CHAPTER VI

CONCLUSION

I have known Nehru as few people have known him – and few will ever know him.

Rustamji

Jawaharlal Nehru was a multi-faceted personality. He was an ideologist, autobiographer and diplomat who enriched himself with scientific temperament so as to visualize a better future for Indian politics and society.

After doing an extensive research on the writings of Jawaharlal Nehru, it is obvious that his important contribution had improved the conditions of India and Indian People. The main objective of the present research is to attempt a study of Pandit Jawaharlal Nehru’s innovative writings, in order to give prominence to his ethos, vision and its prerequisite in changing scenario.

The first chapter dealt with the purpose of the present research and listed the carefully chosen opinions expressed by Men of letters about Pandit Jawaharlal Nehru’s distinctiveness as a writer and philosopher. Like all men of uniqueness and invulnerable desire, Jawaharlal Nehru has articulated his vision and secured name and fame in the world. The succinct biographical details are given in this chapter with a view to portray his magnificent personality.

In the second chapter, the researcher dealt with Nehru as a great nationalist. His views and visions were highlighted in this chapter. His assessment on Nationalistic themes like Indian Independence, Democracy, Socialism, Secularism, Nationalism and world peace as expressed in his writings has been analysed. He believed that the role of education, the development of tribal, rural peasants and women are crucial because the prosperity of India rely upon these factors. In order to
develop the nation economically, he emphasized the necessity of the growth of science. He also pointed out that the establishment of world government for universal peace is an indispensable one.

The ideal before him is that of international community and humanity. He stressed the fact that for the growth of humanity wars must be prevented. The basic expectation of Jawaharlal Nehru is to achieve the communal harmony, to free the world from wars, to eradicate poverty, illiteracy and unemployment. He accentuates to maintain the ethics of Democracy, amicable relationship with developed and developing countries. As Acharya Narendradeo states:

He was the first to draw the country’s attention to war danger and he prepared the country for resistance to an imperialist war. He advocated the cause of the peoples of the Indian states. He brought India more and more into the international field and by his internationalism secured the support of the progressive thought of the world for the Indian cause. (30)

His Nationalism itself originated not only from an intense and long-lasting passion of his motherland but from the wretchedness of the tormenting condition of the Indians. He felt that the people of India had been impoverished through the centuries of alien enslavement. His writings are filled with profound pain that he experienced when he came eye to eye with the poverty-stricken peasants of India. He was largely accountable leader for developing the financial condition of the country. He was an ardent believer in executing plans in National planning committee.

Nehru had zealous involvement in socialism and democracy. He emphasized that both are necessary for the independence of human spirit. He repeatedly insisted that without democracy the human spirit is withdrawn. He also
stressed that without socialism it is impossible to develop India. He was the originator of socialism in India.

Nehru was a representative of the downtrodden millions and desired for peace and impartiality while providing opportunity for the human being. He was India’s substitute for the national egalitarian revolution which was to integrate her people and democratize her state. He ethically and aesthetically despised poverty. He had enormous patriotic feeling towards mother India. Madhu Limaye says as: “The period from 1919 to 1926 constitutes a distinct stage in Jawaharlal’s political development. He was afire with patriotic emotion and was impatient of get rid of foreign rule. Attainment of Swaraj was his consuming passion”. (82)

He was by character well suited for forming egalitarian society in India and he was ultimately humane and complete.

Nehru’s contribution to India was miscellaneous and resourceful. As the light of Asia for one and a half decades, he shed his authority all over India with a powerful and unconventional initiative of his own as the arch champion of peace, impartiality and non-alignment. He laid the pattern for socio-economic and political, cultural re-establishment and renaissance. He promoted industrialization for economic development. He was the creator of Modern India, the manipulator of parliamentary democracy, the innovator of mixed economy, the campaigner of democratic socialism and the tool of non-alignment and secularism.

He is an idealist who could penetrate the magnificent sweep of human history. He was an impassioned admirer of India, yet untrammeled by conservative nationalism. He was experienced to comprehend the ultimate human race. He was exceptionally incomparable figure in this century. All the important
elements of his world – perspective can be viewed to flow from his immeasurable humanism.

Nehru was extremely realistic and intelligent whose beliefs did not restrict to rigid religious or philosophical attitude. He had enlightened outlook on life ideologically. His technique was scientific. Throughout his public life, he made efforts to create in his fellow being a reasonable approach to politics and even to life.

Mahatma Gandhi rightly points out as:

> It is because of Jawaharlal that we are held in high esteem in the world today. He is respected outside India as one of the World’s greatest statesmen. Many Europeans have told me that the world has not known such a high-minded statesmen. I have known Americans who hold Jawaharlal in higher esteem that they hold President Truman. Even those who have fabulous wealth, vast armies and the atom bomb, respect the moral worth of Jawaharlal’s leadership. (13)

In the third Chapter the researcher analyses Nehru as anthropologist. He was recognized for his intense learning and scholarly elucidation of the Indian culture, philosophy, literature, Religion, Art and Architecture. He also talked about various culture and traditional cultural patterns. He also interpreted the traditional culture of his motherland in his writings. His reading of great classical works really encouraged Nehru’s understanding of Indian philosophy and religion. He found solution in the ideal society with the assistance of India’s grand ancient classics. He strongly supported to follow traditional culture, classics and ideologies and suggested for applying in Modern contexts.

Nehru’s writing exhibits equally Nehru’s temperament. It offers various illustrating glimpses of his ample emotional and creative nature and his perceptive
aesthetic sense. His aesthetic sense displays itself in his numerous references to the world of art and literature. Humayun Kabir remarks:

The characteristic of Jawaharlal Nehru which attracts immediate attention to his aesthetic sensibility. It is this quality which stands out even in his political utterances. I remember saying to some friends in 1933-1934 that India had gained in Nehru a great political leader at the cost of a still greater poet and artist. Even his occasional statements show the love of arts and a sense of rhythm. (83)

All the works of Nehru on Indian culture show him not only as a mere interpreter or propagator of Indian culture but a real anthropologist. The writings of Jawaharlal Nehru exhibit the Indian Culture with its diverse facets. He had his own doctrines of the culture of India. He revealed that the cultural practice of India shows intimate longing towards unity which is derived from the Indian philosophical point of view. He opines that these characteristics paved way for the Indian cultural and racial development.

Nehru narrates different features of the cultural background of India from the ancient period to the modern times. Indian culture is one of the ancient cultures with an endless continuity. The main secret of its existence is realistic, acceptance of liberal thought in the aspect of religion combined with unity in diversity, and development of mixed culture. These are the basics of Indian culture which has long outstanding existence. Nehru also records the story of the progress of mixed culture from vedic times till modern times.

Though, Nehru was not an actual philosopher, he had his own philosophy of life. It was his passionate humanism. He revealed various systems of philosophy through the Vedas, Upanishads, Jainism and Buddhism. He explained six systems of
philosophy like Nyaya, Vaishesika, Samkhya, Yoga, Mimamsa and Vadanta. He provides effective comments while reviewing them.

Fine arts are deeply studied by Nehru. He wrote about these arts in his writings. He examined that the Indian arts are intimately associated with religion and philosophy. He also records that Indian art is different from the west. He offers invaluable information about earliest art, during Vedic ages, Indo – Greek School of Gandhara art and the influence of Persian art on Indian art during Mauryan rule. He conveyed that Guptas contributed a lot in the area of art, architecture, painting and sculpture.

The emergence of Islam in India gave birth to Indo – Muslim art. It has simple design. Foreign painters and architects contributed immortal monuments during sultane and Mughal rule. Nehru comments the important landmarks of the Indo – Islamic art and architecture. During Modern period, the western colonists like portugese, British, French, and European introduced their own style of architecture. Nehru reveals the progress of Indian art clearly in his writings.

Nehru has explained the various systems of social structure and its growth. He records his original perspectives about the caste system and joint family system in his writings.

His brilliant intelligence examined the ancient treasures of thought. His intense learning, his fabulous style and acute observation have brought him laurels not only as an exceptional interpreter of Indian philosophy, culture and religion but also as an authentic thinker of the first order. He represented Indian culture and tradition in his writings at its best.

The research also endeavors to bring, to light the fact that Nehru is a great liberator of traditional Indian culture and thought. He has made various efforts
to construct a considerable edifice in harmony with ancient endeavor as well as modern outlook. This proves Nehru as an ingenious writer, statesman and a thinker.

Chapter four explains Nehru as a historian. Nehru was of contemplative and tentative in nature, but at the same time, he trusted in action. Action without reasoning and reasoning without action to him was not liked by him. In all his works, he expressed his intense passion for history and historical mind. His deep passion for his country and its people and desire for historical perspective have always influenced his reasoning. His victorious life as pivotal figure in Indian freedom struggle for so many years grant invaluable lessons.

Nehru attempted to portray history earnestly and realistically without any dramatization. The writings of Nehru dealing with history spread out the past in all its glory, before the readers. He familiarizes the readers with the historical characters and situations that authentically existed and played dominant role in the history. As Srinivasa Iyengar states:

We do not read Jawaharlal Books on Indian or world history merely to widen the range of our knowledge; We go to these books, we linger in their company, we return to them again and again, for a very different reason- to know Jawaharlal Nehru, to watch the leaps of his agile intellect, to follow the sinuous movements of the singular sensibility, to exchange the pulses with this great son of India who is verily the greatest internationalist of our time.(309)

His work such as Glimpses of World History beautifully recreates and recapitulate the events of the past with stimulating effect. His narration of history spotlights realism. He perceives life as it is realistically lived around him. He portrays it in his works. His writings set in the political and historical milieu, give prominence to remarkable political and historical occurrences.
Nehru expressively summarized his perceptions about Indian history and world history and the persisting interconnectivity of the world. Obviously, he trusted that world history meant the procedures of world becoming a tighter worldwide network. Nationalism and the concept of benefiting a country, a state, for him were the contradiction of his personal ideal internationalism, the unity between East, west, Asia and Europe. His support for blending advanced elements from different parts of the world and inventing of fresh idea was important in his history.

Chapter five pointed out Nehru as an excellent prose writer in English. It also focused on Nehru’s figurative expressions which add beauty to his language. One can found linguistic features like Metaphor, Paradox, repetition, rhetorical questions in his writings. These are used to exhibit variety and to emphasize his statements. He expresses intense thoughts in a lucid simple style. It also aims to bring out Nehru’s use of quotations from English poets, revolutionists, historians and remarkable politicians. His style also contains the characteristics of humour and satire. The chapter ends with a note of Jawaharlal Nehru as one of the eminent English prose writers in India.

Nehru’s reputation with the public was one of the reasons to his adaptability of methods in accomplishing his ambitions which always prevailed same. He shaped himself to the circumstances and diverged from his procedures to suit the conditions widespread in the country.

Humanism can be determined as the perspective of the world in which mankind is the significant aspect in the world. For Jawaharlal Nehru nothing was noteworthy than the well being of the Indian people. He had great love for mankind. In every matter, be it culture, education, science or anything, he disfavoured nothing as much as the hardly nationalistic approach in his attitude towards mankind.
Nehru was also conscious of the fall between pledging and performance. Yet he existed in a blaze of glory. One can comprehend the humanism, gliding vision and perfectionism of the outstanding man which needs some self – observation. He gave predominant importance to the centrality of mankind. He worked for the freedom of humanity, the recognition of victory- tranquil and joyfulness. He desired to produce unprejudiced, philanthropic, democratic and integrated society.

The appeal of Nehru was a mixture of many images. He was a man who fought for the Independence of India. He suffered a lot for attaining freedom. Suffering plays a vital part in his life. He renounced all the pleasures and possessions in this world.

There was the image of Nehru as a versatile aristocrat. He is an excellent intellectual and prolific writer. He has regard for the Indians and recognized their sufferings and shared their miseries. Nehru was the vigorous and dynamic prime minister. He had raised the status of India in an International context. He dedicated himself for the world peace and non- violence.

The real image of Nehru is fair, smiling, friendly, kind, and dedicated to the service of Indians. He is the admirer of Indians. This quality blended with his vision of his achievements made Indians respect him.

Western by education, Nehru fascinated Indian academicians as no other leader could. As a committed patriot with worldwide vision, Nehru did symbolize the representation of a courageous fresh society.

One of the most significant characteristics of Jawaharlal Nehru was his proficiency, despite the constraints of solving various multi – dimensional predicaments facing Independent India. He used to think ahead of his times, stimulating and strengthening a dream for the future Indians and the people all over
the world. His discernment for the future was unambiguous. He had the contentment to view in his lifetime a few of his dreams transformed into realism. Very few leaders in the twentieth century secured his supremacy and eminence.

Jawaharlal Nehru was an outstanding thinker. His economic, political, cultural, social thoughts have found exceptional approval and admiration from all over the world. In fact he was an economist, socialist, humanitarian, philosopher and visionary. On account of his pragmatic thoughts, he left an intense imprint on the people.

Apart from exhibiting various facets of his personality, his writings also give the reader unmistakable sense of the development of his intellectual. This quality is one of the symbols of his successful writing. Thus in respect of matter and approach of expression, Pandit Jawaharlal Nehru is an incomparable addition to the galaxy of Indian writers. To sum up, in the writings of Jawaharlal Nehru, one could