CHAPTER I
INTRODUCTION

Who when called upon to face.

Some awful moment to which Heaven has joined

Great issues, good or bad for human kind,

Is happy as a lover; and attired

With sudden brightness like a man inspired

- Vijaya Lakshmi Pandit

Indian English Literature is, in no means, incompetent either in standard or in magnitude to both British and American Literatures. Indian English Literature is magnificent, but its range remains to a smaller extent, because Indians somehow disregard their own literature, descended from its own soil, portraying its culture, history, tradition, heritage and folk-life.

Indian English Literature has been enhanced by many distinguished personages like Jawaharlal Nehru, Mahatma Gandhi, Swami Vivekananda, Rabindranath Tagore, R. K. Narayan, Raja Rao, Mulk Raj Anand, Kamala Das, Anita Desai, Nissim Ezekiel, and others. Among all these excellent writers, Jawaharlal Nehru is known more as statesman than writer, because his assistance to nation or country as politician is impressive than as writer. If he is celebrated Politician, it is not only due to his political performance but also for his influential writings.

Jawaharlal Nehru was born in the city of Allahabad located along the banks of the Ganges. He was born on November 14 in 1889. The name Jawahar indicates a “gem” in Arabic. This is a name equivalent in signifying to “moti”, which means “Pearl”. He was the first-born child of Swarup Rani, the wife of prosperous solicitor Motilal Nehru. The Nehru family originated from Kashmiri heritage and belonged to
the Saraswat Brahmin caste of Hindus. As Harbans Singh reveals the origin of Nehru’s family:

Jawaharlal was the great grandson of Lakshmi Narayan Nehru, grandson of Ganga Dhar and son of the eminent statesman and nationalist leader, Motilal. The Nehrus originally Kaul Brahmns of Kashmir, came to be known as Kaul – Nehrus because of their ancestors, Raj Kaul, having been given an estate on the banks of Nahar (canal) in Delhi. The Kauls came to be popularly called Kaul – Nehrus to distinguish them from their Kaul relations in Kashmir. With the passage of time ‘Nehru’ rather than ‘kaul’ came to be known as the family surname. (2)

Training as a barrister, Motilal had shifted to Allahabad and improved a successful practice and had become energetic in India’s predominant political party, the Indian National Congress. Nehru and his sisters – Vijayalakshmi and Krishna lived in a monumental mansion called Anand Bhawan and were adorned with English conventions, idiosyncrasy and garments.

After being educated at home and attending some of the contemporary schools in India, Nehru proceeded to England at the age of fifteen to attend Harrow. He explored the ways and means of studying natural sciences at Trinity College before getting trained as an attorney at the Middle Temple in London. Frequenting the playhouses, museums and opera theatres of London, he would while away his vacations voyaging across Europe. Observers later characterized him as sophisticated charming young studious fellow and socialite. Nehru also associated enthusiastically in the political movement of the Indian Student Community, developing fascination to Socialism and liberalism.

Upon his return to India, Nehru’s matrimony was organized with Kamala Kaul. Wedded on February 8, 1916 Nehru was 27 and his spouse was 16s
years old. The first few years of their marriage were restricted by the cultural gulf between the anglicized Nehru and Kamala, who contemplated Hindu traditions and concentrated on family affairs. Kamala gave birth to their single child, their daughter Indira Priyadarshini. In having made meagre efforts to establish himself in a legal practice, Nehru was suddenly fascinated to Indian political life, which at the time was arising from divisions over First World War.

The moderate and extremist divisions of the Congress had reintegrated in its 1916 session in Lucknow, and Indian politicians had insisted on Home Rule and Dominion Status for India. K.N. Katju appreciates his participation in Home Rule agitation as he brought into play his over-flowing zeal:

He threw himself heart and soul into the Home Rule agitation. He brought into play his great and over-flowing zeal. His methods of political partisanship obviously did not find favour with the old constitutional pursuits of those days, but events were moving fast. (16)

Uniting the Congress under the assistance of his father, Nehru grew increasingly disillusioned with the broad-minded and anglicized character of Congress politicians which included his father. His father Motilal’s life impressed him to the extreme. He states that his father made an indelible impression on him:

Men and women come and go and most of them become only distant memories. A few leave a powerful impression behind them and continue to remain almost as living presences long after they have gone. Thus they affect large numbers of people and become symbols and help to fashion history. I believe my father was one such person. (22)

Although hailed as a future chief of the Congress and India, Nehru’s place in Indian politics became prominent because of Mahatma Gandhi.
Nehru was vigorously fascinated to Mahatma Gandhi’s philosophy and leadership. Upon his return to India, Mahatma Gandhi gathered peasants to organize successful revolutions against oppressive tax policies formulated by British Government. Gandhi’s revolutionary movements like Civil Disobedience Movement and Non-Violence Movement electrified not only Indians but also young leaders like Jawaharlal Nehru. Having met Mahatma Gandhi and acquiring his ideas, Nehru helped him during Champaran agitation.

Following Gandhi’s example, Nehru and his family forsake their western style garments, possessions and prosperous manner of living. Wearing attires spun out of Khadi, Nehru would appear as one of the most staunch supporters of Mahatma Gandhi. In this connection, Basil Mathews states that Nehru carried out the wishes of Mahatma Gandhi and acclaimed him as his leader:

When Nehru broke with his careless life of hunting and social enjoyment years ago his conversion – for no other word is adequate- came through devotion to Gandhi…He gives to him a free affectionate devotion, and often carries out his wishes even when they do not accord with his own judgment. He perpetually acclaims him as the leader under whom the inert masses of India have developed the habits of co-operative action, of self-respect, and the straight back in place of the cringing stoop. (153)

Under Mahatma Gandhi’s guidance, Nehru began learning the Bhagavad Gita and would practise yoga throughout his life. He would increasingly paid heed to Mahatma Gandhi’s advice and instruction in his personal life. He would spend a lot of time journeying and staying with Mahatma Gandhi.
Nehru travelled across India delivering political lectures targeted at recruiting India’s masses particularly Indian youth for the agitation against the Rowlatt Acts and Khilafat struggle. Indian youths are fascinated by Nehru. M.K.Munshi states:

Jawaharlal is one of the most arresting figures of the modern generation. I once described him as ‘walking out of the pages of Plutarch’. His personality quivers like a living flame against the background of contemporary Indian life.

This is the secret of his appeal to the youth of this land. (11)

He had also from the earlier times worked with Mahatma Gandhi who in his turn had no hesitation in recommending Nehru as his descendant.

Nehru thinks highly of art and expression of speech. He felt the need to speak to the people with the purpose. The governing quality of Jawaharlal Nehru was thoughtfulness. He spoke fervently for the progress of the Nation. He was an admirable public speaker. He gave thoughtful lengthy speeches to awake the people from ignorance. KF Rustamji (2006) appreciates his art of lecturing aptly:

No man I have met used to think so deeply, so constantly as Nehru and none had a greater desire to share his thoughts with people than him. Even public speaking for him was thinking aloud and he felt the urge to speak because he wanted his thoughts to be shared by the people. Again I would say that there were few men in this world whose thoughts would be as good as Jawaharlal Nehru. There was no guile or trickery in his thinking, no desire to harm anyone; all what he wanted to do was to improve the world and make it better and safer place to live in. (57)

Nehru emerged as an important orator and significant administrator in India. He became one of the most renowned national leaders in Northern India mainly
with the people of Bihar and the people of united provinces. His vigorous speech and quest for attaining social equality fascinated the weaker sections of Indian society.

In addition to his oration, his individual brilliant peculiarities such as his knowledge, his philosophy, and his personality, helped him to become a great leader. All these factors are responsible for him to retain a significant position in Indian Modern History.

Jawaharlal is a very fascinating man. He is very lovable person. The secret of this characteristic is the charm which is based on his straightforwardness and sincerity of purpose. In examining the ethical features of Nehru as expressed in his writings what strikes one most vigorously is his transparent sincerity. Rabindranath Tagore admires his determination and courage:

Unflinching is his determination and indomitable is his courage. What raises him to lofty heights is his unwavering adherence to moral truth and his intellectual character. He has upheld the standard of purity in the midst of political turmoil where deception, including self-delusion so often destroys integrity. Jawaharlal has never evaded truth when it brought danger in its wake nor he has made alliance with falsehood when it would have been convenient to do so. (10)

Jawaharlal Nehru was blessed with an illuminated personality that made people all over the world glorify him in his lifetime. Durga Das(2004) remarks:

We live too close to the epoch straddled by Nehru’s charismatic personality to assess him as a man or as the undisputed leader of the world’s largest democracy. People still speak of him with a feeling not far short of idolatry; many still utter his name like a mantra. But few saw beyond the trappings of greatness and power to his frailties. (376)
He was very good – natured individual. He was contemplative and extremely sympathetic person. But in the political field, People were dreadfully afraid of his anger. The significant impression of Nehru was that of high principled man. He had a prudent lifestyle and his eating habits are so simple. He was modern in outlook and energetic in hard-working.

Nehru followed simplicity in dress. His ordinary dress was the churidhars and achkan. He had rose flower in the buttonhole. He used black coloured pathani chappals which added elegance to his youthful appearance.

Nehru has liking for animals and birds which was part of his quest for affection. He had fondness for observing the activities of insects like bed-bugs, mosquitoes, flies, wasps, ants, white ants, lizards and hornets. He used to watch squirrels and birds like pigeon, parrot, eagles, and wild duck. He likes the chirping and rhythmic songs of the birds. He has fondness for dogs, horses, Monkeys and so on. He loved Himalayan pandas that lived in a cage in his house. He used to feed to those pandas in the morning. He enjoyed nature and derived pleasure during different climates. He says in his Autobiography:

The winter had denuded almost all the trees of their leaves, and they stood naked and bare. Even four magnificent peepal trees, which stood in front of the goal gate, much to my surprise dropped nearly all their leaves. Gaunt and cheerless they stood there, till the spring air warmed them up again and sent a message of life to their innermost cells. Suddenly there was a stir both in the peepals and the other trees, and an air of mystery surrounded them as of secret operations going on behind the scenes; and I would be startled to find little bits of green peeping out all over them. It was a gay and cheering sight. (AY 170)
Nehru seemed to be fond of long road-journeys. He was usually delighted and got relaxed then. He never accompanied any attendants during his travel. He had the ability for enduring the travails of a tour in good sense of humour. He did not mind to walk even in the hot temperature. During the sunny afternoons, he would go through the same routine of meeting people and supervising works.

Nehru’s most undoubted character was of personal courage. He was not a man who had fear of death, and danger. He faced all the challenges with fortitude and courage. He boldly liked to make adventurous journeys. Everybody was deeply moved by his courage.

A man’s manner of expression is exactly the reflection of his innermost mentality. Courage and frankness are the notable characteristics of Nehru. He was always straightforward in his expression and action. He had great capacity for analyzing his own actions objectively. Michael Brecher praises his integrity and selflessness:

The key to his extraordinary appeal would appear to be personal qualities which have long attracted people from all walks of life in India and in far-off lands. His physical courage is renowned. All who have known him have admired his integrity and selflessness, his sincerity of purpose and his devotion to the causes he holds dear, notably Indian freedom and world peace.

(595)

Jawaharlal Nehru was not only freedom fighter, radical nationalist, revolutionary politician, active secularist, successful lawyer, world statesman, loveable cha-cha and an excellent patriot but also a prolific writer. As B.N.Pande admires his art of writing:
The multifarious roles he played in his life and the mighty problems he faced at each stage and level in themselves would have made the task of his biographer most difficult, but added to these are millions of words he wrote and spoke during his life time. He was indeed a most prolific writer. Books and articles apart, even his letters often tended to turn into booklets. And then he was very willing speaker, prone to giving half a dozen performances in a single day, unprepared and unrehearsed. And yet he was not a person who released his own tensions fully in his writings, speeches or in his outbursts of temper. (11)

Nehru is also voracious reader. He is the admirer of Books and ideas. He imbibed a passion of reading. He read widely on science, law, fiction, and poetry. His habit of reading paved him to widen his knowledge in all fields. As Indira Gandhi writes in the preface to Discovery of India about his fascination for books:

Books fascinated Jawaharlal Nehru. He sought out ideas. He was extraordinarily sensitive to literary beauty. In his writings he aimed at describing his motives and appraisals as meticulously as possible. The purpose was not self-justification or rationalization, but to show the rightness and inevitability of the actions and events in which he was a prime participant. He was a luminous man and his writings reflected the radiance of his spirit. (12)

His books such as The Autobiography of Jawaharlal Nehru, Towards Freedom, Letters from a Father to his Daughter, Glimpses of World History, Discovery of India are regarded as outstanding established works. These works and his other books enhance the Indian Literature. His essays, articles, statements and speeches also supplement richness to Indian English Literature. His contribution to literature is indeed invaluable and appropriate to be appreciated.
Nehru’s contribution to literature is notable. Of all the writings of Nehru, Glimpses of World History, Discovery of India, and Autobiography are the collection of occasional essays. They are historical but resemble literature. He is a lover of Literature. His writings have moulded a whole generation of Indians. Nehru is sensitive to literary beauty. As Sonia Gandhi observe:

Generation of readers have been moved and, indeed, enthralled by the three classics, which reflect the power and lucidity of Jawaharlal Nehru’s mind, the eloquence of his language and the radiance of his spirit. I hope they will continue to educate, inspire and guide us for generations to come. (11)

All his writings are marked by an intense aesthetic sensibility and a broad concern over the affairs of human beings. Nehru’s writings are known for its directness and vigour. There is a force and simplicity in his work. It fascinates and then retains the reader’s admiration. It also indicates that there are no inner conflicts or division in his mind.

Letters from a Father to a Daughter is the story of the evolution and growth of the world. It is merely a manual of science for the daughter. The records of geology and biology are interspersed with touches of intense human emotions. The oscillation between the reactions of the individuals and the process of the universe never ends. The sorrows and joys of life become in their turn integrated in the larger lives of the universe.

The straightforwardness, truthfulness and vigour are evident on each page. His writings possess literary stuff and literary merit in them. An attempt has been made to analyze them.

He produced most of his works in British gaols. British administration confined him innumerable times during Independence movement. However, it is
difficult to determine the number of years he remained imprisoned. During his imprisonment he wrote many books. As N.B.Sen remarks:

During his life in prison he wrote some remarkable books of merit on History and Politics which have earned him the esteem and applause of the East and West alike. Nehru as a man is very great indeed, but as a writer he is much greater… His brilliant books and large number of speeches are replete with wisdom and knowledge on national and international affairs. (1)

Jawaharlal Nehru wrote letters to his only lovable daughter Indira Priyadarshini. He wrote to her when she was ten years old and in Mussoorie without him during the summer of 1928. He wrote to his daughter about the making of the earth, the progression of humanity and animal life, the organization of tribal people and languages, the development of civilizations and growth of societies such as the Aryans and the literatures of India. Jawaharlal Nehru was a political prisoner. He wrote a lot of letters to his daughter Indira priyadarshini. Sonia Gandhi puts it:

Jawaharlal Nehru strongly believed that his daughter should grow up in a milieu which would increase her critical faculties and widen the range of her intellectual interests. He held the view that a liberal education through formal and informal channels was the best possible basis for shaping young minds. It is this belief and his concern for his daughter which prompted him to write to her a series of letters on the history of the world. (TT 10)

Nehru’s writings scored highest realization in the world of letters. Jawaharlal Nehru was a man of letters. Throughout his life, he missed no occasion to write. His words took various forms. It took the form of Abstracts and resolutions for the Congress party. It also took the form of essays on the crucial matters of the day for
newspapers and journals. It also took the genre of letters to friends, family and colleagues in the freedom movement.

When he became Prime minister of India, he wrote lengthy letters addressed to chief ministers every fortnight. It contains his evaluations on domestic and world occurrences. Nehru’s writings are examined not just for his thoughts or for insights into his personality. His style depicts a vigour and explicitness as pleasurable. It makes the readers to listen and think over it. Chandrahas Choudhary opines:

Nehru was also a man of letters in a more abiding sense, as readers of any of his major works know, and The Oxford India Nehru, a selection of his most representative speeches and writings again proves. We can read Nehru not just for his ideas or for insights into his personality, but also for the way in which expressed himself for the grace and rhythm of his English. Nehru’s style shows a vigour and clarity as pleasing and compelling to the ear as to the mind.

All his letters were written, he acknowledged, partly preoccupying himself with a determined duty so as to partly master the lengthy lonesomeness of life. He also wrote partly to remember ancient happenings with which he had been associated and weigh them in a mood of objectivity.

The book Glimpses of World History is basically a series of long letters that Nehru wrote. He began writing Glimpses of World History from Dehra Dun prison in 1930 to his thirteen year old daughter. In this book, he familiarizes his daughter to the world from the ancient Indus valley civilizations to the emergence of Second World War. As M.J. Akbar points out:

Glimpses was the best gift an itinerant father could ever give his child….These letters tentatively and then continued because Indira loved
them, developed into an amazing and fascinating history of civilization, dipping into near and remote corners of human experience and turning events and impressions into a collage that could capture a growing child’s insatiable mind. The letters were also an intellectual release from incarceration. (241)

On the other hand, the book also contains Nehru’s thought about the occurrences and his powerful sentiments about British colonialism. As Nehru himself states:

It was an attempt to discover the past in its relation to the present that led me twelve years ago to write Glimpses of World History in the form of letters to my daughter. I wrote rather superficially and as simple as I could, for I was writing for a girl in her early teens, but behind that writing lay that quest and voyage of discovery. (WON 259)

Nehru wrote Discovery of India during his imprisonment from 1912 to 1945 in the Ahmadnagar fort. He took five months from April to September 1944 to complete the book. The proofing of the book was done by his daughter Indira Gandhi as he had no time to read the typescript. The book remains as written in prison with no additions or changes, except for the postscript at the end. It was published in 1946. He wrote with pride about his motherland India, his country’s past culture, history and civilizations, his people’s books such as the Vedas, Upanishads, epics like Ramayana and Mahabharatha. He wrote about his mentor Mahatma Gandhi and his principles. This book fills the minds of the readers with revolutionary thoughts, hearts with pleasure and with sense of achievement for being an Indian.

Equal concern about the individual and the world and the power of fusing the personal with the Universal are evident in his work. It is in fact as much as discovery of Nehru as a discovery of India. There is of course no contradiction between the two.
It is in every sense a major work on history, though it would not be so classified by
textbook writers. It does not bring light any new fact, nor does it unearth new
dynasties fill up any of the gaps in the readers’ knowledge or settle the controversies
that add to the complications which students of Indian History face.

Its significance lies in the fact that it is the first attempt to write a story of the
Indian people, to give a picture of the evolution of India from the earliest days to
modern times. It was thus a history in the proper sense of the word and not as an
assemblage of facts and details, a wearying narrative of local wars and struggles
without any central purpose. As one directly and as an individual endowed with a
critical sense desiring to understand the background of his own activity, Nehru was
forced by his intellectual curiosity to discover India. It was essentially a spiritual
adventure, a preparation for his own task of leading India’s march towards
independence.

Without a proper appreciation of the course of a nation’s historical evolution, an
understanding of the reasons for the past failures and successes no man can be a great
national leader. In the case of India, it was especially so, for each man’s conception of
India was different from that of all others. The Hindus as a whole thought of India as
a sacred land, the centre of civilization, religion, philosophy which had unfortunately
fallen on evil days, first by muslim conquests and later by the establishment of British
Power. The Muslims thought of the country as a land which they had once ruled and
which still provided a living testimony to their civilization. Regionally each area
thought of its own glory and identified India with it.

Jawaharlal Nehru is a lover of ancient manuscript. He has referred to some of
the famous books like Vedas, Upanishads and Epics like Ramayana and
Mahabharatha. He admires the use of admirable language in it. His writing about
India can frequently seem like a programme to uplift an India of routine realities and trying to impart values in it. He wants to do it by harking back to the ancient and to universal tale of man, an epic greatness.

In his Autobiography, he writes innumerable subjects in his works. It is however regarded as highest achievement in the world of letters. The book was completely written in prison except for the postscript. Nehru has done certain minor changes from June 1934 to February 1935. The book deals about his life, the animals in imprisonment, his family, and adolescence, his studies at Harrow and at Cambridge in Britain, his marriage, the arrival of Mahatma Gandhi in India, his time in and out in prison, the death of his father Mothilal Nehru, the Round Table Conference, past and modern India.

The primary objective in writing the book was to engage him with an appropriate task. He wants to review past events in India with which he had been connected, to enable him to think clearly about them. He began the work in a sense of self questioning and it persisted throughout to a large extent.

The story of his personal life is combined in the tale of the nation and its struggle for independence and liberty. The whole work is imbued with searching of the spirit and sense of quest. As a story of India’s national struggle, the Autobiography is unsurpassed. As a sympathetic study of the characteristics of the some of the men and women who shaped India’s destiny in those fateful days it has perhaps no equal: Nehru’s feeling of reverence for Gandhi is known all over the world, but in his Autobiography Nehru has put even the Mahatma under the microscope.

With the Autobiography, Nehru established himself a permanent position in the manifold aspects of his rich personality, more adequately than perhaps anything
else he has done. His flaming words bring happiness to suffering people. His tone rings through the darkness and brings a ray of belief to the depressed minds. His passionate emphasis on judging things rationally gives to his writing characteristics of understanding and clarity.

A Bunch of Old Letters also confirms the impression that in spite of his great admiration for Gandhi, Nehru’s outlook on the world is essentially different from that of Gandhi. Infact his affinity is more with Tagore than with Gandhi. Tagore’s attitude towards life was essentially aesthetic. Nehru is the artist in par excellence in public life. Like Tagore, Nehru is also an internationalist whose regard for India is deeper because India has been shut out influences from abroad but welcomed many civilizations and many cultures to her ancient shores.

Of all the writings of Jawaharlal Nehru Glimpses of World History, and Discovery of India and Autobiography apart from the personal essays are fundamentally historical in approach. Nehru was immensely interested in the history of nations. His wide knowledge is clearly evident in the Glimpses of World History. This book explicates the progress of human civilization in strong and sweeping strokes. The pageant of ancient ages exists before the readers eyes in a few bold touches. The canvas is wide and the writer himself reveals the panorama of the world. In Nehru’s writings an additional perspective is often generated by the limitations of prison life. It is a venture in it to depreciate the achievements of Europe or the heritage of Greece or Rome. But it lays stress equally on the contributions of Persians, Arabs, Indians, Greece and of the great religions like Muslim, Buddhism and Hinduism and puts the evolution of mankind in a global angle.

It is interesting to observe how Nehru’s interest in history has affected his position as a statesman. Any one who studies his work as the Prime Minister of India
can easily see that not only in his internal politics but in the formulation of his external policy, he is dominated by the sense of history. His approach to international affairs is equally dominated by his sense of historical forces working in our time.

The narration of History, the various facets of Indian culture and the nationalistic views of Nehru which have influenced the voluminous writings of Nehru are to be analysed in this work. An intense examination of Nehru’s writings paved way for the revelation of the concept of History, Nation and Culture in the writings of Nehru. The primary purpose of this research is to draw the attention of the reader towards the popular Indian Nationalist writings.

Pandit Jawaharlal Nehru is known to many in the world as a great statesman and politician. But many may not know him as a great anthropologist, fervent Nationalist and excellent historian. He is the inheritor of a rich Indian culture. He used various opportunities and challenges to mould himself as a versatile Nationalist. He imbibed from his early days the habit of reading historical events and historical legends of ancient India. He was not one who merely recorded and interrupted history but a person who created history. He was immensely conscious of his personal participation in the history of India and world.

With the other prominent leaders of his time he worked diligently and courageously even courting death, for the freedom of the country and created a new modern India. An attempt has been made to analyse and interpret the aspects of Indian nation, culture and history in the writings of Jawaharlal Nehru and to explicate how these aspects are glorified in his writings.

The Dissertation is divided into six chapters. Chapter I is “Introduction”. It is an investigation of Pandit Jawaharlal Nehru as a captivating political leader, beneficent human being, firm revolutionist and eminent literary writer. The first
chapter ‘Introduction” also deals with the short biographical sketches of Jawaharlal Nehru along with his works have been dealt with. The portrayal of the leader Jawaharlal Nehru as depicted by various thinkers and critics is explained vividly. His outstanding and appealing personality is analysed.

It lays significant prominence on his life historical background, active political experience and his vigorous individual involvement in the National Movement against British rule. It starts by presenting Pandit Jawaharlal Nehru’s domestic milieu, guidance of his parents and the influence of his mentor Mahatma Gandhi on his temperament. The analysis leads to survey of his formative years in India and abroad. The chapter then produces an explanatory examination of young Jawaharlal Nehru’s career as a Congressman, social reformer and exceptional politician. The chapter also examines Nehru’s writings. His outstanding achievement in the process of writing English prose is also highlighted.

In the second chapter entitled Nation in the writings of Jawaharlal Nehru, his works dealing with Nationalistic aspects are taken into consideration. The great patriotic feelings of Nehru are revealed. His main contribution for the welfare of peasants, Tribals, women, youth is also discussed. Various developmental schemes adopted by Nehru to improve the status of Indian economy, Indian Politics, agriculture are also given.

Chapter II also registers Jawaharlal Nehru as the prominent stalwart who moulded India. He has made exceptional contribution to the Independence, Democracy and development of Indian nation. The chapter also deals with the vision of Jawaharlal Nehru based on the principles of rural reconstruction and development. It projects Nehru’s formulation of various policies and programmes to provide
benefits for the Indian peasants who struggled for existence in the midst of poverty, 
suffering, ignorance and unemployment.

It makes a study on his vision of Tribal Development in India, and his efforts 
to empower the weaker sections in India. The chapter also examines Nehru’s concern 
for the Indian women and highlights Jawaharlal Nehru as an ardent champion of 
women’s education. A critical outlook on the condition of women and the 
reformation that he tries to promote them in politics give an added impetus to the 
social sensibility which extends itself in supporting the cause of women who were 
denied social equality with men in society.

The chapter also highlights Nehru’s main consideration for the economic and 
technological advancement in India. His economic thought and approach to economic 
equality are also spotlighted. His economic objectives for the development of the 
nation such as eradication of poverty, restoration of dignity of labour, provision of 
higher standards of living to common people are also discussed.

Nehru’s dream for socialistic pattern of development is widely focused. He is 
essentially a man of democracy. His writings reveal that he is a firm believer of 
democratic principles. He understood the concept of democracy in a humanistic point 
of view. He trusted in profound human values and showed immense respect for 
individual. Individualism is the characteristic of Nehru’s concept of democracy.

Nehru also felt that the socialistic ideas are achieved by the implementation of 
Science and Technology. The social change which Nehru envisaged was to be 
achieved by Education. The discussion also includes Nehru’s vision of enriching the 
field of education. The chapter ends with the venture to bring to limelight Jawaharlal 
Nehru as an outstanding Nationalist and his effective nationalistic principles as found 
in his writings.
The third Chapter entitled culture in the writings of Jawaharlal Nehru, deals with the significance of culture in his writings. The term ‘culture’ has been explicated and various definitions of great anthropologists and thinkers are given.

Chapter III deals with a brief study on ancient Indian culture and its origin. The evolution of the concept of culture is also analysed. The chapter also outlines various definitions of culture given by anthropologists. The researcher has analysed various definitions of cultural perspective and tried to arrive at a comprehensive definition. The chapter also explicates Nehru’s cultural perspectives of India as expressed in his writings. Pandit Jawaharlal Nehru has fascination towards India’s rich cultural heritage. He made his countrymen aware of the values of outstanding Indian culture.

The chapter discusses Indian culture and various aspects related to it. The significance of India’s cultural heritage in connection with the ideas expressed by Jawaharlal Nehru in his different writings has been clearly pointed out.

Nehru’s indebtedness to Indian philosophy and religion as it becomes apparent in his writings has also been analysed. This analysis also includes the comprehension of Indian arts, architecture, Music, Dance, Drama, Literature and their influence on his writings has also been highlighted. His remarks on the social structure are also studied with a perspective to grasp his thoughts about a new social pattern required for the self governing India. The chapter concludes with his criticism on the extension of Indian culture in foreign countries.

His notion of culture and how Indian country becomes an excellent channel for holding multi cultures are also highlighted. His understanding of Indian culture with
special reference to Indian art, architecture, music, dance, drama, language, literature, religion, and mythology are also expressed.

The fourth chapter entitled History in the writings of Jawaharlal Nehru delineates the historical perspectives of Jawaharlal Nehru. The term ‘History’ has been explained by various historians. The responsibility and the role of historians in the process of writing history are also pointed out. The researcher also analyzed Jawaharlal Nehru as a historian. The histories of various countries like China, Japan, America, Russia, Turkey, Arabia, Asia and India as explained by Nehru have been analysed. An examination of Nehru’s perspectives on various historical movements like renaissance, reformation, Industrialization, capitalism, imperialisms are also pointed out. His concept of history with reference to Marx is also explained.

Chapter IV also focuses on Jawaharlal Nehru’s contribution to history. It also deals with Nehru’s successful interpretation of history and his independent analysis of it. He records historical happenings with a perspective of few contemporary historians. He expresses the historical information clearly and concisely. His concept of history is based on four main doctrines. They are Universalism, Rationalism, Moralism and Marxism. An important perspective in his thinking is the advancement of man rising from savageness to civilization.

The values of civilization, education, science, justice, art, freedom and social cooperation are not confined to any particular culture or people. He wrote about the growth and decline of different civilizations. He recognizes India as the centre of civilizations and there are also other civilizations which prevailed in Egypt, China and Rome. He felt that the contemporary age is dominated by the west. The scientific worth of the west has spread to geographic areas. Nehru is neither Asia-centric nor Europe centric. He has the universal perspective.
Nehru’s rational attitude is clearly evident in his approach towards Science and Technology and religion. He considers science an important triumph of the human mind. He realized that science can educate man from eternal drudgery, illness and want. His rationalism is especially seen in his approach towards organized religion. He is critical of all established religions on two important aspects. One is that they are built on dogmatism and credibility and not on reason or sense. The other is that the religions tend to exploit the people materially and to create conditions that help misery to flourish. The lesson of history as Nehru views it, is that organized religion tends to be the enemy of man’s own best interests.

The third element in Nehru’s philosophy is his Moralism. Nehru is not a member of any church or sect, but he is imbued with a pervasive moral sense. Nehru derives his morality from the wide stream of Buddhism. His morality is based on two important aspects. They are notion of duty and the idea of humanity. His objective must be to fight against injustice, oppression and sufferings wherever they are found. The chapter also shows Nehru’s view of history containing strong moral judgments.

The fourth element of Nehru’s philosophy is his Marxism. His Marxism is not of the Russian or Communist type. His concept of Marxism is rather of a democratic and widely socialistic nature. He regards Lenin as the principal revolutionary who is responsible for the Russian Revolution and past revolutionary changes. Nehru opines that the social evils could be eradicated only by improving the economic conditions of the people. Hence any reform should focus in economic upliftment of human beings. Independence and International understanding of various states alone could bring in changes in the economical conditions of the people.

The chapter also outlines the critical examination of the acts of various rulers of India such as Napolean, Kemal Pasha, Abbaside Khalifas, Chengiz Khan, and
Akbar, with special reference to their impact on people. Nehru wrote Indian history not as a professional historian but as an excellent humanist.

Chapter five explicates the prose style of Nehru. It is an appreciation of his prose style. An attempt has been made to analyse his contribution in writing prose. Nehru’s writings are expressed in diverse style. His flawless English and his literary flavour in the prose are underlined. The analysis also extends itself to his use of paraphrases, Idioms, grammar, Syntax and the use of appropriate vocabulary. A linguistic analysis of the prose writings of Jawaharlal Nehru is also given. The researcher also expresses her purpose to analyze this topic for research.

The chapter also points out Nehru’s figurative expressions to add beauty to his language. One can find linguistic features like metaphor, paradox, repetition, and 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, revolutionaries, historians and remarkable politicians. His style also contains the characteristics of humour and satire. The chapter ends with a note proclaiming Jawaharlal Nehru as one of the eminent English prose writers in India.

Chapter six is the last chapter entitled summation. This chapter summarizes the complete views of Jawaharlal Nehru in the context of Indian Nation, Culture and History. The three main chapters fulfill the primary objective of the research taken by the researcher. The findings of the research are also summed up in this chapter. A further research can also be taken in this field of study in future.

The Chapter VI also summarizes Nehru’s perspectives of Indian history, nation and culture. The study is extended to Jawaharlal Nehru as a humanist. His
active role in politics and personal life has also been explained. It also examines Jawaharlal Nehru’s concern for the Indian nation and people. The chapter ends with a note on Jawaharlal Nehru’s social vision.