



Pandit Nehru: Views on Socialism

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Abstract

The socialist philosophy of Pandit Jawaharlal Nehru was crucial to the political and economic growth of independent India. His socialism was a type of democratic socialism based on parliamentary democracy, secularism, planning, social justice, and human dignity rather than revolutionary Marxism or laissez-faire capitalism. Nehru thought that until India eradicated poverty, inequality, caste discrimination, and economic exploitation, political independence would remain unfulfilled. India's mixed economy, Five-Year Plans, public sector growth, land reform, significant industrialisation, and welfare-focused state policy were all influenced by his socialist worldview. This article looks at Nehru's conception of socialism, including its primary characteristics, application, limitations, and ideological influences.

Keywords: Jawaharlal Nehru, Socialism, Democratic socialism, Mixed economy, Planning, Social justice, Public sector

Introduction

Jawaharlal Nehru has been a national leader and statesman of India prior to independence and has served as Prime Minister since independence. Nehru's ideologies and reflections persist in influencing policy formulation. Nehru is also considered a socialist theorist. Nehru embraced socialism in a comprehensive manner, signifying liberty and human advancement accomplished via the use of violence. Socialism signifies the general liberation of humanity and the recognition of Man as the Supreme Being. Jawaharlal Nehru has addressed socialism on numerous occasions. Jawaharlal Nehru played an important role in shaping the social structure of modern India. He believed in secularism, equality, and social justice, and wanted all citizens to be treated equally regardless of religion, caste, or gender (Bose, 2014). Nehru promoted scientific thinking and opposed superstition and social discrimination. He also emphasized the importance of education and established many educational and scientific institutions to support modernization. Through democratic values and welfare-oriented policies, Nehru aimed to build a progressive, united, and modern society in independent India. A significant limitation of Jawaharlal Nehru's social programs was that numerous reforms were constrained in their implementation. Despite his advocacy for equality and socialism, poverty, unemployment, and caste discrimination persisted in numerous regions of India. His emphasis on industrial and urban development occasionally resulted in diminished attention to rural regions and agriculture. The government's substantial participation in the economy resulted in protracted decision-making and inefficiencies in certain industries. The article enlightened a comprehensive analysis on Pandit Nehru's views on Socialism.

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Intellectual foundations of Nehru's socialism

Nehru saw himself primarily as a socialist, emphasizing the need for social and economic justice through the establishment of a socialist structure. Socialism meant the willingness of a nation to change society and make it fairer and equal. He wrote that what socialism really meant was a speedy change in society, so that all, or most, people could enjoy the blessings that advances in knowledge and social organization could bring. He recognized the importance of both ethical and economic dimensions of socialism in the Indian context. The ultimate goal of all socialist endeavors should be the achievement of social and economic justice. He also thought that the economy must be organized in a manner, which would guarantee an adequate and ever-increasing level of amenities to all human beings. Nehru's commitment to socialism was further bolstered by his empathy for the oppressed and the downtrodden. He sought a frame work in society, which would establish a just order. Jayaprakash Narayan aptly summed up his vision. For him 'a socialist society is one where the productive and distributive system are organized for the welfare of the people as a whole'.

Nehru's philosophical approach to socialism can be traced back to Indian thought, particularly that of the Bhagavad Gita, and to Western philosophy, particularly to the works of Marx and Tagore. The Bhagavad Gita conveyed a conception of life from whose timeless and indeterminate essence sprang a social philosophy of duty, an ethics of work and justice as opposed to pity, a social polity of reason with the law of love working through not only the individual but also the group. Only a 'balanced development, intellectual, aesthetic and ethical – the development of the whole man – in the service of society, humanity, and nature will bring true liberation.' The Idea of self gives way to the idea of service rather than of sacrifice

alone, and that self-frustration is not inevitable; it leads to a real social order and liberation through the ideas of equal suffering and happy integration and through loving renunciation. His belief in the need for external regulation for the evolution of a just civilization was also close to that of Marx.

His intrigue with the dualities of Indian existence (tradition and modernity, history and future, content and form) resonates in his comprehension of socialism and the influences he utilised. Nehru was drawn to both Western and Eastern philosophies; nevertheless, he did not discover a wholly suitable model of socialisation within any tradition. His conception of socialism drew from nineteenth-century liberalism as articulated by the English radical J.S. Mill, classical economic theories proposed by James Mill, Karl Marx, J.M. Keynes, and John Stuart Mill, as well as aspects of Soviet Marxism and the foundational twentieth-century contributions of economist E. F. Schumacher. Nehru acknowledged the economic foundations of the Western method; however, his nationalism and aesthetic sensibilities leaned towards traditional Indian philosophy. Simultaneously, cognisant of the vehement hostility to socialism inherent in the social, cultural, and religious convictions of a significant portion of the Indian populace, the Nehruvian objectives reflected a realism perspective. Nehru's Congress implemented socio-economic policies that were deliberately separated from any historical or contemporary efforts to establish a Communist society in India. A genuine Marxist, it was emphasised, would renounce India's religiousness and cultural traditions, pledging allegiance solely to the international proletariat.

Nehru's concept of socialism

Although influenced by numerous thinkers and ideologies, he integrated these concepts with his unique circumstances and experiences, ultimately formulating his own interpretation of socialism. He asserts that "Socialism is an autonomous way of life, a form of governance, and an economic system that satisfies the ambitions of both the affluent and the impoverished, serving as a golden pathway to equality and fraternity, firmly underpinned by the principles of love and respect for others." Nehru regarded socialism primarily as a framework aimed at diminishing inequality and guaranteeing equitable opportunity for all individuals. He linked socialism to economic justice, eradication of poverty, social equality, and the cessation of exploitation. The 1955 Avadi Congress resolution articulated the objective of establishing a "socialist pattern of society," characterised by social ownership or control of the major means of production, an increase in productivity, and equitable distribution of national resources. Nehru believed that socialism did not entail the obliteration of democracy. He repudiated violent revolution and authoritarianism. He advocated for peaceful and constitutional approaches. The 1963 resolution on democracy and socialism characterised the Congress doctrine as "democratic socialism," founded on principles of democracy, human dignity, and social justice. Nehru's socialism comprised three key components: economic equality, democratic methodology, and social

justice. In the domain of political and historical concepts, the most straightforward interpretation of socialism posits that it facilitates numerous transformations, transitioning from fascist governance to a democracy founded on equality and justice, a democracy that encompasses all societal strata rather than being confined to the aristocracy and upper classes.

Democratic socialism

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Economic vision and development strategy

On August 15, 1947, at the inception of India's independence, Jawaharlal Nehru delivered a profoundly impactful speech, announcing the emergence of a new nation committed to alleviating suffering. A fervent nationalist, yet captivated by the principles of internationalism, Nehru aimed to maintain a sense of universality for the newly sovereign nation. The defined vision depicted a nation advancing into the future, resolute in its intent to liberate itself from its mediaeval heritage, although encumbered by the remnants of colonialism. During the tumultuous period of the Second World War, Nehru articulated his vision for a society that would "reject the fatalism of materialistic determinism" and transition into a new era of enlightenment, therefore altering the human condition. Nehru's interests were extensive and profound. Few national leaders facing the existential challenges of statehood have demonstrated such expansive vision. Nehru's global interests remained steadfast despite calls to focus only on domestic issues, intensifying his contemplation of the political, economic, and social progress vital for the nascent Indian state (Paul and Nayak, 2000). To comprehend Nehru's socialism, one must analyse his vision and plan for nation-building within the framework of a newly independent state, while also contextualising his humanitarian concerns in relation to India. In a newly sovereign nation characterised by pervasive poverty and widespread illiteracy, Nehru pursued a mandate from a national standpoint. A compelling method to illustrate India's backwardness in 1947 was the claim that the nation had not made a single significant scientific or technological

contribution to global civilisation in the prior two centuries. This idea of recovery from a prolonged period of obscurity shaped both Nehru's vision for India and his understanding of socialism. The industrial and technological wave that moulded the contemporary world particularly the significant productivity harnessing natural forces, enabling ordinary individuals to leave their mark on the earth and cosmic seas for the first time largely bypassed India. It was not until the commencement of the Fifth Five-Year Plan, some 30 years post-independence, that India undertook the preparation of a comprehensive national report on the status of science and technology (Singh, 1994).

A. Mixed economy and planned development

Planned development was a fundamental component of Jawaharlal Nehru's vision for India (Singh, 1994). He firmly believed that the prevailing private enterprise and free market system in the country was unable to address the significant social and economic issues inherited from colonial control. Informed by the experiences of Western capitalist economies and internal changes, he formulated the concept of a planned mixed economy, wherein both the private and public sectors held significant responsibilities. He regarded the nation's economic development as a mechanism for ensuring political autonomy and realising equality and social justice, with planned development as the tool for achieving this objective.

B. Role of the state and public sector

The notion of a mixed economy is fundamental to Nehruvian socialism, which posits that the State must assume a pivotal role in price determination, sectoral resource allocation, and the direction of technological advancement, asserting that only the State can execute specific socio-economic development responsibilities (Singh, 1994). It is an oversimplified and erroneous perspective to assert that Nehruvian socialism solely emphasises the public sector within a capitalist market economy framework. Within the Nehruvian framework, the regulation of wage-goods and direct consumer goods sectors is critically significant, yet policies influencing prices and profitability can still exert a substantial effect within that context. Nehruvian socialism should not be perceived solely as an emphasis on the public sector. Public sector activity serves as a mechanism to achieve overarching goals of structural transformation, industrialisation, and modernisation (Tyabji, 2007). The Nehruvian State was unrelenting in articulating the priority of industrialisation and economic modernisation over all other developmental goals and articulated these priorities within the context of a burgeoning international discourse on under-development.

C. Industrialisation and modernisation

The Second World War postponed Nehru's objective of formulating a development plan for India; however, the endeavour became imperative upon independence. The presence of economic underdevelopment, pervasive poverty, extensive unemployment, significant illiteracy, and a nearly inhospitable environment for creative endeavours necessitated

the realisation of his vision. Nehru regarded this grave situation as both a challenge and an opportunity, asserting the feasibility of creating an Indian society that was free, democratic, just, and equitable, where universal human objectives superseded narrow sectional or group interests. Prior to independence, Nehru prioritised political freedom as a precursor to social and economic freedom; however, later developments shifted focus to the latter two, leading him to believe that the Industrial Policy Resolution of 1948 should have placed even greater emphasis on them (Paul and Nayak, 2000). Nehru considered the implementation of a centrally planned economy to foster a self-sufficient Indian economy as the most suitable course of action in that scenario. Schumpeter's development theory was crucial to Nehru's thinking and strategy throughout his lifetime. Nehru strongly asserted the necessity of expediting the rise of productive forces, encompassing investment, education, research, science, and technology, to attain political and economic freedom. He firmly felt that the primary impediment to fostering rapid economic growth was the enduring prevalence of mass poverty. Rejecting sole dependence on foreign capital and technology, he advocated for the cultivation of domestic scientific and technical competencies, the establishment of a comprehensive industrial foundation, and substantial investment in human resource development—particularly the enhancement of higher education and research in both the physical and social sciences.

The 1956 Industrial Policy Resolution was the most radical and comprehensive policy framework globally (Singh, 1994). Influenced by the Soviet Union's swift industrialisation, it was articulated in a speech to Parliament on 5 December 1955, shortly after Nehru's official visit to the Soviet Union and Hungary. Recognising that the economy had not yet reached take-off, Nehru proclaimed that the nation would dedicate itself to a strategy of collaborative public-private sector development aimed at self-reliance, economic autonomy, and social equity. Although Nehru encouraged private sector growth as a means of enhancing investment and employment opportunities, he aimed at the creation of a mixed economy in which the state occupied a commanding height constructed around eight principal attributes: harmoniously integrated long-term plans embodying visions reflecting common cultural values and principles mediating conflict and providing guidance on major issues of public policy, a diversified and comprehensive public sector constituting the “key” and “dominant” sector, encouragement of private enterprise restricted solely to subsidiary and ancillary activities, a high base of heavy industry without concentrated dependence on few focal sectors, almost complete restriction on foreign investment and technology and minimum purchase of foreign financial and technological services in economic sectors open to foreign involvement, nationalisation of all commercial foreign banks and continued discouragement of investment in international economy, priority to the development of capital goods industry with a view to achieving self-sufficiency in essential inputs for both the public and private sectors, and rapid urban and regional development of industry (Chatterjee, 1993; Tyabji, 2007).

Social justice and welfare

Pandit Nehru witnessed the spirit of compassion and the belief in the intrinsic goodness of humanity as among the foremost assets of Indian civilisation, which he deemed foundational to economic and social justice (Chatterjee, 1991). Consequently, he believes that the democratic socialist state must facilitate social welfare through suitable policies and initiatives in essential domains such as education and human capital development, healthcare, social equality and justice, rural advancement, and a scientific methodology for development. Educational and health services must be of superior quality and universally accessible. Social welfare and equality initiatives must assist women, children, and other marginalised groups within society. Consistent and robust policy focus must be directed towards rural regions and the agricultural issue, as around 85 percent of the population resides in villages, with agriculture serving as their primary means of subsistence. Furthermore, poverty and inequality, more than any other elements, have hindered India from delivering a fundamental level of living to its populace.

Nehru prioritised educational development and human capital growth, asserting in his inaugural address on August 15, 1947: "The greatest service which can be rendered to any country is to add a good plant, for it is the greatest instrument of social justice and the best means of rooting out poverty and inequality." He underscored that although the British government had established and enhanced several institutions of higher education within a single generation, much work still remained to be accomplished (Nehru, 2008). Nehru articulated a profound comprehension of democracy and its prerequisites in his final public address on January 11, 1964, stating that "what we need today is not so much an economic revolution but a revolution in the hearts and minds of men and women ... that we may foster that spirit of love and goodwill which destroys fear and hatred and helps to make the nation strong and true."

1. Education and human capital

Nehru emphasised the significance of the education sector, perceiving educational institutions as instruments for cultivating national character, fostering leadership, and instilling the ethos of cooperation and teamwork. He emphasised the comprehensive development of human personality via education and the enhancement of knowledge and resources to ensure educational accessibility for everyone. Education, as he extensively articulated in various contexts—a class, a conference, public lectures, and works like *The Discovery of India*—was a crucial tool for empowering the populace to restore their lost confidence, construct a new civilisation, and evolve into a robust and successful nation (Nehru, 2008; Kumar, 2014). He asserts that national growth and modernisation would be rendered futile without education, especially in a developing country characterised by significant illiteracy and ignorance. Nehru believed that science was essential for comprehending the world. He characterised science as the pursuit of inquiry, the ongoing examination and

verification of facts and theories, and the rejection of dogmas. He championed the early integration of science into educational curricula, underscoring the necessity of cultivating a scientific mindset characterized by free and critical inquiry in children from a young age. The prime minister underscored the connection between science and democracy, asserting that research may assist humanity in addressing the profound challenges of existence (Tyabji, 2007).

2. Health, equity, and welfare programs

Nehru's socialism envisioned a welfare state to advance social justice, equity, and equality. Poverty and illiteracy represented essential impediments to development and prosperity, and Nehru's response to these challenges was the enhancement of educational possibilities, an extensive array of health facilities, and a novel approach to the health of rural women. The impoverished and the overlooked held the primary entitlement to the state's resources. The comprehensive development of the country would exacerbate disparities in wealth and power at all levels unless particular equalisation measures are integrated into economic planning. In the Indian context, socio-economic disparities were perceived to be so substantial that policies aimed at mitigating them could scarcely be deemed excessively robust (Nehru, 2008).

Excessive poverty poses a peril equivalent to excessive prosperity, and alleviation of poverty can only be achieved by addressing its underlying causes. A fundamental issue was the plight of the rural impoverished. Their poverty, sickness, despair, and illiteracy embarrassed and distressed India, necessitating that national efforts be directed towards their rehabilitation and reconstruction. Extensive rural development was essential for both democracy and national strength; in fact, democracy in India necessitated a transformation in the circumstances of the populace. The backing of the peasantry and their political consciousness were crucial in this transformative endeavour. Nehru prioritised women's health and well-being, deeming them essential to a robust nation (Thorat, 2015).

Furthermore, a sense of community and belonging was crucial for the nation's prosperity; it was imperative to avoid fostering divisive tendencies. Nehru's dedication to the nation was seen in his acts of personal and practical assistance to refugees of many religious backgrounds, yet he did not endorse any specific religious tradition. Community welfare was intrinsically connected to national wellbeing. The impoverished must be integrated into the core of development. The prevailing conception of welfare includes not only health and mortality but also economic stability, poverty, wealth distribution, equitable opportunities, and status, with reduced disparities in caste, religion, and faith. The nature of social ties influenced societal stability and, hence, the efficacy of Raj.

3. Rural development and agricultural issues

A nation is frequently regarded as being no greater than its villages. A frequently cited comment by Mahatma Gandhi, highlighting the necessity of establishing a cohesive rural

economy, was articulated in various resolute declarations within the Congress Programme. The Congress resolution regarding the critical issue of rural poverty delineates both the severity of the problem and the magnitude of the necessary corrective actions. It states, "The specific welfare of the rural populace and the enhancement of their conditions represent a significant commitment for the Indian people," and moreover, "the eradication of rural poverty is India's paramount task." Nehru emphasised all facets of rural development, including the provision of potable water, rehabilitation of leprosy patients, improved health for mothers and children, adult literacy with a focus on agricultural training, and the prevention of soil erosion and land degradation (Chatterjee, 1991; Nehru, 2008; Mahalingam, 2015).

Nehru's interest in agrarian issues was driven not solely by emotional ties to his familial estate. He had internalised from his economic studies the conviction that, in an economy where agriculture predominated, no significant and enduring improvements in the standard of living for the masses could be anticipated without a swift growth in agricultural productivity. The heightened production must stem from advancements primarily related to agriculture, rather than from industrialisation that merely created a market for surplus agricultural goods, thereby incentivising farmers to prioritise cash crops over food production.

Political and constitutional aspects

Nehru's socialist initiative also included political and constitutional aspects. As it represented a significant divergence from Indian tradition, it required sufficient protective and promotional measures within the political framework. Nehru's advocacy for democracy was not just rhetoric but originated from a deep-seated commitment. He always advocated for the formation of a comprehensive and intricate political system by instituting a democratic political framework with representative institutions at both the state and central levels. The political parties representing the aspiration and interests of the various sections of society, particularly the weaker ones, were to play a crucial role in the process of democratic transformation of society. He was especially apprehensive that the nascent democracy would not only endure but also flourish via the establishment of a robust social foundation bolstered by an improvement in the economic circumstances of the populace. Democratic socialism, rather than any authoritarian or totalitarian regime, was crucial for fostering a new Indian society devoid of all types of exploitation. This was particularly significant given that India was the inaugural post-colonial state globally to implement a democratic rule, which inspired hope among the oppressed and elicited envy from colonial and neo-colonial nations (Hashmi, 1954).

To reconcile social and constitutional matters, he favoured provincial autonomy within the Union over centralisation, as the provinces were more attuned to the populace. Federalism, characterised by a division of powers between the central authority and the provinces over matters of significant

relevance, would enhance the efficacy of a democratic system. However, the sentiments of the states, particularly those with significant populations and economies, necessitated appeasement through a more subservient quasi-federal system, with certain subjects allocated to the states. This was essential to successfully tackle the issues stemming from caste and communal connections in society, as well as regional aspirations and demands for political autonomy at the state level.

1. Democratic socialism

Democracy was an essential component of Nehru's vision of socialism. He regarded authentic democracy as a fundamental prerequisite for socialism and a product of socialist advancement. His democratic vision included the essential principles of liberty, equality, and fraternity, focusing on mitigating caste and communal disparities through democratic methods. Nehru believed that the fundamental conflicts of a multi-religious society could be more successfully resolved in a democratic environment than in a dictatorial one (Mahalingam, 2015; Thorat, 2015). He regarded the enduring survival of Indian nationalism, the mitigation of its widespread grievances, and the formation of enduring alliances with other nations as achievable solely within an authentically democratic framework (Chothe, 2018). While Western liberalism significantly shaped Nehru's thinking, he emphasised the interconnection between democracy and socialism, frequently equating the latter with the fulfilment of the former. Nehru regarded democracy as both an intrinsic goal and a mechanism for advancing social justice, economic development, and ultimately socialism. His unwavering belief in the potential for a prosperous, liberated, and swift reform strategy was coupled with a caution that, should these aspirations abruptly falter, the trajectory would unavoidably shift; "the politician's duty is to ensure that dictators are eliminated." The enactment of the second constitution of independent India in 1950 aimed to implement socialism in a democratic and peaceful manner (Hashmi, 1954).

2. Federal framework and center-province equilibrium

For Nehru, socialism was not merely a utopian ideal but a profound necessity for Indian society. As the Indian National Congress's aims of dismantling imperialism approached realisation, he increasingly recognised that simple independence, albeit a significant objective, would not address the issues and challenges faced by the populace. Nehru's criterion for genuine independence was the liberation of the oppressed and marginalised from all forms of subjugation and deprivation. Consequently, social injustice and inequality persisted as the fundamental causes of numerous societal afflictions in India. Political power, even when equitably allocated among all groups, communities, and classes, may fulfil the aspiration for dignity but cannot quench the human yearning for social justice; it can only provide a temporary alleviation of tensions and unrest without establishing the robust foundations necessary for comprehensive social and

economic advancement. Lasting and fulfilling peace can only be achieved via social and economic emancipation, rather than solely through political autonomy (Nehru, 2008).

The ideal was a just, equitable, and humane society. Political independence served as a vehicle to attain Nehru's ultimate objective, rather than being the aim of his endeavours. The fundamental objective was social, rendering the path more than a simply political revolution. Nehru's optimism resided not in an abrupt uprising of the masses against the status quo, but in the steady growth of Indian society. Nehru believed that the advancement of socialism in India should, for the foreseeable future, be confined to the existing national and cultural context of the nation. Social connections must transform; substantial landowners and affluent interests must be confronted, and the marginalised and overlooked segments of the society must receive their rightful recognition and necessary support (Mahalingam, 2015).

Global outlook and non-alignment

Nehru's conception of global peace was founded on the repudiation of colonial imperialism and a moral dedication to nonviolence. His comprehension of the global political and economic dynamics was significantly shaped by the post-World War II international distortion, especially the Cold War (Puri, 1999). Nehru's alignment with the socialist initiative was instinctive, although he consistently recognised the mismatch between ethical ideals and human behaviour. Although he was a member of the Socialist International, he often cautioned against blind allegiance to dogmas and ideologies that disregarded the pragmatic evaluation of distinct historical contexts. Nehru's non-alignment was not simply indecision. His diplomatic role sought to engage actively in international politics while avoiding submersion. Nehru recognised that the Cold War was not the sole modern aspect of global affairs (Ramakrishnan, 2002). Beyond the civilisational battle between the West and the socialist East exists the confrontation between representation and underdevelopment. The occurrence of a noncontracting capitalism world—the disintegration of regional economic cohesion—hindered the global capacity to provide even the basic requirements of the bulk of humanity. The isolationism of advanced capitalist countries during the 1930s, subsequent to the Great Depression. The failure of capitalism to provide a war-free planet. The failure of communism to achieve economic cooperation across nations. The backlash of colonialism against decolonisation collectively dismantled the previously established intercontinental economic connections (Thorat, 2015).

1. Socialist internationalisms and Nehruvian pragmatism

Nehru believed that the present global circumstances, influenced by two world wars, national liberation movements in Asia and Africa, and the emergence of rival imperialisms, necessitated a policy of comprehension and tranquillity (Chatterjee, 1991). The principle of non-alignment pertained to interactions with the USSR, the United States, the tumultuous China, and the newly independent nations. Nehru's connections

to global socialism originated from the issue of peace and were occasionally articulated via solidarity with national liberation struggles. For him, the essence of socialism resided not in the means of economic production but in the establishment of a social order founded on social justice. The asocial characteristics of wartime capitalism, coupled with the nuclear menace, compelled him to express the necessity for a global coalition of peace advocates resisting militarisation and imperialism (Nehru, 2008).

Nehru's involvement with Marxism emerged from the imperative of a socialist policy grounded in a framework of reciprocal advantage. A pragmatic viewpoint prompted him to accept loans and aid, notwithstanding their implications of subordination. Nehru's apprehension on domestic social issues resonated with a segment of American thought truly invested in labour disputes and a third-force strategy in China. Consequently, a perception of disparities across communist nations and people's democracies was evident in his perspectives. Nehru's multifaceted concepts and policies were informed by prominent Indian nationalist contributions and perspectives on global issues (Ramakrishnan, 2002).

2. International economic landscape and policy adjustment

Economic Context Influenced by Global Forces The confluence of global political changes, the ascendance of international socialist parties, and the advent of a new global economic framework exerted pressure on Indian policy in the late 1940s (Singh, 1994). These shifts transpired promptly following Independence, as Indian authorities were occupied with the formulation of the Constitution and delineating the trajectory toward socialism. Nehru and his associates recognised that the core of socialism encompassed all facets of existence, and they committed to eschewing dogmas, labels, and inflexible structures that had developed in other nations.

Critiques, debates, and legacy

A multitude of intellectuals, encompassing economists such as M. N. Srinivas and N. R. Narayana, alongside political scientist Rajni Kothari, have scrutinised and contested Nehru's socialism. These substantial critiques have enabled other scholars, such as D. P. Mukerji and Jai Prakash Narayan, to propose systematic alternatives. Srinivas challenged the relevance of Nehru's concepts to Indian society, arguing that the increased focus on symbolic manipulation in social science and the shift from discretionary planning to a regulatory development framework fostered solutions for unequal wealth generation and equitable distribution capitalism, thereby establishing a new order beyond Nehru's theoretical scope (Ramakrishnan, 2002; Nehru, 2008). Narayana employed Srinivas's analytical-framework methodology to examine Nehru through (a) pre-Nehru Social-Democratic and (b) post-Nehru Marxist lenses. He concluded that Nehru was indifferent to ideologies and sceptical of their relevance in the evolving political and economic landscape of post-colonial India, and that Nehruism cannot philosophically incorporate any aspects

of the previous analysis, including those related to the public, private, and mixed-enterprise sectors. Since the era of Rajni Kothari, contemporary Western-Intellectual Globalisation Critical theory has expressed diminished confidence in structural social transformation, yet asserts that critical and constructive engagements are unattainable without a legacy even an explicit framework of social justice. Nehru is more inclined to disregard that pivotal issue if he allocates resources to health and education for comprehensive human development rather than to command structures in the metallic hydrocarbon-processing sector. Consequently, to advance a Nehruvian approach to the Brahmanical region, Nehru's enduring legacy continues to resonate beyond the confines of Political Science (Singh, 1994) through governments and international entities. Nehru's dedication to socialism faced internal critiques, alternative models, and debates; however, his legacy is predominantly socialist and continues to shape Indian policy-making and political discourse decades after his death (Manickam, 1998; Thorat, 2015). The discussions on Nehru's concepts and contributions to socialism have contributed to the enduring significance of his vision. Nehru's socialism monopolised intellectual capital and political legitimacy within the Congress Party, a significant ideological factor for any proposed alternative model. Nehru's vision was fundamentally connected to the constitutional provisions and democratic processes that emerged from the Constituent Assembly deliberations, to which he made significant contributions (Singh, 1994). Any significant challenge to his vision must concurrently address the perceived shortcomings of that vision, particularly regarding the role of unintended governmental policies in exacerbating social and economic inequalities in post-independence India.

Nehru's socialism has had enduring effects on the Indian economy and political landscape, influencing developmental tactics, democracy, secularism, education, health, and centrally formulated policies. Nehru's economic initiatives established standards for future evaluations of governmental efficacy in India. The intended and unforeseen outcomes of the Green Revolution, initiated in the late 1960s, raised concerns over the sustainability of agricultural production in a populated and mega-diverse society (Manickam, 1998; Tyabji, 2007). Nehru's promotion of state intervention and guided economic activity significantly impacted the development of the cooperative and self-help movements in the post-Independence era. The concept that social justice is most effectively achieved through significant economic growth and modernisation, linked to Nehru, is a focal point in current discussions on rural policy and economic and social distribution.

Conclusion

Nehru's promotion of socialism and his perspectives on planning have been extensively analysed and debated, both during his life and posthumously. His dedication to socialism and the underpinnings of his economic policies have been examined, however analytical studies are notably scarce. The portrayal of Nehru as a socialist has encountered numerous

problems. External events have resulted in the rise of various economic order paradigms, particularly the market-oriented perspectives of the Chicago School and, more recently, the Washington Consensus. Indian economic policies have transformed in reaction to shifting local and global circumstances, markedly diverging from Nehru's principles. Consequently, some have challenged the pertinence of Nehru's socialism to modern India and the validity of the designation itself. Furthermore, following Nehru's demise, a more profound opposition has arisen to the Nehruvian economic paradigm, as advocates of the swadeshi school advocate for the repudiation of foreign wealth, technology, and influence.

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