

Indian Polity: Gandhi's Unambiguity to Nehru's Bewilderment

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Abstract— Politics had become integral part in the life of common man of India during the modern period in their fight against British Imperial rule. The real contribution made in the freedom struggle led by leaders like Bala Gangadhar Tilak and Mahatma Gandhiji, even though their time span was different but their motive behind the struggle was Hindu Swaraj. The untimely demise of Gandhi and Vallabai Patel post-independence was a misfortune to the nation. Nehru whose political philosophy was different had taken a centre stage in independent India. The concept of Socialist Democratic Indian Union alienated the common man from the political system of Nehruvian India, which is the main focus of this article.

Keywords—British Imperial rule; Tilak; Mahatma Gandhi; Hindu Swaraj; Vallabai Patel; Nehru; political philosophy; Kashmir.

1. Introduction

Many movements, organizations, leaders sprang up and resisted the tyrannical rule of the British aggressors. Since India is a vast country with large population with many languages and provinces, there was no dearth of leaders. The one nation feeling of our people not exactly based on any political concepts as some of the revolution that took place in western nations. The binding factor was 'we as a nation is one, not many'. That is the real contribution made in the freedom struggle led by leaders like Tilak and Mahatma Gandhiji, even though their time span was different but their motive behind the struggle was Hindu Swaraj.

The untimely demise of Gandhi and Vallabai Patel post-independence was a misfortune to the nation. The rich heritage of Indian way of governance and politics based on our time tested literatures were neglected. Nehru whose political philosophy was different had taken a center stage in independent India. He along with others not even analyzed our own political concepts and their worthiness, instead copied and implemented those systems of politics and governance prevalent in west. Most of the western political concepts of modern time considered man as material being alone and whose needs had to be fulfilled, the Divinity within him was not a matter for them. The concept of Socialist Democratic Indian Union alienated the common man from the political system of Nehruvian India.

Most of the problems could not find solution; social inequality, economic disparity, poor becoming more poor, increasing dependence on government by our people and many to name a few. The political system adopted was not suitable and absolve the aspirations of large population of our nation. The saga of Indian polity started with unambiguous clarity of thought in pre- Independence period had become bewildered and confused in post-Independence period.

2. Political development after Indian Independence

In all other nation people had fought politically against the British rule but here in our nation, the fight was a political one but the uniting factor was not exactly political but it was the identity with our tradition and culture that gave enough provocation to unite against the imperialism. Reclaiming our nation's ancient glory was our leaders' call for which we had to fight hard and people followed the leaders and rallied behind them in huge numbers. That was the real phenomenon in freedom struggle.

Many great leaders, notable among them Bala Gangadhar Tilak, Raja Ram Mohan Roy, Madhan Mohan Malaviya, Bipin Chandra Pal, Sri Aurobindo, M.N.Roy, Mahatma Gandhi, Sardhar Vallabai Patel, Subash Chandra Bose, Muthuramaligam, led the people against British government. Since India is a vast country with large population with many languages and provinces, there was no dearth of leaders. There were others like Bhagath Singh, Raja Guru, Sugdhev, Veer Vinayag Dhamodhar Savarkar who were hardliners as claimed by some commentators also resisted the British rule in their own way. Their life also inspired the Indians who were taking part in the struggle for independence. While the struggle against British rule was happening, leaders such as Swami Dayandh Saraswathi, Raja Ram Mohan Roy, Mahatma Jyothiba Phule, Swami Vivekanandha were working for the eradication of some of the social evils prevailed at that time. Their contribution in reformation is also rekindled the national resurgence among our people was irrefutable fact.

3. Swaraj the Freedom

The above would prove that our country is a single nation rooted in time immemorial even before the Muslim

Invaders and British had come to India and the national feeling can be revoked in the name of culture, tradition and history. 'Swaraj is my birth right' and 'Hindu Swaraj' thus said by Bala Gangadhar Tilak and Mohandas Karamchand Gandhi respectively. That is the real significance of our freedom struggle and its subsequent Independence. The one nation feeling of our people was not exactly based on any political 'ISM's is the beauty in itself and can be attributed for Indian society alone. Even though the freedom struggle happened through many political movements, the binding factor was 'we as a nation is one and not many'. This is the real contribution made in the freedom struggle against British rule by our leaders like Tilak and Mahatma Gandhiji.

It is indeed our nation's misfortune that Mahatma Gandhi was assassinated on January 30, 1948, who was the leader close to the power centre and having lineage with our culture and tradition in which he found the guiding principles throughout his life and propagated such culture and tradition among the people. Moreover, the then home minister of India Sardar Vallabhai Patel, who has taken a policy of "Nation First" in his entire endeavour as a minister, died due to illness and can be called the second misfortune of our country after Independence.

The glaring example of Patel's contribution to our country was his successful integration of the then 562 princely states across India as one nation. When the British ruled this nation, they had kept and ruled all parts of India, but while they were asked to vacate the country, they did give freedom to all the then 562 princely states. Actually, when we got Independence in 1947, not only this nation was partitioned into two, but all the 562 princely states were also given freedom by the British rulers. Thus they made us not to concentrate on the national reconstruction work that was the priority as the aim of the British government was to bleed the nation. British left India in 1947, however, made the then administration to crawl at snail's pace to keep this nation intact and that alone had become the primary focus of newly formed government in 1947, The British left India in such pitiable state with venom. .

In this scenario after death of Gandhiji and Sardar Vallabhai Patel, in Independent India's political sphere, Pandit Jawaharlal Nehru alone had taken the center stage. Even while, the framing of Indian constitution happened in our parliament, no Traditional Indian political thought was taken into consideration by many of the members of the constituent committee members and even if some members tried to do so, they were silenced by Nehru and his loyalists. The Nehru's legacy with Jammu and Kashmir State which had become perennial problem for India even after six decades and the Chinese aggression on Arunachal Pradesh made a dent on the psych of the Indian Population that our government is so weak to handle its own problem. Both were handled by Nehru himself unilaterally without taking confidence of others either in his party or ministerial

colleagues in Government or from opposition parties. As a result Kashmir has become 'a thorn in our flesh' a gift from Nehru.

4. Self Denial Mode: Nehru

Even though India had its own rich wisdom through the history of about two million years of heritage of good politics and governance, based on Manu Shashthra and Chanakya's arthasasthra, those were absolutely neglected. The members of the Constituent Assembly were not even ready to analyse, whether our ancient system of politics had in fact any latent inherent qualities, which are suitable to the changed times.

For Nehru by his brought up, he had not been imbibed with Indianness, and whatever Indian and India's past was there, they were resisted, rejected and also he was allergic to our proponents of Indian Ethos and Indian way of life. This was accepted by himself and Gandhiji also. Nehru wanted to create a New India, leave alone rejecting one's own Glorious past; can something be created without lineage with its past? Even if it was the case, did Nehru find and present something new to this nation? You can categorically say a big 'NO'. And whatever he proposed as his own new thought was a reproduction from the western countries. Even for framing our new constitution, many ideas were taken from British and American constitution as it was, without any major changes. Even the word 'UNION' in our constitution representing 'Union of India' was taken from Canadian constitution, which was added to Canadian constitution for different connotation and such situation was not prevalent in India.

Moreover, it was proclaimed in Indian Constitution that India is a Socialist Democracy. In western Political philosophy, most of the 'political concepts' were born out of reaction to one another and in practice they were self contradictory. In such a circumstance our leadership particularly, the Prime Minister Nehru followed not only one dogma of the western world, but try to absolve two dogmas into one.

In western countries, due to various reasons, social unrest and conflicts arose, since last four hundred years, based on one or another political philosophy continuously, which they were practicing. Not only that, all the 'political concepts' that were followed alternatively to one another had been 'Dogmas' and they never accepted other one as a viable alternative. Moreover they considered 'Man' as a material animal, and providing the material needs of man was the basis of those political ideologies that were expounded by the west. As an example, in subsequent development after the birth of nationalism as an upraise against papal theocracy in Europe, such as Democracy, capitalism had come into existence, which was born to counter the evil effects attached with monarchs as reactionary concept, where the system provided immense right to man and freedom to vote but could not provide

food. On the Other hand, Communist and socialist concepts tried to provide food but negate the freedom to man, which is a basic essential of mankind. In essence, all the western political philosophies were endeavouring to find out solutions to mankind, but, how the conflicts arose, could be a pertinent question.

5. Conclusion

Instead of, considering exponential aspects of democratic/capitalist and socialist/communist political theories for further study, our political leaders, particularly the Prime Minister Jawaharlal Nehru merely adapted the western political system to our socio-political setup and claimed that our system followed socialist democracy. Because of that, social inequality, economic disparity arose and poor become poorer, there was increasing dependence on government by our people and crippling national identity.

If there was a question arose on any problem that had become part of our national life. For example, Nehru and his loyalists still talks about secularism, which has its origin and should confined to its original meaning, the concept of secularism was started with western nations revolt against papal state and England become independent of papal theocracy called themselves protestants in those days. The national church, which in essence Church of England born, without the lineage to pope. In such circumstance, the England government to assure the populace said that there will not be a discrimination against Roman Catholics in England since their state will be a secular state. Thus become the root for the word secularism. The circumstance of England gave birth to secularism. The yard stick and circumstance was not prevailing in India and when there was no official religion was followed in India, Nehru declared that India will be a secular state without understanding the connotation of the word.

A word makes our policy makers not to make strong action, when there is social unrest in the name of religion, for the last 68 years in the state of Jammu and Kashmir. Not only that being the secular state it should provide security to all the people without religious colour, but it did not happen, when the 3.5 - 4 lakhs Kashmiri Pandits, who are Hindus but who belong to minority community of that state were thrown out and killed en masse, as the act of ethnic cleansing; the state and central governments did not act against the perpetrators of that heinous crime against a community. Everybody kept their mouth shut; if somebody takes action when Hindu is affected means, the secularism will not be secured in India, such psychosis is prevailing in India. Today the state of Jammu and Kashmir is in turmoil for more than seventy days. Who is responsible for this? Nehru or socialists did not have an answer for that since they adapted something, which is not original in nature.

Moreover the set of problems faced by west were not same here. They should have considered our socio, economic and cultural conditions while adapting those 'concepts' in our system, since our economic structure and historical compulsion and culture are entirely different from the west. A political philosophy which rooted in the ancient Indian wisdom and that was streamlined time to time by our forefathers with the continuation of our long tradition, that always accept and adapt the new changes, was not taken into consideration while the national reconstruction work started by our political leaders after Independence.

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