

JAWAHARLAL NEHRU - A FORERUNNER OF DEMOCRACY

Article Particulars: Received: 27.12.2017 Accepted: 07.01.2018 Published: 20.01.2018

Dr. P. Periakaruppan

Director, Nehru Studies Centre

Madurai Kamaraj University, Madurai, Tamil Nadu, India

Abstract

Pandit Jawaharlal Nehru was not only India's first Prime Minister; He was not only the country's first Prime Minister; he was also an ardent horticulturist, fostering the democratic spirit in a profoundly different society. Democracy aimed for universal participation; no one on the state's territories should be left out. There should be no inequalities between the majority and minority, and no discrimination on the basis of racial origin, caste, religion, or gender. These components include the intellectual underpinnings of Indian democracy, as assured by the Indian Constitution. Among India's many problems, democracy has given Indians of any plausible caste, creed, tradition, or origin the opportunity to break free from their package. There is social dominance and caste supremacy, particularly in rural India, but Indian democracy provides victims with a means of emancipation through the ballot box. Elections have increasingly endowed the weakest of India's weak with actual political power. That necessitates our eternal gratitude to Nehru. The study looks into this issue.

Keywords: Democracy, elections, constitution

Pandit Jawaharlal Nehru was not only India's first Prime Minister; He was not only the country's first Prime Minister; he was also an ardent horticulturist, fostering the democratic spirit in a profoundly different society. His conceptions of liberalism were multiracial. Although maintaining an orthodox stance. He was a cheerful man who devoted his whole life to India, which he founded on liberal values. He imagined democracy as a revolutionary structure from the West, with regular polls and involvement by all Indians who had full confidence in their Constitution and political institutions.

Democracy aimed for universal participation; no one on the state's territories should be left out. There should be no inequalities between the majority and minority, and no discrimination on the basis of racial origin, caste, religion, or gender. These components include the intellectual underpinnings of Indian democracy, as assured by the Indian Constitution. As demonstrated by his efforts during the independence struggle and later as head of state, these ideals were rooted in his mind. Pandit Nehru introduced the Objectives Resolution in the Constituent Assembly, in which he expanded on a number of fundamental principles for the future India, which are enshrined in the Constitution's Preamble, Human Rights, and other clauses.

Social, economic, and political justice; equality of status, opportunity, and legal treatment; and freedom of expression, voice, belief, faith, worship, vocation, friendship, and action shaped the machinery of this declaration, which developed into the country's liberal democratic order. As with the Greek thinkers, he asserted that individuals play a crucial role in government and, as such, must actively participate in the political structure. Today's children represent the potential of the country. They are the future generations, whose political participation will ensure democracy's long-term survival; this study encouraged him to welcome youth to the fullest extent possible.

His citizen engagement principle argued that a participatory democratic model was required. He was inspired by Greek ideas, as evidenced by his election of Dr Sarvepalli Radhakrishnan as the Nation's second President during the convention of a scholar emperor; a definition expanded by

Plato. And adopted by Pandit Nehru, who played a significant role in elevating Dr Radhakrishnan to the highest position in the republic of India as President.

As Prime Minister Nehru nurtured political structures with care, paying careful deference to our mother country's ceremonial presidency, sending frequent letters to Chief Ministers of Indian states and justifying his initiatives, subjecting himself to questioning in Parliament by a peevish opposition, and exercising caution not to meddle with the judiciary. Despite being, in the famous Indian metaphor, the enormous banyan tree in whose shadow no other plant could thrive, he ensured that the forest supported all types of flora.

Pandit Nehru's political values are inextricably linked to the alleviation of many people's problems and plight. As a result, he looked up to Fabian Socialistic ideals, with which he had some intellectual experience, and after emancipation, he worked to concentrate modern democracy, which might have been a hock in the possession of a few wealthy peoples if socialist principles had not been present. He was successful in this endeavor, and thus, in a fictional sense, He appeared to be on par with C.B.

Macpherson, who attempted to rewrite liberal liberalism through Marxist processes in order to make it more accessible to citizens of all social classes. In practical terms, Pandit Nehru accomplished a lot. What Macpherson elucidated on the imaginary plane. According to Nehru, a political democratic regime must be combined with economic democracy in order for the nation to be truly improved. On February 25, 1956, during a lecture on parliamentary democracy, he stated that democracy had historically been referred to primarily as political democracy, which is roughly represented by everyone having a vote.

However, a vote in and of itself means nothing to someone in need, to someone who is, let us assume, starving or hungry. Political democracy is insufficient in and of itself unless it is used to achieve a steadily increasing level of economic democracy, equal opportunities, and the distribution of positive things to others, as well as the abolition of repulsive inequality. Democracies can take many forms, but for Pandit Nehru, the best one was one that embodied the ideals of a democratic revolution in which the entire country struggled for freedom through nonviolent means.

He concluded that democracy, as defined by elitist theorists, was of limited utility in the Indian sense because the government lacked credibility as long as it did not represent the needs of the common people, and that the democratic system that constituted such an institution was immoral. Nehru's viewpoint contradict those of elite democratic school theorists such as Giovanni Sartori and Joseph Schumpeter, who argued that in a democratic society, politicians have the mistaken goal of influencing the affected through dubious means of gaining votes. Pandit Nehru finds electoral rivalry unbearable because, once in power, he emphasizes the concept of duty. This idea is feasible if politicians maintain an Voters should vote with an ethical mindset and trust in the goodness of the means and ends.

At the moment, he is Gandhian because he is relying on Gandhi's ethical principles for proper electioneering and ethical force use. Pandit Nehru saw democracy as participatory, with a strong emphasis on decentralization of power. In 1952, he established the Balwantrai Mehta Study Committee, which began the 73rd and 74th Constitutional Amendments were prompted by the true history of Panachyat Raj institutions. Nehru declared on October 2, 1959, during the introduction of the three-tier Panachyat System in Nagaur, Rajasthan, that democracy was not new to India, as its origins can be traced back to our ancient Panachyat System and in political existence, where everyone has a vote, economic matters, and social issues, where everyone has equal opportunities, and in our Panachyat, where everyone should be measured equally.

As a result, he advocates for decentralization at any stage, based on freedom and democratic values. In the region, Pandit Nehru establishes a fully functional political order. In a developed country, this is a remarkable accomplishment. He distinguishes himself from a number of other leaders in India and on the international stage as a result of this achievement. His views on democracy are based on a wealth of ideals that should be treasured and protected as the country, like India, grapples with the loss of those noble values.

In a 1961 interview, Nehru, ever the liberal, stated unequivocally that he was not attempting to establish a monarchy. I am unable to rule from outside the cemetery. Given everything I've said about representative government systems, how heinous would it be if I tried to handpick a descendant? The most I can do for India is to assist our citizens in developing new leadership as is required for the new India to thrive. "My expectation for India is 400 million citizens capable of interfering for them, he once told American editor Normal Cousins. Despite the fact that realities have changed, the theory reflects his aspiration.

Among India's many problems, democracy has given Indians of any plausible caste, creed, tradition, or origin the opportunity to break free from their package. There is social dominance and caste supremacy, particularly in rural India, but Indian democracy provides victims with a means of emancipation through the ballot box. Elections have increasingly endowed the weakest of India's weak with actual political power. Today, a man from humble beginnings holds the highest office in the land, while another holds the highest position in India. That necessitates our eternal gratitude to Nehru.

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