A common language is one of the characteristic features of a nation. And so is also a common territory another characteristic feature of a nation. Community of economic life – economic cohesion- is one more characteristic feature. Apart from these a nation has its own specific spiritual complexion, its own psychological make up – what is otherwise called national character- which manifests in a distinctive culture.

----- Rajendra Prasad.

The Encyclopaedia Britannica (1985) remarks “Nationalism is the creed of those who believe that loyalty to one’s state is of more importance than loyalty to international principles or to individual interests”. (16:925)

Mother India was auspicious in having an admirable politician Jawaharlal Nehru. He acted as a charismatic and humanistic leader with progressive approach which advocated perfect liberty from the British Empire. Akileshwar Singh (1989) comments:

Nehru was a great leader and a great philosopher and thinker. Very few Indian leaders have such profundity and such breadth of vision. A commentator in the “Newyork Post” has narrated him as “one of the most incandescent figures of contemporary history”. One thing is to be noted that Nehru as prime minister has not bequeathed any legacy or policy which fetters the freedom of action of posterity. (269)

Jawaharlal Nehru gave a particular form and solid substance to the country’s dream and deeds to a large extent. His leadership was filled with
comradeship. He led the nation towards liberation and growth. He wished to cultivate nationalism in the minds and hearts of the Indian people deeply. He was an exceptional nationalist. He ascertained his interests with the welfare of the nation and mankind. His genuine passion for the country and the people moved him to show broad-minded nationalistic approach towards the nation. Mahatma Gandhiji (2003) appreciated Nehru for his concern for the suffering of Indian people as:

Panditji is a man who will do anything for the suffering people. If there is only one bed available, he will offer it to a refugee to sleep on, and himself go without sleep. He says there is no room left in his house, and still he says that he will spare one or two rooms for the refugees! If other ministers as well as officers follow his example, no one will be left unhappy. I congratulate him, and I congratulate you, the people, on possessing such a jewel. (463 – 464)

Nehru was one of the prospective leaders of India who guaranteed the transformation in the standards of even ordinary people in the nation. He desired to release the people from impoverishment and supplying basic needs, medical care, sanitation, and education to them. Nehru (2003) states:

We can lay down targets. Everyone in the country should have the primary things of life like food, clothing, housing, education, sanitation, sanitation, medical health, employment, and work. Once these things are put down, then the approach will be found to be very much simpler, whether it is capitalism, socialism or communism. (EWN 156)
He used innovative regulatory strategies and initiatives to refine the nation in different fields. In this regard Judith M. Brown (2004) says:

Nehru as Prime Minister continued the work of founding the new nation providing it with a new republican constitution, redirecting its economy and attempting to set the norms and conventions of a new secular and domestic politics. (4)

On the issue of nationalism, Nehru had non-discriminatory views. His nationalism was significant. He wrote about the spirit of nationalism as:

Nationalism was and is inevitable in the India of my day; it is natural and healthy growth. For any subject country national freedom must be the first and dominant urge; for India, with her intense sense of individuality and past heritage, it was doubly so. (DOI 44).

Nehru’s speeches and writings revealed his firm nationalistic ideals, affirmative norms, community movements, and comprehensive principles. Indian Nationalism became an entire ideology having definite positive results.

Jawaharlal Nehru was the decisive embodiment during the Indian freedom movement and acted as the first Prime Minister of the Republic of India. He was the ardent politician, nationalist and the leader of India’s most distinguished political group. Nehru had become one of the youngest leaders of the Indian National Congress. He became a fascinating revolutionary leader promoting absolute independence from the British Raj. He was also an upholder of socialism as a means to address prevailing national confrontations. Bipan Chandra (2000) says:

Nehru was also strongly committed to change and development, the building of an equitable and equalitarian, just and democratic society –
a socialist society –laying down the foundations of a democratic and
civil libertarian polity and the consolidation of India as a nation. And
he tried all his life both before and after the attainment of
independence – to link his dual commitment to nationalism and
socialism (174)

He was an important authority in systematizing national riots and proliferating the
popularity of the nationalist cause to India’s minorities.

Nehru was an ingenious, captivating intellectual and socialist. He also
associated actively in the political activities of the Indian student community. He was
increasingly pulled to socialism and liberalism which were the tools to influence the
politics and economics of Europe. He grew increasingly attracted to the liberal and
anglicized character of congress politicians. Having met Gandhi, he accepted him as
the political mentor. He learnt his political traits and emerged as one of the major
dynamic crusader of Gandhian principles.

Nehru travelled across India proclaiming Political speeches targeted at
initiating India’s masses particularly its youth into the campaigning commenced in
1919 against the Rowlatt acts and the Khilafat struggle. He spoke vigorously to
motivate Hindu –Muslim unity, disseminate education and self –sustaining and the
urge to exterminate the social evils such as untouchables, impoverishment, ignorance
and unemployment. D.S.Chaudhary(2002) comments as:

Nehru’s personality immensely attracted the world and the people of
India through his powerful voice and oratory. He always believed in
the nobility of human nature….It was Nehru who injected his
innovative and dynamic ideas into the modern world situation.
Sometimes because of the many crosscurrents that swayed him and the
contradictions inherent in his personality and thought, Nehru has been variously described as a communist, revolutionary, left nationalist, utopian, bourgeois, reformist, progressive liberal, humanist, visionary socialist and first-rate democrat.(2)

Nehru appeared as a crucial speaker and noteworthy organizer of the Indian nation. S. Gopal (1991) observes:

Nehru was a great leader and educator when he spoke and put across his ideas in a simple language and homely style to millions of the common people all over the country. When addressing the masses he would speak to them of their problems in an easy conversational style and to carry every one of them with him. As he spoke he often rambled, but his voice never rose and he never got into the passion. But this exactly made him a great speaker. (15)

Nehru became one of the most well-known political leaders in India. His youth and fervour for social legitimacy and equality attracted Indian masses, women and other minorities. Vijayalakshmi Pandit (1946) remembers as:

He is the darling of the people, loved almost to the point of idolatry; the only man in India, apart from Mahatma Gandhi, who has become for tens of thousands a mythical figure surrounded by a halo of romance, who leaves a legend behind him wherever he goes. (15)

Nehru was imprisoned for many years due to many revolts. In addition to the participation in political movements, he had also strived hard for social causes and local government. He was elected as the president of the Municipal Corporation of Allahabad and acted as chief executive of Allahabad. He promoted various projects.
The former Union Minister for Environment and Forests, Z.R. Ansari (1989) remembers as:

Efforts are being made to render the town of Allahabad scavenger-free, an idea mooted by the late Jawaharlal Nehru, when he was the chairman of the Allahabad Municipality in 1922-23. A Rs. 7.74 crore scheme is being implemented to achieve his goal. (15)

Nehru would embark on indispensable strategies such as fostering education, providing facilities, sanitation supplying water and electricity facilities and finding ways for employment. His ideas and practical knowledge remained to be an asset to the Indian nation. He was discontented and flared up by the impediment of British officials and bribery amongst civil servants.

Nehru established the newly sovereign Indian nation and fixed it on the path of advancement and prosperity. He was the beguiling architect of Modern India. His method of nation-building was remarkable one. K.Balan (2002) remarks as:

Noble thoughts of Nehru played a key role in building a modern India. He had a clear vision of India to be built and the mission of life was to achieve this goal. Every thought, every word and every idea contained in his numerous speeches delivered in India and abroad had directly or indirectly some reference to India’s development and her future goal. (58)

He was enthusiastic champion of nationalism. His remarkable love for the Indian people and passion for the country strengthened him to make immense sacrifices for the sake of the national interest. Indira Gandhi (1971) observes:

I knew Jawaharlal Nehru as a father and as leader and also as a friend.

His special characteristic was his great love for India and her people, and
for humanity as a whole. Hence, his sense of personal involvement in the process of change and his intense concern for the future. (28)

Nehru was not only a submissive young nationalist but also a vehement administrator. He determined the lofty ideal as nation’s policy. He came over many problems and difficulties which faced in the nation. He deliberately worked hard to make the nation a progressive one.

Nehru had a vision of creating his nation self-sustaining and self-restraint. His solicitude for peasants, landless employees and small craftsman made him figure out building new nation. He used cohesive tactics to fight against poverty, illiteracy and superstitions. He visited various interior parts of villages to promote various peasant revolts. Even the Indian peasants were very affectionate towards him. M.J. Akbar (2005) puts it as:

The first and fortuitous visit to ‘real India’ changed Jawaharlal dramatically. This sight of poverty was a revelation which left an imperishable impact on his psyche….The enthusiasm of the peasants, the sheer enormity of their suffering and the soaring arc of their hopes moved him immensely. He was touched when he learned that hundreds of ill-clad villagers had built roads for him overnight so that his car could take him to the innermost recesses of rural India. (129)

Nehru laboured for the nation’s progress wholeheartedly with the peculiar integrity, daydream and spiritedness. His main attitude was to bring out comprehensive change in the nation. He desired to provoke instantaneous phase of decolonization, the weathering of the British empires and the advent of new independent India.
Nehru also wanted to use the revolution in technology to transfigure the lives and convictions of ordinary people. He believed that the birth of mass media like film, radio and advancement of transport was to tie-up the nation more intimately to transform a whole range of human proceedings and potentials. He promoted innovative technologies in Industrial and agricultural fields to transform the economy of the nation.

Nehru found a significant career in the politics of nationalism under the assistance and counsel of his mentor Mahatma Gandhi. He embraced long systematic methods to analyze the national problems. Nehru himself says:

Mahatma Gandhi is fortunately with us to guide and inspire and ever to point out to us the path of high endeavour. He taught us long ago that ideals and objectives can never be divorced from the methods adopted to realize them, that worthy ends can only be achieved through worthy means. If we dream of India as a great nation giving her age-old message of peace and freedom to others, then we have to be big ourselves and worthy children of Mother India (NIS 149)

Nehru uplifted the tribal population of India. He used diplomatic and visionary approach to help the abandoned sections of the nation and intersect the established national development. He laid stress on tribal unity. He preserved and esteemed the tribal sovereignty and distinctiveness from various intrusions. Taufiq.A.Nizami (1999) opines:

It had always been Nehru’s conviction that India cannot be viewed in isolation from other states of the world. Even before the advent of freedom, he was pleading that the Indian question was part of the large movement of the oppressed people fighting against colonialism (7)
Nehru faced the problem of tribal welfare and development as confrontation because these tribal areas remained “ejected” for many centuries which paved way for their isolation. He visited the tribal areas of the nation as a part of his manoeuvre during national movement. He was extremely antagonistic towards calling the tribal as ‘Adivasis’.

Nehru felt derogatory to the superiority complex manifested by the cultured societies. He considered it absurd to call some people as barbarians and some people as civilized. He had a passionate feeling of comradeship and service towards tribal people.

The principle target of Nehru towards tribal development was to advance their standard of life, economic advancement and providing opportunity to select their individual path of development. He framed five basic principles known as ‘Panchsheel’ to transform his developmental technique into an action. Giridhar Gamang (1997) reveals:

> One important aspect of Nehru’s work is the uplift of the country’s tribal welfare I admire the sensitive and imaginative approach adopted by Nehru to help these neglected sections join the mainstream of national Development, keeping intact their traditional values(1)

The first principle distinctly shows his massive conviction in the native genius and its unrestricted utilization for the welfare of the tribal folk. Secondly Nehru firmly claimed for the maintenance of conventional rights of land and labour of the tribal. Thirdly upholding training for the tribal to regulate themselves and to develop their areas without the help from others. The fourth principle warns us against over management of the tribal people and their areas. It also dissuades us from defeating
the simple tribal people with variety of strategies. His last principle guides us not to estimate results by statistical standards or in terms of investing money.

Nehru had recognition for tribal way of life and their culture, which was based on coordination and association between man and nature. Their whole life is intermingled with nature which provides the basic needs such as food, shelter, and clothing to them. He took radical measures to preserve their tribal rights in land and nature. Shishir K. Mishra (1997) comments:

Pandit Nehru had appreciation for tribal culture and tribal way of life. His love for them found expression in his efforts to mix with them as often as possible by putting on their dress and by joining their dance groups. He tried to encourage tribals traditional arts and culture. Nehru admired the tribals way of life – a life based on cooperation and reciprocity between man and nature and man and man. (202)

Nehru firmly believed that market economy and the establishment of foreign liquors in tribal areas have caused extreme destruction to the tribals. These practices serve to cease to their traditional arts and handicrafts.

Nehru wants the tribal people to determine their own path of progress. They should take part in progressive activities. They should have the innovative outlook to fuse their own culture, traditions, customs with modern perspective. He made the Indian constitution to conserve their identity and self-governance. He revealed that the tribal sections of the people had absolute independence to live their lives and to advance their lives as they desired.

Nehru strongly believed that education and training in the administration, could change their frame of mind. His attitudes towards tribal culture and his vision of
tribal development was a significant one. M.H Gavit and Attar Chand (1989) point out that Nehru was interested in teaching tribal people in their homes:

Swamiji wanted the mission ‘Sannyasins’ to spread the message of Sri Ramakrishna along with spreading of education. He (Nehru) desired his brother monks to disseminate the basic knowledge of History, Geography, and Elementary science among the villagers if the poor rural people cannot come to schools, they should be taught in their homes. Mass Education he believes is the only way to bring a revolutionary change in the society.(131-132)

He wants to mould these tribes economically, socially, and satisfactorily. He felt tribes are partners in the procedure of developing a new India.

Nehru committed himself to seek resolution to the tribal problems. He promoted variety of policies and projects to foster beneficial conditions for the development of tribes. The projects such as multipurpose Tribal Development Blocks, Pilot Tribal Development projects, Integrated tribal development (ITDP), Modified Area Development Approach (MADA) and some other minor projects have been formulated for the backward tribes by Nehru.

After independence, in order to construct Modern India he designed the fundamental state schemes relating to industry, home, social welfare aspects and started their implementation. He used farsighted and well-principled schemes and programmes for the tribes to give an honourable and significant place in the state policies. He trusted that these measures assure the nation’s journey towards progress with neutrality and social equality.

Nehru’s concept of the tribal policy and judicious programmes for tribal development were filled with his ideology of humanism. His tactic was for gradual
unity of tribes with the forward communities so as to develop the nation. The evolution of the state of Arunachal Pradesh, advancement in Andaman and Nicobar Islands and Lakshadweep Islands, are an index of the success of Nehru’s tribal policy. He utilized the tribes as the resources of the country and guaranteed the social equality to these vulnerable sections of the society as K.S. Singh (1989) declares:

Nehru adopted as his own policy and programmes relating to tribal welfare worked out by Verrier Elwin. He also sought the advice of anthropologists on a couple of occasions. Tribes were too precious a resource to be wasted or thrown away. They were an integral part of the India that Nehru envisioned. (10)

Nehru had broad-minded conviction on Indian women. He judged women as equal creatures who had dettracted from social defects. He had rigorously explored their problems and meticulously framed schemes for their development. He laid emphasis on more elementary aspects distressing than their involvement in the legislature and other local governing bodies of India. He firmly believed that there would be development in the nation if the women were highly advanced. He had preached the nation to labour for the welfare of the women. M.H. Gavit and Attar Chand (1989) state:

It is true that women labour under great social disabilities and even in the political field they have not yet been given the position that they deserve. I think that a nation’s progress depend for more than many men think on its women and on the care that is bestowed upon them. For some years past a legislature measure which sought to remove certain disabilities on Hindu women has been before the legislature. (189-190)
Nehru had strived hard to cultivate chauvinism among the Indian women. He had thoroughly investigated the aspect of India’s liberation movement from different perspectives and concentrated on the angle where the women should work. He wanted the women to take active participation in the political fight for freedom economically and politically. He wanted the women to raise their voice forcefully, reasonably and peacefully for the nation’s advancement. Nawaz B.Mody mentions:

Clearly Nehru had high regard for the Indian women and his modernism fully appreciated and supported their entry into the freedom movement. The entry of Indian womenfolk and their efficient management of the freedom movement in the 1930’s despite their lack of experience was an eye opener for him and portended a future in which Indian women were likely to play a major role in future public life.(231)

Nehru was pathetic regarding the rights and legal position of women. In ancient times, strict rules of women were framed in all civilizations. There was no issue of holding property of her own; this law of Manu was not comprehended by Nehru. He compared the legal position of women in eastern and western countries. He suggested changing the customs and matters of rights for the womenfolk. Madhu Limaye (1991) conveyed as :

He championed progressive views and it was largely his initiative that led to the passage of the new Civil Marriage Act in 1954 and later the Hindu Code laws which had emancipation of women as their principle objective. In politics also Jawaharlal continued the tradition of encouraging women’s active participation. India produced many outstanding women during the Gandhi and Nehru eras… In free India
Jawaharlal took some steps to ameliorate the condition of women. (236)

It was the desire of Nehru that the educational institutions, political organizations and some social organizations should step forward willingly to find solutions for the problems of womenfolk.

Nehru used ethical, prudent and humanistic approach towards the emancipation of women. He emphasized the fact that women should cultivate self-confidence and audacity otherwise their education will not be a worthwhile one. He liked them to join their hands to build up a modern nation. He felt that they could easily undertake social services and recognize the problems and distress of the people than men. He aspired to lay the substructure for the healthy nation where women would get social economic and political freedom. Sarojini Shintri expresses the opinion that it was Nehru’s dream that women should have confidence and courage:

No amount of training and education will be fruitful unless women cultivated confidence and courage. He wanted them to come forward in large numbers to take up the responsibility of building a new India. Besides rendering services in the political field, he opined that women could play a vital role in undertaking social services. He believed that they certainly have an advantage over men in that they are able to enter each home and thus have an opportunity of understanding its problems and difficulties. (226)

Nehru condemned the act of burning the young brides for Dowry system and young widows are offered to renounce their lives on the funeral of their husbands. He denounced the brutal tradition of purdah system, and he was the strong opposer of child marriages.
Nehru insisted on the importance of women’s economic emancipation. He trusted that without economic freedom, the matter of equality would become impossible for women. He was of the opinion that if they were self-dependent, that would solve many problems of womenfolk. Their contribution to family income and property gradually paved way for their own family and nation. Nehru considered women as admirable creations of God. Though they were aware of the harsh traditions of society, the brutal nature of society did not recognize them. They struggled to survive in an oppressive environment.

As feminine beings they encountered disappointments, frustrations and tragedies most of the times and at times they came across triumphs. The Etymological meaning of feminism, according to Webster’s Dictionary, has been defined as: “The theory of the political, economic and social equality of sexes”. Macmillan Encyclopedia defines feminism as a “Social movement towards changing the subordinate role of women in society”. From these definitions, it becomes clear that feminism is women’s movement which is primarily a movement for the emancipation of woman from the dominance of men. Nehru felt that every Indian woman experienced adversity both at the levels of family and society. According to Douglas (1978) “The lady’s function in a capitalist society was to appropriate and preserve both the values and the commodities which her competitive husband, father and son had little time to… enjoy”. (60). They devoted their body and soul to help flowering family and socialized society. But Nehru felt that the problems for women had become a Penelope’s web. It was increasing leaps and bounds everyday. Finding a solution for their problem was a Herculean task.

Nehru was a past master in speaking effectively for women’s emancipation. His voice and vision for the welfare of the womenfolk was a remarkable one. He
fought for women’s freedom tooth and nail in the past Indian scenario. In his writings, he delineated the status of women in contemporary society from various perspectives. He opined that women nurtured all her sensibilities to lead a successful life in a marginalized society but in vain. They had undergone many sufferings and still they were dependent as well as interdependent. Kate Millet (1983) states:

Her husband owned both her person and her services could – and did – rent her out in any form he pleased and pocket her profits. He was permitted to sue others for wages due to her and confiscate them. All that the wife acquired by her labour, service or act during’ covertures’ became the legal property of the male…. Should the husband die in intestate, the state might pick over his property (for all property was legally his) leaving the widow nothing at all, or as little as it chose to bestow upon her. (93 -94)

Nehru felt that women were merely treated as puppets in the hands of the male dominated society. He was the great social reformer, who emphasized freedom for the womenfolk in his writings. Nehru, the well wisher for the freedom of womenfolk, had dexterously probed the unspeakable conditions of women.

Womenfolk were bamboozled in the name of religion. Moreover, religion paved way for deterioration in the conditions of the womenfolk. He strictly condemned the purdah system which was practiced by them. He assessed that these absurd customs and religious observances arrested the women’s development in the society. He beseeched the womenfolk to abolish the purdah system. He observes, “The purdah, that evil relic of a barbarous age which imprisons the body and mind of so many of our sisters –will you tear it to bits and burn the fragments”.(EWN 22)
The degradation of our nation was severe because Indian womenfolk remain abysmal and uneducated. Nehru ascertained the fact that if the Indian mothers were inept and lacking in self-reliance, they could not make the children self-reliant and efficient, antiquarian history conveyed the fact that cannier women in the past were straight forward and daring till their death. Nehru, the supporter of womenfolk expressed that men degraded the status of women in society and considered women a chattel. He remarked

Our civilization, our customs, our laws have all been made by man and he has taken good care to keep himself in a superior position and to treat the women as a chattel and a plaything to be exploited for his own advantage and amusement under this continuous pressure the woman has been unable to grow and to develop her capacities to her fullest, and then man has blamed her for her backwardness. (EWN 21)

Nehru compared the condition of women in India and women in the western countries. The latter had freedom but the women in India were still backward. But they had the quest to advance their lifestyle. Nehru besought the Indian women to act combatively against evils and renounce many hereditary customs which enchain and drag the Indian women to the bottom. Nehru wished that the women were to be reprieved from the boisterous customs and laws made by men. Man was un-interested in helping the women to come out of their shells. Educated women had the advantage in stimulating many activities in larger sphere. Nehru estimated that many women were interested in their household activities whereas others were concentrating ideals and obligations. But most women were cautious in earning their livelihood.

It was the opinion of Nehru that even women’s University had only taught the student but the purpose was not served. He desired that the University must train the
women to contest for the cause of truth, amnesty and justice. These Universities should urge the women to envisage against oppression and evil. He thought that some women preferred to face danger and risk. He found fault that these Universities failed in heartening the women to have an access to reach high positions. They did not encourage the women to battle. The rule of authority and discipline was imposed upon them. Ainslie Meares (1974) states: “The new woman’s search for equality brings her to try to be more like a man”. (16)

Nehru commanded the educated women to emancipate and not to accede to the commonplace thoughts. He requested the women to cast out the pious and ineffective expressions of sympathy. He prayed that they should not allow the practices of untouchability and caste system which deteriorated the humanity. He pleaded with the women to promote equality in the country by eradicating these evil systems. His judgment was that the primeval customs and marriage laws in India crushed the womenfolk. He compelled the women to promote modern condition by burning these things. To have stronger, healthier and bonny women in India he advised the women to engage themselves in games and athletics.

Nehru advised the women to play a gallant part in the struggle for national and social freedom. He longed that there was a surge to save the abducted womenfolk in India. Women were suffering mostly in Punjab. Thousands of women had been abducted but none knew the exact figures. He demanded that highest priority should be given for the relief of women.

Many endeavours had been made to rescue some of them but many of them still remained unidentified. To rectify this problem, the Government of East Punjab and West Punjab must cooperate equally. Many efficient organizations stepped forward in cooperation with both the Governments for the rescue of these abducted
women. He realized that Indian customs and laws fell heavily on womenfolk. Men used to dominate women in many aspects. So women were seeking for the right to divorce their husband. Nehru expresses as follows:

> The house knows that customs have grown up under which different standards of morality are applied to men and women. You will find women standing up for this right of divorce though some men may challenge it because men happen to be in a dominant position. (EWN 144)

Nehru was the pioneer for women’s education. He accentuated that education is essential to every woman. It was necessary for women to be educated for the sake of education for their children. From the ancient times, women were kept away from most occupations.

According to Douglas,” women vanished more or less entirely from a number of occupations…. To put it simply…. The independent woman with the mind and the life of her own slowly ceased to be considered of high value. (51) Nehru agreed that certain occupations were not suited for women. Most of the women in India used to work in the fields. The economic crisis in the family compelled the great majority of women to work. In order to work better, the women had to be educated well.

Nehru in his writings had identified and analyzed the problems faced by women and he had tried to point out an amicable solution to redeem the life of womenfolk

Nehru formulated effective economic and social philosophy through planning. He was an important architect of the methods and policies for economic improvement and planning in India. Anshu singh(2006) aptly points out as:
An important development during the post – Independent Nehru era had been the evolution of fundamental economic goals for the country, and a systematic framework for preparing a plan of economic agenda and its execution. There could be no doubt that the country performed better in such an environment than without a formal course of action towards economic policies. In that sense Nehru would undoubtedly be classified as the chief architect of Modern India, in the same mould as Sun –Yat Sen and Mao Zedong of China and Emperor Meije of Japan. (20)

Nehru paid more attention and admiration for economic ideas. He vigorously made various economic reforms in the country. Through various systematic economic planning and execution he paved way for innovative style of living and thinking among Indians. He was greatly appalled at the sufferings and poverty of India’s rural people. To conquer these social evils he focused to socialism. L.S Rathore reveals:

Nehru was not an uncritical admirer of the type of socialism which prevailed in the west and realized the necessity to modify the principles to suit the Indian conditions. Nehru stood for socialism leading to the creation of a classless society, with equal opportunities for all: founded planning for the raising of mankind to higher material, cultural and spiritual levels inculcating the spirit of unselfishness, service, goodwill and love. (56)

Nehru’s socialist vision was to establish socialist pattern of society. He launched first five year plan to renovate economy, to put an end to poverty, to incorporate the initiatives of social justice and to restructure administrative techniques to carry out the development. Iqbal Narain(1989) remarks:
In order to achieve the social objectives of an expanding and technologically progressive economy and to establish a social order based on social justice and offering equal opportunity to every citizen, Nehru emphasized the need of planned Development…..The fight against poverty and unemployment and the attempt at economic betterment were considered as the major objectives of planned Development in India.(7)

Various community Development projects were introduced to increase agricultural productivity and thereby to avoid un-employment and under – employment . Village Panchayats and cooperatives were organized to strengthen villager’s participation in various schemes. K.Balan (2002) observes as:

While implementing programmes for building a modern nation with the assistance of advancing science and technology, Nehru knew well that the benefits of such development would not easily reach the common people. So it was with equal interest and urgency that he took the initiative to introduce community development programme, in 1952, Panchayat Raj in 1958 and cooperatives in 1960.(65)

To advance the growth of agriculture, Zamindari system was abolished. Nehru wanted to distribute lands to the peasants. He strived hard to create unprejudiced society. Nehru himself declares:

For the progress of agriculture, as indeed, for any kind of national progress a proper land policy is basic. We have gone some way towards this, by putting an end, in many states to the Zamindari and Jagirdari systems. We must complete this task, and eliminate all
intermediaries in land, and put a ceiling on the holding of land. (NIS 159),

Nehru gave predominance to develop the nation agriculturally and industrially. For high yield he had faith in science and technology. Rustic reforms were handled to elevate agricultural productivity. He brought changes in the industrial field. In the process of production, he introduced ‘mixed economy’ with private and public sectors. He laid special emphasis on Industrialization and focused on the construction of Irrigation Dams.

Nehru introduced mixed economy ensuring the survival of the public and the private sectors through five year plan. To accomplish socialism, Nehru trusted that the public sector should employ the prominent heights in the Indian economy. Through faddish nationalization, the state administered the prime sectors of economy; Nehru was inclined to leave private ventures in the residue. But the private sector would be dependent on mandatory social dictum in the public interest. He thought of even joint sector wherein both public and private sectors would club together. He was of the opinion that these were most befitting for bizarre Indian circumstances. In this context Nehru utters:

The plan embraces the entire country, and deals also separately with each part of it, the states, as well as the smaller local areas. It offers also opportunities for voluntary organizations and voluntary workers to fulfill a vital and increasing role in national development. It has a public sector and private sector, though even the latter has necessarily to have a measure of control so as to fit into the plan. It endeavours to integrate various activities of agriculture, industry and social services (NIS 159)
Nehru used the tool of human resource development to hasten the speed of productivity and to establish proper implementation of proposals and projects. He established various institutions such as Indian Institute of Management, Polytechnics, Regional research laboratories, Indian Institute of Technologies and provincial Engineering Colleges to forge sufficient trained manpower, and to yield developments in different areas.

Nehru aimed at economic development with social equality. He provided requisite production and creation of occupation opportunities for everyone to have fair chance for progress. He wanted to reduce discrepancy in wages and resources through impartial allocation of national wealth and prosperity. He liked to inhibit the focus of economic potential in the hands of the few. Neeraja Maheswari(1997) observes:

Nehru was critical of the prevailing economic inequalities in society, maldistribution of wealth and the control of government by the privileged class. He condemned a society where some people live in luxury without doing any work, whilst others work from morning to night with no rest or leisure and yet have not got the barest necessities of life. Such a society is complete negation of freedom and can never be called a just society. (36)

Nehru desired to abolish the most tormenting problem of the rural Indian masses such as poverty, joblessness, ill health, malnourishment, credulity, high birth rate and disharmony. Various measures were taken by Nehru to mould the Indian village through the introduction of economic and political transformation. Mushirul Hasan(2007) reveals:

The kernel of the model of nation building that the Nehruvian state embarked upon, in other words, the nation’s vision, can be found in his
broadcast to the nation on 15 August 1947. He clearly laid out the challenges facing the newly independent nation: internal strife, grinding poverty, low productivity, long entrenched interests and so on. He then outlined the ways out of this quagmire. (9)

To abolish the poor forms of feudalism in land relationship, amendment of the right to property act were practised. Ceiling on land securities and stabilization of resources and allotment of surfeit of land among the landless were also introduced to the rural India. Various community programmers were introduced to assist the village inhabitants to metamorphose the villages with people’s endorsement. In the words of Nehru:

These community projects appear to me to be something of vital importance, not only in the material achievements that they would bring about, but much more so because they seek to build up the community and the individual and to make the latter a builder of his own village centre and of India in the larger sense. (NIS 18)

The government took measures to trigger the villages to draw up their precedence in problem solving. Moreover to support the growth of rural India, villagers were empowered with Panchayat Raj institutions. These became prime pillars of democracy and advancement in rural India.

Nehru’s attitude towards rural development was obvious through his first five year plan and later five year plans. Though the process and pattern of schemes could not gain complete success, Nehru felt that rural people should promote their own decisions regarding their own development.

Nehru used pragmatic approach through democratic means for the rural development. His tactics of development remains unabated although there was a
decade at the level of implementation. He promoted altruistic commitment to the rural masses. This necessitated major changes in the social standards. He was profoundly interested in the aspects of rural development but his expectations could not be realized as he wished. He selected these developmental strategies for the rural masses only to establish a democratic nation. He introduced different schemes to make advancement from the lowest to the upward level. Swadesh Kumar Ghosh remarks:

His vision of rural development and implementation of elementary economic programmes has elevated the status of rural people. So he was a man to be remembered by the rural hearts much by his attachment with rural people. The rural India was an India that Nehru loved and elevated as well. Undoubtedly the Nehruvian spirit has it indelible imprint on rural India, a part of his broader India he aspired for. (141)

Nehru believed that the development of India was possible only through the development of villages. He felt that advancement of rural areas is an integral part of progressive process. He gave more importance to rural development and the welfare of Indian peasants.

Education is the most indispensable component of the country. Nehru completely perceived the necessity of education. His father Motilal Nehru(1961) remarks as:

The aim of all education and progress is to develop the collective instinct in man; to teach him to co-operate with his neighbour and to make him feel that his individual good depends on the good of society as a whole. Only thus can the selfish and individualistic instincts be
suppressed and the energy of mankind diverted from mutual
competitions to co-operation for the common welfare. (249)

It was a vehicle of social change in an economically primitive and uneducated
society. It would provide essential resources to the Indian masses. Nehru believed
that the concept of Education was the basic requirement for the refinement of the
human being. The society would not prosper without the advancement of an
individual. Education and improvement are interconnected. Any endeavour in the
society was entirely reliant on the type of education a nation would provide. He
says(2003):

We say that we require an education for the purpose of achieving the
national aims and social objectives of free India and in particular to
train the right type of personnel for the speedy execution of
developmental plans. ( EWN 153)

It acts as a backbone for the future development of a society. Nehru’s
educational notions could not be contemplated in keeping them individually. They
had their base in the perception he had on political convictions, theological values and
social standards.

He founded a number of atomic Research centers, Institutes of Information
technology and Institutes of science and technology. He generated all these to aid
India to become strong while fighting with alien countries in all its vigour.

Nehru revealed out the ambitions of good education. To him education must
contribute a systematic progression to wide-ranging ventures and fresh encounters.
He stressed the fact that the school should reinforce self-sufficiency and the
temperament of cooperation among growing children. He wanted to promote skills in
logic and reasoning among the children to present shrewd decisions at any time.
through education. Nehru emphasized that the education system should be taught to master some innovative ways and means to tackle. As Dr. A.P.J Abdul Kalam(2003) suggests as:

Faith in God and developing students through spirituality. We need to first generate a moral and spiritual atmosphere in school and university that brings peace equanimity among students, this should be the main purpose of education and life. There has to be change in today’s climate of crime and corruption, we need people who live by the laws of scriptures and bear faith in God. For this, we need to rekindle belief, this will make things easier our problems will be solved and we shall be able to achieve what we dream. (75)

While mentioning about higher education, Nehru desired that limitless technical and technological operations should be made accessible for the countrymen. It was the task of the universities to bring forth doctors, politicians who could make contributions to the country and mankind equally. Nehru opined that the prime concern of education was to develop the wits of an individual and to make him or her absolute and united human being.

Education helps an individual to kindle his own novelty. It paves way to recognize his prospects so that he can be engaged in social and political life. Lacking of education would lead the individual to illiteracy, disreputable and defamation. The target of education must be to restore the mind and spirit of the individual and thereby qualifying them to acknowledge other individuals in the society. Radha Mohan Das (1997) put into words as:

The most essential task of education, in Nehru’s opinion is to develop the latent faculties of an individual, cultivate his mind and make him a complete
and integrated human being. If individual freedom is to flourish then there must be a basic degree of educational development. Education is the most important requisite to open up the individual. He must be given opportunities to realize his potentialities before he enters the arena of social and political life, and for this Education is must. (292)

According to Nehru, education was meant to embolden erudition and higher human values of life. He also suggested that the universities should symbolize humanism, sagacity, prosperity, forbearance, novelty and pursuit of truth. Their goal should be to provide maximum chances for the complete development of the individual. He considered education an advantageous medium for constructing a new social order in India. He laid emphasis on cultural education for upholding social linkage and a smooth environment for the advancement of fresh arts and literature.

Nehru was anxious on disseminating the importance of women’s education in the nook and corners of India to raise their status in society. He highlighted that education should be provided for both the sexes without any inequality.

Nehru thought that the task of the nation was to distribute free and obligatory education for its natives. The nation must not see any differentiation on the basis of social status, religion, caste and creed. He was also in favour of using regional language as the medium of instruction. He says:

It is the duty of the state to provide good education for every child in the country, That is true. And I would add that it is the duty of the state to provide free education to every child in the country, make proper provision for it. (EWN 152)

Nehru encouraged the concept of student’s involvement in politics. But he warned the students to detest the politics of brutality. His stress on education led to
the educationalists to give a prominent position to education. This led to the provision of educational opportunities to many people. His move for educational development had been tremendous.

Geography connects the people with expansive land. History, culture, universal desires, dreams, triumphs, conquests have made people as one in past India. But in the present, the Indians attained independence by means of sacrifice and struggles. Nehru opined that the Indians should live unitedly in a democratic country. But they had strived hard to demolish the unity.

Nehru wants his citizens to be clear about their national objective and to aim at a powerful, independent and egalitarian nation where every native has an impartial status and complete chance of progress and amenity. He desired to create a new nation where there is no communalism, segregation, solitariness, untouchability and dogmatism. He aspired to construct a unified nation where both individual and national independence are strengthened. Nehru states:

We aim at a strong, free and democratic India where every citizen has an equal place and full opportunity of growth and service where present Day inequalities in wealth and status have ceased to be, where our vital impulses are directed to creative and cooperative endeavour. In such a India Communalism, separatism, isolation, untouchability, bigotry, and exploitation of man by man have no place and while religion is free, it is not allowed to interfere with the political and economic aspects of a nation’s life. (NIS 132)

Nehru stated the fact that even though the Indian country has been made up of different states, there should be unity among Indians in spite of diversity. These divisions should not divide Indians. Similarly, many languages in India should not be
a diverging factor but it should unite everyone together. He also felt that each language can promote the growth of other languages of India to prosper through correspondence and transformation of ideas. Nehru points out:

In India as it is, there are bound to be states where one language is predominant. If that is so, let it be so; we encourage that, but there are also bound to be areas where there are two languages; as I have said, we should encourage both of them. We should make it perfectly clear that the dominant language of that state should not try to push out or suppress or ignore in anyway the other language of the state. If we are clear about that, then the language issue does not arise. (NIS 186)

Nehru was cognizant of the problem of National Integration. He found a crucial solution to Nation Building. He accepted that the nation contains linguistic, regional, cultural, social, economical and regional dissimilarities. He stood for unity to challenge the antagonistic British Sovereign. He laid emphasis on this necessity even after getting freedom from alien rulers for advancing the country into a great nation. Surya Narayan Mishra (1997) reveals:

The maintenance of unity and its preservation was the priority of Nehru. The aftermath of freedom experienced the agony of partition and the spread of communal violence. The calculated massacres and mass migrations were the new threats to the social stability and economic viability of the nascent policy. Despite all odds, a hostile neighbourhood and pressure from the west he strove to preserve and consolidate national unity and pride with single minded devotion and super human zeal. (1-2)
Nehru opined that national integration was a cognitive and intellectual process, encompassing the advancement of a sense of harmony, friendliness, togetherness and a feeling of patriotism towards the nation. He also opined that if there was any discord, it would constitute uncertainty for the nation. He suggested performing perfect action to strengthen unity. Nehru reiterates:

We have to show that we are full of the spirit of Cooperation and solidarity and that we belong to a country which will not tolerate any disorder. We have to stand up to resist any invader who challenges us. It is that spirit which must be with us always and if we possess that spirit, we shall not only become strong but we shall also become prosperous. Out of this cooperation will grow much that will benefit our country and our people. (NIS 144)

Nehru was aiming to create comprehensively advanced, tranquil and self-reliant nation with an unprejudiced society made up of literate indulgent men and women, academicians and scientists. He used empirical and sensible approach to deal with the national problems.

Nehru was a prominent nationalist leader but he did not formulate any principle of nationalism. He was longing for the freedom of Indian nation. His deep affection for his nation knew no limits. To him, Nationalism was fundamentally a reminiscence of the former accomplishments, conventions and encounters and it was prominent during his days than it had ever been. According to B.R. Nanda, Nehru was able to achieve a great task within a short span of time: words:

The task which Nehru undertook was a formidable one; the simultaneous pursuit of national integration, political democracy, economic development, and social justice. A few western countries
have been able to achieve this synthesis, but they did so through a long process of historical evolution. Nehru sought to telescope this ambitious agenda into a few years, without abridging individual freedom and the rule of law. (299)

He trusted in the equality and the basic unity of India. Nationalism was rudimentary to Nehru’s hunt of national unity. He was against narrow nationalistic perspective and communalism. He felt that communalism was the symbol of primitive nation.

Nehru’s nationalism was embedded in his belief in the nation’s exceptional and magnificent history and customs. He had to come into contact with the problem of regional dreams as indicated in the demand for linguistic states. He thought that the attitude of national integration should be a healthy reconciliation of regionalism with nationalism in which both can perpetuate national unity and integrity.

Nehru tried to sustain unity by keeping stability between various communities and regions. He thrived to give consideration to the national viewpoint in the first two plans he formulated but the third plan was unsuccessful due to regional harassment. Krishna Prasad Padhy (1997) says,

As a liberal democrat and humanist, Nehru stood for freedom, equality and dignity of Human race. That indeed was the starting point of his true nationalist spirit. He had been a great nationalist leader of our times, but interestingly he had not propounded any new theory of nationalism. He believed in the objectivity of the fundamental unity of India nurtured on cultural foundations which were not religious in the narrow sense of the term (263).
It is more apt to quote one more example of degenerating constraint and linguistic commotion which happened in India during Nehru’s leadership. The uproar between Bengalis and Assamese, the rigidity among Bengalis and non-Bengalis in Calcutta, the quarrel between Marathi speaking people and non-Marathi speaking people in Bombay claiming for bifurcation of the Bombay state into Gujarat and Maharastra occurred in Nehru’s regime. These events do not represent a struggle based on language difference but on economical background. There existed regional economic disparity and irregular advancement.

There were also some communal commotion prevailed in Ranchi, Jaipur, Ferozabad, Bhiwandi, Indore, Ahmedabad and Aligarh. These disputes were ingrained in the matter of employment. Nehru could not find out any resolution for these events. He admitted that there was no strategy for terminating the poverty, the vast joblessness, humiliation and discrimination among Indian people except through socialism.

Nehru used soothing procedures to the tormenting discord in the nation. He underlined the passionate integration of the nation in his political speeches. He pleaded with the Indians to have belief in them, in their people and in their ability to strive hard and to find a solution to huge hurdles together. He states:

Each one of us who cares for his country must help in this business of restoring peace and security. In the past we have unfortunately had communal troubles on a large scale. They are not going to be tolerated in the future. So far as the Government of India is concerned, it will deal with any communal outbreak with any communal outbreak with the greatest firmness. It will treat every Indian on an equal basis and
try to secure for him all the rights which he shares with others (NIS 121)

Nehru did not promote the tools to translate socialist target into application. Nehru made substantial contribution in the development of science which made the nation very powerful and self-supporting. He strived hard for developing the scientific temper among Indians. He advised every Indian citizen to spread the scientific temper, attitude of questioning and transformation. He believed that the nation’s socio-economic problems could be resolved by the use of science. He was of the opinion that science alone could answer the predicament of starvation, scarcity, illiteracy, fallacy, horrible rituals and traditions. M. Balasubramaniam (1980) remembers as:

The modern world is essentially a product of science. Nehru says that politics led him to economics and the latter inevitably to science and scientific approach to all our problems and to life itself. He is convinced that science alone could solve the problems of “hunger and poverty, of insanitation and illiteracy, of superstition and deadening custom and tradition, of vast resources running to waste, of a rich country inhabited by starving people. (20)

Nehru had profound grasp of science and technology and its utilization for the human being. He trusted in the development of science by merging it with ethical issues so that it could not be abused for the devastating purposes. He believed strongly that every Indian could increase his intellectual ability with the help of science. He addressed innumerous conferences on science. He had intimate contact with eminent scientists like Homi Bhabha, P.C. Mahalanobis and S.S Bhatnagar so as to formulate his ideas on the utilization of science for the betterment of nation. He
assessed that science could act as an influential supporter of humanity and it would free mankind from the grips of shortage and ravenousness.

Nehru realized that the prime factor for the national flourishment lies in the effectual synthesis of raw material, money and technology. The creation and selection of fresh scientific technology would lessen the requirement of finance.

The most advantage for the nation at the time of independence was to possess better Scientific Research Infrastructure, dedicated scientists and enormous resources. Nagendra Nath Gangulee (1995) says:

> With the growth of civilization, with new discoveries in science and other causes changes are becoming more rapid than before. The nations which fail to adapt themselves to these changing conditions must lag behind in life’s race, for the power of adjustment is the true test of vital power, and any deficiency in this dooms us to a state of perpetual stagnation, obscurity and subordination. (10)

Nehru established innumerable national scientific laboratories. He was also conscious of the fact that an urgent need for the training of technicians through the chain of various institutes was to enrich scientists and technical personnel of the highest order who would assure the nation’s self-sustenance in technical needs. Nehru says:

> If we think of these research institutes and laboratories in a fundamental sense, then these are something more than just finding out little ways of improving things.....But they have to gradually affect our minds, the minds not only of those who work here, the young men and young women who might work here, but the minds of others too, and the minds of the rising generation more especially, so that
the nation may grow up, imbibing the spirit of science and be prepared to accept a new truth, even though it has discard something of the old in doing so. (EWN 535)

Nehru paid more consideration to the improvement of atomic energy because it would make considerable distribution to the world’s resources of power for industrial implementation in future. He made attempts to utilize this atomic energy in power generation. His noticeable contribution is the establishment of the Defense Science Research Institute to apply scientific procedures to functional problems of war, during the Second World War. He also dedicated it to frame a scientific structure to counsel on Defense issues. Nehru laid firm foundation to space research also to administer the research projects and created a separate agency for Rocket launching.

Nehru had a firm faith that science was an inextricable component of social, political, and economic pattern of the country. He dreamt that if nation were to prosper, it must improve heavy Engineering and machine making industry, electric power, and scientific research institutions. He used massive infrastructural base for the evolution of science and technology in India because the future development of India is mainly dependent on science and technology. He trusted that the society required science and technology for two reasons. One was to achieve national prosperity and other was human development. It can change the under-developed country as developed one.

Nehru felt that science only can assist the society to find resolution to the management of population, environment, development of human health, and decrease in unemployment and increase in food production. He wanted to reinforce surviving appliance of machines and generate fresh formats to promote original technology to
conserve it from alien competence so that science would alter Indian society into a completely developed one.

Nehru was a national visionary and energetic political leader. He grasped numerous matters related to nation-building in a wide speculative way. He admitted that Indian nation was filled with equivocal heritage. He had responsibility with all the suggestions for fresh technique of directorship, new tactics and futuristic ambitions. He implemented righteous and socio-economic alteration for the intention of integration. D.S. Chaudhary (2002) observes:

It is true that there has been no political leader of modern India other than Jawaharlal Nehru whose life and activities have been so widely discussed and debated. The reason might be that he was the real architect of modern India as the Prime Minister who ran the Government for seventeen years uninterrupted. Nehru led the country on the path of parliamentary democracy, secularism, nationalism, and industrialization by putting the public sector on the commanding position of the national economy and thereby accelerating the process of socialist transformation of the Indian society. (2)

Nehru deliberately framed his own policies for forming and rebuilding a new nation. His proceedings were focused at laying the foundation for a new nation. His vision of India was the belief that it was a nation of complexity. He comprehended various religious and cultural customs, rituals and traditions prevalent in the nation.

Nehru emphasized that the nation must be secular and should not be restricted to any specific religion. It must also give the spiritual and cultural independence even though the nation had numerous different groups within it. He had no prejudice in this matter. M. Subramaniam (1980) states:
It is obvious the first and foremost element of Nehru’s definition of secular state is that it should be separated from religion. The second element is that it should be the process of social life. The third element is expressed in terms of the fundamental rights of all citizens irrespective of religion. If we summarise the whole concept of his secular state, it is based on the elementary truth that the individual is the centre of social organization and groups- religious or otherwise and that equal rights should be secured to the citizens through democratic devices. (91)

Nehru longed that fraternity and aesthetic uniqueness are still intensely important. While realizing India’s diversity, Nehru felt that community and cultural uniqueness were important parts of national identity.

A sense of supporting the modern world was an important aspect of Nehru’s notion of India .He determined to take charge of change in politics, society and the economy. He believed that commitment to social and economic growth was necessary to new India .According to him, progress should bring in actual change in the everyday lives of ordinary people without which there could not be any real independence. Reba Som (2004) adds:

A self- confessed Socialist and republican, Nehru envisioned India through the leveling lens of social equity. However, he realized soon enough that in the Gandhi- led National Movement all classes and vested interests would have to be accommodated on a common platform of anti – imperialism. Nevertheless, it remained important for him to secure the admission of the principles of socio- economic and gender equity in Congress Policy and planning statements so that subsequent initiatives in free India could draw on the foundations laid and the precedents established .(183-184)
Nehru felt that only a Republican National government freely selected by the adult population would have justification. He put an effort to disseminate his vision of new India through his own role in Indian public life. He believed that authoritarian government could seek to address impoverishment and discrimination but democratic regime could make the public participate in the mechanics of change and make them partners in the progress of the country. Dr. S.D. Sharma (1989) who was the former vice president of India recollects:

I recall contribution of Jawaharlal Nehru to the setting up of a democratic socialist society in the country despite much criticism by vested interests….Nehru was the first statesman who had envisioned and strove all his life for building a society where there would be democracy and the people would have democratic rights along with human values and socialism.(1)

Nehru attempted to motivate his fellow citizens to envision and make real a new India. He was strongly associated in founding doctrines of constitution. He experimented the fresh republican Constitution on 26 November 1949. He formulated a resolution which included the proclamation of India as liberated republic in which all dominance and rights were obtained from the people. In the new India every individual should be promised social, economical and political equality, impartiality of status and liberation of opinion and religion. Additionally security would be provided for backward classes and tribal areas. I.P. Massey (1991) opines:

Nehru was aware of the heterogeneous character of our society. He was conscious of the aspirations of the people representing different sections and interests, regions and religions. He made a major contribution in ensuring incorporation of provisions relating to various
safeguards for minorities and tribal areas, their representation in the parliament and the principle of equality in the constitution of India. This he felt was necessary to bring all the ethnic, lingual and religious groups in the national stream and instill in them a sense of oneness and belonging (8).

He framed the constitution not only for providing the path in which the country would be regulated, but also to lay down the rudimentary ethics for the foundation of nation. He also instructed that the government and the people would operate based on the constitution. His dream of India was distinctly represented in this innovative document of national identity. Nehru emphasizes that:

Our constituent Assembly is busy framing a new constitution for India and soon we shall adopt a republican form of government. However, laws and constitutions, energy and constant effort of a people that make it a great nation. Men of Law lay down constitutions but history is really made by great minds, large hearts and stout arms; by the sweat, tears and toil of a people. (NIS 63)

Through the constitution, the Indians through the constitution promised themselves to establish a republic and provide security for its compatriot’s freedom, Justice and fraternity. The reasonable fundamental rights were formulated and instituting laws by providing various liberties to culture and religion. Moreover the directive principles of state policy would promote the people’s benefit through the pattern of social order based on social, economic and governmental impartiality.

Nehru introduced another important national proceeding, that of common elections for the first time for adult men and women aged twenty one and over, He took advantage to present to all Indians his vision of their country. The Congress
election manifestoes; aims at providing political liberty. This had to be translated into social and financial freedom through cautious economic planning, protection of workers, upgraded education, public health and special attention for the most deprived women and low caste people. S. Jagannarayanan (1965) observes:

The principle of one adult, one vote was also adopted as the basis of electoral qualifications. This principle of adult franchise has released the plentitude of opportunity for every Indian to whatever sect, creed or religion he may belong, to attain his rightful role in the body politic. To a large extent, it has shattered the chances of the privileged classes to continue to govern the weaker elements of the society. (7-8)

The new constitution also reiterated the fact that India was a secular state. It also emphasized all Indians had the similar tasks, rights, liberty and responsibilities. Moreover the state itself had a discrete duty to secure the right of minorities and empower them to play a dominant role in the finance and nationalized life of the country.

Nehru was recollecting the glory of India. According to him, Even during the times of distress, India withstood the problems:

A nation, and especially a nation like India with an immemorial past, lives by other things also, the things of the spirit during these thousand of years, what would India have been? It has gone through a very great deal of misery and degradation in the past, but somehow even in the depths of degradation, the head of India has been held high, the thought of India has been high, and the ideals of India have been high. (NIS 55)
The Spinning wheel, being a powerful symbol, acted as a statue of unity across caste and class. Like many nations India adopted its unique symbols to differentiate its status from British power. It had a fresh National anthem and new Flag.

Nehru also stressed the importance of the symbols of new India. He was hugely proud of India’s funding in Hydro electric power, swapping control and irrigation. He had the belief that some of the newly constructed huge dams were strong symbols of modernity. He inaugurated Damodar Valley scheme, Hirakud Dam in Orissa and trusted that it would transform the economy of Bengal, Bihar and some of the northern parts of India.

The constitution of new regional capital cities was also a sign of a nation building its individualistic future and controlling change. He made Bhubaneswar, the new capital of Orissa, and gave prominence for Chandigarh. According to Nehru these places signify India’s new independence and an indication of the nation’s faith in future. In employing new cities as emblems of new national group, Nehru was an emerging administrator during the post-colonial period.

He trusted that the primary surviving sign of India’s new beginning was its youth and their treatment in the society. He considered them as the significant representation of the nation and they had to play a dominant role as bearer of families and integrity. He regretted for the awful treatment of many youths and felt that they should have to play a new role in India so as to make it strong. Nehru invites every citizen as:

I invite you as free citizens of free India to play your role in the building up of this great country and to be sharers, in common with others, in the triumphs and setbacks alike that may come our way. The
present with all its unhappiness and misery will pass. It is the future that counts, more especially to the young, and it is that future that beckons to you.( NIS 136)

For him, the consideration of youth was the touchstone of progress towards a passionate modernity. He had argued that the nation’s development was based on the youth’s intelligence. He wanted the youth to act as powerful emblem of India’s new nationhood as well as benefactors for the reconstruction of the nation. He stresses:

To the youth of the country, I would make a special appeal, for they are the leaders of tomorrow and on them will be cast the burden of upholding India’s honour and freedom. My generation is passing one, and soon we shall hand over the bright torch of India, which embodies her great and eternal spirit to younger hands and stronger arms.( EWN 70)

Nehru founded the nation by supplying it with political structures suitable for its realized aspiration. He made an effort to bend former structures to work for new intentions by formulating new political policies. He took part in the process of structuring the nation. He was dedicated with equal thought to make freedom a realism for all Indians through the operation of the power of the states. He believed that political power was the only means to transform Indian society and its economy,

India’s basic political framework was initiated through the new constitution in January 1950. It consists of 250 articles based on 1935 Government of Indian Act. India became a parliamentary federal state with power separated between central government and government of the states which made up Indian union.
One of the most important matters in framing the new India with national structures was that of the mode of governing the Indian civil service which was designed to carry out aristocratic policy. Nehru called the civil servants to serve for the new nation state. Later India was equipped with well-educated Indians for civil service. Nehru welcomed the civil servants to serve India as:

I should like to address a few words to our services, civil and military.

The old distinctions and differences are gone, and today we are all free sons and daughters of India, proud of our country’s freedom and joining together in our service to her. Our common allegiance is to India. In the difficult days ahead our services and our experts have a vital role to fulfill and we invite them to do so as comrades in the service of India. (NIS 150)

He realized the Indian civil service and Indian Administrative service officials act as effective tools on which the new Indian nation could depend on. He also made administrative reforms for genuine change in the nation.

Nehru generated new structures to deal with the concepts of economic growth. The planning commission was of designed in 1950, when it was obvious that government should formulate some important steps to find a solution to the nation’s increasing economic problems. According to Benjamin Zachariah(2004):

The national planning committee was the first step towards the project that had long been dear to the hearts of the Congress left: it was to discuss economic and social planning for an eventual independent India. This was to be far more than mere details of production targets and location of industries: the nation’s aspirations were contained in the project. (96)
According to Nehru, the planning commission was of prime significance as a process for broad thinking over the field of Indian advancement. His effort of emphasizing past administrative structures to fulfill modern national purposes of social and economic transformation made him to rethink the principles and tactics of self-help. He believed that the actions of the people themselves alone could bring in new changes.

The planning commission established a small number of community Development projects and National extension programmes. These schemes furnish village level infrastructure for comprehensive agricultural development and obligatory social transformation. He placed these tactics for including even villagers and ordinary citizens in the construction of new India. His fundamental task was to reinforce and refine Indians. He believed that the nation needed not only governmental structures but also a new relationship formed between citizens and government officials.

Nehru desired for the significant political improvement. He sowed the seeds for the new vision for the modification of India and its public life. He was an eminent Prime Minister who spent energy on envisaging a new nation and distributing his dream of what India should be. He managed the leading issues of national policies. He recognized that he had to play a vital role in creating a new nation, despite many failures. He emphasizes:

We have to find ourselves again and go back to the free India of our dreams. We have to discover the old values and place them in the new setting of a free India. For freedom brings responsibility and can only be sustained by self – discipline, hard work, and the spirit of a free people. (EWN 69)
His actual dedication to democracy, the power of the states in Indian politics and the administrative system of government proved his efforts to make a new nation. He fostered parliament, visited all parts of the country, spoke to huge crowds and kept in political touch with his chief Ministers. He sent sequence of discursive letters to chief ministers on national matters. His professional national leadership focused mainly on socio-economic issues.

As a Prime Minister, Nehru began to understand the hurdles and troubles to make his vision into reality. He realized that building nation was a complex task which he had framed himself. He was obviously political visionary and global intellectual. He laid down a new pattern for futuristic nation. Upendra Baxi reveals:

As the prime minister of India he was, like a modern day Promethus, constrained to steal that fire for the good of his people. He left it to his successors to recover it to purify and strengthen the national regeneration. (30)

To sum up, Jawaharlal Nehru had his own distinctive vision regarding his nation. It was his conviction that the upliftment of the downtrodden, peasants, tribals, women and youth was the first step to be taken towards building a strong nation. According to him, making developments in the fields of agriculture, education, science and technology would strengthen the national regeneration. In the succeeding chapter, his views on culture have been analysed.