
UNIT 6 IDEOLOGY AND POLICY OF NEHRUVIAN VISION*

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6.0 OBJECTIVES

After reading this Unit, you should be able to:

- Discuss the nature of Nehruvian ideology and vision;
- Describe the vision of Jawaharlal Nehru in the context of public policy; and
- Explain the essence of Nehruvian vision with regard to specific policies related to agriculture, nuclear technology and community development.

6.1 INTRODUCTION

Jawaharlal Nehru (1889-1964) with whom the word 'Nehruvian' is associated, subscribed to certain political, social and economic ideals. These ideals found place in his vision for independent India. Nehru was associated with the Independence movement since his teenage years and became a rising figure in Indian politics during the upheavals of the early nineteenth century. In 1929, Nehru was elected Congress President with the unstated approval of his mentor, Mahatma Gandhi. As President of the Congress Party, Nehru called for complete Independence or 'Poorna Swaraj' from the British Raj at the Lahore Session of Indian National Congress, and instigated the Congress's decisive shift towards the left.

A committed nationalist, Nehru and the Congress dominated Indian politics during the 1930s, as the country inched towards Independence. He wanted to see India progress industrially like the Western Nations, but without compromising on the ideas of equality, equity, social justice and freedom. This Unit would explain the

*Contributed by Dr. R.K. Sapru, Professor of Public Administration (Retired), Panjab University, Chandigarh.

nature of Nehruvian ideology and vision. It would also discuss Nehru's vision for India's social, agricultural, foreign and economic policies. We are studying Nehru's policy and vision in this Course as he laid the foundation of public policy in India. Without having a grasp of Nehru's vision and policy, it is not possible to understand the nature and essence of public policy in India today.

6.2 UNDERSTANDING THE NATURE OF NEHRUVIAN IDEOLOGY AND VISION

The term 'Nehruvian' simply means a philosophy or ideology espoused by Jawaharlal Nehru, the first Prime Minister of Independent India. Politically, the term 'Nehruvian' means a steadfast commitment to 'secularism', 'scientific temper' and 'inclusive liberalism'. In economic terms, 'Nehruvian' stands for active 'State intervention' in formulating the direction of the 'country's economy', and also 'planned development'. This means implementation of policies exhibiting a mixture of the 'Fabian socialist' ideals and the 'Soviet model' of planned economy. Socially, the term Nehruvian means a commitment to social well-being of the oppressed communities.

Now talking about ideology; in normal parlance, it simply means "a body of ideas concerning economic, social and political values and goals, which can posit action programmes for attaining these goals". The term 'ideology' is simply a set of opinions and beliefs that characterise a particular culture. 'Ideology' is a set of ideas that purports to give meaning to the past, to explain the present and to prognosticate the future". In other words, ideology is a set of ideas or principles, which seek to explain a phenomenon in particular, either to support or reject a particular socio-economic-politico-cultural order (Sapru, 2015).

Oxford Dictionary of English defines 'vision' as "the ability to think about or plan the future with imagination or wisdom". This simply means a mental image of what the future will or could be like. Jawaharlal Nehru is regarded as a 'visionary' leader who thought about or planned the future of India with imagination and wisdom. He is also known as the architect of modern India. Having clarified the meanings of 'Nehruvian', 'Vision' and 'Ideology', we can understand the philosophy behind Nehru's ideas and beliefs better.

After the British rule, which ended in August 1947 as we all know, Nehru was elected by the Congress to assume office as Independent India's first Prime Minister. The question of his leadership had already been settled in 1941, when Gandhi acknowledged Nehru as his political heir and successor. As Prime Minister, Nehru set out to realise his vision of India. With the adoption of the Constitution on 26 January 1950, Nehru embarked on an ambitious programme of economic, social and political reforms. Mainly, he oversaw India's transition from a colony to a republic, while nurturing a plural or a multi-party system.

Under the leadership of Nehru, the Congress emerged as an important party, dominating national and state-level politics and winning consecutive elections in 1951, 1957, and 1962. Nehru remained popular with the people of India, in spite of political troubles in the last years of his Prime Ministerial tenure, and the so-called failure of leadership during the 1962 Sino-Indian War. Nehru died on 27 May 1964 after a severe heart attack in New Delhi. In his lifetime, he was known as *Pandit Nehru* as he belonged to the Kashmiri Pandit community, while

Indian children knew him as *Chacha Nehru*. Let us now focus on Nehru's vision on policy and governance.

6.3 NEHRUVIAN VISION AND GOVERNING POLICIES

Nehru, as we all know, took over the office as the Prime Minister of India on 15 August 1947 and delivered his famous inaugural address titled "Tryst with Destiny". It read: 'long years ago we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation, long suppressed, finds utterance. It is fitting that at this solemn moment we take the pledge of dedication to the service of India and her people and to the still larger cause of humanity' (Nehru, 1946).

Parekh (1991) has attributed this inaugural address to the national philosophy of India that Nehru formulated. For Nehru, as has been observed, modernisation was the national philosophy, with seven goals: national unity, parliamentary democracy, industrialisation, socialism, religious harmony, development of the scientific temper, and non-alignment. Nehru advocated "State-sponsored industrialisation, increasing the wealth-producing capacity and using atomic energy for civilian use" (Das, 2011). Let us now discuss his views on specific policies:

6.3.1 Nehru on Economic Policies

Nehru advocated a mixed economy, where the government-controlled public sector would co-exist with the private sector. He believed that the establishment of basic and heavy industry was fundamental to the development and modernisation of the Indian economy. The government, therefore, directed investment primarily into key public sector industries such as steel, iron, coal, and power; thereby promoting development with subsidies and protectionist policies. In the field of defining policies, Nehru's vision has been overwhelming. He was the major brain behind the Industrial Policy Resolutions of 1948 and 1956, and the promoter of the concept of public sector. He wanted policy to be oriented towards science, and in particular, Atomic Energy. Nehru laid the foundation of rapid industrialisation of the country and it was due to his vision and efforts that today India is regarded as one of the major technologically advanced nations of the world.

Under Nehru's stewardship, the public sector acquired a "commanding height" in the Indian economy. In the Parliament in May 1956, Nehru stated that: "he wanted the Parliament to realise how vast and unexploited a field lies there for the public sector to occupy, and the public sector is occupying. We do not mind if the private sector advances also, provided that in regard to basic and strategic things, the public sector holds the field" (Sapru, *op.cit.*).

Thus, it was Nehru's conviction that the public sector could play an important role in wiping out poverty and economic backwardness from the country to a significant extent. He also attached importance to the role of the private sector. He called them Temples of Modern India. He was of the clear view that "the

distinction between the public and private sectors was one of the relative emphasis...The private and public sectors cannot be looked upon as anything like two separate entities: they are, and must function as, parts of a single organism” (Khosla, 2015).

Nehru had advocated that sufficient *autonomy* should be given to the public enterprises. He was against the use of bureaucratic style of management for these enterprises. He clearly stated: “I have no doubt that the normal governmental procedure applied to a public enterprise of this kind will lead to the failure of that public enterprise. Therefore, we have to evolve a system for working of public enterprises where, on the one hand, there are adequate checks and protection, and on the other, enough freedom for that enterprise to work quickly and without delay” (*Ibid.*).

He was also opposed to rigid parliamentary control over them. “We cannot sit down in this house everyday and control public enterprises from here. It just cannot be done. But if we are too insistent, we shall lose a great deal of money, and it will develop a kind of static atmosphere, which is very bad for growing industry”(*Ibid.*). Thus, Nehru was keen on securing proper balance between parliamentary control and autonomy of the public enterprises.

Nehru’s preference for big State controlled enterprises, however, as per his critics, created a complex system of quantitative regulations, quotas and tariffs, industrial licenses and a host of other controls. This system, known in India as Permit or License Raj, was responsible for economic inefficiencies that stifled entrepreneurship and curtailed economic growth for decades until the liberalisation policies initiated by Congress government in 1991 under P.V. Narasimha Rao (Yergin and Stanislaw, 2002). Nevertheless, his vision of State sector in core and basic areas was way ahead of his times and carries import even today.

6.3.2 Nehruvian Vision on Agriculture Policies

Under the leadership of Nehru, the government initiated agrarian reforms alongside rapid industrialisation. He realised, as has been observed, that for industrialisation to be viable, it needed a supportive agrarian economy and a small-scale industrial base. His ideas on town planning-going beyond roads and parks to education, recreation, employment and business- were remarkably modern. Slums distressed him; he visualised a symbiotic relationship between the city and the village (Das, *op.cit.*)

A successful land reform policy was introduced, which abolished giant landholdings, but efforts to redistribute land by placing limits on landownership did not succeed to a large extent. Again, under Nehru’s leadership, government attempted to introduce large-scale cooperative farming, but its efforts were frustrated by landowning rural elites, who had considerable political support in opposing the efforts of Nehru. Agricultural production expanded until the early 1960s, as additional land was brought under cultivation and some irrigation projects began to have an effect. The establishment of agricultural universities also contributed to agriculture development. During Nehru’s leadership, Green Revolution was a huge success story. The Revolution was seen as an effort to diversify and increase crop production. It transformed Northern India as a large producer of High Yielding Variety of Wheat. The Green Revolution, however, has its share of critics with many environmentalists criticising it for use of excessive fertilizers. The Green Revolution has been criticised for creating

economic and regional inequalities too. However, we must not lose sight of the fact that this very Revolution brought self-sufficiency in agricultural production. It brought in new tools and techniques of production to the fore and put India high on agriculturally advanced countries' map.

6.3.3 Nehru on Social Policies

When we talk of social policies; we mean policies that aim to better the social conditions of targeted population. Education, health, legal benefits, social upliftment etc., are social areas, where Nehru focused and worked. Let us discuss these now:

Education: Nehru was a great visionary of education system of India. He advocated education for India's children and youth, believing it essential for India's future progress. His tenure oversaw the establishment of many institutions of higher learning, including the All India Institute of Medical Sciences (AIIMS), the Indian Institutes of Technology (IITs), the Indian Institutes of Management (IIMs), the National Institutes of Technology (NITs) and the Indian Institute of Public Administration (IIPA), New Delhi.

The dialectics of few "first-rate institutions" and a plethora of "institutions without 'any education'" disturbed Nehru. He wrote of academic freedom and supported foreign academic collaboration. At the same time, he was pained to see that many of the foreign experts were "second-rate stuff", and yet ironically, paid more than their much-abler Indian counterparts. He suggested a more effective deployment of Indians trained abroad through special recruitment channels, if necessary (Das, *op.cit.*).

Nehru also outlined a commitment in the Five-Year Plans to guarantee free and compulsory primary education to all children in India. For this purpose, Nehru oversaw the creation of mass village enrollment programmes and the construction of thousands of schools. Nehru also launched initiatives such as the provision of free milk and meals to children to fight malnutrition, adult education centers, vocational and technical schools organised for adults, especially in the rural areas (Agrawal, 2008).

Hindu Marriage Law: Under Nehru's leadership, the Parliament enacted many changes in Hindu Personal Law to increase the legal rights and social freedoms of women. On Nehru's insistence, Article 44 was incorporated into the Indian Constitution which states: 'the State shall endeavour to secure for the citizens a uniform civil code throughout the territory of India'. The Article has formed the basis of secularism in India (Erckel, 2011).

Most notably, Muslims had the freedom to keep their Personal Law in matters relating to marriage and inheritance. While Nehru exempted Muslim Personal Law from legislation, his government did pass the Special Marriage Act in 1954. The idea behind this Act was to give everyone in India the ability to marry outside the personal laws under a civil marriage. This Act declared polygamy as illegal, and also stated that inheritance and succession would be governed by the Indian Succession Act, rather than the respective personal laws.

Nehru and Reservation Policy: A system of reservations in government services and educational institutions was created to eradicate the social inequalities and disadvantages faced by people belonging to scheduled castes and scheduled tribes. Nehru also championed secularism and religious harmony, increasing the

representation of minorities in government. For him, solution to the refugee problem lay in rehabilitation and resettlement, not in handing out doles. He disapproved of the word 'dalit', because he believed it "stigmatised" the individual, and he was all for affirmative action (Das, *op.cit.*).

Nehruvian and Socialist Ideals: Nehru was convinced that India could attain economic prosperity on the basis of Socialism. He was committed to the philosophy of Socialism. But his concept of Socialism was quite different from the one defined by Marx and other political theorists. Long before India's independence, Nehru, in his presidential address at the Lahore session of the Indian National Congress in 1929, declared that he was a socialist and a republican and did not believe in feudal aristocracy. At the same time, his ideal of socialism implied individual freedom also. "I do not see why under Socialism, there should not be great deal of freedom for the individual; indeed, far greater freedom than the present system gives. He can have freedom of conscience and mind, freedom of enterprise, and even the possession of private property on restricted scale" (Nehru, 1946, *op.cit.*).

Nehru's visit to Soviet Union in 1927 was a landmark in the formation of his philosophical and political views. He turned decisively to democraticism and became an ardent supporter of socialist convictions. Nehru (*Ibid.*) has observed: "so long as private monopolies remain, it is not possible for any socialist structure of society to develop. It becomes essential, therefore, for society to control the major means of production and to prevent these monopolies from developing. If "democratic socialism" formed the ideological core of Nehruvian political economy, what he envisaged was a Welfare State based on people's consent, bereft of dogma and violence, and strongly grounded in ethical values.

His thoughts on planning, community development, decentralisation, employment, public health, family planning, secularism, and equal opportunities collectively bring out the "egalitarian India" he envisioned. He was critical of society's acquisitive tendencies, and thus endorsed the State's role in curbing them. He proposed that every village should have a panchayat, a cooperative society, and a school (Das, *op.cit.*).

6.3.4 Nehru's Views on Public Administration

Apart from the laying down of certain policies for the development of the country and the structures for implementing them, Nehru's contribution to the study and application of the science of administration is overwhelming. He had great interest in bringing about administrative reforms in the country.

The Indian Institute of Public Administration (IIPA), New Delhi with which he was associated since its inception as its President, is an example of his interest in improving and developing administration in the country. He took a lot of interest in the Institute's working and development. Nehru is credited for setting up of the structure of implementing certain policies and the choice of personnel to maintain the structure.

In setting up of the autonomous Atomic Energy Commission under the leadership of the renowned scientist, Dr. Homi Bhabha, Nehru evolved the right organisation. Likewise, he chose Professor Mahalanobis (called the "Father of Statistical Science in India") for directing the nation's highest Statistical Institute, namely Indian Statistical Institute, Kolkata (then Calcutta). These organisations, and many

more which were given autonomy with government control, were new patterns of organisations, which owe their emergence to Nehru's thinking.

Nehru anticipated the ills to which governance is vulnerable: corruption, administrative delays, and conniving links between the unscrupulous officials and the people. For him, civil service neutrality was a fiction, although he encouraged bureaucrats to cultivate objective and detached thinking. He wanted State governors to play their part strictly within the Constitutional framework and not perceive themselves to be a "superior class" (Das, *op.cit.*).

Nehru was also highly critical of corruption, which had come to pervade administration as well as the society. Nehru (1946, *op.cit.*) has pointed out: "the government, in spite of its best intentions, has become incapable of checking corruption among the rank and file and is shielding the police and other officials to save their faces. It can only succeed if it has the voluntary backing of the Indian police.

Nehru was the driving force behind Community Development and Panchayati Raj programmes. You all know how three-tier Panchayati Raj Institutions (PRIs) were started in various states; and also, the Community Development Programme (CDP), which was launched in 1952. Nehru believed that these could help in bringing administration nearer to the people. These were chosen as the via-media through which every active member of the public could be drawn to do something or other in some form or the other for the good of the community.

Nehru wanted to strengthen these institutions by giving them real powers. He was of the view that the officials' role vis-à-vis these institutions should be advisory in nature. He felt that the *Panches* and *Sarpanches* needed to be given greatest latitude to the extent of committing mistakes because he thought that such mistakes would help them learn and take care of their immediate and day-to-day problems.

He (*Ibid.*) rightly said: "The mistakes of Panchayat will not endanger the security of the country". To Nehru, the *Panch* was also an administrator. Every member of the Panchayat was an administrator in a particular sphere, and he should be recognised and respected as such. He wanted Panchayati Raj Institutions to continue. He lent support to the concept of democratic decentralisation. In the latter part of his Prime Ministership, he preferred to use Appleby's term 'Decentralised Democracy' rather than 'Democratic Decentralisation'.

6.3.5 Nehru's Views on Defence and Foreign Policies

After independence, Nehru wanted to maintain good relations with Britain and other Commonwealth countries and signed the London Declaration, under which India agreed that, when it becomes a republic in January 1950, it would join the Commonwealth of Nations and accept the British monarch as a "symbol of the free association of its independent member nations and as such the Head of the Commonwealth".

Although Nehru believed in peace and friendly relations with every country, he led the preparations and actual campaigns against Pakistan with regard to Kashmir. He also used overwhelming military force to seize Hyderabad in 1948 and Goa in 1961. He was keenly sensitive regarding the geostrategic and military strengths and weaknesses of India in 1947.

Nehru envisioned the development of nuclear weapons and established the Atomic Energy Commission of India in 1948. From the outset in 1948, Nehru had high

ambition to develop this programme to stand against the industrialised states, and to establish a nuclear weapons capability as part of India’s regional superiority over other South Asian states, most particularly Pakistan. Nehru commissioned the first study of the ill-effects of nuclear explosions on human health, and campaigned ceaselessly for the abolition of what he called “these frightful engines of destruction”.

His greatest contribution was his policy of Non-alignment during the Cold War. It meant that Nehru received financial and technical support from both power Blocks (US and the then USSR) in building India’s industrial base from scratch. It meant that India maintained neutrality towards both the Blocks. Steel Mill complexes were built at Bokaro and Rourkela with assistance from the Soviet Union and West Germany. His idealistic approach focused on giving India a leadership position in Non-alignment. There was substantial industrial development. Industry, in fact, grew 7.0 per cent annually between 1950 and 1965 almost trebling industrial output and making India the world’s seventh largest industrial country (Walsh, 2006).

Nehru has been regarded as the sole architect of Indian foreign policy. He sought to build support among the newly independent nations of Asia and Africa in opposition to the two hostile superpowers contesting the Cold War. Being a strong supporter of the United Nations, Nehru was taken aback by the Graham Report on Kashmir that suggested third party intervention. Emphasising that the country’s defence depended more on its morale than on weapons, he made a case for resolving contentious issues between India and Pakistan, particularly those related to mutually beneficial development projects, in a spirit of cooperation (Das, *op.cit.*).

On the international scene, Nehru was an opponent of military action and of military alliances. The speeches Nehru delivered in Parliament provided a brilliant analysis and evaluation of the contemporary developments across the world — from Sri Lanka’s Tamil question to foreign intervention in Indonesia, anti-colonial struggles in Vietnam and Algeria, de-Stalinisation, to Nepal. He welcomed the Soviet suspension of nuclear tests, but condemned Moscow’s intervention in Hungary. He was firmly against India intervening in disputes between other countries, except with the consent of the disputants (Das, *op.cit.*).

On 29 April 1954, Nehru signed with China Five Principles of Peaceful Coexistence known in India as the Panchsheel as the basis of the Sino-Indian border treaty. In later years, Nehru’s foreign policy suffered from increasing Chinese assertiveness over border disputes and Nehru’s decision to grant asylum to the 14th Dalai Lama from Tibet to the annoyance of China, which led to the Indo-China War in 1962. The War with China caused a radical shift. After that Nehru became more realistic and defence-oriented (Ganguly and Pardesi, 2009).

Check Your Progress 1

Note: i) Use the space given below for your answers.

ii) Check your answers with those given at the end of the Unit.

1. Describe the nature of Nehruvian ideology and vision.

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2. Explain Nehru’s economic and social policies.

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3. Write a note on Nehru’s defence and foreign policies.

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6.4 CONCLUSION

Although Nehru attempted to lay down the country’s basic policies, the structures for implementing them and the principles of administration, he was unable to give a complete shape to the fundamental changes in the system of administration, which he thought essential for the post-independent democratic governance. The Nehru government not only maintained the privileges of the Imperial Services, but even guaranteed them with a Constitutional provision. Though, as he himself (1946, *op.cit.*) admitted, “they hardly fit into democratic structure and they produce that sense of class division which is the base of all our social structure”.

Despite commending Appleby’s recommendations for changes in India’s administrative system, Nehru was not able to do much to bring about a complete change. The new service structure, which was brought into existence, continued to reflect the same colonial type of rigid class divisions among the civil service structure. Thus, Nehru’s thinking and personal dedication and the goals he held supreme, even though could not be put into practice in letter and spirit, would continue to remain a source of strength and inspiration in building a better India.

Nehru is regarded as the builder of modern India. He has gone down in history as an outstanding statesman and political leader who devoted his life of passionate quests and gigantic endeavours to national development. He is considered a multifaceted personality—a statesman with an instinct for democratic fusion and Socialism, a charismatic leader with an international outlook of amity and friendship, a writer with a distinct vision, an upholder of peace and Secularism, a thinker on contemporary events and a leader of masses. This Unit elaborated some of his ideas and beliefs.

6.5 GLOSSARY

Community Development Programme: The Programme was inaugurated in October 1952. Fifty-five community projects were launched. The Programme was

extended to wider areas at the end of the First Five-Year Plan. Nearly one out of every three villages in India was brought within the orbit of this Programme.

Fabian Socialism: The Fabian Society founded the London School of Economics and Political Science in 1895. It is a British socialist organisation whose purpose is to advance the principles of Democratic Socialism via gradualist and reformist effort in democracies, rather than by revolutionary overthrow. As one of the founding organisations of the Labour Representation Committee in 1900, and as an important influence upon the Labour Party which grew from it, the Fabian Society has had a powerful influence on British politics. The members of the Fabian Society have included political leaders from countries formerly part of the British Empire, such as Jawaharlal Nehru, who adopted Fabian principles as part of their own political ideologies.

Green Revolution: It refers to a period when Indian agriculture was converted into an industrial system due to the adoption of modern methods and technology such as the use of High Yielding Variety (HYV) seeds, rust resistant strains of wheat, tractors, irrigation facilities, pesticides, and fertilizers. The Green Revolution within India commenced in 1965 under the leadership of agriculture scientist M.S Swaminathan, and led to an increase in food grain production, especially in Punjab, Haryana, and Uttar Pradesh. It made India independent in producing necessary crops in her own country, instead of depending on foreign exports. Many social activists although feel that this led to sociological and financial problems for the people of Punjab and Haryana and created an excessive dependency on chemical fertilizers and cash crops.

Hindu Law: There is a general law and personal law. Here we are talking about Hindu Personal Law. Hindu Law refers to the Code of Laws applied to Hindus, Buddhists, Jains and Sikhs in British India. It is governed by the Hindu Succession Act of 1956. It is a codified Law passed by the Parliament of India related to the Intestate (unwilled property), to amend and regulate the Intestate and Testamentary Succession under the Hindu Law but in some cases, the Indian Succession Act 1925 plays a major role. Earlier, women were not treated as equals to the males and did not have the same rights in the property. The Hindu Personal Law has various Acts and provisions that govern matters like Divorce, Marriage, Adoption, Succession, Property, Minority, Rights of the Son, Pious Obligation etc. which are governed by The Hindu Marriage Act, 1955, The Indian Succession Act, 1925, Guardianship and Adoption Act, 1956. The Main sources of the Hindu Law are the customs and legislation, from where the Law has been derived.

Ideology: Ideology is a body of ideas concerning economic, social and political values and goals.

Nehruism: Nehruism is the name given to the political ideology of Jawaharlal Nehru, India's first Prime Minister, encompassing values of justice, freedom and equality.

Panchsheel: It is a word which is drawn from Sanskrit language, which means five principles of peaceful coexistence, namely mutual respect, non-aggression, non-interference, equality and peaceful coexistence.

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6.7 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Check Your Progress 1

1. Your answer should include the following points:

- Jawaharlal Nehru is regarded as a 'visionary' leader who thought about or planned the future of India with imagination and wisdom.
- The term 'Nehruvian' means a philosophy or ideology espoused by Jawaharlal Nehru.
- Politically, 'Nehruvian' means a steadfast commitment to 'secularism', 'scientific temper' and 'inclusive liberalism'.
- In economic terms, the term 'Nehruvian' means active 'State intervention' in formulating the direction of the 'country's economy', and 'planned development'.
- 'Ideology' simply means "a body of ideas concerning economic, social and political values and goals, which can posit action programmes for attaining these goals".
- The term 'ideology' is a set of opinions and beliefs that characterise a particular culture.
- Oxford Dictionary of English defines 'vision' as "the ability to think about or plan the future with imagination or wisdom".
- It means a mental image of what the future will or could be life.

2. Your answer should include the following points:

- Rapid Industrialisation.
- Mixed Economy.

- Preference for public sector.
- Autonomy to public sector.
- Less bureaucratisation.
- Reforms in Personal Laws, education and health.
- Egalitarianism and non-discrimination.
- Upholding of Socialist Ideals

3. Your answer should include the following points:

- Nehru used overwhelming military force to seize Hyderabad in 1948 and Goa in 1961.
- He believed in policy of Non-alignment.
- Nehru sought to build support among the newly independent nations of Asia and Africa in opposition to the two hostile superpowers contesting the Cold War.
- United Nations' proposal of third party intervention in Kashmir was not liked by Nehru.
- He welcomed the Soviet suspension of nuclear tests, but condemned Moscow's intervention in Hungary.
- He was firmly against India intervening in disputes between other countries.
- His policy on giving refuge to Dalai Lama came in for sharp criticism.
- The War with China in 1962 caused a radical shift. After that he became more realistic and defence-oriented.