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Indian English Literature as a vehicle for societal change: Nehru's vision of India in his literary works

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Abstract:

Nehru had high vision for not only India, but also for entire Asia in a world beginning to be polarized in his own time. He visualized an India that will have her fair share in the world. His dream was would raise her head proudly shaking off the disgrace, domination as of of a thousand years, poverty beyond measure and unfathomable sense of frustration eating into the core of hearts and announce her previous glory firmly with a new note. The country would be developing in all other related fronts like agricultural and industrial products, infrastructure, power-plants supplying the much needed power, development of the huge pool of India's human resources, education and a vibrant form of democracy. He was aware of the myriads of problems India was passing through at that time and the areas that needed immediate attention. But he was hopeful and his dreams were never blurred. He sincerely and firmly believed that India 'had something' that India has kept intact in her being which was not easily to fall apart. That something, to Nehru, meant everything: from her rich cultural heritage to her inner strength of philosophy, to her great values and to her inscrutable depth to exert herself time and again against all odds. Nehru used his literary prowess to express his visions and ideas for India and he did it in the language of his masters, i.e., the British. He wanted to see a modern, developed India with democratic values and he used his literary works to paint a picture of such an India. In fact, his literary works were also tools for societal change and development. This paper is a humble attempt to highlight and discuss this aspect of Nehru's literary works.

Key-words: India, Nehru, literature, vision

Introduction

Nehru dreamt of a modern, democratic, developed India and his vision and ideas for such an India are scattered throughout his literary works. He was a litterateur per excellence and he preferred to write in the language of our captors-the British. He used literature as a tool for societal change and development. He felt an urge to write, giving vent to myriads of ideas that jostled around his heart and mind. He knew India's history of thousand years and wanted the Indians to take pride in our cultural heritage. His literary works are, in many ways than one, glorification of India's cultural history and singing of India's enormous potential to withstand all odds and emerge stronger. His dream was to raise her head proudly, shaking off the disgrace, domination as of a thousand years, poverty beyond measure and unfathomable sense of frustration eating into the core of hearts and announce her previous glory firmly with a new note. The country would be developing in all other related fronts like agricultural and industrial products, infrastructure, power-plants supplying the much needed power, development of the huge pool of India's human resources, education and a vibrant form of democracy. He was aware of the myriads of problems India was passing through at that time and the areas that needed immediate attention. But he was hopeful and his dreams were never blurred. He sincerely and firmly believed that India 'had something' that India has kept intact in her being which was not easily to fall apart. That something, to Nehru, meant everything: from her rich cultural heritage to her inner strength of philosophy, to her great values and to her inscrutable depth to exert herself time and again against all odds. Nehru used his literary prowess to express his visions and ideas for India and he did it in the language of his masters, i.e., the British. He was a master in English in the real sense of the term and wrote with all literary devices with elan.

Discussion

Nehru's major literary works- Glimpses of World History (1934), An Autobiography (1936) and The Discovery of India (1946) are written during the period of his isolated life in various jails and these works are soaked with his ideas and visions for India.

The dreams that Nehru dreamt as evident from his literary works, began to be translated into reality in his lifetime itself. His visions began to give the dividends and had Nehru not suffered the setback after the Chinese encroachment and aggression on the Indian soil that demeaned his stature in world politics, and had his successors continued with the same visions keeping aside petty party interests, India would have been a much more developed country today and he would have been adored with the same zeal, loyalty and passion.

Though Nehru set his aims high, his eyes were downcast to see the problems of common man and woman. He was even critical of man's engagement in adventurous activities when common people's concerns were not addressed. Once he wrote about it:

"Need one go to the Poles or the deserts or the mountains for adventure when the adventure of life is there for all who care? What a mess we have made of this life of ours and of human society! With plenty of joy and a free development of the human spirit open to us, we yet starve in misery and have our spirits crushed in a slavery worse than that of old. Let us do our bit to change this, so that human beings may become worthy of their great inheritance and make their lives full of beauty and joy and the things of the spirit. The adventure of life beckons,

and it is the greatest adventure of all.” ((Mishra and Satapathy, 1989) Nehru’s concerns, therefore, were always centred on the innumerable poor population of India not even being able to meet their both ends. It pained his hearts to see the rags they wore, the quarter of a bread they had for food and the sense of frustration evident on their foreheads. He wanted the state to be a machinery in this regard that was capable of wiping out the tears from the peoples’ eyes. He wanted us to contribute our humble bit for the elimination of this poverty. He was of the view that the service of India invariably means the service of the millions who suffer and it means the ending of poverty, ignorance, disease and inequality of opportunity. The ambition of the greatest man of his generation, he believed, had been to wipe every tear from every eye. He held that this wiping of tears from every eye may be difficult and beyond us, but as long as there are tears and suffering, so long our work will not be over. Hence, we need to labour and work hard in order to give reality to our dreams. Such was the magnanimity of Nehru’s mind that he said the dreams Indians are to dream in today’s world are should not necessarily be only for India; they should be also for the world. For, he believed that all the nations and peoples are too closely knit together today for any one of them to imagine that it can live apart. It was the virtue of his noble vision to declare emphatically sixty years ago that peace, prosperity and freedom as well as disaster are indivisible in this One World that can no longer be split into isolated fragments. Thus, in his outlook Nehru was a true cosmopolitan with a strong sense of nationalism. But the diverse forms and contours of his vast country with wonderful people always filled his mind. About India he writes:

“When I think of India, I think of many things: of broad fields dotted with innumerable small villages; of towns and cities I have visited; of the magic of the rainy season which pours life into the dry parched-up land and converts it suddenly into a glistening expanse of beauty and greenery, of great rivers and flowing water; of the Khyber Pass in all its bleak surroundings; of the southern tip of India; of people individually and in the mass; and, above all, of the Himalayas, snow-capped or some mountain valley in Kashmir in the spring, covered with new flowers, and with a brook bubbling and gurgling through it.” (The Discovery of India, pp 62-63)

A passionate lover of India and the concerns of India as he was, he was preoccupied with making her developed in all counts. He dreamed of an India the numerous villages of which would rise to the occasion and reap the grains of independence. The discovery of India, for him, lay in the villages with their stark misery and magnitude of problems. He was tremendously interested in improving these peoples’ lot and hence he always confined himself to the basics. He preferred to call himself a socialist. He believed that at least a partial solution to the problems the world was facing at that time lay in socialism. He declared:

“I am a socialist because I feel that socialism is a scientific approach to the world’s problems. It is not necessary that I should agree with every other socialist but generally a socialist approach is scientific and that appeals to me tremendously. It helps me in understanding the problems of history and history itself. If I try to look at history from a socialist point of view, it helps me to understand the present position because the present has its roots in the past.” (Mishra and Satapathy, p. 58) Since it was so, Nehru did everything possible to make India a socialist country and economy and it found a place in the framework of the Indian Constitution so that there may be constitutional validity and force in it. And, after twenty three years of his death, we have seen that it has worked with a great level of success.

Nehru wanted every Indian to cultivate the scientific outlook and to adopt it in life’s varied situations. He dreamt of an India which would be powered by the technical know-how of the men of science. He wanted Indian

boys and girls not only to acquire education and training in science, but also wanted them to acquire some application of science. Regarding this he wrote:

“I have a partiality for the literary aspects of education and I admire the classics, but I am quite sure that some elementary scientific training in physics and chemistry, and specially biology, as also in the application of science, is essential for all boys and girls. Only thus can they understand and fit into the modern world and develop, to some extent, at least, the scientific temper.” (The Discovery of India, p 409)

He was for the Indians to rise up to the occasion to exploit the vast store of knowledge both theoretical and applied-science are to offer. A man of science as he himself was, the scientific attitude and an India propelled by the benefits of science attracted him most. He wrote in one of his letters dated July 13, 1933 citing the example of Soviet Russia:

“And now let us go to science. In dealing with the Five Year Plan in Soviet Russia, I told you that it was the application of the spirit of science to social affairs. To some extent, though only partly, this spirit has been at the back of Western civilization for the past 150 years or so. As its influence has grown, the ideas based on unreason and magic and superstition have been pushed aside, and methods and processes alien to those of science have been opposed. This does not mean that the spirit of science has triumphed completely over unreason and magic and superstition. Far from it. But it has undoubtedly advanced a long way, and the nineteenth century saw many of its resounding victories.” (Glimpses of World History, p 1006)

This was why he was for setting up of higher institutes of science and technology. His government can legitimately claim the credit of establishing many institutions of higher learning that included the All India Institute of Medical Sciences (AIIMS), the Indian Institutes of Technology (IIT) and the Indian Institutes of Management(IIM). Living up to his dreams, Nehru made primary education free and compulsory. In order that the poor Indian children who generally suffer from malnutrition do not remain left behind in taking education, he also provided for free milk and meals. The government led by Nehru took steps to arrange for adult education, vocational and technical education even in rural areas. It will be perhaps no wonder to many that the recent boom in India's information technology sector and the great demand of Indian men of science was to a large extent Nehru's contribution. Amartya Sen has acknowledged this and has praised him generously in this regard:

“The Tatas were among the pioneers in developing higher and technical education in India—a priority that Nehru, too, adopted, especially in the programme of expanding such institutions as the Indian Institutes of Technology, which were launched at his initiative and which have been critically important for the recent flowering of information technology and related developments in India.” (Sen, pp 343-344)

But Nehru was quick enough to discern the evil side of the benefits of science. He could perceive the future deterioration that may be brought about by the bad and unwise application of science. He wished to caution the Indians about this aspect:

“It is well, therefore, for us to realize that the great increase in knowledge in the world does not necessarily make us better or wiser. We must know how to use that knowledge properly before we can fully profit by it. We must know whether to go before we rush ahead in our powerful car. We must, that is, have some idea of what the aim and object of life should be. Vast numbers of people today have no such notion, and never worry themselves about it. They live in an age of science, but the ideas that govern them and their actions belong to ages long past.

It is natural that difficulties and conflicts should arise. A clever monkey may learn to drive a car, but he is hardly a safe chauffeur.” (Glimpses of World History, 2004)

Keeping in tune with his scientific and socialist attitude to the problems that beset the Indians at that time, Nehru wanted women to play a pivotal role in the nation building process. He visualized an India where women would enjoy equal rights with their male counterparts. He was for bringing women forward to take the lead role in all important affairs in community life. Empowerment of women, he considered, was an important parameter of a nation’s development. He sincerely believed that as long as we do not accommodate women places of importance where they can contribute their part, the nation as a whole can not march forward. In this regard he quotes a French writer and says:

“ I do not know how many of you have heard the famous saying of a French writer to the effect, that if you want to judge the culture and civilization of a people, you can find that out by the status and condition of the women of the country. You need not look round to see what the men are about, if you find that the women of that country are cultured and civilized and highly advanced in the various walks of life. If the women are backward, that nation is backward. That is, in my opinion, a very important way of judging a nation’s advancement.” (Mishra and Satapathy, 1989)

Nehru had tremendous faith on women’s power to transform a society. He was very compassionate of Indian women who have come through various ordeals and trying periods like the *purdah* system and sati burning system. But he was sure that in his time the womenfolk had come a long way of improvement and was becoming capable of performing any task that was entrusted with them. He held the view that the fundamental questions of a society can be resolved into the relation of man to man, man to woman and man to society. Thus, he accorded an important place to woman in resolving important and fundamental questions of the society. Therefore, he wanted women to take full part in India’s freedom struggle too. Not only that, he wanted women to occupy important positions in the Congress as was wished for in the Congress Constitution. He opined that there should be such strength in women that they could exert themselves forcefully in the society which would be difficult for men to refuse and deny.

Allied with Nehru’s idea of a powerful India where women had their full part was his idea of making India a great nation instilling noble dreams and aspirations in the children. He loved children dearly and wished to make their tender hearts swell with pride for India’s great cultural and intellectual heritage. This facet of Nehru’s vision can be proved even by having a simple glimpse of his letters under present discussion and some others that he wrote to his sister. Discussion about Nehru’s idea and vision of India cannot be complete without any reference being made to his tendency to look to the future through the eyes of the children who would be future citizens shaping the national character. He endeavoured to make the children of the country conscious of the rich legacy they have and make them aware of the pressing necessity to do their bits for this great country. In one of his letters to children he wrote:

“...What then shall I write about? If you were with me, I would love to talk to you about this beautiful world of ours, about flowers, trees, birds, animals, stars, mountains, glaciers and all the other beautiful things that surround us in the world. We have all this beauty all around us and yet we, who are grown-ups, often forget about it and lose ourselves in our arguments or in our quarrels. We sit in our offices and imagine that we are doing very important work.

I hope you will be more sensible and open your eyes and ears to this beauty and life that surrounds you. Can you recognize the flowers by their names and the birds by their singing? How easy it is to make friends with them and with everything in nature, if you go to them affectionately and with friendship. You must have read many fairy tales and stories of long ago. But the world itself is the greatest fairy tale and story of adventure that was ever written. Only we must have eyes to see and ears to hear and a mind that opens out to the life and beauty of the world.

Grown-ups have a strange way of putting themselves in compartments and groups. They build barriers... of religion, caste, colour, party, nation, province, language, customs and of rich and poor. Thus they live in prisons of their own making. Fortunately, children do not know much about these barriers, which separate. They play and work with each other and it is only when they grow up that they begin to learn about these barriers from their elders. I hope you will take a long time in growing up...

Some months ago, the children of Japan wrote to me and asked me to send them an elephant. I sent them a beautiful elephant on behalf of the children of India... This noble animal became a symbol of India to them and a link between them and the children of India.

I was very happy that this gift of ours gave so much joy to so many children of Japan, and made them think of our country... remember that everywhere there are children like you going to school and work and play, and sometimes quarrelling but always making friends again. You can read about these countries in your books, and when you grow up many of you will visit them. Go there as friends and you will find friends to greet you.

You know we had a very great man amongst us. He was called Mahatma Gandhi. But we used to call him affectionately Bapuji. He was wise, but he did not show off his wisdom. He was simple and childlike in many ways and he loved children... he taught us to face the world cheerfully and with laughter.

Our country is a very big country and there is a great deal to be done by all of us. If each one of us does his or her little bit, then all this mounts up and the country prospers and goes ahead fast.

I have tried to talk to you in this letter as if you were sitting near me, and I have written more than I intended.”

(Jawaharlal Nehru December 3, 1949)

The letter provides us an opportunity to introspect what we have done for our children to acquaint them with the multitudinous beauty of our surrounding, nature and culture and to the great personalities of India like Mahatma Gandhi as well as to acquaint them with the country's problems. The letter drives home, among other things, the fact that we have to teach our children to rise above petty mundane affairs and conflicts and to form an international outlook of life's problems by doing it ourselves first. He wished to bring it to the notice of the children that all humanity of the world belongs to one single fraternity; one cannot remain happy when grief betakes others. Hence, his visions were not confined to India alone: they encompassed Asia and the entire world. It is a good feeling to realize that Nehru had dreamt of nation building through setting up of noble ideals, visions and ambitions before the children long ago which we have realized acutely in our present times in the backdrop of many challenges like extremism, environmental degradation, religious fanaticism and many others assuming global proportions. Extremism, in particular, has spread its deadly tentacles in such a way that it has become a

pressing necessity to keep our children well aware of its devilish ways. It is also an emergent necessity to keep them motivated to follow the path of non-violence as the father of our nation taught us to do, and to deal with love and compassion every human being and issue we happen to meet. Being occupied with something worthwhile and noble beneficial for both self and the country is equally important which should be inculcated in the minds of our children. It is also heartening to note that two of our greatest statesmen and visionaries-Nehru and Dr. APJ Abdul Kalam endeavoured to do so. A direct parallel can be drawn between these two noble personalities who want the country to make great strides in different crucial parameters of national development through inculcation of values, pride and ambition in the younger minds. While Dr. Kalam has already found a permanent place in the hearts of millions of Indian young people, it is fit and just that Nehru's birthday is celebrated as the Children's Day. It will be in the fitness of things to remember both of them as dreamers who left no stone unturned to realize the dreams.

True to his personal beliefs and his vision of making India a real democracy, Nehru was for giving equal voice and importance to all citizens and all democratic institutions. He wanted them to take full part in any decision making process. He was for granting press the freedom it wanted for opinion building and highlighting the plight of the common masses. Once he expressed his dissatisfaction over newspapers in India forgetting rural life. He wanted extensive reports from the countryside focusing the real life situations of the villagers on whom the development of the country rests. He was equally critical of the sluggishness of thinking and red-tapeism of many authorities in India that hampered the decision making procedure a funny thing and made democracy undemocratic essentially. He was sarcastic of these 'red-liveried, pompous and often empty headed' authorities that seek to mould people after its own pattern and prevent the growth of the mind and the spread of ideas.' (Mishra and Satapathy, 1989).

Nehru was a person with true secular credentials and his dream India was one where every man and woman would be practicing his or her own religion without in any way interfering with the religious rights of others and where all sects of religions will co-exist peacefully. The state will also never interfere with the religious pursuits of anybody, keeping equi-distance from all religions or there would be no state religion. Nehru wanted it to take place through a slow but steady process of development of modern education in western lines, industrialization of the country and the development of a scientific attitude. That he was basically a man of science and he endeared socialism because of its scientific basis, we have discussed it earlier. Nehru also endeared secularism in the same line. He saw secularism in the context of the larger fabric of Indian society and the long periods of ups and downs through which it has withstood the tests and onslaughts of time absorbing within its fold a great many influences including that of religion. Thus, secularism was a way of recognizing these long periods of co-existence of diverse religious and cultural elements and to cause a cohesion in the Indian society. He was sure that in a multi-religious, multi-ethnic and a large country like India, social harmony and unity can be achieved only through keeping away religion from the state activities and religious tolerance.

Nehru believed that ironically enough, it is too much of religion as practiced in India, which seemed to deter her growth and development. He wrote:

“We have to get rid of that narrowing religious outlook, that obsession with the supernatural and the metaphysical speculations, that loosening of the mind’s discipline in religious ceremonial and mystical emotionalism, which come in the way of our understanding ourselves and the world. We have to come to grips with the present, this life, this world, this nature which surrounds us in its infinite variety. Some Hindus talk of going back to the Vedas; some Moslems dream of an Islamic theocracy. Idle fancies, for there is no going back to the past; there is no turning back even if this was thought desirable. There is only one-way traffic in Time.” (The Discovery of India, Oxford University Press, New Delhi, 21st Impression, 2001, pp 519-520)

Commenting on Nehru’s idea of secularism, Sudhir Kakar, in his ‘Indian Identity’ writes:

“The stand taken by Nehru, which for many years produced a remarkable consensus within India’s political class and the Westernized intelligentsia fascinated by Marxism, was that industrialization of the country and the spread of the ‘scientific temper’ through modern education would undermine the religious outlook of the people and consolidate secular values. Implied in this ‘modernity project’-a catch-all term for political democracy, scientific rationality, and philosophical individualism-were the notions that the tasks of economic development would absorb all the energies of the people, and any conflicts which arose as a consequence of this enterprise would be taken care of by the democratic processes.” (Kakar, 1996)

It is true that in the recent years, there has been a lot of criticism on Nehru due to the ‘brand’ of secularism he initiated in India. He must have flawed, as J.N. Dixit has pointed out, in recognizing the facts that the “Hindus constituted the majority of the people of the country and that Hindu ethos at the profoundest intellectual and spiritual levels believed deeply in religious tolerance and respect for other religions...Nehru put the Hindu majority somewhat on the defensive, predicating Indian secularism on certification by the minorities, that the majority is secular. This resulted in a certain defensiveness and self-conscious denial of their religious and cultural identity by the Hindu community, which has perhaps made secularism a surface phenomenon in India's socio-political processes.” (Dixit, 2011) But rather than looking too much on the faulty application of secularism, we have to look at the premises on which Nehru set his idea of secularism in his times. He did what he considered to be beneficial for the country that was just taking shape and beginning to pervade every affair of the citizens. There was not a single iota of malevolence or any design of appeasement of a particular religion. He did so also perhaps due to the fact that being himself a Hindu, he wanted to lead from the front.

It goes to Nehru’s credit, again, that he wanted to make India a true democracy echoing the words of Abraham Lincoln about its definition-of the people, by the people, for the people. He made every possible effort to make India a vibrant and successful democratic country and for that he endeavoured to gather together all the components that go on to make it possible. He knew very well that democracy cannot function unless we made our people educated and accommodate a place in the decision making procedure. He, therefore, wanted the boon of education to spread to every nook and corner of the vast country. He was too conscious of the idea of equality which is crucial for a democratic country to succeed. He was critical of the Indian caste system which tended to deny equality and insisted that equality is a must in India. He wrote in this regard:

“In India, at any rate, we must aim at equality. That does not and cannot mean that everybody is physically or intellectually or spiritually equal or can be made so. But it does mean equal opportunities for all and no political, economic or social barrier in the way of any individual or group. It means a faith in humanity and a belief that there is no race or group that cannot advance and make good in its own way, given the chance to do so. It means the realization of the fact that the backwardness or degradation of any group is not due to inherent failings in it, but principally to lack of opportunities and long suppression by other groups.” (The Discovery of India, p 521)

He was, therefore, for according equal rights and privileges to all the citizens of the country irrespective of caste, colour, creed or religion. This would serve two purposes-that of making democracy successful and of eliminating discrimination in the distribution of the nation's resources. Inequality, he believed, was a deterrent force in all round development. He held the view that equality should mean an understanding of the modern world wherein real progress and advance, whether national or international, have become very much a joint affair and a backward group pulls back others.

Not only that. For the success of this assumption, Nehru wanted to give some special opportunities to these backward groups for educational, economic and cultural growth. His government made special provision of law to criminalize caste system as practiced in India. It also made provision to increase the economic, educational and social rights and made them legally enforceable. Reservation system in government services and educational institutions was also made for these groups.

Since he sincerely wanted to make India a functioning democracy and believed in socialism, it pained his heart to see the more than pathetic condition of millions of countrymen and their untold poverty. He wished to eradicate poverty in this regard. Even though he never supported the idea of equality as is supposed in a communist country, he visualized an India where the poor masses will have at least two rounds of meals a day. The future of India, as he saw, lay in the villages and in the fortune or misfortune of the villagers. It is therefore that in the campaign of the general polls of 1952, he addressed as many as 300 mass gatherings, myriad smaller ones and spoke to 20 million people directly, traveling about 25,000 miles in all where he met miners, peasants, pastoralists, factory workers, and agricultural workers.

Heavily burdened at heart with the problems faced by tens of millions of his countrymen, he worked incessantly covering a number of important issues and widening the scope of the state activities. The state was set up at the core of the Indian society and it took the responsibility of the problems of the Indians assigning itself the role of a welfare state. It strove for doing everything for the citizens- 'jobs, ration cards, educational places, security, cultural recognition.'

Conclusion

Nehru's vision as reflected in his numerous letters encompassed India's neighbours and beyond that. He was an internationalist in the real sense of the term and this aspect has been affirmed by his own writings. It was this attitude in him that he has been, and still is, adored internationally. Nehru thought that problems at home or abroad were problems shared by all of humanity and no human being, no society can remain happy when grief betakes another individual or society. He held the view that all disputes or differences whether inside or outside home could be resolved peacefully through dialogue. He was a firm believer in international cooperation and brotherhood. He wanted the United Nations to play a pivotal role in building international friendship, cooperation and understanding. He participated in the various conferences of the United Nations and placed important issues like India-Pakistan conflicts for discussion. He asked the young people of India to cultivate this outlook so that the It was again Nehru's vision to form the Non Aligned Movement (NAM), basically to keep equi-distance from the super powers which was essential for a country like India at that time. He was sure that in would in the best interest of India which had not yet been able to shake off the indignation and humiliation of centuries in the British hands and which had too many affairs to settle at home with dogged determination without in any way meddling with other intricate international affairs or carrying out 'orders' of the 'big bosses'.

Nehru began to dream of an advanced, techno-driven, educated India prior to India's attainment of freedom, and this dream contained in one of his writings before 1945. To quote Nehru's words again: "India will find herself again when freedom opens out new horizons, and the future will then fascinate her far more than the immediate past of frustration and humiliation. She will go forward with confidence, rooted in herself and yet eager to learn from others and cooperate with them." (The Discovery of India, p 564) Isn't it the same dream Nehru, and we as Indians, been following since we attained freedom? Haven't we as Indians rested, as Shashi Tharoor finds, on the imprint of Nehru which again, in their turn rested on the four tenets of 'democratic institution-building, staunch pan-Indian secularism, socialist economics at home, and a foreign policy of non-alignment'? (Govindu, 2005) Hence, apart from the current political diatribes, Nehru remains as a literary stalwart who wrote almost on every aspect of India's corporate life. His literary works were indeed weapons of societal change and development if we can see them in their proper colours and contours. This is perhaps one reason why, in spite of all the political hullabaloo of the recent decades, his reputation as a literary giant still remains untarnished. If India as a nation remains and continues to take pride in her great cultural and literary heritage, Nehru would always be remembered as a pioneer of Indian writing in English and for his use of literature as a vehicle of social change and development.

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