior year by the fall of 1930. The smokes were now only worth a sixth of what they had were. In Bombay, sixteen mills under British ownership had been shut down. The Indian-owned mills that had made the guarantee, however, were working two shifts. About 113 mills signed a proclamation committing to stop manufacturing fabric with counts lower than 18 in order to end the rivalry between mill cloth and khaddar. Even though global output increased from 63 lakhs to 113 lakhs of yards, the demand for khaddar was so tremendous that all stockpiles were consumed. At the end of 1930, there were 600 khadi shops overall, compared to 384 in 1929[10].

Putting women in the lead

The ladies from all societal segments performed the most striking role in the campaign. Picketing was joined by even elderly Kasturba Gandhi and Mrs. Motilal Nehru. Picketing was successful, and income dropped by roughly 70%. The government lost over sixteen lakhs of rupees as a result of the definition of the forest regulations in C.P.

Government Repression

On June 30, the government detained acting president Pandit Motilal Nehru and proclaimed the Working Committee of the Congress to be an illegal organization. Numerous individuals were imprisoned. Ordinance-based government continued to operate. The Press Ordinance had resulted in the closure of 55 printing plants and 67 nationalist journals by the end of July. Young India and Navajivan started to make cyclostyle appearances after the Navajivan Press was taken over.

CONCLUSION

Gandhi's Salt March and the idea of civil disobedience are timeless examples of how peaceful resistance may change things for the better. Mahatma Gandhi demonstrated the enormous power of truth, morality, and group action via the act of walking to protest unfair salt laws and the larger practice of civil disobedience. These ideas demonstrated that oppression could be overcome without the use of force and that people could overthrow unfair institutions via nonviolent methods. With its potent symbolism and uncompromising dedication to nonviolence, the Salt March resonated both inside India and beyond the globe. It inspired a country, bringing together individuals from different social classes, castes, and religions under the cause of justice and independence. It also garnered attention and support on a worldwide scale, showing the capacity of peaceful action to cut beyond national borders and connect with the universal quest for human rights. Gandhi's view on civil disobedience emphasized the morally significant nature

of resistance. People defended the supremacy of conscience above the dictates of authority by purposefully breaking unjust laws and facing the repercussions. This strategy not only exposed the moral inconsistencies of repressive regimes, but it also made room for discussion and change.

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CHAPTER 6

NEHRU'S FOREIGN POLICY AND NON-ALIGNMENT

Neelam Swapnil Naik, Assistant Professor

Department of ISME, ATLAS SkillTech University, Mumbai, Maharashtra, India

Email Id-neelam.naik@atlasuniversity.edu.in

ABSTRACT:

India's global position and international relations have been forever changed by Nehru's non-alignment-based foreign policy. The core of Nehru's foreign policy and the idea of non-alignment are explored in this research, together with its historical importance, guiding principles, successes, obstacles, and the persistent relevance of non-alignment in modern global dynamics. As the Cold War polarized the world, Jawaharlal Nehru created a foreign policy to protect India's sovereignty, promote collaboration, and uphold independence. The cornerstone of this strategy was non-alignment, which aimed to keep India out of superpower alliances and promote collaborations based on respect and common goals. Nehru promoted non-interference and self-determination in his foreign policy, which was governed by the values of autonomy, anti-colonialism, and collaboration. India was able to interact with countries beyond ideological boundaries because of this strategy, which helped it establish itself as a voice of reason and peace in a turbulent time.

KEYWORDS:

Foreign Policy, Non-Alignment, Nonviolence, Nehru, United Nations.

INTRODUCTION

The nation's government, not the people as a whole, determines its foreign policy. But since India's declaration of independence, late Prime Minister Jawaharlal Nehru has been the only architect of the country's foreign policy. He prepared for policy-making two decades before liberation after receiving permission from Congress leaders to focus on international issues. Since India's independence, Nehru has largely developed its foreign policy rather than just restating or managing it. This outcome was the result of five main factors: his outstanding domestic political leadership; his effective use of formal and informal authority; his dual role as prime minister and foreign minister; his role as a link to the past; and his aptitude for analyzing international relations in terms of widely held values, such as nonviolence. India, an old civilization and new country, has strong historical traditions that are reflected in its foreign policy. India is proud of the nonviolent legacy that Guatama Buddha, Emperor Asoka, and Mahatma Gandhi left behind. Panchsheel was created in response to a global need for a new set of rules for the conduct of international relations that would represent all countries' aspirations for peaceful coexistence and mutual prosperity. Jawaharlal Nehru popularized the term "non-alignment" to define India's foreign policy in a speech given in Colombo on April 28, 1954.

The Five Principles of Peaceful Coexistence, which were first publicly stated in the Agreement on Trade and Intercourse between the Tibet Region of 150, are derived from the five fundamental precepts of Buddhism that relate to human conduct. MI According to Nehru, the decision is between the atomic bomb and Panchsheel, which he saw as an ethical substitute for war. Panchsheel was included in the Ten Principles of International Peace and Cooperation outlined in the Bandung Conference Declaration, which was held in April 1955 and attended by

29 Afro-Asian nations. When Sweden, India, and Yugoslavia jointly proposed and the United Nations General Assembly unanimously approved a resolution on peaceful coexistence on December 11, 1957, it highlighted Panchsheel's international applicability. The Panchsheel offered the Non-aligned Movement's ideological framework for development. In 1961, the Non-Aligned Movement was established, and under the direction of Jawaharlal Nehru of India, Josip Broz Tito of Yugoslavia, Gamal Abdel Nasser of Egypt, Kwame Nkrumah of Ghana, and Sukarno of Indonesia, the organization convened its inaugural summit, the Belgrade summit. Panchsheel was acknowledged during the Conference as the Non-Aligned Movement's guiding principles. The Non-Aligned Movement lacks a written constitution and a permanent secretariat, unlike the United Nations (UN) or the Organization of American States. Within the Non-Aligned Movement's structure, each member is equally important.

The Summit Conference of Heads of State or Government, which is held every three years by tradition, is where the movement's views are agreed upon. The nation in charge of the organization's administration which rotates at each summit is accountable for running it. The non-aligned movement now has 120 members and 17 observer nations. The majority of developing nations found Nehru's non-aligned foreign policy to be appealing since it was founded on the tenets of active, autonomous engagement in international affairs while avoiding membership in either of the two alliance systems. Furthermore, Nehru believed that maintaining national interest required the superpowers' non-alignment throughout the Cold War. Nehru, Disagreement, and Modern Relevance Thus, India's foreign policy in international affairs was dominated by his non-alignment stance. In order to demonstrate that India was an independent nation with the right to participate in international affairs, he advocated for non-alignment[1].

The Sino-Indian War of 1962, However, Was A Turning Point for Indian Military Strategists

In the wake of the incident, India gave up its beloved non-alignment policy, abandoned the Menon defense strategy, which had rendered the Indian army defenseless before to the Chinese invasion, and established, with assistance from the United States and the Soviet Union, a thorough plan for military modernization. As a result of its military setback, New Delhi's international standing suffered from the exposure of its military inadequacies. The "on global influence without military power" foundation of Nehru's foreign policy was destroyed, and India's standing and influence among the emerging non-aligned countries were also impacted.¹⁶ India's answers will unavoidably be impacted by the policies that others took toward it, Nehru wrote emphatically in April 1963. He suggested that the first adjustment to India's foreign policy should be to preserve the nation's interests, even if it means using force.

Reevaluating its identity and goals in the post-Cold War period has been one of the Non-Aligned Movement's problems in the twenty-first century. It is said that because the movement was created to steer clear of Cold War politics, its continuous existence is not required now that the Cold War is over. It can be countered that the movement was started to fight against Cold War conditions, including neocolonial pressures on the former colonies, and that many of those conditions still exist today, with the hegemony of the United States in international fora like the United Nations Organization serving as one example. Those who question its legitimacy should consider how something that started with a modest 25 members may now brag of 120 members.

Why did so many people who choose alignment change their minds and embrace a non-alignment strategy in addition, the NAM's goals, which included giving newly emancipated

countries a voice in international affairs and fostering an environment that would support their growth and development, are still relevant today. It might be claimed that the NATO, which was established at the time to oppose the communist revolution, should not remain if the Cold War era's creations are no longer viable. The movement has persisted in promoting multilateralism, international collaboration, and national self-determination while simultaneously raising awareness of the unfairness of the global economic system. The creation of a practical economic agenda for a just and equitable international economic order is perhaps the NAM's most significant responsibility today. Global tendencies toward liberalization and globalization have created difficult economic issues. The wealth gap has become wider. The Third World has not received sufficient economic benefits from the WTO rules and processes. Many concerns have not been resolved in WTO conferences. NAM may play a useful function in this situation. The main issues would be nonaligned states' engagement in WTO talks to strengthen their negotiating position and abilities and to promote and defend the commercial rights and prospects of developing nations[2], [3].

DISCUSSION

In the context of colonialism, non-alignment was initially a policy of non-engagement in the armed activities of a bipolar world and sought for maximum involvement via multi-polar participation towards peace and security. It meant that a nation should be able to maintain a certain level of international freedom of action. Non-alignment didn't have a standard meaning; therefore, it may be used differently in various settings and by different leaders and countries. The movement's participants agreed on its overarching goals and guiding principles. However, non-aligned nations seldom achieved the judgmental independence they intended, and their actual behavior toward the movement's goals, such as social fairness and human rights, was often unmet. India often behaved in a manner similar to that of allies. The non-aligned countries' responses to India's conflicts in 1962, 1965, and 1971 exposed their attitudes on topics like secession.

Despite their best efforts, the non-aligned countries failed to act as peacekeepers during the Indo-China War in 1962 and the Indo-Pakistan War in 1965. The non-aligned attitude to the 1971 Indo-Pakistan War and the Bangladesh Liberation War revealed that the majority of non-aligned states prioritized territorial integrity over human rights, which might be justified by the non-aligner's recent attainment of statehood. India's non-alignment policy was questioned and attacked during this time. Jawaharlal Nehru opposed formalizing non-alignment, and none of the non-aligned countries had made agreements to cooperate. The non-aligned nations' motivations to support India have diminished as a result of the worldwide emergence of nations like China. India was a key player in the international efforts of former colonies and recently independent nations to join the Non-Aligned Movement. India became one of the leaders of the Non-Aligned Movement as a result of its role in international diplomacy, its large population, and its rapid economic expansion[4].

A pillar of India's diplomatic strategy throughout the Cold War was Nehru's non-alignment foreign policy. In this story, the importance of Nehru's foreign policy and the idea of non-alignment are explored, together with the historical setting, guiding principles, successes, and difficulties that they faced, as well as the long-lasting effects they had on India's position in the world and its interactions with other countries. An independent India with autonomy in world affairs was Nehru's goal, and this goal influenced his foreign policy. Nehru supported non-

alignment as a middle course during the turbulent post-war II period, when the globe was split into two ideological blocs headed by the United States and the Soviet Union. By taking this attitude, India hoped to maintain its independence and sovereignty while advancing world peace and cooperation. Independence, anti-colonialism, and international collaboration were the pillars on which Nehru's non-alignment movement was built. To enable India to interact with nations of different ideologies, it wanted to avoid associating with any superpower. Because of this approach, India was able to participate more easily in international projects like the Bandung Conference, which attempted to foster cooperation among newly independent countries. It was significant what Nehru accomplished in international policy.

The Non-Aligned Movement (NAM) expanded and gained influence thanks in part to India's leadership within it. In particular, it helped India balance its interests in international relations amid crises like the 1956 Suez Crisis. India's dedication to non-alignment helped to advance its standing as an advocate for world peace and decolonization. But there were problems with Nehru's foreign policy.

In other cases, non-alignment, according to critics, prevented India from pursuing strategic alliances that may have enhanced its national interests. The 1962 Sino-Indian War served as a stark reminder of how difficult it is to remain neutral in the midst of international crises. Foreign policy and non-alignment initiatives taken by Nehru have had a lasting impact. The Cold War's non-alignment, neutrality, and independence tenets still guide India's foreign policy even if the world has altered since then.

Nehru's vision had a long-lasting influence on how India participated in international organizations like the United Nations and how that influence is still felt today. Finally, Nehru's non-alignment foreign policy reflected India's aspirations for national sovereignty, self-determination, and interdependence. It symbolized a precarious equilibrium between upholding independence and cooperating with the world community. Because of Nehru's lasting impact on the country's attitude to international affairs and its goal of a just and peaceful global order, the ideas of non-alignment continue to be relevant in Indian diplomacy[5], [6].

Utilizing Non-Alignment

India's independence came about at the same time that the USSR and USA's wartime alliances broke down. Europe had been split into two separate spheres of influence. Eastern Europe was under Russian influence, while America ruled over Western Europe. The Chinese revolution had changed the balance of power on a worldwide level. Korea and Indo-China ended up becoming the cold war's front lines. The newly independent India was literally at a fork in the road in such a circumstance. Three periods may be identified in the history of non-alignment during the Nehru Era.

First phase: 1947–1950

The awareness that the fight against colonial exploitation did not end with the official departure of foreign powers gave rise to the policy of non-alignment. In actuality, the non-alignment strategy is a continuation of the colonial world's fight against imperialism. In the early years of Independence, India's foreign policy was founded on the fundamental idea of non-alignment. In order to prevent the Truman Doctrine from being extended to South East Asia, Nehru vehemently opposed the UNO's proposal for a defense treaty between India, Burma, Ceylon, and

Pakistan. India remained staunchly neutral during this crucial time, but it also never shied away from openly criticizing western imperialist forces operating in Asia and Africa, boldly recognizing communist China instead of East Germany, and designating North Korea as an aggressor. India has therefore shown its ability to conduct a separate foreign policy based on non-alignment. During the Cold War, India remained neutral[7].

Phase second 1950–1957

India formulated and defined its non-alignment policy throughout the course of the next seven years. During this time, it also expanded and operationalized this policy. Nehru made an effort to show that India wasn't pro-Western and allay Soviet Union concerns about India's credentials and reliability. The Soviet foreign policy was liberalized as a result of Stalin's death in 1953. Russia was persuaded by India's stance in the Indo-China War and the Korean War as well as her acknowledgement of China that India was independent and non-aligned[8].

Phase three: 1957 to 1964

During this time, India's non-alignment policy encountered further difficulties. The 1957 food crisis, rising local communist influence, a lack of foreign cash, the potential collapse of the Five-Year Plan, and the India-China border conflict put India in a precarious position. The legality of the non-alignment policy was contested. The USSR and a number of non-aligned nations did not provide India with timely help when the Chinese aggression occurred. However, Britain and America stepped forward to support India. There was a call to end the non-alignment policy. In spite of the dire situation, Nehru steadfastly refused to change his position. He was fully justified in 1963 when Russia denounced Chinese aggression against India and accused them of trying to push India into the camp of the West. By the middle of the 1960s, both superpowers had begun to recognize the value of India's non-alignment stance. Of course, Nehru's non-alignment strategy suffered a serious defeat, but its application during the third phase was effectively ended[9].

Historical Context: Nehru assumed office in 1947, a time of global upheaval following World War II. The world was polarized into two superpower blocs led by the United States and the Soviet Union. Amid this Cold War rivalry, Nehru sought to establish an independent foreign policy that preserved India's autonomy and prioritized the interests of the newly decolonized nations. Guiding Principles Nehru's foreign policy was guided by several key principles.

Non-Alignment: Nehru's foremost principle was non-alignment, which aimed to keep India out of the ideological tug-of-war between the superpowers. Non-alignment allowed India to engage with countries from both blocs, fostering relationships based on mutual respect and cooperation.

Sovereignty and Self-Determination: Nehru emphasized the importance of respecting the sovereignty of nations and supporting their right to self-determination, particularly in the context of decolonization. **Peace and Disarmament:** Nehru was a strong advocate for global peace and nuclear disarmament. He believed that disarmament was essential for preventing conflicts and promoting international stability.

Achievements: Nehru's foreign policy of non-alignment achieved several notable successes: **Leadership in Non-Aligned Movement:** India played a crucial role in shaping the Non-Aligned Movement (NAM), a coalition of nations that sought to maintain neutrality in the Cold War. NAM allowed developing countries to collectively voice their concerns and promote

common interests. Promotion of Decolonization: India's support for self-determination and decolonization contributed to the liberation of several African and Asian nations from colonial rule.

Global Reputation: Nehru's emphasis on peaceful diplomacy and non-alignment elevated India's global reputation as a champion of peace, justice, and cooperation. Challenges Nehru's foreign policy faced challenges.

Sino-Indian Conflict: The Sino-Indian War of 1962 exposed the limitations of non-alignment when facing regional conflicts. India's border dispute with China strained its relations with both superpowers. The Sino-Indian Conflict is the name given to a number of border disputes and military conflicts that have taken place between the People's Republic of China and the Republic of India, mostly in and around the Himalayan border areas. The bilateral ties between the two nations, the stability of the area, and the geopolitics of the world have all been significantly impacted by this dispute, which has historical origins. Let's examine the Sino-Indian Conflict in further detail[10].

Historical Context: The territorial disputes resulting from historical boundaries and conflicting interpretations of boundary lines may be linked to the origins of the Sino-Indian Conflict. The McMahon Line, which marked the border between British India and Tibet, was one of the main flashpoints. It was created by the British colonial authority. There were disputes about the status of certain territories since China's government refused to acknowledge this line. Conflicts along the Border in the 1950s: In the 1950s, territorial disputes in the Aksai Chin area and the state of Arunachal Pradesh (formerly known as the North-East Frontier Agency) led to escalating tensions between India and China. A military battle broke out as a result of these tensions in 1962. 1962 The most major conflict of the Sino-Indian War took place in 1962 when China launched an attack along the contentious Himalayan boundary. Both sides of the combat incurred many fatalities, and India lost the war militarily. A cease-fire and an agreement to remove soldiers from contested regions marked the end of the conflict. Following the 1962 battle, border tensions persisted, leading to sporadic standoffs, skirmishes, and diplomatic discussions. Both nations kept stationing soldiers along the contentious boundary, notably in the areas of Doklam and Ladakh. Bilateral ties: India-China ties were significantly impacted by the Sino-Indian Conflict. It stoked resentment between the two nations and hampered diplomatic relations, which influenced how they approached one another in the years that followed. Geopolitics at a global level were impacted by the war, which changed the course of the Cold War as India sought assistance from the US and other nations to balance off China's power[11].

Border management: In response to the border conflicts, China and India established a structure to handle border incidents and put in place confidence-building measures, such as the 1993 Agreement on the Maintenance of Peace and Tranquility.

territory Claims: The battle brought to light the unresolved border disputes and conflicting territory claims that have made it difficult to delineate the real border.

Present Situation: Border tensions between India and China continue, sometimes erupting in Doklam and Ladakh. Both nations have participated in diplomatic negotiations to find a peaceful settlement to the protracted issues and guarantee regional stability.

Changing Global Dynamics: The changing dynamics of the Cold War and evolving global power structures posed challenges to maintaining equidistance from both superpowers. Enduring Relevance Nehru's foreign policy of non-alignment continues to be relevant today.

Multipolar World: In a multipolar world with emerging powers, the principles of non-alignment can guide nations in navigating complex international relations.

Global Issues: Non-alignment's emphasis on peace, disarmament, and cooperation remains crucial in addressing contemporary challenges like climate change, terrorism, and nuclear proliferation.

Sovereignty and Autonomy: Non-alignment's emphasis on preserving national sovereignty and autonomy resonates in an era of globalization and interconnectedness.

CONCLUSION

Nehru's non-alignment-centered foreign policy is a tribute to India's dedication to independence, international collaboration, and the pursuit of peace. This forward-thinking strategy, developed amid Cold War tensions, highlighted India's independent voice on the international arena and its commitment to decolonization, self-determination, and peaceful coexistence. With India's leadership in the Non-Aligned Movement (NAM), which enabled newly independent countries to jointly voice their interests, Nehru's foreign policy achieved notable accomplishments. India's focus on independence and non-interference cemented its position as a champion of national sovereignty, and its dedication to peaceful solutions served to ease tensions throughout the world at a time of sharp ideological differences. But the Sino-Indian confrontation highlighted the difficulties of remaining neutral in the face of boundary disputes, illuminating the difficulties of sustaining non-alignment in regional issues. The non-alignment ideology of Nehru is still applicable in the modern world. The principles of non-alignment provide guidance for governments looking to negotiate complicated international relations while preserving their sovereignty in an environment where power balances are always shifting and changing quickly. Regarding current issues that go beyond national boundaries, such terrorism, climate change, and economic injustice, this strategy is still relevant.

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CHAPTER 7

A BRIEF DISCUSSION ON GANDHI'S CRITIQUE OF MODERNIZATION

Mohit Sushil Kelkar, Associate Director

Department of ISME, ATLAS SkillTech University, Mumbai, Maharashtra, India

Email Id-mohit.kelkar@atlasuniversity.edu.in

ABSTRACT:

Gandhi's criticism of modernity offers a provocative viewpoint on the possible drawbacks of quick social progress. In this research, Gandhi's worries about dehumanization, materialism, and loss of self-sufficiency are explored, along with its wider ramifications for social norms, local economies, and the environment. Gandhi's criticism stresses how modernization, although promising advancement, may dehumanize people by putting their material interests ahead of their dignity. He expressed concern that mechanical work would rob individuals of their connection to their job's worth and social significance. He also emphasized the dangers of unbridled materialism, which encourages greed and neglects spiritual and moral development. Gandhi's criticism included local empowerment and the decline of independence as well. He feared that communities would become weaker as a result of an overreliance on mass-produced products, making them more susceptible to economic swings and upsetting long-established patterns of life. Gandhi felt that being self-sufficient protected spiritual and cultural qualities in addition to distributing economic gains more fairly.

KEYWORDS:

Cultural, Gandhi's Critique, Empowerment, Modernization, Political.

INTRODUCTION

There have been some really strong voices that have opposed modernity and everything it stood for. These conflicting viewpoints may be broadly divided into two categories: religious critiques of modernity and secular critiques that attempted to interact with modernity on its own terms. Critics of modernity are fervent among those who support critical theory and postmodern theory. All of those philosophers and academics who subsequently became known as the Frankfurt School joined together to create the critical theory. They started a harsh attack against modernism. They said that "modernity gave rise to the emergence of consumer culture, technical rationality, the commercialization and instrumentalization of social relationships, and research and impersonal interactions. According to Kumar, reason has really turned into a weapon of tyranny and hegemony rather than being a tool of emancipation and freedom.

Criticism of Modernity by Gandhi

Critical theorists contend that dehumanizing and hegemonic technical rationality is to blame for the two world wars, fascist regimes, socioeconomic disparities, and ecological catastrophe. Herbert Marcuse, one of the most well-known theorists from the Frankfurt school, highlights the negative aspects of modernity, claiming that "the important outcome of modernity is consumer culture, which has weakened revolutionary potential and social critique." Comfort and goods are seductive to people. They are pleased to indulge in the fictitious liberties offered by leisure and sexual options and are comfortable with their financial wealth. According to Marcuse, the one-dimensional man is a shallow individual who consciously tries to satisfy fake desires while

leading an illusory existence[1]. In a way, modernity has created a false image of material commodities where human awareness is completely gone. The entire epistemology that modernity is predicated on is rejected by post modernists. Science, objectivity, certainty, progress, and truth are crucial elements of modernity's epistemology. These ideas of the Enlightenment are rejected by postmodernists. The epistemology that underpins modernity is that tales and stories cannot convey genuine or accurate knowledge. They contend that tales and folklore don't constitute unbiased, factual knowledge of social reality. They see the narrative form of information as outdated, irrational, and flawed. Jean-Francois Lyotard's work *The Post-Modern Condition*, which forcefully fights against this interpretation of modernity by evaluating its idea of knowledge as pure, which for him is essentially a great myth, captures this antagonism to modernity in eloquent terms. The myth of scientific or objective knowledge, according to him, is the most potent and dominant one that has ever existed. Modernity is socially and politically criticized by Hannah Arendt. She aims to demonstrate how there is a conflict at the core of contemporary society in her book *Origins of Totalitarianism*. On the one hand, it avows democracy, but on the other hand, by severing the traditional bonds that bind people together, it creates rootless, free-floating people who are susceptible to manipulation by authoritarian governments that give them phony meanings[2].

Due of the current theological problem in the globe, some sociologists refer to this as "homelessness in the cosmo. American sociologist Peter Ludwig Berger discusses it in depth by outlining the drawbacks of modernity. He contends that as mobility and migration increase, people tend to lose their live connections to their parents, siblings, communities, and the physical and cultural environment in which they were born. According to him, this causes the existential suffering known as "homelessness". The author also contends that some people are unable to escape this grief, which is brought on by the uncertainty present in the modernizing process. It provides you with ease, a job, and opportunities, but it robs you of unconditional love. According to Berger's contention, the contemporary man is afflicted with "the Deeping condition of homelessness. The 'one-dimensional' man is everything but contented and content despite these advancements in science and technology and the resulting comfort they have brought to him. Due to the unhappiness brought on by the imposition of modernity and the loss of traditions, modernity is now seen as a problem in and of itself rather than a remedy to the issues affecting the human condition. Gandhi belonged to a group of academics and activists who, in addition to challenging the status quo and engaging traditional concepts, also criticized modernism and contemporary civilization[3].

He criticized and sometimes rejected contemporary civilization in his 1909 book *Hind Swaraj* "by articulating a civilizational alternative to it." He refused to give modernity any credit for its dedication to the concept of unending development, its emphasis on the existence of universal truths as the basis for knowing, its assertions that it produces reliable, impartial information, or its obsession with grand narratives to explain the human predicament. By contrasting tradition with modernity, he gave the concept of tradition itself a new meaning. He was both a thinker and a practitioner. In order to transform the world, he sought to both understand and implement numerous concepts. He believed that contemporary civilization is evil because it deprives people of all that makes them uniquely human. Gandhi's criticism did not have a traditional religious foundation. Instead, such a criticism widened our understanding of religion itself. By considering his two key concepts, Gandhi's comprehensive criticism of modernity may be divided into two major divisions. First, Gandhi's concept of Swaraj is very novel and revealing. His goal was for a

contemporary man to reclaim his capacity for "soul-searching," elevate himself, and break free from the vast techno-economic enterprise of modernity. Gandhi wished for us to see how technological advancements had enslaved man and rendered him completely reliant on their systems. This was just as risky for Gandhi as colonial governments' political shackling, in his opinion. A contemporary Indian has to reject both modernity as a civilizational goal and colonialism as a political project in order to attain total freedom and independence (poorna Swaraj). It is certain that current science and technology advancements have made our lives more comfortable and opulent, but they have also created a "iron cage" or a "administered totality" that tends to paralyze our own reflexivity. In other words, we become fully reliant on the technology elites' "expertized" answers. This has devalued man, as Gandhi feared. Because of my increasing reliance on the legal system, with its attorneys and courts, I am no longer able to resolve disputes with my neighbors. Gandhi states this succinctly in his book *Hind Swaraj*: "If people were to resolve their own disagreements, a third party would not be able to wield any influence over them. Men were less unmanly when they chose to battle it out in a quarrel or asked their family members to make the decision for them. When they turned to the legal system, they became more frightened and unmanly[4].

The fact that they used violence to resolve their differences was unquestionably an indication of slavery. Is it any less important if I ask someone else to choose between you and me? Undoubtedly, a third party's judgment does not always hold true. Who is correct is only known by the parties. We believe that a stranger will do us justice by stealing our money because of our naivete and simplicity. Gandhi aimed to change these systems because they are more dangerous to human spirits. He examined the grand structures of modernity, which were really attempting to strip people of their moral authority and what Gandhi called their "soul-force." Gandhi was adamantly opposed to the idea of India becoming dramatically urbanized and worked to restore villages as the key centers of social, cultural, and political activity. His criticism of urbanization was rooted in a broader critique of modern society as a whole, which favored and demanded urban areas as the centers of economic expansion and progress. Gandhi believed that such an urban model was unworkable in India since it essentially included "a twofold drain from the rural. India's countryside and peasants are dying a gradual but certain demise due to urbanization. 90% of India's population, which is housed in 7,00,000 villages, cannot be supported by urbanization. For Gandhi, the industrial capitalism that served as a primary tenet of the west's modern civilization was centered on the fantasy of urban development. He considered this approach to be wholly inappropriate, unsustainable, and "foreign" to the concept of Indian civilization itself. In his perspective, if young people can be convinced to choose village life over city life as their aim, the concerns and issues surrounding the realization of human development may be amicably handled. He said that "We are inheritors of a rural civilization" Gandhi's idea of Swaraj went far further than just replacing one kind of power with another[5].

It was a fusion of religion and philosophy known as a religious-cum-philosophical interpretation. Gandhi believed that modernity fundamentally meant separating man from his moral, spiritual, and inner selves, which are what makes us who we are. Gandhi believed that realizing the eternal and delving deeply into one's soul energy was the summit of human life. These were his key points on the idea of Swaraj. Gandhi attempted to educate and engage the general Indian public and the political class, especially those connected to the Indian National Congress, about the dangers of this blind Westoxification," which he saw as the result of a blind and unconditional acceptance of the values offered by western modernity. Gandhi also understood that the primacy

of desire was the foundation of contemporary society. It inspires and fuels man's drive for his ever-evolving demands and comforts. As a result, the guy eventually succumbs to his cravings and is imprisoned by these luxuries. He blamed the concept of mass production, which produced an enormous number of goods that required customers, as the cause of this overemphasis on comforts and wishes. He advocated mass manufacturing and was adamantly opposed to machine-based mass production. Technology's continued advancements in growth and efficiency directly impact productivity, which rises as a consequence. This pushes civilizations closer to an automated future with less employment and more consumerism. An extremely hideous future for human civilization is predicted by the inversely proportionate link between declining human labor and rising human consumption as a result of continuously rising output. Gandhi elegantly states this in his book *Hind Swaraj* by saying that. We see that the mind is like a restless bird; no matter how much it is given, it will continue to want more and be dissatisfied. Our passions grow more uncontrollable the more we indulge them. Therefore, our forefathers placed a cap on our pleasures[6].

They realized that a major part of happiness was psychological. By respecting all of this, our forefathers excluded us from luxuries and pleasures, and a man is not always happy because he is wealthy or sad because he is poor. Gandhi criticized the unnatural and immoral power that opponents of the Frankfurt School believe to be the seduction of commercial culture. He desired a life that was really free of wants. Gandhi didn't criticize modernity because he detested science or technology, for example. He was not a Luddite against culture. Simply because he saw it as one of the main obstacles to reaching actual human potential and its pursuit of "soul liberation," he rejected the utilitarian logic that was at the core of the modern west.

In *Hind Swaraj*, Gandhi states, Ideally, I shall rule out all machinery, just as I would reject this very body, which is not beneficial to redemption, and seek the outmoded freedom of the soul. From that moment on, I would reject any machinery, but because they are unavoidable, like the body, machines will always exist. The body itself, as I already said, is the purest form of machinery; yet, if it interferes with the greatest aspirations of the soul, it must be abandoned" (Ibid). One gets the idea that for Gandhi, realizing oneself is the only thing that matters in life, stretching the reasoning even farther. He believed that the greatest barrier to pursuing self-purification was the desire of material things. One must restrain their wants in order to discover themselves. "Western civilization is at enmity with the human soul," Gandhi was adamantly of the opinion. He believed it to be completely at odds with Indian customs and culture. Some eminent contemporary Indian intellectuals who see western modernism as wholly hostile to traditions also hold this opinion. "Colonial aggression in modernity" is what academics like Ashis Nandy see. He believes that modernism destroys traditions via the myths of progress, scientific planning, and nationalism. Modernity, he believes, is fundamentally dualistic, and he rejects claims that it is elitist and anti-people. Additionally, Gandhi "saw religion itself as a means of criticizing the modern civilization," according to Nandy. In this light, he believed that politics and religion were not and could not be mutually exclusive[7].

To assert otherwise would be to accept Machiavellianism and Realpolitik as the central tenets of politics and to choose unrestrained instrumentalism, which would result in an artificial separation of ends from means. This was a critique of modernity in and of itself. For Gandhi, religion included both the social and political structures that together make up the fundamental components of how people live and see the world. Religion was not only about worshipping a deity. Gandhi "represented a large class of modern civilization's detractors. He may also be read

or reread in several ways, like many other students in the class. Gandhi's criticism of modernity, meanwhile, is relatively moderate since it emphasizes how unstable modernity has been and what can be done to bring it into harmony with traditions. In fact, by contrasting tradition with modernity, he offers tradition a whole new meaning. Gandhi continued to be opposed to modernism because, in his opinion, it destroys culture, nullifies any chance of human liberation via the upholding of traditions and morals, and washes away all conventional order in a society that obliterates the fundamental identity of man[8].

DISCUSSION

Mahatma Gandhi, while advocating for social and political change, offered a critical perspective on the trajectory of modernization and its impact on human values, societies, and the environment. Gandhi's critique of modernization was rooted in his belief that the rapid industrialization and urbanization of the modern world often led to negative consequences that undermined human well-being and spiritual growth. His insights into these issues shed light on the complex relationship between progress and its potential pitfalls[9].

Dehumanization and Materialism: Gandhi observed that the pursuit of modernization often led to the dehumanization of individuals. He believed that excessive focus on material gains and consumerism could erode moral and spiritual values, fostering greed and selfishness. Gandhi cautioned against measuring a society's progress solely by its economic growth, as it could lead to the neglect of deeper aspects of human development. Gandhi's criticism of modernity sheds important light on the dangers of fast industrialization and the pursuit of financial gain at the price of human values and well-being, especially in respect to dehumanization and materialism. Gandhi said that modernization would dehumanize people by putting efficiency, production, and monetary success ahead of the intrinsic worth of every human existence. He voiced worry that the automation of labor, in an effort to increase productivity, may distance people from their job and weaken the feeling of craftsmanship and kinship. Laborers may lose their sense of meaning and purpose in life if they are cut off from the outcomes of their effort and the natural environment.

Gandhi had a strong belief in the value of labor as a means of satisfaction and an outlet for human creativity. Gandhi warned against materialism and the uncontrolled pursuit of material prosperity and consumerism as key markers of advancement. He thought that the emphasis on accumulating more things may result in greed, selfishness, and a disregard for moral and spiritual principles. Gandhi believed that materialism damaged people's moral character and frayed social ties because it encouraged individuals to put their personal interests ahead of the good of the community. He promoted a more austere and self-sufficient style of living, placing emphasis on the need of satisfying one's essential requirements without engaging in excessive spending. According to Gandhi, materialism may also contribute to environmental deterioration because of the continual need for resources and energy to satisfy material needs, which may result in the destruction of the natural world and the depletion of limited resources. To secure the welfare of current and future generations, he thought society should place a high priority on sustainability and care for the environment[10].

Loss of Self-Sufficiency: Gandhi valued self-sufficiency and believed in empowering local communities to meet their own needs through small-scale production and decentralized economies. He criticized the dependence on mass-produced goods that often accompanied modernization, arguing that it weakened people's ability to provide for themselves and led to

economic disparities. Gandhi emphasized local self-sufficiency at the village level. He thought that when people could supply their own basic needs locally, they would feel more in charge of their life, less vulnerable to economic ups and downs, and more empowered. A feeling of responsibility for one's immediate surroundings and the welfare of neighbors was also promoted via local production. Dependence on Outside Forces Modernization often entails depending on outside sources for products and services, which may lead to a loss of control over important areas of daily life. Gandhi was worried that this reliance on outside forces may make people and communities weaker. People depend on intricate supply systems that may disrupt their way of life during emergencies when they are no longer actively engaged in generating their own basic needs. Inequalities in the Economy: Gandhi's criticism also touched on the inequalities in the economy that might result from a decline in self-sufficiency. Certain areas or groups may gain more than others when industries concentrate and mass manufacturing takes hold, resulting in unequal income distribution. Local self-sufficiency may lead to more equitable economic development since resources and opportunities are spread more equitably. Cultural and Spiritual Impact: Gandhi strongly connected cultural and spiritual wellbeing to self-sufficiency. He thought that regional handicraft and manufacturing allowed for the preservation of traditional knowledge and abilities. Communities are more closely connected to the cultural and spiritual value of certain activities when they are personally involved in generating their basic needs. Gandhi was concerned that the linkages between these things may be weakened by mass production, resulting in a loss of cultural variety and a weakening of spiritual ideals. Gandhi's worries about the loss of independence are still pertinent in today's fast globalizing globe. We are prompted to think about how our decisions as people and communities affect our feeling of agency, our connections with one another, and our connection to the environment by his focus on local empowerment, economic resilience, and the preservation of cultural legacy. The difficulty of balancing the advantages of modernization with the value of self-sufficiency continues to influence issues of sustainable development and neighborhood well-being[11].

Environmental Concerns: Gandhi's critique extended to the environmental consequences of unchecked industrialization. He warned against the exploitation of nature and resources, advocating for sustainable practices that respected the earth's limits. He believed that modernization's disregard for nature's interconnectedness would have dire consequences for future generations.

Erosion of Human Connection: Gandhi highlighted the potential for modernization to weaken human relationships and community bonds. Rapid urbanization often disconnected individuals from their traditional roots and the support systems inherent in close-knit communities. He emphasized the importance of maintaining social cohesion and a sense of collective responsibility.

Spiritual and Cultural Erosion: For Gandhi, the focus on material progress risked overshadowing the development of spiritual and cultural aspects of human life. He criticized modernization's potential to undermine traditional wisdom, cultural diversity, and holistic well-being. Gandhi's critique of modernization was not a wholesale rejection of progress, but rather a call for a more balanced and values-driven approach to development. He proposed that modernization should be harnessed to enhance human dignity, promote self-sufficiency, and preserve the environment. Gandhi's ideas continue to resonate as societies grapple with the ethical and social implications of technological advancement and rapid change, reminding us to consider the deeper dimensions of human progress beyond mere material gains.

CONCLUSION

Gandhi's criticism of modernization provokes consideration on the dangers that can come along with quick social change. His worries about materialism, dehumanization, and the loss of independence provide timeless lessons that now apply in a society where economic development and technological advancement are increasingly driving forces. Gandhi's focus on respecting human dignity serves as a gentle reminder that striving for worldly success should not come at the price of one's own happiness and spiritual development. His criticism challenges society to reflect on the more profound implications of development and to give top priority to principles that promote empathy, compassion, and a feeling of connection. Gandhi's concerns about the decline in self-sufficiency also motivate us to reexamine how globalization affects local communities.

His appeal for environmentally sound techniques, the protection of cultural heritage, and grassroots empowerment reverberates in debates over fair development and environmental stewardship. Gandhi's criticism encourages us to create a balance between progress and the preservation of fundamental human values as we deal with the complexity of modernity. His vision encourages us to take advantage of technical advancement while being grounded in the values of respect for human dignity, independence, and the welfare of all members of society. Gandhi's criticism encourages us to consider the bigger picture of development and to make sure that our efforts to modernize are in line with the core values of our humanity, including our ties to one another, our environment, and our common desire for a fair and peaceful world.

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CHAPTER 8

NEHRU'S VISION OF SECULARISM AND PLURALISM

Dr. Parag Amin, Associate Professor

Department of ISME, ATLAS SkillTech University, Mumbai, Maharashtra, India

Email Id-parag.amin@atlasuniversity.edu.in

ABSTRACT:

A key component of the founding ideals of the country is represented by Nehru's concept of secularism and plurality in India. In this research, Nehru's views on secularism and pluralism are examined, along with their importance, guiding principles, successes, difficulties, and ongoing applicability in India's varied and complicated sociopolitical environment. The first Prime Minister of India, Jawaharlal Nehru, had a vision of a society where religious plurality coexisted peacefully within a secular structure. His goal was to establish a country that upheld the values of equality, tolerance, and social cohesiveness while celebrating its diversity in culture and religion. Fundamentally, Nehru's secularism attempted to establish a distinct division between religion and state, guaranteeing that governmental institutions and policies remained impartial toward other religions. This strategy was supported by the idea that a secular state would provide a welcoming atmosphere in which all residents might practice their religion without hindrance. The richness of India's linguistic, ethnic, and cultural diversity was included in Nehru's concept of pluralism, which transcended religious distinctions. He promoted the notion that these differences were a source of strength, strengthening the country's identity and advancing it. He aimed to create a country that valued every individual equally and cherished its multiculturalism.

KEYWORDS:

Chandhoke, Nehru, Secularism, Society, Vision.

INTRODUCTION

This contribution may be found in his unwavering efforts to develop and practice secularism within the nation's democratic framework in the best possible way. He deserves credit for effectively fighting the communal forces, while his successors often fell short in this regard. India has been the only nation in South Asia to practice secularism in its purest form, where the cultural landscape is homogeneous. He has much to thank for this fact. His views on secularism were formed throughout his formative years, when he had the experience of being raised in a secular environment. Theosophist Ferdinand T. Brooks served as his resident instructor; his meetings with Annie Besant and Munshi Mubarak Ali, a Munshi of his father, as well as living with Jews in Harrow had a profound effect on him and initially helped him rid himself of many religious dogmas. His life was influenced by the rich English intellectual ideas he was exposed to, but Buddhism had a bigger impact since it eliminated any sense of prejudice. Buddhism's origins may be linked to a backlash against Hinduism's rigidity. It taught Nehru a lot of things. Nehru was knowledgeable of India's previous history. He was essentially a historian who believed that India was a multireligious culture rather than a nation with a single dominant religion.

Jainism and Buddhism opposed Hinduism in antiquity as new social forces began to take hold. For him, the emergence of Zoroastrianism in the nation was just as momentous as the entry of Christianity and Islam. He found that individuals of many faiths have recollections in common

that weren't contradictory. Its mirror was the Indian Independence War of 1857, in which Muslims and Hindus fought side by side. Nehru tried to construct an architecture of secularism on the basis of this essential component of the common heritage of Indian culture. He used his historical expertise when he first joined politics to deduce that the community forces had widespread backing from the political elite[1].

He opposed British control on this basis, reasoning that although many reasons contributed to the emergence of communism, British rule was a significant one. Later, this idea greatly developed. He came to the conclusion that a good political system must support and promote religious pluralism. India is a multireligious nation; hence the government cannot ever be prejudiced in favor of any one faith. Politics thus had no place for religion. He resembles Machiavelli, who favored separating politics from religion, on this issue. Here, Nehru was at odds with Gandhi, who saw the spiritualization of politics as a key goal of political activity. Nehru and Gandhi were both sincere secularists who respected all faiths, but they disagreed on the role that religion should play in politics. His intellectual process, which had connected secularism as the truth of the ages with empirical teleology, had no room for communalism or majoritarianism. He saw the perils of majoritarianism during the time of the national movement. The national unity was at risk from the Hindu reactionary organizations and movements that had arisen, especially in the 1910s and 1920s. He made the decision to support nationalism by acknowledging the basic similarity that all faiths share. By bringing individuals from all major faiths together to discuss national unity, he promoted nationalism. Gandhi had already made a step in that direction with the Khilafat movement, and Nehru strengthened it during the next ten years by teaming up with the nationalist Muslim leaders. Thus, the greater goal of advancing the national movement guided his anti-communal strategy[2].

This pre-independence strategy reached its zenith under Nehru, who promoted secularism in the post-independence period with the overarching goals of guaranteeing tolerance for religious diversity and putting a priority on national development through uniting all groups. Nehru was a rationalist who saw that human values outweighed religious dogma. His disagreements with a number of individuals over religious show-offs indicated that he was adamantly opposed to all ritualism, superstitions, and an unscientific metaphysical view of existence. His logical humanistic outlook on life which he believed to be more essential than the life beyond death was the foundation of his secular credentials. His focus was on how life may be improved in this era rather than the unknown future age. His propensity for Buddhism, a religion that rejects the notion of God, is likely what created this thinking. Serving the oppressed is the highest form of devotion in humanism, which is actual religion. This was fully realized and practiced by Nehru. He made a significant contribution to India by emphasizing the development of a scientific temperament and by starting the struggle against the religious obscurantism and superstition that pervaded the whole nation. Because both Raja Rammohan Roy and Nehru were instrumental in dismantling social orthodoxies, it is fair to say that Nehru is seen as continuing the legacy of the great social reformer. The focus on scientific examination of the ordinary order strengthened his secularism. This order has to be built atop a few pillars in order to last for a while[3].

Nehru deconstructed communalism and found that the only way to combat communal forces was via secularism. Its rational foundation was a scientific way of living. No other political structure other than a functioning democracy could be developed when secularism was to be practiced. Therefore, democracy and secularism are siblings. The twin brothers were given to the country as yet another remarkable gift by Nehru. He is a unique person in human history because of

this. The other philosophical cornerstones of human civilization and secularism are connected. The principles of liberty and equality are universal. He saw that no secular system could last until all religious groups enjoyed the greatest possible levels of equality and liberty. His Objectives Resolution at the Constituent Assembly made clear what he was thinking. In order to advance the country and the human spirit, Nehru used secularism. He never sought votes via religion. He explained how religious equality is rooted in humanistic principles. His secular beliefs, which are not anti-religion but rather grounded on humanism and universal principles, stem from the vast Indian heritage[4].

DISCUSSION

Nehru's Secularism Concept

Nehru is credited with creating Indian secularism. His views on a religiously neutral state are reflected in the Indian Constitution. Jawaharlal Nehru's theory of Indian secularism, which is codified in the Indian constitution, has three basic components: First off, our secularism is liberal in the sense that Nehru intended it to protect religious neutrality and provide religious equality and freedom to all minorities residing in India while battling communalism with social welfare politics. Second, Indian secularism is not inherently absolute; rather, it is qualified in that the freedom of religion granted to all religions is subject to all considerations of public order, morality, and the general welfare of the populace. The state authority may also impose limitations on any of the freedoms or rights protected by Article 25 of the Indian Constitution. The court will decide whether any such limitation complies with the spirit of the constitution or not. Thirdly, Nehru's idea of secularism is progressive and dynamic because it permits religion to contribute to societal welfare. However, in the interest of the nation as a whole, the government of the day may alter or define the personal law of any group, as it did in respect of the Sikhs and the Buddhists. Nehru created the structures and regulations that would unite the country. He was well aware that the secular government needed to separate itself from all sectarian pressures and fanatical revivalism if our nation state was to stabilize. By bringing together the vast cultural diversity, a diverse and liberal society might endure. He saw that the chauvinistic insistence on "uniformity" was really just a catchphrase used to eradicate minority cultures and their ways of life[5].

Nehru saw India as the epicenter of Hinduism as a special manifestation of a "cultural multiplicity" that had existed for countless years. In a reflective mood, he wrote, "Hundreds of vivid images of this past flooded my head, standing out as soon as I went to a specific location connected to them. Near Banaras in Sarnath, I would nearly see the Buddha delivering his first speech.

The inscriptions on Ashoka's stone pillar would speak to me in their exquisite language and describe a guy who, despite being an emperor, was superior to any king or emperor. At Fatehpur Sikri, Akbar was seated holding conversations and debating with the erudite of all religions or eager to learn something new and seeking a solution to the enduring issue of man, unaware of his empire. Secularism, according to Nehru, had four main components: first, it meant seeing religion as a completely personal affair and separating it from the political, economic, social, and cultural elements of life. Second, the state must be kept apart from religion; third, all faiths must have complete freedom; fourth, there must be no prejudice or bias based on religion; and fifth, all religions must be tolerated. Nehru was an exceptional leader who had a natural affinity for secularism. He worked to transition the nation out of the "cow dung

age" and into the age of science and technology. He was against extremism in religion, communalism, and superstition. He had always desired for his nation to adopt sensible and secular views.

Nehru's Contribution to Indian Secularism

In an intensely religious nation like India, Nehru was motivated to create a secular society based on justice and equality by his secular spirit. For him, secularism is not just a political concept but also a social one that embraces all Indian cultures and beliefs. It refers to a social framework in which someone would not be subjugated to a social hierarchy based on their religious beliefs. It refers to a certain mental attitude that people and organizations have toward followers of different religious groups. Religion and religious concerns are not meant to have an impact on intergroup and interpersonal relationships. The provision of equal status to all faiths in India, in Nehru's opinion, was the most crucial aspect of secularism. No religion has any particular privileges, and no society should be denied its legal rights on the basis of religion. Everyone has the right to attend any religious rites. The secularism that Nehru advocated has four facets.

1. First of all, Nehru always supported a multireligious India. Regardless of their affiliation with a particular faith, everyone who lives in India has a shared home. They share the same duties and rights. Ours is a diverse country. The idea of personal religion and behavior must be maintained in today's diverse society. Applied to a federal society for the benefit of everyone, secularism is a federal concept. Consequently, Nehru said, "We are constructing a free secular state, where every faith and belief enjoys complete freedom and equal honor, and where every person has equal liberty and equal opportunity [6], [7].
2. Second, the government should maintain its impartiality in questions of religion. Because he believed in people's raj and that state was supposed to adopt a policy of coexistence as far as other faiths were concerned, Nehru always strongly denounced any discussion of Hindu raj or Muslim raj. If the state attempted to restrict religious freedom, such course of action would not only be incorrect in and of itself, but it would also unavoidably cause conflict and problems.
3. Thirdly, Nehru understood secularism to also refer to a particular mental attitude on the part of various communities. This is especially true of India, where there are many different religious groups, making it crucial for these communities to adopt a mentality that can foster peace and a sense of brotherhood among them.
4. Fourthly, the Hindu majority community's attitude toward other minority groups was a crucial factor in whether the secular goal was realized. He reiterated several times that Hindus must never forget that the interests and welfare of minorities are their sacred trust. If they betray their confidence, they harm not just the nation but also themselves. Any narrow-minded and combative behavior on the side of the dominant group would 45 make the minority populations feel uneasy.

Nehru had such a strong belief in secularism that he believed it was preferable to offend a few people by losing an election than to fail in his principles. After gaining independence, Nehru was committed to establishing an integrated country. The ethno-cultural mosaic that is India offers room for variation and diversity. After extensive bloodshed and traumatic displacement on both sides of India and Pakistan, religion emerged as a powerful factor at the dawn of freedom and ultimately contributed to the division. We still have the second-largest Muslim population in the

world, behind Indonesia, even though the division was based on a strict religious line and the premise of two nations. Thus, Nehru promoted his philosophy of secularism, which is appropriate in a widely diversified society with a long history of divisiveness, in order to maintain the unity and integrity of India.

Religious Views of Nehru

Simply said, religion is a person's inner growth. Religion has a deeper meaning; it is a notion that applies to every person, every group of people, and every country. Religion includes a person's morals, values, and worldview. India is both one of the world's biggest nations and one of the world's oldest civilizations. India, in contrast to certain other countries, is a plural³ society rather than being homogenous. It is a society that is multiracial, multicultural, multilingual, and multireligious. Hinduism, Islam, Sikhism, Christianity, Buddhism, Jainism, Judaism, and Zoroastrianism are among the several faiths practiced in India. According to Nehru, a secular country implies that the state would maintain neutrality toward all faiths. Every adherent of a specific religion takes satisfaction in being a follower of that religion. Nehru believed that adopting scientific practices, apparatus, and procedures was the only way to advance mankind or a country. He acknowledged that some sort of religion is essential for the majority of people because it has given human existence a set of moral principles and because science utterly ignores the values and goals of life, while religion inhibits the development of science in society. Nehru was a devout follower of Hinduism in the monastic⁴ school of Indian philosophy. This Indian philosophy promoted the ideals of unity, harmony, and oneness. He was inspired by Buddhism since its tenets were founded on a scientific method, much as Lord Buddha. In this instance, Nehru was correct when he claimed, "Science alone can solve the problems of disease, hunger, poverty, and illiteracy of vast resources running to waste of rich country inhabited by a starving people." In an effort to define religion, Nehru dismissed all communal manifestations and said that the goal of religion is to raise one's inner awareness. Organized religion is a regressive force that resists development. In fact, he thought that contemporary scientific culture and its byproduct, industrial civilization, would cause Hindu and Muslim cultural ideals to disappear at the touch of reality[8].

Nehru's Opinions on a Secular State

The relationship that exists or should exist between the state and religion is referred to as a "secular state" in today's society. In many ways, all the nations with liberal democratic traditions share our vision of the secular state. The term secular state refers to a state that upholds both individual and corporate freedom of religion, treats each person as a citizen regardless of their faith, and is neither legally bound to nor actively seeks to promote any one religion. Therefore, a secular state is one in which there is no type of religious discrimination against its residents. Secularism may be seen as an ideology and as a way of life. But it really has to be seen in the actual nation-building process. This idea is based on the simple premise that religion and governmental functions are fundamentally distinct spheres of human action. A secular state has no business promoting, regulating, directing, or otherwise interfering with religion. All faiths are, in a limited sense, distinct from the state and subject to it as voluntary associations of individual citizens. This is the case under a secular state.

Religions and other organizations are subject to state general laws and accountable for properly carrying out their civil obligations. In this regard, the state sees religions as similar to other voluntary organizations founded on shared social, cultural, or economic goals. While giving the

most fundamental rights, a secular state also forbids its citizens from discriminating against other citizens on the basis of race, religion, sex, caste, or any other factor. Additionally, it allows for the freedom of conscience as well as the free exercise of one's religion, as long as it doesn't interfere with public morals, order, or health. In the sake of public decency and peace, a secular state may also retain the power to pass laws restricting religious activities or providing provisions for the growth of any socially backward communities. In order to protect its residents' welfare and provide them equal possibilities for personal growth, a secular state must always exist. Beyond this planet, it does not recognize any other worlds. Thus, we can assume that a secular state has the following characteristics: no officially recognized state religion; acceptance of all major religions; opposition to bigotry; equality of rights; welfare of the populace; absence of government-sponsored religious instruction; rejection of religious dogma; and absence of any religion that is exempt from secular state laws. A secular state is one that observes neutrality toward all religions and without an established religion, and it is one that embraces or follows the secularism philosophy. Such a state is considered to be a real democracy. India has embraced secularism from the west. India adheres to the idea of a secular state, or a state that does not favor any one religion. Old India had no concept of the secular state as we know it now. Hindu politics, Buddhist politics, and Islam's major impact in the Middle Ages were all present throughout India's history. However, nations embraced the policy of religious tolerance, which is one feature of a secular state, notwithstanding the supremacy of several faiths[9].

Nehru's Secular Model's Applicability to Modern Indian Society

In Nehru's view, secularism, or *dharmnirpekshata*, does not refer to a society that actively opposes religion. Instead, it referred to a state where citizens enjoy freedom of conscience, religion, and nonreligious belief. It may not be simple to find a decent term for "secular," according to Nehru. Some individuals believe it to be anti-religious. Obviously, it is incorrect. It implies that as a state, it does not let itself to be linked to one faith or religion, which would then become the State religion³³. Instead, it is a state that celebrates all religions equally and provides them with equal possibilities. The principles of Nehru's secularism were seen as include no official religion, equal respect for all religions, and freedom of religion or irreligion. The Secular character of the State is defined in many provisions of our constitution. Although there is a provision for seat reservations for Schedule Castes and Schedule Tribes, the Constitution guarantees freedom of religion to individuals as well as to religious denominations. It also guarantees equality of citizenship, equal opportunity in public services, no discrimination in educational institutions, and no communal electorate. However, there are no special taxes for the promotion of religion, and no religious instruction is allowed in state-run institutions of higher learning. Gandhi attempted to unite people of many faiths via the *sarva dharma sambhava* idea. In a plural society that was religiously divided, it was also a means of organizing a large-scale movement. Gandhi also understood the importance of religion in people's lives and believed that all faiths should be treated equally. Even in the debates in the Constituent Assembly, it was clear that Gandhi and Nehru, two political heavyweights, had different views on secularism. The 1963 publication "India as a secular State" by Donald E. Smith offers a thorough and logical explanation of Indian secularism. He provides a conceptual framework for a secular state with three implications: freedom of religion, equality as a citizen, and the separation of state and church.

This comprehension includes three different interconnected sets of relationships between the State, religion, and the person. Religion is not considered in the interaction between a person and

the State, and the individual is treated as a citizen. State is not included in the connection between an individual and their religion. The third is the relationship between the state and various faiths, and secularism implies the mutual exclusion of both. While equal citizenship and freedom of religion have been properly included into the Indian Constitution, Smith argues that the State's power to engage in religious affairs seriously undermines these two ideals. Hindu temple at Khajuraho, India, including, in addition to the customary "shikharas" (peaks), a Hindu spire, a Jain cupola, a Buddhist stupa, and a Muslim-style dome. India therefore exhibits some, but not all, characteristics of a secular state. According to Smith³⁴, the existence of many minority groups, the Hindu background that exhibits traits supportive of secularism, and the legacy of the national movement led by Gandhi and Nehru provide opportunities for bolstering the secular state. However, the formation of a secular state is problematic for two reasons: first, because caste and religious allegiances may lead to conflict and community rivalry that can become nasty; and second, because it can support groupings founded on communal stratification. The notion of secularism is also in opposition to state intervention in Hindu religious institutions to change them and the upholding of personal law. India has to decide if the genuine definition of secularism is the absence of sectarianism or religion. Smith still believes that India is a secular State despite these issues. NeeraChandhoke asserts that in order to comprehend secularism, it is critical to place it within the larger conceptual framework of which it is a part and to elucidate its significance in connection to those of equality, freedom, and democracy. The foundation of the secularism practiced in India is the sarva dharma sambhava concept, which calls for equal respect for all world faiths. In a multireligious society when religious communities are split between majority and minority groups and some minorities are weak and severely impoverished, the idea that all faiths are equal presents difficulties. In this context, Hindu right's use of the concept of secularism as equality of faith increased pressure on religious minorities. She advocates for the preservation of minority rights and applies the notion of substantive equality to guarantee both intragroup and 56 intergroup equalities. This idea implies that in order to address systemic disparities in society and help the least fortunate, one must take steps that may include granting minority rights. In her normative theory of minority rights, NeeraChandhoke bases her argument on the transition from secularism to the universal moral equality principle.

Chandhoke asserts that Nehru's concept of secularism, or "dharmanirapekhta", preferred that religious considerations have no bearing on policy or decision-making by the state. Nehru, however, was certain that religion must not be excluded from Indian politics and public life. The constitutional ideals of democracy and basic rights are connected to Indian secularism. Thus, secularism is crucial for India because it allows people of different religions to coexist in amicable harmony and with respect for all faiths, it is a component of democracy that accords equal rights, it protects democracy by restricting the power of the majority, and it upholds minorities' equal rights as citizens. The importance of Nehru's secular ideal for India lies in how it governs the relationship between the state and diverse religious groups based on the equality of all religions and the prohibition of official discrimination. Otherwise, individuals would experience persecution and have their right to freedom of religion denied to them. The minority must be guaranteed equal treatment, and the majority must be informed that it has no authority to rule the nation. Thus, the only alternative to disastrous communalism is secularism. According to the 'dharmanirapekshata' theory of Nehru, the state will not base its decisions on religious principles. However, Nehru came to the realization that both the political and public spheres and the practice of religion could not be divorced from one another.

The ensuing bloodshed after the nation was divided demonstrated how religion had ingrained itself into political life. In contrast, secularism refers to the freedom of all religions, including the freedom of individuals who do not practice any religion, as Nehru made clear. The term "secular" was not in opposition to religion in Nehru's eyes. It is a state that treats all religions equally and forbids any from claiming the title of official state religion. Thus, Chandhoke notes that Nehru's idea of the secular state implies freedom of religion or irreligion for everyone, the state will respect all faiths equally and refrain from discriminating against any, and the state shall not be tied to one faith or religion that becomes the "State religion." Articles 29 and 30 of the Indian Constitution guarantee the rights of the minority group, and Ambedkar, who served as the committee's chairman throughout the constitution's drafting, emphasized that these rights must be unqualified, unconditional, and unaffected by any other factors. Chandhoke made it very apparent that the Indian application of the Nehruvian notion of secularism meant that everyone is free to follow their faith. Article 25 of the basic rights guarantees this right. In reality, we don't even need to declare ourselves to be secularists to allow for religious freedom. The Fundamental Rights include this freedom. However, the secularism tenet takes a step farther and promotes equality across all denominations. There is no official state religion, which further separates the state from the religious community. This guarantees the minority a rightful position in the nation. The majority groups would not, however, be given any special treatment. The idea of secularism in India thus consists of the following elements the state must not attach itself to any one religion in order to establish itself as the official religion; and all people are given the right to practice their religion as they see fit. Therefore, the state will guarantee religious equality by making sure that no one group is given preference over another. Minorities will also not experience any kind of discrimination[10].

CONCLUSION

Nehru's dedication to developing an inclusive and harmonious society in India is reflected in his concept of secularism and pluralism. His unflinching adherence to the ideals of equality, toleration, and social cohesiveness contributed to the creation of a country that upheld the norms of a democratic and secular state while celebrating its cultural, religious, and linguistic variety. Nehru understood that secularism was not the rejection of religious beliefs but rather the defense of the right to practice religion freely and without hindrance. His idea of a secular state made sure that no religion had the upper hand over others, fostering a feeling of community among all residents, regardless of their place of worship. In addition, Nehru's embrace of plurality included all of India's many language and cultural traditions, transcending religious borders. He was aware that a nation's strength resided in its capacity to harness the distinctive contributions of its many communities, promoting a sense of national identity while respecting individual identities. Nehru's dedication to secularism and pluralism established the groundwork for India's democratic ethos and diversified fabric, despite obstacles and instances of intercommunal conflict.

His ideas are still important today, acting as a model for a culture that struggles with issues like social cohesiveness, identity politics, and globalization. The continuing legacy of Nehru's vision necessitates a sustained commitment to protecting minority rights, encouraging cross-cultural dialogue, and supporting the ideals of social justice as India forges forward. The legacy of Nehru serves as a reminder that secularism and pluralism are fundamental tenets of a country that values variety while working toward development and unification.

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CHAPTER 9

GANDHIAN PRINCIPLES OF SWADESHI AND SELF-SUFFICIENCY

Hansika Disawala, Assistant Professor

Department of ISME, ATLAS SkillTech University, Mumbai, Maharashtra, India

Email Id-hansika.disawala@atlasuniversity.edu.in

ABSTRACT:

Mahatma Gandhi's deep socio-economic philosophy is encapsulated in the Gandhian ideals of Swadeshi and self-sufficiency. This research explores the substance of these ideas, examining their importance, guiding principles, real-world applications, and ongoing applicability in the modern day. Gandhi urged people and communities to give preference to locally produced products and services, and the word swadeshi, which means "self-reliance," epitomizes this message. It seeks to strengthen regional economies, protect cultural assets, and lessen reliance on imports. Swadeshi promotes environmental sustainability, cultural preservation, economic empowerment, and ethical consumerism. Societies may support local communities, preserve indigenous customs, and embrace sustainable purchasing habits by supporting Swadeshi. Gandhi's definition of self-sufficiency goes beyond financial independence to include a wholistic outlook on life. It promotes dependency, simplicity, and thrift. According to Gandhi, real development comes from appreciating interpersonal relationships and upholding the natural world's boundaries. Simple life, dependence on social ties, and sustainable growth are all encouraged by self-sufficiency. This concept emphasizes the connection of people, communities, and the environment, placing a focus on resource management that is considerate of current and future generations.

KEYWORDS:

Communities, British, Gandhi, Principles, Swadeshi.

INTRODUCTION

Mohandas Karamchand Gandhi established the notion of swadeshi in an endeavor to make India independent and prosperous. Gandhi used the concept of swadeshi to carry out his "Gram-Swaraj" initiative, which aimed to provide India's rural citizens self-government. One of the most important methods for disseminating Gandhian doctrine among the Indian people was the swadeshi movement. Awakening brought about by it gave them power, solidarity, great love, and respect for their culture and heritage in addition to improving their general wellbeing and economic situation. From the direct level to the rural level, Gandhian workers employed this kind of instrument. Swadeshi movement was founded by Mahatma Gandhi as a means of eradicating political oppression and boosting the nation's economy. Gandhi's understanding of swadeshi is the employment of jobless or partially employed people through promoting cottage enterprises. He characterized the Swadeshi movement as the nation's "self-rule" heart. Gandhiji also understood that while India's economy had always been strong, British policies had caused it to become unstable. Swadeshi was developed by Gandhi in part to oppose the British Raj, but it was also helpful for an independent India. His whole swadeshi initiative revolved on the local economy. Therefore, the key goals of his conception of swadeshi were village self-sufficiency, village self-government, and the development of village and cottage enterprises. Gandhi will always be remembered as a unique individual and system architect in human history. He had

constant thoughts on human relationships, truth, and life. He was a man of high moral character who was well-known for his commitment, honesty, selflessness, and service. In all aspects of life, he continuously sought to understand the great spirit of the truth. This led him to describe his existence[1].

The British Government in India represented British capitalists and large business, and as a result, the commercial, industrial, and financial policies, including how to finance British war operations and distribute debt, were shaped by their interests. As a result, India's large industry was not supported and instead took use of its abundant resources and labor markets. Gandhi believed that by supporting both large and small indigenous industries, jobs might be made accessible to the jobless people, preventing their cruel exploitation. His main concern was the extreme poverty of the general populace. Gandhi promoted the restoration of small-scale manufacturing, such as khadi, which came to represent both the rejection of imported items and the support for indigenous manufacturing at the microscale, represented by the charkha. With the exception of supplying raw materials to the manufacturing mills in England, 73% of the population was reliant on agriculture in the 1930s, making it impossible for industrialization to reach or benefit the majority of people. Without a solution to lessen the suffering and miseries of the people[2].

Gandhi envisioned a liberated India where an organized rural peasants would thwart the expansion of industrial capitalism and be empowered to create their own means of subsistence. The second gap was an internal one, and it was the widening urban-rural gap. Villagers were exploited in urban industrial projects as inexpensive labor and raw materials. Moreover, the traditional means of subsistence, manner of life, and values associated with them were destroyed as a result of the entrance of urban values, economics, and way of life into the villages. Gandhi was eager to remove these yokes from the local economy.

Therefore, the concept of advancement and reform had to be limited in light of the rural setting and the needs not wanted of the rural people. Gandhiji believed in the necessity for "genuine Swadeshi," which included foregoing the pleasure of products that were not produced with his or her consent and knowledge. Only then will people completely understand how their actions have an impact on others, paving the road for peace on Earth. J. C. Kumarappa, Gandhi's designated economist and a graduate of Columbia University, named this the "economics of peace" and served as president of the All-India Village Industries Association, which the National Congress founded in 1934.

In Shantiniketan, 1925, C. F. Andrews met Gurudev Rabindranath Tagore and Mahatma Gandhi. Outside of India, the idea of swadeshi in conjunction with svarj was very popular. Booker T. Washington, a black social reformer, founded the Tuskegee Normal and Industrial Institute in rural Alabama.

He had learned from Gandhi's emissary, C. F. Andrews, how the rural and unemployed work toward self-sustainability in Gandhi's ashrams. In the southern regions of America, descendants of slaves were searching for a plan that would empower their tenacity in agriculture and the crafting of small goods. Similar tactics were used by Tuskegee to promote the development of trades including carpentry, printing, brickmaking, Agri-and-pharma culture, soil care, waste management, and home economics. Two American Presidents visited Tuskegee and assisted in the effort to raise endowments; this experiment in self-sustainability garnered considerable attention throughout America[3].

DISCUSSION

Relevance of Gandhian Concept of Swadeshi

The nation's socioeconomic structure must be rebuilt via swadeshi. This chapter will focus on how swadeshi is essential for the resurgence of cottage and home businesses. India's illustrious history offers a wealth of indigenous goods that vanished before independence. Gandhiji emphasized the need to recognize cottage enterprises, particularly those that were run by rural residents, as part of his swadeshi philosophy. In line with Gandhi's adage that "if a village dies, India dies too," this chapter will address this trait. Another crucial topic that has to be tackled is how to achieve self-reliance via swadeshi. Gandhi believed that every community should be self-sufficient and generate all of its own necessities, including food, clothes, and other items. The ability to provide jobs and other possibilities is a crucial component of any research examining the concept's applicability. The research will have an influence on Gandhi's use of swadeshi as a strategy or method to achieve self-sufficiency. Swadeshi, the philosophy of Gandhi, is built on rural economies, which are founded on truth and nonviolence. Gandhi believes that overall rural development might bring in a new era of economic growth. Gandhi advocated swadeshi as a remedy for the issues caused by the split between the urban and rural areas. This chapter will examine the solution to the rural upliftment from Gandhi's perspective. This topic also includes Gandhian impacts on India's economic policy-making. Gandhi said that khadi and swadeshi are synonymous terms. As a result, he focused on and discovered charkha to advance social, political, economic, and moral spheres[4].

Gandhi claims that khadi, a representation of Swadeshi, had a prominent position in India's political landscape prior to independence. Therefore, it would be advisable to talk about many facets of khadi and charkha in this chapter. However, criticism of the idea of swadeshi is not far behind. Many intellectuals criticized the concept's applicability at various points in time. Swadeshi is seen by some opponents as defensive and presuming that the global economic system is fundamentally exploitative. Therefore, it would be crucial to talk about the many criticisms of the swadeshi philosophy here. Gandhi's idea of swadeshi does not include a total boycott of all items from other countries. To the degree possible, he chose to employ indigenous products to save local enterprises. Thus, it will be stated here that Gandhi's idea of swadeshi is not a constrictive kind of nationalism. Swadeshi, as defined by Gandhi, seems to be very important and relevant in the modern world. Gandhi was a strong supporter of the utilization of small-scale, indigenous enterprises that are largely based on national independence and self-sufficiency. According to him, the transference and decentralization of economic efficiency will result from these industries. The swadeshi idea is very important nowadays. Under swadeshi, customers are constrained to their needs and mostly rely on local goods. Swadeshi helps to lower prices for local goods by enhancing their quality while using local resources, technology, personnel, and skills. Additionally, this will lessen the growing need for product promotion, shipping, and storage. Restoration of indigenous cottage businesses is important for a country's growth and is still relevant today[5].

Gandhi really believed in swadeshi, and as a result, his philosophy supports and revives domestic businesses. He even saw these sectors of the economy as the foundation of Indian communities. Thus, he once said that India cannot thrive or provide employment for all its citizens without cottage industry. The greatest, cheapest, and simplest of these industries is spinning. The usage of khadi instead of mill fabric would save sixty crores of rupees annually and help us become

self-sufficient. The people's perspective will shift most significantly, however. Swadeshi is the only way for Swaraj to arrive. Gandhi advocated relying on local industry to help villages become self-sufficient. Gandhi believed that the Khadi and rural industries represented economic equality and freedom. The primary goal of promoting village industry was to create jobs. Gandhi was certain that the creation of millions of jobs via village industries and Khadi would enable the elimination of poverty and the establishment of social equality. The labor-intensive nature of the village industries will undoubtedly lead to job possibilities. Gandhi thus promoted the growth of cottage businesses by limiting the excessive use of machinery in order to help the millions of jobless people[6].

Gandhi Economic Vision

Gandhi opposed centralization of the economy, but globalization is a process of profit-seeking exclusive control over natural resources. As a result, Gandhi's economic vision contrasts significantly with the notion of globalization discourses of economics. In his 1916 address at Muir College in Allahabad, he illustrated the principles of the welfare economy by accepting the pursuit of pleasure as the only reason for social policy. Gandhi's economic outlook is perfectly compatible with the democratic and inclusive development of villages. According to him, India is a country of villages, thus it is necessary to revitalize the local economy. Khadi and village industries must be built in order to achieve village swaraj. The spinning wheel is seen as a representation of non-violence and as the sun in the solar system, with the village industries acting as the planets. He believed that a person who wears khadi would shun violence and hypocrisy. By 1907–1908, the focus of swadeshi initiatives was starting to veer away from industrial output and toward banking, insurance, and inland commerce, where profits seemed to be much simpler to come by and capital appeared to be less reluctant. Swadeshi ideals, since they were promoted primarily from an economic standpoint, did not therefore win the support of all sectors.

The industrialist class, for instance, was against the swadeshi principles since they conflicted with their business demands and they believed they were a waste of public energy (Sumit Sarkar). As a result, they did not fully embrace the movement. Gandhi was seen by Sachs & Dube as one of the alternative development thinker. Gandhi thought that machinery inherently led to exploitation, unemployment, and eventually famine by whetting consumer desire to such a degree. Instead of improving industrialization, he proposed ending the practice altogether. Gandhi claims that we should see machines as an evil rather than a blessing. However, our ancestors were aware that if we set our sights on such things, we would become slaves and lose more of our natural resources. His general philosophy incorporates economic theory, and his holistic approach strives to reorganize society's socioeconomic structure. The cornerstone of economic growth is the reconstruction of village economies based on "Gram Swaraj," and in his vision, each village is a completely independent and self-sufficient entity that will be entirely dependent on itself to meet its fundamental necessities. Gandhi expressed concern for the rural underprivileged and said, "If my brother, the weaver, is out of work due to imported cloth, then how can I be better off it? India's economy, which still draws around 60% of the population, is based mostly on agriculture. It is quite bad that agriculture's contribution, which was 47% in 1950, has decreased now. Gandhi's Khadi initiative was a brilliant idea. It was a social tool, an economic panacea, a political statement, and a symbol of the country. Societies may benefit from economies that are solely based on moral principles[7].

The economy that was created as a consequence of such unethical trade and commerce activities might undoubtedly be seen as a societal evil rather than as a contribution to social progress. Gandhi's economic philosophy sought to end exploitation, economic inequity, and a global order based on armed conflict. He developed the concepts of cooperation and sharing, widespread physical labor participation, voluntary want restriction, decentralization of economic activities, a new technology dubbed "Swadeshi" in line with the new objectives, and the conversion of private ownership into trusteeship (BalamuraliBalaji). Contrary to popular belief, the economy and society are unrelated. According to many economists, the commercial side of the economy primarily affects consumers' buying power and behavior and has minimal effect on their daily lives. The Swadeshi movement allegedly has two national aims for its economic aspects achieving economic independence; and providing jobs for the populace. In order to understand how Swadeshi changed under Gandhi's influence after 1905, the development and economic components of the movement have been examined.

The Congress transitioned from being a small group of western educated individuals to a mass organization with *swaraj* as its only and overarching purpose during the final phase of the Swadeshi movement—the Gandhian period (1920–47) (A. Krishna Swamy). Gandhi gave the common people the opportunity to develop self-respect by removing the symbol of slavery from their backs. He also gave the craftsmen "A creative joy through the exercise of his credit which forms the true index of civilization" (PattabhiSitaramyyiah), according to Gandhi. The Gandhian economic ideas are significant and beneficial. M.K. Gandhi (1869–1948) created a compelling criticism of the way of development as well as the concept of "civilization" itself, as it was then represented by the western countries. He said that this worldview paradigm abandoned morals and spirituality while generating new, unsatisfiable desires and was based on violence and exploitation, such as colonialism and slavery. He said that India will suffer greatly from economic globalization and modernization. Gandhi believed that the economy had significance inasmuch as it gave everyone the chance to live happily (Sarvodaya)[8].

This required a production, distribution, and consumption system based on the fundamental requirements of the most marginalized members of society (Anthodia-the least), with the ultimate goal of promoting the greatest ideals of human existence. His conception of the route to Sarvodaya was based on a village economy that enhanced the capabilities of traditional Indian handicrafts and only used cutting-edge machinery that permitted "mass production by the masses" as opposed to "mass production. Gandhi had a significant impact on Schumacher when he subsequently developed his "Small is Beautiful" philosophy, and Sachs and Dube saw Gandhi as one of the alternative development theorists. Gandhi thought it was possible to convince the wealthy to donate some of their assets to the underprivileged. "Supposing I have accumulated a significant amount of money," he said, "either from a family bequest or through commerce.

The basic ideas of Mahatma Gandhi's socio-economic philosophy are *swadeshi* and self-sufficiency. These values highlight the value of independence, participation in the community, and ethical consumerism. They are based on the notion of empowering local communities and promoting sustainable development. Understanding these ideas helps us better understand Gandhi's aspiration for a just and self-sufficient society.

The term "Swadeshi," which means "self-reliance" or "self-sufficiency," promotes people and communities to give preference to locally produced products and services over those that are imported from other areas or nations. Gandhi thought that supporting Swadeshi was a morally

and politically sound decision in addition to being economically advantageous. He wanted to strengthen local economies, protect cultural heritage, and lessen reliance on imports by doing this[9].

Swadeshi Features: Gandhi saw Swadeshi as a way to strengthen local economies by generating job opportunities and fostering economic activity among communities. Preservation of Indigenous Traditions and Handicrafts, Promotion of Cultural Identity, and Prevention of Cultural Homogenization Were All Part of Swadeshi.

Reduced Environmental Impact: Adopting Swadeshi could result in less carbon emissions from shipping products across great distances.

Ethical Consumption: Swadeshi promotes mindful consumption and places a special emphasis on goods made using morally and environmentally responsible methods. Gandhi's idea of self-sufficiency involves a comprehensive way of life that places an emphasis on simplicity, frugality, and interdependence. It extends beyond economic independence. He believed that only through valuing interpersonal interactions and upholding the natural constraints could real progress be made.

Important Self-Sufficiency Factors

Gandhi promoted a simple way of life that prioritizes inner contentment above materialism and limits material cravings. Self-sufficiency stresses reliance on one's community and natural environment for fundamental necessities rather than total isolation. Self-sufficiency attempts to guarantee that future generations can satisfy their requirements by reducing resource usage and adopting sustainable methods. The Swadeshi and self-sufficiency tenets of Gandhi are still applicable today. In contrast to the dominant paradigm of globalization and mass consumerism, they provide an alternate viewpoint. These values emphasize the value of strong communities, moral consumerism, and resource management in a society facing environmental problems and economic inequality. Gandhi's self-reliance and Swadeshi ideals show his desire for a society that values moral decision-making, local empowerment, and environmentally friendly behaviors. These guiding principles stress the interdependence of people, communities, and the environment, acting as a reminder that development must be made while giving due consideration to the welfare of people and respect for all living things.

He disapproved of the dominant British educational system in India. He saw education as a tool for shaping all dimensions of personality. He never thought of it as a source of income. He believed that education has to be grounded in the nation's culture and traditions. He criticized the British educational system, saying that teaching children in a foreign language causes unnecessary stress on their nerves and makes them feel like strangers in their own country. They have no connection to the facts of life at all. He presented the country with an alternative educational system known as "Nai Talim or Basic education," which centered on practical or skill-based education and encouraged pupils to pursue handicrafts or other occupations. "By education, I mean an all-round drawing out of the best in child and man-body, mind, and spirit," he said in defining it. Literacy is neither the start nor the conclusion of schooling. Therefore, I would start the child's education by teaching it a practical trade so that it may start producing as soon as it starts learning.¹¹ His plan placed the craft at the center of all educational endeavors.

During the fight for independence, he presented the country with alternative institutions such as Gujarat Vidyapith, Kashi Vidyapith, and others. Later, he enlarged his definition of fundamental education and began to see education as a continuous process that lasts from birth to death. Gandhi's Swadeshi ideology, which claims kinship with the concepts of Ahimsa, Satyagraha, Truth, and Nonviolence, is not an isolated notion. To safeguard domestic industry, the Swadeshi ideology is used. In no way does it imply that using imported items must be avoided at all costs. Internationalism is not in any way at odds with swadeshi nationalist promotion, mainly because nationalism comes before internationalism. Nationalism is expanded upon by internationalism. Gandhi's stress on Swadeshi is not in conflict with his conviction that all things are fundamentally interconnected and that love for one's own nation is love for just one facet of humanity. He claimed that nationalism and internationalism are not fundamentally at odds. A country must be founded on nationalistic principles and a nationalistic spirit in order for internationalism, which represents the interests of all humanity, to exist and thrive [10].

CONCLUSION

In a society marked by growing globalization, consumerism, and environmental difficulties, the Gandhian ideals of swadeshi and self-sufficiency remain as timeless foundations of knowledge. Even in modern times, Mahatma Gandhi's vision of a society based on moral decisions, local empowerment, and ecological practices has a striking resonance. Swadeshi provides a strong contrast to the predominance of mass-produced items by emphasizing local industry support and cultural heritage preservation. This idea serves as a reminder of the value of supporting local businesses, developing meaningful relationships, and minimizing our environmental impact. Gandhi's ideal of self-sufficiency goes beyond just financial freedom. It advocates for a less complicated and more balanced style of life where uncontrolled consumerism yields to the interconnectedness of people and communities. Gandhi's philosophy of self-sufficiency directs us toward peaceful cohabitation with the environment and one another by promoting awareness, thrift, and sustainability. Gandhi's teachings provide a road map for creating resilient and fair societies in the face of problems like climate change, economic injustice, and the loss of cultural identity. They inspire us to reevaluate what development and prosperity really mean—one that values relationships with others, values the environment, and protects human dignity for everyone.

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CHAPTER 10

A BRIEF STUDY ON NEHRU AND EDUCATION

Divya Vijaychandran, Assistant Professor
Department of ISDI, ATLAS SkillTech University, Mumbai, Maharashtra, India
Email Id-divya.vijaychandran@atlasuniversity.edu.in

ABSTRACT:

In his view on education, Jawaharlal Nehru expressed his strong conviction that it may spur both society advancement and personal empowerment. This Research examines Nehru's educational philosophy and emphasizes his focus on open access, scientific inquiry, and the development of well-rounded citizens. Nehru believed that everyone, regardless of social or economic status, has the right to an education. He saw education as a tool for removing obstacles and advancing inclusion and social equality. His dedication to elementary education for everyone paved the way for a society that was more just and well-informed. The foundation of Nehru's educational philosophy was a scientific mindset. He was aware of how scientific knowledge and technology may significantly alter India's course. The development of organizations like the IITs and AIIMS by Nehru demonstrated his commitment to promoting technological know-how, research, and innovation. Nehru's perspective went beyond technical proficiency and placed an emphasis on holistic development. He thought critical thinking, creativity, and cultural awareness should all be taught in schools. His dedication to developing well-rounded people who can contribute academically and socially is reflected through organizations like JNU.

KEYWORDS:

AIIMS, Education, IIT, Nehru, Research.

INTRODUCTION

Karl Marx and Gandhi's theories both had an impact on Jawaharlal Nehru's opinions on education. He bases his theory of knowing on positivism, rationalism, and empiricism. Nehru was a rationalist who placed more confidence in science than religion and based his assertions on knowledge, wisdom, and reason. He had little interest in philosophical issues and was just interested in the individual. He created the religion of mankind in this manner, replacing God with people. Every kind of organized religion had drawn criticism from Nehru, who believed it to be harmful to development. In contrast to mysticism, he was primarily opposed to superstitions and blind faith and wished to promote a logical and scientific outlook on life. He acknowledged the significance of the Gita in human civilization and the impact its teachings had on his ideas. According to Dr. Radha Krishnan, Nehru had the strongest confidence in spiritual principles but was not a religious person in the sectarian sense. Nehru agreed that the most effective strategy for bringing about social transformation was education. According to Nehru, only through right education can a better order of Society be built up."

According to him, achieving liberation from ignorance is just as important as achieving freedom from hunger. He came to the conclusion that social and political changes alone cannot address a nation's challenges. To accomplish social growth, better interpersonal interactions are also necessary, but they cannot be achieved without sufficient mental development. Nehru said, A university stands for humanism, for tolerance, for reason, for the adventure of ideas, and for the search for truth" in his lecture to students at Allahabad University. Similar opinions were voiced

when VishwaBharati University was founded by Rabindranath Tagore. According to Nehru disintegration of society will proceed in spite of all material advance" if the spiritual component of social growth is not addressed[1].

The goal of education, according to Nehru, was to "produce a desire to serve the community as a whole and to apply the Knowledge gained not only for personal but for public welfare. Nehru endorsed the Russian educational philosophy. Nehru, who felt that education must be based on the real surroundings and experiences of the kid and that it must equip him for the task he would have to undertake in the hereafter, accepted Gandhi's notion of basic education. Nehru thought that by providing basic education, the country's severe unemployment problem might be resolved while also considering the costs associated with educating the millions of ignorant children in India. People were able "to coordinate manual labor with mental and intellectual ability" as a result. To combat poverty and unemployment, technology and industry are essential. As a result, Nehru placed a high value on scientific education as he created the idea of five-year plans for the general development of India. This was done so that the country could develop a workforce that was capable of carrying out the goals. Along with founding the IITs, he also created national research labs throughout India in key scientific fields, which combined helped propel India to new heights in technological advancement. Nehru did caution, though, that "we should accept technology without leaving basic values which are the essence of civilized man.

Cultural education was valued equally by Nehru and was seen as essential to the formation of the human personality. He recommended the creation of specific institutions to foster the fast development of art and culture in society. As the head of Sahitya Academy, he believed that the government ought to stay out of this area as much as possible and should only step in if art and culture became a societal threat. The disparity between the many social classes in developing nations like India is enormous, and one of education's goals is to narrow that gap by advancing the underprivileged groups.

According to Nehru, "everybody should be a producer as well as a good citizen" and that educating the country's women will make them economically independent. He also believed that teaching rural women will contribute to the success of other rural development initiatives including family planning programs. Nehru's primary goal in using education was to create a scientific and humanitarian attitude while eradicating limited religious and communalistic viewpoints. Given that he had received Western education, he thought that English education helped India's horizons expand and led to a "revolt against some customs and aspects of Indian life, and a growing demand for political reform" However, he also thought that the main medium for the success of educational initiatives should be regional languages[2].

Nehru, who served as India's first prime minister after independence, is credited with creating the country's current educational system. He imagined western educational goals and methods for the elementary, secondary, and tertiary levels after being inspired by the scientific advancement of the West. Although this may be seen as his flaw, it was also the driving force for his educational philosophy. Modern India's ideal educational system will combine traditional Indian values with methods advocated by western educational theorists. on contrast to the idealistic humanism of other modern Indian educational intellectuals like Swami Vivekananda, Sri Aurobindo, and Swami Dayananda Saraswati, Nehru's humanism was grounded on naturalism[3].

DISCUSSION

Jawaharlal Nehru presided over India from 1947 to 1964 during the Nehru era, which is regarded as a crucial time in the nation's history. India made major strides in a number of industries during this period, including education and space exploration. The groundwork for India's later successes in these sectors was built by Nehru's vision and focus on scientific advancement. This article's main goal is to analyze Nehru's contributions to Indian space research and to emphasize his attempts to advance education, notably via the founding of some of the major institutions that were regarded as the best for higher learning[4].

Nehru's Perspective on Scientific Advancement

The first Prime Minister of India, Jawaharlal Nehru, had a great belief in the ability of science and technology to spur economic growth. He had a vision of an India that would use science to solve problems and improve the lot of the people. Nehru's dedication to advancing science resulted in the creation of a number of research institutes and educational programs, setting the foundation for subsequent developments. When India won independence and Nehru took office as prime minister, he had a plethora of problems in front of him that needed to be addressed. Some of them need prompt intervention. Nehru was aware that setting priorities was long overdue.

According to him, the security and stability of India should come first. The immediate objective was to "hold things together, to ensure survival, to get used to the feel of being in the water, to see to it that the vessels keep afloat," in the words of famous political scientist W.H. Morris-Jones.ⁱⁱ Nehru's "first things" were integrating the princely states of India administratively and territorially, dealing with the fallout from the partition, reestablishing political stability and law and order, and setting up an administrative framework. To solve these problems, Nehru turned to political theory. There were still additional problems that needed to be addressed, but not right now. He had to assist the nation in overcoming the 200-year-old effects of British colonial domination. He had to see to it that issues like inequality, poverty, and illiteracy were adequately handled. He had to lift his people out of poverty economically. Other important topics include regionalism and tribal issues[5].

India had to develop strong relationships with the international community in addition to paying attention to these home challenges, and in order to achieve this, it had to create a successful independent foreign policy. These problems, however, cannot be resolved in a single day. Nehru realized he needed to tackle these problems from several angles. He was certain that one of the methods should include the use of science and technology. This conviction came through in his speech. The issues of hunger and poverty, squalor and illiteracy, superstition and lifeless custom and tradition, enormous lands going to waste, and a wealthy nation populated by hungry people could only be resolved by science. He had good grounds to think that science and technology might assist solve the problems. First and foremost, he was a science graduate. He initially studied science, and politics came afterwards. He believed that "science is not only about staring at test tubes, mixing things together, and creating things large or little. In the end, science is a means of educating minds and ensuring that every aspect of existence operates in accordance with scientific principles.

In addition to his strong belief in science and technology, Jawaharlal Nehru actively participated in a variety of roles, including minister responsible for scientific research (1947–1951) and

president of science congresses held in locations all across the nation. Additionally, he continued to lead the Council for Scientific and Industrial Research's (CSIR) Governing Council. Nehru was an expert at assigning tasks to others. Even though he was actively engaged, he gave specialized tasks to persons who were experts in certain fields. First Director-General of the CSIR was Dr. S. S. Bhatnagar, and Secretary of the Department of Atomic Energy and Chairman of the Indian Atomic Energy Commission was V. K. Raman. He was so successful at assigning duties that these scientists were given entire leeway to carry out Nehru's vision. India began its space exploration as a component of atomic energy in the interim. In her book *Vikram Sarabhai: A Life*, noted journalist Amritha Shaw accurately captures the current political environment of the period. For instance, Bhabha pushed the Union Government to include "space research and the peaceful uses of outer space" in the DAE's purview in August 1961, more than a year before the Chinese invasion and when Nehru was still very much in charge of the nation's affairs. The Physical Research Laboratory (PRL) was designated as the "appropriate center" for research and development in space sciences as part of the relocation. Additionally, Vikram Sarabhai was elected to the AEC board[6].

1. Educational Reforms and Policy: Nehru played a pivotal role in shaping India's educational policies. He recognized that education was essential for eradicating poverty, promoting social equality, and building a skilled workforce. The establishment of the Kothari Commission in 1964 under his leadership aimed to assess the state of education in India and propose reforms to improve its quality and accessibility. Jawaharlal Nehru's tenure as India's first Prime Minister witnessed a concerted effort to reform and shape the country's educational landscape. Recognizing education's pivotal role in nation-building, Nehru implemented a series of educational reforms and policies that aimed to provide quality education for all, promote scientific and technical learning, and foster a sense of unity and social justice. Here are some key aspects of his educational reforms and policies[7].

The Kothari Commission: In 1964, Nehru established the Education Commission, commonly known as the Kothari Commission, under the chairmanship of D.S. Kothari. The commission's mandate was to assess the state of education in India and propose comprehensive reforms. The Kothari Commission's recommendations formed the basis for shaping educational policies in subsequent years.

Universal Primary Education: Nehru emphasized the need for universal primary education as the foundation of a strong educational system. He believed that every child, regardless of social or economic background, should have access to basic education. His policies aimed to expand the reach of primary schools, particularly in rural and underserved areas.

Focus on Science and Technology: Nehru understood the significance of scientific and technological education for India's progress. He advocated for the establishment of institutions dedicated to science and technology education, which led to the creation of institutions like the Indian Institutes of Technology (IITs) and the Indian Institutes of Management (IIMs).

Cultural and Social Integration: Nehru's policies were geared toward fostering a sense of unity and social cohesion. He believed that education could play a crucial role in breaking down barriers of caste, creed, and religion. His emphasis on promoting a common educational system aimed to create a shared national identity.

Support for Research and Innovation: Nehru recognized the importance of research and innovation for India's growth. He encouraged the establishment of research institutions and universities that could contribute to scientific advancements and technological innovations.

Higher Education Expansion: Nehru's policies aimed to expand higher education opportunities for Indian students. This included the establishment of new universities and colleges, as well as the enhancement of infrastructure and resources in existing institutions.

Language Policy: Nehru advocated for a balanced approach to language policy, emphasizing the importance of promoting regional languages while maintaining Hindi as the national language. His approach aimed to preserve cultural diversity while fostering national unity. Nehru's educational reforms and policies laid the foundation for India's educational system, emphasizing accessibility, quality, and a comprehensive approach to learning. His vision of education as a means to empower individuals, bridge societal divides, and propel the nation forward continues to shape India's approach to education even today.

2. Emphasis on Scientific and Technological Education: Nehru placed great emphasis on promoting scientific and technological education. He believed that science and technology were vital for India's progress and development. He established institutions like the Indian Institutes of Technology (IITs) to provide high-quality education in engineering and technology.

3. Establishment of Premier Educational Institutions: Under Nehru's leadership, several premier educational institutions were established, including the All-India Institute of Medical Sciences (AIIMS) and the Indian Institutes of Management (IIMs). These institutions were aimed at providing world-class education and research opportunities in various fields. Indian Institutes of Technology (IITs): Nehru recognized the critical role of technology in India's development. Under his leadership, the first Indian Institute of Technology was established in Kharagpur in 1951. The IITs were designed to provide high-quality education in engineering and technology, fostering innovation and research that could contribute to industrial growth. All India Institute of Medical Sciences (AIIMS): Nehru believed in providing accessible and advanced healthcare to all citizens. In 1956, he inaugurated the AIIMS in New Delhi, which aimed to offer exceptional medical education, research, and healthcare services. AIIMS has since become a leading institution in medical education and healthcare in India. Indian Institutes of Management (IIMs): With a focus on management education, Nehru established the first Indian Institute of Management in Kolkata in 1961[8].

The IIMs were tasked with producing skilled managers who could contribute to India's economic growth and managerial excellence. National Institutes of Technology (NITs): To enhance the quality of technical education, Nehru initiated the establishment of Regional Engineering Colleges, which later evolved into the National Institutes of Technology. These institutes aimed to provide technical education of a high standard across various regions in India. Jawaharlal Nehru University (JNU): Nehru's vision extended to fostering social sciences and humanities education. JNU, established in 1969, aimed to promote interdisciplinary research and nurture critical thinking among students. Saha Institute of Nuclear Physics and Tata Institute of Fundamental Research: Nehru's commitment to scientific research led to the establishment of institutions like the Saha Institute of Nuclear Physics and the Tata Institute of Fundamental Research. These institutions contributed significantly to India's advancements in nuclear physics and fundamental research. The Defense Research and Development Organization (DRDO) and the Indian Space Research Organization (ISRO) were both established during the leadership of

Jawaharlal Nehru, India's first Prime Minister. Nehru played a pivotal role in the formation and funding of these two crucial organizations, recognizing their significance for national security, scientific advancement, and technological progress. Nehru's support for these institutions stemmed from his conviction that funding technical advancement and scientific research was essential for India's development and independence. He saw that these groups may benefit not just the nation's security but also its economy and international standing. Both the DRDO and ISRO acquired tremendous funds and resources to carry out their separate tasks under Nehru's direction. His foresight and dedication created the groundwork for the outstanding accomplishments and developments in military technology and space exploration that these agencies continue to make. In essence, Nehru's financing and support for institutions like DRDO and ISRO represent his conviction that science, technology, and innovation have the potential to advance India on the world arena and contribute to the development, security, and scientific achievements of the country[9].

4. Universal Primary Education: Nehru recognized the importance of providing basic education to all children. He advocated for universal primary education and worked towards expanding access to schools, especially in rural areas.

5. Promotion of Arts and Culture: Nehru believed that education should not be limited to science and technology alone. He valued the role of arts, culture, and creativity in nurturing well-rounded individuals. He supported the establishment of institutions that promoted arts, literature, and cultural heritage.

6. International Cooperation in Education: Nehru emphasized the importance of international cooperation in the field of education. He encouraged cultural exchange programs and collaborations with other nations to enhance educational opportunities for Indian students and to promote a global perspective[10].

7. Advocacy for Critical Thinking: Nehru stressed the importance of cultivating critical thinking and rational inquiry among students. He believed that an educated citizenry should be capable of independent thought and analysis. Nehru's contributions to education continue to shape India's educational landscape. His emphasis on scientific education, technological advancement, and social equality has influenced the development of educational policies and institutions. The institutions he established have produced generations of leaders, professionals, and scholars who have contributed significantly to various fields. Jawaharlal Nehru's contributions to education in India were marked by his commitment to fostering a well-rounded and progressive society. His policies, emphasis on scientific thinking, and establishment of premier institutions have left an indelible mark on the educational system, guiding India's journey toward knowledge, innovation, and societal progress[11].

CONCLUSION

Jawaharlal Nehru's perspective on education was a manifestation of his unflinching faith in the power of knowledge and education to change. He understood that an egalitarian, democratic, and progressive society is built on the foundation of education. Universal access to education, encouraging a scientific outlook, and creating organizations that would influence the intellectual and professional landscape of the country were all aspects of Nehru's ambitious approach. The focus Nehru placed on universal primary education was a reflection of his dedication to social justice and female emancipation. In his mind, every kid in India would have the chance to study,

develop, and play a role in the advancement of the country. His programs intended to eliminate caste, creed, and gender barriers while fostering a feeling of equality and cohesion among varied populations. Nehru's emphasis on science and technology also demonstrated his awareness of how important such fields are to the development of the country. He laid the groundwork for India to become a worldwide innovator and expert by founding organizations like the IITs and AIIMS. These institutions supported the development of qualified professionals as well as research, technical breakthroughs, and education. Beyond technical education, Nehru left behind cultural and intellectual legacies. His dedication to fostering critical thinking, creativity, and cultural awareness is expressed in organizations like JNU. Through a well-balanced language policy, his measures attempted to protect linguistic variety while promoting a feeling of national identity.

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CHAPTER 11

GANDHI'S IDEALS OF TRUTH AND AHIMSA (NONVIOLENCE)

Dipika Bhatia, Director

Department of ISME, ATLAS SkillTech University, Mumbai, Maharashtra, India

Email Id-dipika.bhatia@atlasuniversity.edu.in

ABSTRACT:

Truth (Satya) and ahimsa (nonviolence) are Gandhi's core values that sum up his philosophy of living and resistance. This research examines the core of these ideas, as well as their importance, useful applications, and long-lasting effects. Truth (Satya) Gandhi's definition of truth included harmony between one's ideas, words, and deeds in addition to factual correctness. He saw truth as a moral compass that guided self-awareness, honesty, and integrity. It took inner peace, nonviolence, and constant introspection to practice truth. Gandhi's ideology, known as ahimsa (nonviolence), stressed the importance of abstaining from doing damage to oneself or others by words, deeds, or ideas. It was a brave act of love that encouraged compassion, a high regard for human life, and transforming resistance. Ahimsa was both a tenet and an approach of bringing about societal transformation. Meaning & Implications Gandhi's Satyagraha (truth-force) ideology was built on the linked principles of truth and ahimsa. These values provided a strong framework for society change in addition to guiding individual behavior. People might fight tyranny, injustice, and conflict with bravery and compassion by living truthfully and nonviolently.

KEYWORDS:

Ahimsa, Gandhi, Nonviolence, Satyagraha, Truth.

INTRODUCTION

The fundamental notion of Truth is the foundation upon which Mahatma built his "Satyagraha" philosophy, where he emphasized the need of seeking Truth. Gandhi believed that only the Truth was genuine. The only thing that can justify a person's existence is devotion to what is true. Truth, as it is generally understood, just requires that one express it. The phrase Satya/Truth, however, has a more general meaning for Mahatma. One must follow the Truth not just in voice but also in thinking and deed. Following the road of Truth is implied by the Mahatma's concept of Satyagraha, where "Satya" is another word for Truth and agraha is another word for persistence. It is the Truth's manifestation that calls on the oppressor's conscience to see what is real rather than seeking revenge. While satyagraha involves resistance, it cannot be compared to complacency. It is not a tool for the helpless. It is a power that only the powerful possess since it requires constant effort. It doesn't imply any devastation or hostility. It distinguishes between evil and those who do evil. This is an important difference that Satyagraha acknowledges[1].

Gandhi and Ahimsa

Ahimsa is often translated as nonviolence in religious texts. "Lacking any desire to kill is the definition of ahimsa. It refers to the state of not harming oneself, others, or any other living thing. However, there is simply a skeletal outline of what Jesus meant when he said "ahimsa, or non-violence. Gandhi was exposed to Hinduism and Jainism as a kid, which may have had a substantial impact on his decision to promote ahimsa. When the Non-Cooperation Movement

was at its height and a peaceful protest in Gorakhpur became violent, he made the decision to end it, demonstrating his commitment to non-violence. Violence has no place in his world. In his conception of Satyagraha, a technique used for popular mobilization, he promoted Ahimsa (non-violence). While the Truth served as the cornerstone of his philosophy, Ahimsa served as the rule that every Satyagrahi should abide by. There are two meanings associated with ahimsa. When used specifically, it refers to not physically or mentally injuring another person or oneself. It means endless love and generosity in the most positive meaning. He claims, in its negative version, [Ahimsa] implies not physically or mentally harming any living thing. Therefore, I am not allowed to give any wrongdoer harm or harbor any animosity against him in order to put him through mental anguish. Ahimsa signifies the greatest affection and the greatest generosity in its positive form. If I am an Ahimsa adherent, I must love my foe or a complete stranger as I would my evil parent or son. Truth and courage were a necessary part of this active Ahimsa[2].

Gandhian philosophy and the modern age

It would be appropriate to say that Ahimsa and Truth are two sides of the same coin, even if such statement would be trite. It is impossible to separate them because of how closely they are bound together. Truth is the goal if Ahimsa is the means to that end. The foundation of the pursuit of Truth is Ahimsa. Truth seeks to alter the wrongdoer's heart, not to humiliate him or her, and nonviolence seeks limitless love for the other as well as non-injury. As Gandhi said, "You can bring the world to its feet with truth combined with ahimsa. The pre-independence period was not experienced by the generation of today. Although we may be acquainted with the names and ideals of our freedom leaders, we are unaware of the extent to which the public was moved by their beliefs. Truth and Ahimsa by Gandhi won over the masses and facilitated a larger mobilization of the "common" people. He correctly saw that in order to attain independence, India's ordinary people would need to be on board. Millions of people all around the world continue to be inspired by Truth, or Satya, and Nonviolence, or Ahimsa. He was able to effectively translate the two ideas into civic understanding and unite people by drawing on religious convictions. These concepts are unquestionably universally appealing, and for good reason. It is imperative for us to return to the ideas frequently regarded as idealistic and try to change the landscape of this world from bloodshed and darkness to the warmth of peace, cooperation, and harmony. In a world that has grown accustomed to violence and war, unrest, and disturbing events as ordinary pieces in their daily newspaper. We may start this path by thinking about Gandhi again, learning about his philosophy, and attempting to incorporate it into our daily lives[3].

As a result, Gandhian philosophy on ahimsa has a positive focus and should not be mistaken with other forms of ahimsa. Ahimsa is a quality of the courageous, according to Gandhi. Cowardice and ahimsa don't mix, just like water and fire. According to him, "I could show my way of successfully delivering the message of ahimsa to those who know how to die, not to those who are afraid of death." Ahimsa is a more active kind of battling against evil than retribution, which by its very nature breeds more wickedness. It is not a surrender to any meaningful struggle against wickedness. Gandhi said, I seek entirely to blunt the edge of the tyrant's sword, not by putting up against it a sharper-edged weapon, but by disappointing his expectations that I would be offering physical resistance." Gandhi stated many advantages of ahimsa. Ahimsa is built on the principle of love. You must have goodwill, respect, and empathy for your opponent. Ahimsa adherents are required to bear the whole burden of suffering without even the tiniest hint of resentment or hate towards the oppressor. Ahimsa does not include aiding the wrongdoer in

carrying out their deed or accepting it via passive acceptance, he said. In contrast, love, the ahimsa state, calls on you to oppose the wrongdoer. Gandhi once said that "no man could be actively non-violent and not rise against social injustice, wherever it occurred." According to Gandhi, honesty is a necessary component of ahimsa. He said that "truth has to be told, however harsh or unpopular it may appear for the moment, if non-violence (Ahimsa) of thought is to evolve in individuals, societies, or nations. Gandhi maintained in his autobiography that the pursuit of truth is futile unless it is grounded on ahimsa. Gandhi firmly believed that via Satyagraha, the courage of ahimsa could be made accessible to the populace. 'It is crucial to consider this approach of battling evil in the context of Gandhi's whole philosophy, because this weapon is an expression of a way of looking at life and a way of living,' said Gene Sharp, who referred to satyagraha as the weapon of moral strength. Both Gandhi's life philosophy and this approach of battling evil are referred to as Satyagraha. Gandhi saw ahimsa as both a method and a goal in itself. He wanted ahimsa to be practiced at all times, not only during the fight for liberation[4].

He desired a society free of violence. He persisted in writing and speaking about a Sarvodaya society or a future socialistic style of government. His goal to establish a world free from violence was evident in every word, gesture, and deed. Although many religious and social intellectuals have praised ahimsa, Gandhi is the only one who has consistently and clearly differentiated between ahimsa as a credo and as a policy, or between the powerful and the weak. Gandhi's personal conundrum was his desire to spread ahimsa as a belief while simultaneously trying to legitimize it as a political strategy. He described ahimsa as "the breath of my life," but he also sometimes described it as a policy that should be supported for pragmatic reasons. He saw himself as "an essentially practical man dealing with political questions." He regrettably acknowledged in 1947 that the Congress had adopted the ahimsa policy because they were unable to provide violent opposition but were not reluctant to do so, but for him ahimsa had always been a belief. He outlined this creed's five straightforward principles. The creed holds true in all situations and does not allow for any deviations. Ahimsa cannot be adequately taught without being practiced since it is an interior development that depends on individual effort for nourishment. In the aforementioned work by Joan Bondurant, the conclusion is very insightful: "Man gets more worried about the risks that come with his forays into violence. But just running away from violence without giving any justification is insufficient. According to the Gandhian experiments, man must stop running from violence and set himself the job of conquering it in order to be free from both fear and danger[5].

DISCUSSION

Truth and Non-Violence

Gandhi connects God and Truth. The highest reality, according to many philosophers, is God. Gandhi claims that Truth is the only thing that exists at the same time. As a consequence, God and Truth both stand for the highest or most true reality. The two may therefore be distinguished. He said that nobody on earth could deny the presence of Truth. God may be denied by the atheist since they don't believe in him. On the other hand, the atheist is unable to discount the influence of Truth. God is thus connected with truth. Gandhi saw truth and nonviolence as the cornerstones of his philosophy. He clarified that truth speaks for "reality. Gandhi argued that truth does not relate to a proposition's character as being either true or false. Truth is existence, awareness, and pleasure, according to Gandhi. Gandhi once said, "God is Truth." He subsequently adopted the

notion that Truth is God, nevertheless. Gandhi therefore believes that truth is God and that "Satyagraha" is the action of "standing tight to truth." Gandhi gave numerous explanations of the term "Satyagraha." Satyagraha is not a tool for the defenseless, cowardly, helpless, or weak. It is a tool that involved and morally attentive people employ. The conventional method of opposing evil is not satyagraha. It is the conflict between evil and good, which is good's diametric opposite. Fundamentally, satyagraha is a love-based movement. According to Gandhi, satyagraha seems to be a holy endeavor. It is predicated on the idea that there is only one God, who both created everything and resides inside each and every one of us. Gandhi also thinks that Satyagraha is nearly exclusively predicated on the notion of rebirth. Satyagraha calls for the selfless and sincere pursuit of Truth without consideration for one's own interests or benefits. One can only tread such a fine line, however, if they have faith that their good deeds will be rewarded, if not in this life, then in the one after. Gandhi continues, "He (the satyagrahi) is not anxious to witness the victory of in the present body because he knows that the soul survives the body. According to Gandhi, satyagraha is a force against tyranny, violence, and injustice. Disregard for the all-pervasive and all-comprehensible "Truth" is the root cause of all these evils. Gandhi contends that this leads to the conclusion that combating evil with evil, violence with violence, and hatred with rage only serves to feed the fire. The only way to combat these problems is via Satyagraha, which is the most potent tool available. Satyagraha is not sought to discredit the perpetrator. It seeks to affect a "change of heart," in Gandhi's words[6].

In actuality, Satyagraha is based on the idea that there are only "wrongdoers," not "adversaries" or "opponents." The Satyagrahi must have a lot of patience in order to engage in Satyagraha. An offender cannot quickly see his mistake; it will take time for him to get over his anger and hostility. Waiting patiently for the wrongdoer's common sense to awaken is required of the Satyagrahi. Gandhi emphasizes a contrast between passive resistance and satyagraha. First of all, satyagraha is more active than violence; it is not a passive attitude. Second, passive resistance does not entirely exclude the use of force; there is a certain amount of force involved. On the other hand, even in the most extreme situations, violence is expressly forbidden in satyagraha. Gandhi thought that practicing nonviolence in its most pure form was impossible. However, it is possible to practice relative nonviolence. Gandhi asserts that it is impossible to create the ideal straight line as outlined by Euclid. In a similar vein, complete nonviolence is unachievable. But some degree of nonviolence is possible. Gandhi said that we must always work to preserve the Divine Spark because he believed that man possessed it. Gandhi believed that non-violence is thus the rule for our species. Gandhi also understood that it is not possible to live a life of complete nonviolence. Gandhi said that "Man cannot survive for a single second without engaging in outward aggression, whether consciously or unconsciously." This is a kind of violence that targets human life. Gandhi believed that non-violence is the ideal situation. All of mankind is inherently, if unconsciously, advancing toward this objective. "Non-violence will become an unstoppable force in the service of the state in its purest form," he contends, "if we can effectively deploy it at home. Nonviolence is the rule of our species, just as violence is the rule of the animal. Non-violence implies conscious suffering in its dynamic stage[7].

It implies a fight for one's whole soul against the tyrant's will rather than a passive submission to their terrible desires. Gandhi referred to nonviolence as dharma in action and truth spoken. There is no set moral code that must be followed. It grows and ultimately is what Bergson called "creativity morality." Truth-based nonviolence is a live, breathing concept. According to Gandhi,

truth is the conclusion of everything that is spiritual in man. Violence, in his opinion, is a type of evil in and of itself. He does not think it is impartial. According to Gandhi, ahimsa, or nonviolence, is the means and truth is the goal. They are so interconnected that it is difficult to tell them apart. They represent opposite sides of the same coin. Non-violence, or ahimsa, is something that has to be practiced mentally. It means having no animosity toward anybody. As a consequence, Ahimsa, or nonviolence, is seen as refraining from harming others in any form, including psychologically as well as physically. Gandhi's adherence to the principles of truth and non-violence has a wide range of applications.

According to Gandhi, "Killing or endangering life can only be an act of violence under specific circumstances. Examples of these situations include anger, pride, animosity, selfishness, bad purpose, and other like reasons. Any death brought on by these reasons is referred to as himsa. As a result, the negative meaning of ahimsa is "non-killing or non-injury," but this presupposes that a non-violent act is devoid of fury, malice, hate, and other bad emotions. For instance, if an animal is in great agony and is about to die, we may murder him to alleviate his suffering, or if a woman needs to protect the honor of her master from a criminal. She can use violence to protect herself in certain situations. Gandhi said that there are various exceptions to the rule of violence. On the other hand, Gandhi finds the positive components of Ahimsa to be far more important than the negative ones[8].

A good attitude toward other living things must be established; ahimsa refers to more than merely refraining from injuring animals. Ahimsa, according to Gandhi, is "one of mankind's basic and vital attributes." That is not to imply that society should be free of violence. Even maintaining one's own life requires some type of himsa in reality, yet ahimsa is still regarded as our species' natural rule. In reality, ahimsa is nothing more than love. Oneness is a sentiment that includes love. One must be free of any propensity that might prevent love from flowing freely in order to identify with the object of one's devotion during an act of love. Ahimsa thus demands a sincere effort to rid one's mind of unfavorable feelings like rage, malice, hate, retaliation, envy, and so on, which prevent one from loving. According to Gandhi, love is the power that elevates and cleanses one's inner existence. It includes moral virtues like generosity, kindness, sympathy, tolerance, forgiveness, and other similar traits. Gandhi believed that practicing non-violence was necessary for realizing truth. Gandhi used an interesting argument to support his position. Gandhi said that both God and Truth are one and the same. Gandhi simultaneously embraced a pantheistic conception of God. He asserted that all living things contain traces of God. God unifies all creatures, and God does this via acts of love or nonviolence. As a consequence, Non-Violence, which derives from God or Truth, is the Universe's last connecting thread[9].

1. Gandhi had examined the fundamental essence of man very thoroughly, and he said that although "man as an animal is violent, he is non-violent in spirit. He cannot remain violent once he awakens to the spirit within." Since non-violence always wins over violence, to him, violence is artificial.

2. Gandhi believed that God is truth and love, and that non-violence is the divine character that every man has. Love emanates from a man's heart, which is where God is found. Gandhi thus saw God and love as being one. He said, "Love, or nonviolence, is the only unavoidable way when seeking truth as God. And since I really think that means and goals are interchangeable concepts, I should not hesitate to claim that God is love. Therefore, nonviolence is a holy trait that everyone ought to emulate.

3. Gandhi stressed the need of self-suffering which is another word for nonviolence. A Satyagrahi should engage in papaya practice. He advised followers to undergo all suffering and abandon everything. He used the example of the sage Dadhichi in support of his claim that the fundamental value of our civilization is self-sacrifice.

4. Gandhi believed that nonviolence was the strongest person's weapon. One who perseveres through hardships is brave and can only use non-violence. People learn to be courageous via nonviolence. The weak often turn to violence. Nonviolent people never give in to weakness or give in to the whims and caprices of others. He said, "Non-violence does not imply feeble surrender to the evildoer's desire. It entails throwing one's whole spirit into opposition to the tyrant's will.

5. Non-violence encourages compromise: Non-violence encourages one to reach a compromise with the adversary. One shouldn't be stubborn; instead, one should approach the opponent to reach a compromise. Along with not forcing his opinions on others, he should have no trouble accepting those of others. A Satyagrahi achieves his objective because of this mentality.

6. The development of spiritual force via nonviolence: A Satyagrahi gains his spiritual power through nonviolence. That power illuminates a person's worst thoughts and inspires him to struggle against tyranny, persecution, and injustice. A Satyagrahi never retreats or loses strength during the battle; instead, victory kisses his feet. Thus, non-violence strengthens a person's spiritual force and clears the way for him to reach his goals[10].

7. Nonviolence has a high position in ethics and religion: Ahimsa has a prominent role in both. Gandhiji persuaded the populace that every religion places a strong focus on ahimsa by using the examples of Buddha, Mahavir, and Christ. Its greatness is thus undeniable. Gandhiji therefore used the idea of non-violence to inspire and mobilize the masses. This developed into a potent arrow in his quiver that he successfully utilized in opposition to the British rule in India. Gandhiji opposes both a blind embrace of traditional Indian civilization and a blind rejection of contemporary Western civilization. Nothing prevents me from taking use of any potential Western light, he adds. Only I have to watch out so I don't get overwhelmed by Western splendor. I must not confuse the light for the glitz. Because the fundamental principles of all great faiths are fundamentally the same, rejecting Gandhi's alternative to contemporary western civilization is equivalent to rejecting the fundamental principles of all great religions. The fundamental principles of our classical Indian civilization, which is the only major ancient civilization still in existence today, are quickly vanishing from the center of our life as contemporary western culture spreads like wildfire across our nation. It's becoming harder and harder to reject the beauty of contemporary western culture. Before it's too late, let's do a thorough critical analysis of the Gandhian option and start a public discussion about it. It will be a befitting homage to the modern age's advocate of truth and nonviolence[11].

CONCLUSION

Gandhi's principles of ahimsa (nonviolence) and truth endure as eternal sources of knowledge and motivation that resonate well beyond the historical setting in which they were developed. These guidelines represent a fundamental manner of living and engaging with the outside world in addition to a philosophical viewpoint. Gandhi pushed people to connect their ideas, words, and deeds in the quest of moral behavior. He believed truth to be both internal authenticity and exterior integrity. This search for truth requires introspection and a commitment to lifelong

learning, even in the face of suffering. This dedication is strengthened by the tenet of ahimsa, or nonviolence, which exhorts people to address disagreements and difficulties with bravery, empathy, and compassion. These ideas' capacity for transformation is evidence of their ongoing influence. Gandhi's ideas have played a significant role in global movements for social justice, civic rights, and peace. These movements have shown the ability of moral force to bring about long-lasting change by establishing resistance in truth and nonviolence. Gandhi's method shows that discussion, empathy, and nonviolent protest may be more effective ways to advance human dignity and rights than the cycle of violence. Gandhi's beliefs act as a moral compass in a society dealing with deep-seated conflicts, division, and environmental issues. They serve as a reminder that when our acts are founded in truth and governed by nonviolence, they may promote healing, rapprochement, and a more fair and peaceful society. Gandhi's legacy challenges us to consider our capacities as change agents and invites us to represent these values in our relationships, choices, and goals. By doing this, we pay respect to his legacy and promote sustainability and compassion throughout the globe.

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CHAPTER 12

NEHRU'S LEGACY AND CONTEMPORARY INDIA

Jayashree Balasubramanian, Assistant Professor

Department of ISME, ATLAS SkillTech University, Mumbai, Maharashtra, India

Email Id-jayashree.balasubramanian@atlasuniversity.edu.in

ABSTRACT:

The influence of Jawaharlal Nehru is still felt in modern-day India, influencing its goals, policies, and identity. This research examines the long-lasting effects of Nehru's inspirational leadership, with special emphasis on his support for democratic principles, modernization, foreign policy, and nation-building. Secularism and democratic principles: Nehru's dedication to secularism and democracy created the groundwork for India's political and social structure. The ethos of modern India, which promotes inclusion and diversity, continues to be shaped by his focus on equal rights, freedom of speech, and respect for other cultural traditions. Modernization and Scientific Temper: Nehru's faith in scientific progress and technical development helped India become a major participant on the international stage in industries like computer technology and space technology. He had the vision to construct prestigious institutions like the IITs in order to get the country ready for a knowledge-based economy.

KEYWORDS:

Contemporary, Democratic, Economic, Legacy, Nehru.

INTRODUCTION

The process began because Jawaharlal Nehru was a key architect of the Indian government, economics, and foreign policy. They have, nonetheless, seen enormous changes throughout time. The Indian polity has seen many waves of state reorganization, democratic evolution, the emergence of a quasi-federal structure, and the creation of a more inclusive political country. Economic growth was put front and center by Nehru, who also defined the development plan. The Indian economy has already seen a transition in its growth strategy from mixed to market-friendly since 1991, but it hasn't been able to properly handle its economic issues, and the neo-liberal economic model doesn't fit with Nehru's vision of social democracy. Nehru created India's perspective on the world by considering both internal and foreign circumstances as well as the requirements and ambitions of a newly freed country. The essential tenets of Nehru's foreign policy for India have already been updated by his successors in light of shifting epochs and geographic boundaries. Nehru is either praised for his accomplishments or criticized for what he was unable to do or manage well while in charge of the situation. Nehru's effectiveness has sometimes been evaluated without placing him in the period and place where he really lived and worked, with all the constraints that come with a freshly emancipated state. A fair understanding of Nehru has been attempted in this book by setting him in the context of his work and by taking into consideration the difficulties that Post-Colonial India was experiencing at the time[1].

However, the issues with the neo-liberal economy and the difficulties facing the Indian politics and foreign policy have once again emphasized the applicability of Nehruvian thought in modern India. The authors of this collection have examined the many facets of Nehru's philosophy and the ensuing policies to determine their applicability in the modern Indian, Asian, and global contexts. Additionally, Nehru made the mistake of prioritizing universal suffrage above universal

education, making India the world's biggest illiterate democracy in 1951–1952. Voting is liberating, but in the hands of a mostly ignorant populace in a developing democracy, it may have led to decades of Congress sycophancy in India's "Cow belt," which the party used as a base of operations. Historians will correctly note that Nehru's major flaws in foreign policy, for someone with so tremendous flair for interacting with foreign leaders, were on geopolitical matters. His false idealistic views about Kashmir, as a patriotic Kashmiri Pandit, made the area a magnet for violent Islamic organizations in Pakistan[2].

Even now, the problem remains a pain in the Indian government's side. Nehru also did a bad job of hiding his dislike of the United States, while being the founder of the Non-Aligned Movement. He also showed a strong fondness for the old Soviet Union. Additionally, in the run-up to the 1962 China-India conflict, his ignorance about China provoked a heated discussion in Parliament. As part of his audacious attempt to justify China's annexation of the Kashmiri province of Aksai Chin, Nehru boasted that "Not a blade of grass grows in Aksai Chin," which India and China both claim as their own. When the Prime Minister's head was pointed out for criticism, MP Mahavir Tyagi said, "Nothing grows here, should it be cut off or given to someone else? It's difficult to believe that the prime minister would put up with such a rude tone, much less find humor in it. But he did, and to take it a step further, Tyagi and Nehru got along well. This may be Nehru's character's legacy. Another tale starring the late cartoonist R.K. Laxman supports Nehru's image as a refined guy. According to folklore, R.K. Laxman caricatured Nehru after the Sino-Indian War in 1962. Today, cartoonists in any country might get death threats and be attacked for innocently parodying public figures and celebrities. R.K. Laxman, however, was delighted to get a call from Nehru at the time. "Mr. Laxman, I so enjoyed your cartoon this morning," the prime minister told him. Can you autograph an enlarged copy for me to frame? And indeed, Nehru's office had a reproduction of the cartoon hanging there. Rumor has it that Mountbatten and the colonialists reassured him upon India's acquisition of independence in 1947 that he wouldn't have to worry about unifying a diverse country like India under a single Republic. He knew that the princely kingdoms were fissiparous, and that the geographical disintegration of the country was imminent[3].

While Sardar Patel deserves praise for uniting the princely states of India, few people could have imagined the difficulties of maintaining unity in a country with a population of over a billion people, or 17.5 percent of the world's population, 4,600 castes and subcastes, 22 major languages, 13 different scripts, and hundreds of dialects. I do not believe that there is a single answer for what keeps India together, but Nehru is largely responsible for the unity of contemporary India. However, none was as large and complicated as India, and other colonial nations that gained independence at the same time quickly devolved into tin pot dictatorships. The vibrant democracy that India continues to cherish today was established by Nehru, and it was this democracy that allowed Narendra Modi to be elected as prime minister in 2014. The 1951–1952 elections saw universal suffrage at a time when there were still countries in the "developed" west that hadn't established voting rights for their women (Switzerland enacted universal suffrage at the national level in 1971). While every general election in India can be considered the largest voting exercise in democracy, the 1951–1952 elections saw universal suffrage. Practically speaking, Nehru's influence may be seen in various facets of India's contemporary identity. Nehru's vision led to English being the official language of India in both the academic and professional arenas. He also laid the groundwork for the establishment of New Delhi's space program as well as India's top-notch higher education institutions. If Nehru had

been a different person, India would have been a different nation, as was once remarked with some justification. The former U.S. ambassador to India and economic expert John Kenneth Galbraith, though, put it best when he said, "With India, Gandhi was its history; Nehru, after Independence, was its reality." Thus, India's continuous existence as a vibrant and expanding democracy is Nehru's indelible legacy. Despite whatever deficiencies he may have had in terms of foreign and economic policy, Nehru was essential to the development of India as it is today[4].

DISCUSSION

Jawaharlal Nehru's legacy continues to cast a profound influence on contemporary India. His visionary leadership, commitment to democracy, secularism, and modernization, as well as his emphasis on education, scientific temper, and international diplomacy, have left an indelible mark on the nation's identity and trajectory. This legacy is evident in various aspects of contemporary India[5].

1. **Democratic Values and Secularism:** Nehru's unwavering commitment to democracy laid the foundation for India's political structure. His vision of a secular and inclusive nation, where all religions are treated with respect, remains integral to the country's social fabric, fostering unity in diversity.

Democratic values and secularism are foundational principles that play a pivotal role in shaping the governance, society, and identity of a nation. These principles hold immense significance in fostering inclusivity, pluralism, and equal rights within a diverse and multi-religious society. Here, we explore the essence and importance of democratic values and secularism. Democratic values encompass a range of principles that uphold the rights and freedoms of individuals while ensuring their active participation in decision-making processes. These values include.

Equality: Ensuring that all citizens are treated with fairness and have equal access to opportunities, regardless of their background.

Freedom: Safeguarding individual freedoms of speech, expression, religion, and assembly, while preventing any encroachment upon these rights.

Rule of Law: Ensuring that laws are applied equally to all, irrespective of their status or position. Encouraging citizens to engage in civic activities, elections, and public discourse to influence governance. Holding leaders and institutions accountable for their actions through transparency and checks and balances.

Secularism: Secularism involves the separation of religion and state, creating a neutral public sphere where all religions are treated equally and individuals are free to practice their faith without interference. Key aspects of secularism include:

Religious Freedom: Ensuring that citizens have the right to practice and follow their own religious beliefs without fear of discrimination or persecution.

Equality of Religions: Treating all religions impartially, without giving preferential treatment to any specific faith. State Neutrality Ensuring that government decisions are not influenced by religious considerations and that public policies cater to the diverse needs of all citizens. Importance Democratic values and secularism are essential for several reasons: Inclusivity They create an environment where people from diverse backgrounds can coexist peacefully, fostering social cohesion and harmony.

Protection of Minority Rights: Secularism ensures that minority communities are protected from the dominance of the majority religion.

Democratic Governance: Democratic values provide a framework for fair representation, accountability, and citizen engagement in the political process. **Freedom of Thought and Expression:** Secularism safeguards individuals' right to freely express their thoughts and beliefs without fear of retribution. **Prevention of Religious Conflicts:** By preventing state-sponsored promotion of a particular religion, secularism can help avoid religious tensions.

2. Scientific and Technological Advancements: Nehru's emphasis on scientific education and technological progress led to the establishment of premier institutions like the Indian Institutes of Technology (IITs) and the Indian Space Research Organization (ISRO). Contemporary India's advancements in space technology, information technology, and other scientific fields reflect his forward-looking vision.

3. Education and Knowledge Economy: Nehru's investment in education as a means to empower individuals and drive national progress continues to shape India's pursuit of a knowledge-based economy. His emphasis on educational institutions and research centers has contributed to producing a skilled workforce that contributes to global innovation and growth.

4. International Diplomacy and Non-Alignment: Nehru's foreign policy of non-alignment and friendship with nations from diverse ideological backgrounds remains relevant in contemporary geopolitics. India's balanced approach to international relations, its involvement in global forums, and its advocacy for peace echo his legacy.

5. Social Welfare and Economic Development: Nehru's focus on social welfare, poverty alleviation, and economic planning has influenced contemporary policies and programs aimed at reducing inequality and improving living standards for marginalized populations.

6. Cultural and Artistic Flourish: Nehru's support for cultural diversity and artistic expression is reflected in India's vibrant creative landscape. His belief in preserving cultural heritage while embracing modernity has inspired a contemporary culture that bridges tradition and innovation.

7. Advocacy for Women's Rights: Nehru's vision for gender equality has impacted India's ongoing efforts to empower women, enhance their participation in various spheres, and address issues related to gender discrimination.

8. Challenges and Criticisms: Contemporary India also grapples with challenges, including socioeconomic disparities, environmental concerns, and political polarization. Nehru's legacy provides a foundation for addressing these issues by promoting inclusive growth, environmental conservation, and fostering dialogue. Nehru's legacy is a multifaceted mosaic that shapes contemporary India's values, policies, and aspirations. His forward-looking vision, commitment to democratic ideals, and pursuit of scientific and educational progress continue to inspire a nation that seeks to navigate complex challenges while upholding the principles of unity, justice, and progress.

Muslim-Hindu Unity

Akbar, the Mughal emperor, was lauded by Nehru as the founder of Indian nationalism. First to acknowledge Hindu-Muslim Unity as the cornerstone of Indian Nationhood was Akbar. Gandhiji stressed Hindu-Muslim unity throughout his lifetime by making the momentous choice to

provide support to the Khilafat Movement. On December 13, 1946, Pandit Jawaharlal Nehru proposed the Aims and Objects Resolution in the Constituent Assembly, outlining the general framework of the Indian Constitution. The Nehru Report on August 28, 1928, served as a major inspiration for the Indian Constitution[6].

Imprint on Constitution

The Nehru Report was authored by Pandit Motilal Nehru, the father of Jawaharlal Nehru, who served as Chairman and Jawaharlal as Secretary. The Congress prepared the Nehru Report as a response to the Simon Commission. The Nehru Report served as the foundation for the Indian Constitution, whilst the Simon Commission Report served as the basis for the Government of India Act, 1935. The Fundamental Rights Chapter of the Indian Constitution incorporates the Bill of Rights that Nehru presented in the Nehru Report. Other significant Nehru-proposed elements that are now included in the Indian Constitution include: State to have no Religion (Secularism); power to come from the people and be exercised through institutions established by the Constitution (Democracy); Independent Judiciary with Supreme Court at the top (Rule of Law); Federal Structure with Residuary Powers vested in the Center; In the Pune Pact of 1932, when Dr. B. R. Ambedkar's proposal for separate electorates for SCs was soundly rejected, Mahatma Gandhi proposed no separate electorates for any Castes or Minorities, with only reservations for SCs and STs, and state reorganization based on the linguistic principle[7].

Hindustani, written in Devnagari or Urdu, shall be the Official Language, with English remaining as the Link Language, was Nehru's second main proposal in the Nehru Report. Gandhiji fully supported Nehru's proposal for Hindustani. However, Dr. Rajendra Prasad, the Chairman of the Constituent Assembly, broke the deadlock during the voting in the Constituent Assembly by casting the deciding vote for Hindi. The Nehruvian Idea of India is exemplified by the Indian Constitution. Dr. B. R. Ambedkar received the chairmanship of the Drafting Committee on Mahatma Gandhi's recommendation. The Constitution was drafted by people like Sir B N Rau and M Ananthashayanam Ayyangar, with Nehru's influence visible in every single part. Nehru put the controversial topics, where there was no agreement, into the Directive Principles of State Policy, which were not enforceable in a court of law. The Westminster Model of parliamentary democracy, as opposed to the US Presidential system, and socialism were two of Nehru's favorite topics, and they together came to define the Indian Constitution. The whole Indian Constitution was influenced by socialism and secularism. However, Indira Gandhi had Secularism and Socialism added into the Preamble to the Indian Constitution by the Constitution 42nd Amendment in 1976 to make it more obvious and explicit. The suggestions of the Sardar Swaran Singh Committee Report of the All-India Congress Committee (AICC) served as the foundation for this comprehensive 42nd Amendment to the Constitution. Given his widespread appeal, Nehru might have easily become a despot. Anything he said or did would have been acceptable, but he didn't. That was not Nehru's style. He took the opposition's harshest critiques seriously in the House of Representatives. Nehru always listened to his critics and opponents with respect, despite the Opposition's negligible presence both within and outside of Parliament. He made an effort to win over Parliament to his point of view and method of action. His Fortnightly Letters to Governors provided evidence of his thorough attention to the organizations he had founded[8].

When the then-leader of the Jan Sangh, Atal Behari Vajpayee, urged the rapid summoning of Parliament in the middle of the 1962 India-China War, Nehru easily agreed and called the Winter

Session of Parliament in November 1962, long after Chinese aggression had begun in October 1962. Nehru was the target of a vicious onslaught from Vajpayee, but the prime minister ignored it. Gandhi's Ideals The fact that India is a nuclear power today and that it leads the world in satellite launches is largely due to Pandit Jawaharlal Nehru's all-encompassing vision. In addition, Nehru adopted Gandhi's stance by opposing nuclear weapons of mass destruction. He insisted on upholding the Nuclear Energy for Peace Act. To create the groundwork for the Indian Nuclear Program, Homi Bhabha was recruited. Within a year after India's independence, in 1948, the Atomic Energy Act was passed. The Atomic Energy Commission was established as a result of this Act. Use of nuclear energy for peaceful purposes was the main focus of nuclear policy. His plan was not to turn the whole planet into a desert, but to turn deserts into flora. Nehru supported the prohibition of war as a way of resolving international conflicts. The mechanics of war have completely altered as a result of what happened to Japan when the United States detonated atomic bombs on Nagasaki and Hiroshima in August 1945. Nehru was certain that a nuclear war would result in unspeakable carnage and destruction, where neither the winner nor the defeated would exist, and even the benefits of victory may be reduced to ashes[9].

Similar requests were made of Vikram Sarabhai to launch the Indian Space Program. Both the Indian Space Program and the Indian Nuclear Program were significant in Nehru's eyes, along with national reconstruction. In terms of foreign policy, Nehru, together with Gamel Abdul Nasser of Egypt and Josip Broz Tito of the former Yugoslavia, played a key role in the Cold War era in the establishment of the Non-Aligned Movement (NAM). One of the best illustrations of Nehru's moral character was that. Most of the developing countries in Asia, Africa, and Latin America joined the NAM after the globe was split between the Western Bloc and the Eastern Bloc as a result of bloc politics. According to Nehru, the battle being waged by the Indian people was against British imperialism, not the British people. For this reason, he chose to change the Indian Republic's basic nature by keeping it a part of the British Commonwealth. The Panchsheel was created by Nehru in the context of Sino-Indian relations. However, it offers a new framework for controlling international relations that is founded on peaceful cohabitation. These guiding ideals point to a more moral approach to international relations and include: mutual respect for each other's territorial integrity and sovereignty; mutual non-aggression; mutual non-interference in each other's internal affairs; equality and mutual benefit; and peaceful coexistence.

King J&K Concern to UN Nehru had the conviction to bring Pakistan's aggression against Jammu & Kashmir in October 1947 before the UN Security Council on January 1, 1948, regardless of how vehemently one disagrees with him. Sheikh Mohammed Abdullah was chosen by Nehru to represent India at the UN. By portraying Pakistan as the obvious aggressor and demanding that the Pakistani assault be immediately stopped, it only helped the Indian argument. All of the earliest UN Resolutions favored India. Later on, however, the US and the UK made the decision to support Pakistan and utilize the Jammu and Kashmir conflict to their advantage in order to establish a foothold in South Asia. When the Shimla Agreement was ratified on July 2, 1972, Indira Gandhi convinced Pakistan to return the Kashmir problem to bilateral negotiations, removing it from the UN's scope. Nehru created the groundwork for modernity and scientific advancement while Mahatma Gandhi guided the country toward independence. He believed that it was equally crucial to instill in the populace a scientific mentality, which is essential for the development of society and the country, in addition to improving the agricultural and industrial

infrastructure. Like Gandhiji, Nehru believed that achieving political independence is simply the first step toward achieving economic prosperity, social equality, and a revival of the human spirit.

National Reconstruction

Based on the values of National Unity and Integrity, Democracy, Secularism, Socialism, Non-Alignment, and World Peace, Nehru recreated India. Fighting an Unpopular Battle Nehru had a significant role in the introduction of the Hindu Code Bill, which aims to emancipate and empower women. He was convinced that Hindu society must be modernized if the country is to prosper. The controversial war against superstition and outdated ceremonial practices that impede and block development was one that Nehru waged valiantly. Like a real Democrat, he addressed the populace, discussed current events on a worldwide scale, and emphasized the value of science and technology in attaining growth. Nehru deserves credit for the nation's reconstruction since he saved it from impending calamity. He refocused attention on the National Reconstruction effort. For the purpose of reorganizing the States, the States Reorganization Commission (SRC) was established. Nehru remained true to the sensible Reorganization of States on Linguistic Basis idea. Nehru was chosen chairman of the Congress Planning Committee in 1938 by Subhash Chandra Bose, the party's president at the time [10].

As a proponent of planned development, Nehru established the official Planning Commission when India gained independence, with the Prime Minister serving as its chairman. In a nation where not a single pin was made, Nehru developed heavy industry. He significantly increased agricultural productivity by building large irrigation dams. He paid special attention to healthcare and education. Along with founding the IITs, IIMs, and universities, he also contributed to the growth of the educational system. Regional Research Laboratories were established in a chain. The emphasis was on local R&D. When he appointed Rajkumari Amrit Kaur as the new Health Minister, he focused on the All-India Institute of Medical Sciences (AIIMS), Primary Health Centers (PHCs) spread throughout the States, and the battle against illnesses like Polio, TB, and Cholera. Nehru labored to elevate the millions of people who were trapped in the vice-like grip of feudalism, superstition, inequity, illiteracy, and backwardness with a single-minded commitment because he believed in the ability of science and technology to bring about revolutionary changes in the nation. Nehru held the position of Prime Minister for a remarkable 18 years, first as Interim Prime Minister from September 1946 until Independence on August 15, 1947, and once again from that date till his death on May 27, 1964.

CONCLUSION

The legacy of Jawaharlal Nehru is clearly seen in the modern Indian environment. His ideas, principles, and contributions continue to influence the way the country is governed, as well as its goals. India's dedication to inclusion, diversity, and equal rights is still guided by Nehru's focus on democratic ideals and secularism. These values provide the framework for a varied society's peaceful coexistence and participation in democratic processes that guarantee representation and freedom. With developments in technology and creativity, his insight in promoting modernity and a scientific mindset has positioned India as a participant on the international scene. He created world-class institutions that are still centers of excellence, fostering intellectual development and developing a competent workforce. India has been able to retain its sovereignty while participating in international partnerships because to Nehru's non-alignment and diplomatic foreign policy, which has contributed to a balanced approach to international affairs. Nehru's legacy of social justice, economic planning, and nation-building offers guiding principles for

eliminating imbalances and guaranteeing sustainable development even if modern India confronts a variety of difficulties. As India struggles to find unity in its diversity, Nehru's attempts to reduce linguistic and cultural barriers still have an impact on the country's search for a common national identity.

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