

NETAJI SUBHAS CHANDRA BOSE'S VIEWS ABOUT WOMEN AND WOMEN EMPOWERMENT :

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ABSTRACT :

We all know that, Netaji Subhas Chandra Bose is well – acquainted for his versatile quality. Subhas Chandra Bose one of the greatest souls of India, still lives in our heart because of his bravery , confidence love and sacrifice for the nation. We even remember him as a mystery as his death account remains partially uncovered even today. But on the other field Subhas Chandra Bose was a reflective person about the empowerment of women .He had a several intellectual view about the entire – womankind. So, An analysis to be made to understand Bose ideologies, his role in supporting and encouraging women empowerment¹. Few people remember him as a person having faith on women's power in the century India. Here is an attempt to show Netaji viewed women and their role in the freedom struggle of our motherland. In different places he has delivered numerous speeches to encourage common people to join the War of Independence.

Subhas Chandra Bose's first respect regarding women kind, came from his mother Prabhabati Devi. Mother ⁱ and *mother-land* ⁱⁱ was indifferent to the view of Netaji.

Subhas Chandra Bose's mother, Prabhabati Devi, who had acquired education and wealth under British rule, Prabhabati was of a more orthodox religious bent than her husband Janakinath Bose. From 1887 onward, her life was dominated by a series of pregnancies and childbirths. But she possessed a strong personality and 'ruled the roost' on the domestic front; in family matters, "hers was usually the last word". A grandson remembered as "Queen Victoria of the Bose Empire and a hard taskmaster". As a child, Subhas felt lost among a large brood of and cousins. He held his father in awe, and relations with both parents were marked by a distant reserve.¹

A little conversation between Subhas Chandra and his mother Prabhavati Devi – He asked his own mother, “Will the condition of our contrary continue to go from bad to worse – will not any son of Mother India in distress, in total disregard of his selfish interests, dedicate his whole life to the cause of the Mother?”²

The stream of consciousness that flowed in the nine letters he wrote in Bengali to his mother in 1912 – 1913 was the product of a precocious and ultrasensitive mind. “Ideas come surging within me from time to time ,” he wrote, “as when flowers come to bloom in a garden and I offer them at your feet as outpourings of my heart”. He wanted to see less pomp and more sincerity in the worship of the *Mother Goddess* ⁱⁱⁱ.

Their personal bond and political camaraderie defined the Bose family’s public role, a roller coaster journey of triumphs and travels over three decades. Netaji was also extremely close to Sarat Chandra Bose, s wife Bivabati Devi – she was one of the most important women in his life

Notes : ¹ Sugata Bose – *His Majesty’s Opponent*, Penguin books India Pvt. Ltd, 11 community Centre, Panchsheel Park, New Delhi 110017, India. p.19,

² op.sit

p. 23

alongside his mother Prabhavati Devi, his political Guru Deshbandhu Chattranjan Das’s wife Basanti Devi, and his Austrian wife Emilie Schenkl. Basanti Devi who discussed the subject of women with Subhas.

An inspiring headmaster of the school, Beni Madhav Das, instilled in him a sense of moral values and a love for nature that had both aesthetic and dimensions. Benimadhav Das’s daughter Kalpana Das was an ideal example of great patriot to the life of Subhas Chandra Bose ³.

A little incident, the life of Subhas Chandra Bose’s student stage when he went London from India for Indian Civil Service Examination, where we observe a clean picture of Subhas Chandra Bose’s respectful attitude for the *womankind* ^{iv}.

During his Cambridge years, Subhas forged and deepened a number of friendship with fellow students from India, including Dilip Kumar Roy, Kshitish Prasad Chattopadhyaya, and C.C.Desai. The Bengali trio of Subhas, Dilip, and Kshitish found a home away from home at the Lancashire residence of the Dharmavir family– Punjabi doctor, his European wife, and their two little daughters, Sita and Leila. Subhas developed an affectionate relationship with Mrs. Dharmavir, whom he called “Didi” (“Elder sister”). He later confessed to her that he was never really happy in England,

except during his brief stay with the Dharmavirs at Burnley, Lancashire. He could not quite say what gave him such joy, but he knew “both you and Doctor were responsible for It”. He wished Mrs. Dharmavir would come to India, where “civilization consists in the elevation of the human spirit and in the increasing approximation of the human spirit to the Divine” He was grateful to her for showing an interest in his lonely thoughts. When she gave packets of nuts and fruits to him and his friends as their train departed, he was “reminded of what an Indian mother would do under similar circumstances”.⁴

Note : ³ <https://book.google.co.in> *Subhas and Sarat : An Intimate Memories of Bose*

Brother ⁴ *Sugata Bose – His Majesty’s Opponent*, Penguin books India Pvt.Ltd, 11 community Centre, Panchsheel Park, New Delhi 110017, India. P.36

Here are presented selected excerpts from his speechesIn his address to the women’s section of Indian Independence League, Singapore on July 12, 1943, Netaji said;

“.....During the past many years of our national movement, women have been equal to men in undergoing suffering with joy and courageWhen I express my *confidence*^v that you are today prepared to fight and suffer for the sake of your motherland. Therefore, sisters too must take your share in the coming *struggle*^{vi} ...Many brave women like the Rani of Jhansi required in our Last War of the Independence also The time has come for every Indian man and woman, boy and girl – to come forward and make great *sacrifices*^{vii} for liberating India ”.

Again in his speech during the opening of Rani Jhansi Training camp for the Women’s section of I.N.A. on October 22, 1943 Netaji Subhas Chandra Bose said ;

“ The opening of the Rani of Jhansi regiment training camp is an important landmark in the progress our movement in East Asia . We are engaged in the great task of regenerating our nation. And it is only in the fitness of things that there should be a stir of new life among our womenfolk” .

Our past has been a great and glorious one. India could not have produced a heroine like Rani of Jhansi if she did not have a glorious tradition. In the same way , as we have figures like Maitreyi in the ancient days, we have inspiring examples of Ahalyabai of Maharashtra Rani Bhawani of Bengal and Razia Begum and Noor Jhan who were shining the administrators’ in recent historic time prior to the British rule in India . I have every confidence in the fertility of the Indian soil I am confident that India, as in the past, will surely produce the best flowers of *womanhood*^{viii}.

Women in India have great participation in every sphere of life starting from managing home to managing a nation. In spite of that there are people who think that women are not capable enough to carry out responsible task. This article is an attempt to show that men who have belief on women's power are count as great heroes for decades and centuries of, societies that distribute equal power to men and women are blessed with peace and progress⁵.

SUBHAS CHANDRA BOSE AND WOMEN'S EMPOWERMENT:

Among the nationalist leader, Subhas Chandra Bose had a clear vision regarding women's and their status as citizen of free India. Though not a socio – religious reformer he was a political thinker on his own right and had a deep insight into the social problems prevalent in colonial India ,Bose was on of the few of his times who advocated women's movement in their full dimension. May in the then conservative India raised eyebrows when he advocated an all India political *organization*^{ix} for women, women is army women as nation builders and finally a separate women's department in free India. An analysis has to be made to understand Bose *ideologies*^x, his role is supporting and *encouraging*^{xi} women *empowerment*^{xii} in India and the relevance of his ideas in the present day context. He was the product of a resurgent India and the intellectual modeling of this era affected attitudes and behaviors of the society and led to the development of an Indian identity.; the context against which the contemporary Indian society is constituted and hence a study on Bose ideas is important⁶.

Netaji Subhas Chandra Bose's Views on Women Posted on July 8, 2010 in Society :-

Subhas was born in a period when resurgent nationalism was in the air of Bengal. It attracted great deal of attention because of the radical and militant out book regarding women and the cry of Bande Matarm soon got linked with idolized womanhood a well. Bengal an ardent follower of Swami Vivekananda, Subhas could not uninfluenced by the mother's clarion call : if you do not raise women who are the living embodiment of the divine

Notes :-

⁵ WWW.youthkiawaaz.com/ 2010/07/ netaji – subhas chandra-bose, By Sampa Kundu : 6
S.C.Bose & Women's Empowerment. Subhaschandrbose.org life & Work of N.S.C.B.

mother, do not think that you have any other way to rise⁷. “To Vivekananda, worship of the Goddess, reverence to the motherland and commitment to female education become the triple vows of modern man⁸. Unlike leaders like Gandhi who considered women as “

incarnation of ahimsa” and advised them to do “what you can”⁹. Bose had high expectations of women and idolized them as Durga and not a Sita or Savitry.

POLITICS AND INDIAN WOMEN :

Women’s empowerment movement during the *freedom*^{xiii} struggle had limited goals and activities like reform of society , education etc. It was no doubted by Gandhi who aimed at bringing nationalist politics to into Indian household without breaking the domestic circle, but he attached greater importance to women’s constructive role from inside. Bose, however, was more radical when assigned them different roles as political activists , social reformers , welfare workers and nation builders.¹⁰

Unlike Mahatma Gandhi and his band of Congress leaders who saw a role for the women limited to supporting the *Independence*^{xiv} *Movement*^{xv} by remaining within the family circle, Netaji saw for her a larger role that transcended constraints of family and was not hamstrung by any limitation. This was , he professed feasible only when had access to education, which allowed then to think for themselves.

Notes :

⁷ V.K.R.V.Rao, Swami Vivekananda, Publication Division : New Delhi, 1979, p. 189.

⁸ Geraldine Fobes, *Womun in Modern India*, Cambridge University Press : UK, 199 p. 30

⁹ Amina Bose, *Dimensions of Peace and Non – Violence – The Gandhian Perspective*, Gain Publishing House, New Delhi , 1987, p. 57. Author ;Suja Sugathan.

¹⁰ Sisir Kumar Bose Sugatha Bose (ed.) *Essential Writings of Subhas Chandra Bose*, Netaji Research Bureau, Calcutta, 1997, p. 87

Bengal had demonstrated the immense potential of women as political activists during the Non – Cooperation movement. It was Chitta Ranjan Das , the political Guru of Subhas, whom this experiment by asking his wife (Basanti Devi, who was the political mother of Subhas Chandra Bose) and his sister Urmila Devi to be the first women to the movement thereby render moral strength to movement and inspired large numbers to join the movement. Bose encouraged the formation of the first political organization for women ; the Mahila Rastriya Sanga was formed in 1928¹¹. Latika Ghosh was appointed as its Secretary¹². The Mahila Rastriya Sangha recruited members and set up a network of Shakti Mandirs . It was intended develop as a national women’s organization connected with the congress. It followed a radical ideology and placed the social economic and political emancipation of women as its goal¹³.

Notes:

- ¹¹ Before the formation of the Mahila Rastriya Sangha there were other women organizations like the Women India Association, National Council of Women in India etc, but they did not assume a political character. They concentrated on social reforms education of women etc.
- ¹² Latika Ghosh an Oxford educated teacher was a niece of Aurobinda. When the congress session 1928 was held in Calcutta Bose organized volunteer corps of the congress.
- ¹³ Muchkunda Dubey (ed.) *S.C.Bose .The Man and His Mission*, Harnam Publication : New Delhi, 1998 , p. 112.

WOMEN'S EQUALITY :

As can be seen from the passage quoted above, Bose called on both men and women total support unlike German National Socialists and the Indian Fascists, who stressed the masculine in almost all spheres of social and political activity , Bose believed that women were the equals of men and should therefore be likewise prepared to fight and sacrifice for Indian's liberation . Throughout the 1920s and 1930s he had campaigned in India to bring women more fully into the life of the nation.¹⁴ After his return to Asia in 1943, he called on women to serve as soldiers in the Indian National Army at the time a most radical view¹⁵.

A women's regiment formed in 1943, and came to number about 1000 women. It was named appropriately, the "Rani of Jhansi Regiment", after a heroine of the Indian rebellion of 1857 – 58 against British rule. While those less suited to combat duties were employed as nurses and in other support roles the majority were trained as soldiers. When the INA attacked British force from Burma in east India in mid – 1944 the women of the Jhansi Regiment fought alongside the men, suffering equally heavy casualties. When the army was forced to withdraw, the women were given no privileges. Along with the men, they marched for more than a thousand kilometers.¹⁶

Notes:

- ¹⁴ See : Presidential address to the Maharashtra Provincial Conference, Poona, 3rd May, 1928, *Selected speeches of Subhas Chandra Bose* , pp. 31-40; Liberty 9th December, 1930, Cited in L. Gordon, *Brothers Against the Raj*, p. 238; et.al.
- ¹⁵ Speech to the women's section of the Indian Independence League , July 12, 1943 selected speeches of *Subhas Chandra Bose*. pp. 189 – 192.

¹⁶ See; S.K. Bose, ed. ,A Beacon Across Asia (1973), pp. 182, 219; H. Toye, The Sprin
Tiger , pp. 86, 497, 523, 535-36

Some important discussion after a good observation about Women's Movement In India from the outlook of Forward Block, the political party of Netaji Subhas Chandra Bose.

The Calcutta branch of the All India Women's conference held its annual session the other day. The most *remarkable* ^{xvi} thing in the whole show was the address of its president, Begum Hamid Ali , who entered an emphatic plea for the abolition of separates evolution of a composite nationhood . The demand coming *from a Muslim lady, specially of her standing*, must have assumed an added grace and importance. But speaking frankly, except the president and her address, the whole show was utterly common place, stereotyped , even dull. The attendance was poor on the first day and naturally poorer on the second ; enthusiasm was at a low ebb ; and looked at from a right angle of vision, the resolution adopted must be characterized as hopelessly inadequate in importance. If conference of this nature are taken to be the measure of success that women's movement in India has been able score as yet , the impartial verdict is bound to be that it has been muddled by the absence of any healthy outlook. There is no well-marked destination where the movement is to go; the steps are slow, timid, possibly ill directed too; to put bluntly, the whole affair appears to be bereft of much redeeming possibility

Let us look our problem straight and clear. We, the women folk of India have our own problems some what distinct from men's but it will not do to forget the all important fact that we form an organic part of the broad nation. We, the awakened womanhood, shall have to put in our share in tackling the national problem is greater for India to-day than the problem of national bondage? Once the country becomes free, the women's question will be automatically solved in the course of carrying out an enlightened plan of national reconstruction. We have before our very eyes the inspiring example of Turkey. The womanhood of that country sank to the lowest depths of ignorance and superstition.

But after coming to power Kemal Ataturk was able, in the course of only a few years, to bring about an all-round regeneration in its condition with the result that the woman of Turkey have been able today to walk hand-to-hand with their enlightened sisters of the West. This broad truth has to be realized that without a national State national progress is almost an impossibility and the women's question too, taken comprehensively, cannot be solved before freedom of the country is achieved.¹⁷

We live in stirring times – all the world over, the whole international political atmosphere is seething with the deepest discontent and every moment the possibility of crisis developing, which is going from more to more. What do we find in the present to help us in generating the necessary amount of momentum for complete along the speedy path of Revolution? So women empowerment is a hopeful sign of the times that the necessary drive has been forthcoming to carry on a vigorous agitation against Women Torture. So in this critical situation, women empowerment is an important questions mark for our whole nations¹⁸.

Notes :

¹⁷ Forward Bloc A Political Weekly : Collected Volume: 1, *Women's Movement in India*

By Amita Roy, p – 327

¹⁸ Forward Bloc : Collected Volume: 1 *The present situation*. By Prof. Jyotish

Chandra Ghosh , p. – 066

By the time Srijut Subhas Chandra Bose took over the Presidentship of the Indian Independence League, East Asia, On July 4th ,1943, the organization was established on a sound foundation, and ready for further galvanized action, under the dynamic leadership of the new President

Early, to be exact, on the 5th ,1943, he reviewed the Indian Army. On the 8th, July, the formation of the Azad Hind Fauj (Indian National Army) was announced. Prior to this, Indian Women were agitating for their right to take up their share in the noble task of winning India's Independence. In fact some of them had already take up training in squad drills and arms, to give positive proof that they meant business. So, at a mass rally of India women in Singapore, on the 12th July, the formation of the Rani of Jhansi Regiment, as a contingent of the I.N.A was announced by Netaji Subhas Chandra Bose.

WOMEN DEPARTMENT:

The work of the Women's Department deserve special mention and praise. If we fully realize the fact that Indian women in general, and particularly Indian women outside India, were always of a retiring nature, content to be the mistresses of the household, finding complete happiness in the management and security of the home, leaving the menfolk to the battle of life, then and then alone can one appreciate the tremendous moral and spiritual uplifting effect of the Independence Movement. It has

brought Indian women out of their seclusion to brave all difficulties, trials and dangers of an open fight for Indian Independence, on an equal footing and to an equal measure, with their menfolk . Their argument was that before the advent of the Movement they considered the home as their sphere of control and influence. So they devoted to it all their love and regard, even toils and tears, to render it an abode of peace and comfort, happiness and prosperity. The Independence Movement enlarged their outlook. They began could never be guaranteed, until their large home, India, was swept clean of all foreign control and influence and garnished by those of their own. Once having decided upon their course of action, there was no question of half measures with them. They infiltrated into every possible activity of the Movement. Was Recruitment and Training ? They had their Camps, and Women Volunteers came in regularly for the combatant services for medical and nursing services. Was it Finance, Revenue, and Supplies? At mass rallies where their beloved Netaji Subhas Chandra Bose gave addresses, they marched up to the dais and after garlanding him, showered upon him, for the benefit of the cause, their jewels and trinkets, removed at the spot from their person Cloth was necessary for clothes and bandages for patients in the I.N.A. hospitals as well as the Relief Homes. Beautiful flowing sarees were stripped into bandages and old clothes were collected, washed and mended and then dispatched to the Hospitals and Relief Homes,. Even pots and pans were spared from household kitchens to find their way to fighting fronts. Was it propaganda, education or culture? Women addressed meeting and spoke to the world over the radio, wrote articles and composed songs and popularized national songs. Some took courses in instruction in Indian National Teachers' Training Schools and took up posts as teachers in Indian National Schools. Was Health and Social Welfare? Women ministered to the sick and need, in the Hospitals and Relief Home. They visited neighboring estates and labor lines and show the way to better health, cleanliness and sanitation. They organized musical parties, concerts, variety entertainments, national dramas, for the free entertainment of wounded soldiers, and relief home . They also staged them for the public benefit and gave the money thus collected for Health and Social Welfare work and worthy causes. Their enthusiasm was a constant inspiration to the League workers and supporters, and a source of embarrassment to the slackers ¹⁹.

Now I want to discuss something about Emilie Schenkl. (the wife of Netaji Subhas Chandra Bose) Emilie Schenkl is an rare example of womanhood for our because she faced very difficulties in different times of

Note :

¹⁹ Thivy Johan A – *The Struggle in East Asia*, Netaji Research Bureau ,38/2 Lala Lajpat Rai

Road, Calcutta 700020, India,

P – 38

her personal life but she always tried to keep away from any kind of depression and weakness. She loved and respected very much our country(India) like her motherland.

From the second week of June 1934, Subhas Chandra Bose settled down in Vienna, since he had a contract from the publishing company Wishart to write a look on the Indian struggle since 1920. In the course of looking for clerical help with preparing the manuscript, Subhas Chandra met a woman who would bring about a dramatic change in his personal life. Until then, he had been immersed in the freedom struggle and had taken little interest in relationships with women.

It was June 24, 1934. A petite and pretty young woman named Emilie Schenkl arrived to be interviewed for the clerical job. Born on December 26th, 1910, to an Austrian Catholic family. She knew English, could take dictation in shorthand, and had competent typing skills²⁰.

The stifling social conventions of Indian society had given him little opportunity to forge genuine friendships with women. His shy and reticent manner with them had not helped. In the cultural world of the anti colonial revolutionaries of Bengal, women were idealized into mother figures. Any romantic attachment with a women tended to be viewed as an unworthy distraction from ascetic devotion to the motherland. In the freer atmosphere of Europe, Subhas Chandra developed real with women. Most of them happened to be married European or American women, with a broad international outlook and an interest in India. Young and single, Emilie was different, and what started as a working relationship soon developed into a close personal bond²¹.

Notes :

²⁰ Sugata Bose – *His Majesty's Opponent*, Penguin books India Pvt. Ltd, 11

community Centre, Panchsheel Park, New Delhi 110017, India. P –.96

²¹ Op.sit p.– 102, op.sit p.– 113

“Just one thing more before I close this long letter”, Subhas wrote to Emilie on March 30, 1936, before leaving Mediterranean for the Indian Ocean. “For your life, never pray for any selfish object or aim. Always pray for what is good for humanity– for what is good for all time – for what is good in the eyes of God Pray in a *nishkama* (disinterested)

way”³. This allusion to the *Gita* was all he had to offer to the women he loved, as he prepared himself for the trials ahead.

Women in Provisional Government of Free India ;

Netaji’s ideas on women were so revolutionary that as part of the Provisional Government of Free India in south East Asia (Azad Hind Government) a separate women’s department was contributed by him captain Lakshmi Swaminathan (Sehgal) who was the chief of Rani Jhansi Regiment was given the dual charge as Minister for Women Affairs. The Women Department had a separate wing to deal with the training women as social activities . The Women’s Department included a Health and Welfare Department which had a term of doctors, nurse and welfare worker. The Government had a Planning commission mandated with the task of conducting research in areas where it could benefit from women’s contribution.

Self - Help :

Empowerment of women was for Netaji a state policy and *women’s education* a priority area. He wanted the State to provide women not only free primary education but education at all levels, including spiritual and moral, as well as physical and vocational training. He exhorted women’s rights groups to spread education and awareness among women in rural areas and remote urban areas. He wanted women to champion their own cause of empowerment. He wanted the State to accord equal rights to women and men in all respects and also separate department for women’s upliftment.

Subhas Chandra Bose tried to convert all the intellectual fits into a power, which will help our countrymen to think, to observe, to motivate and to put steps into struggle²². (Self write) According to Subhas Chandra Bose our duty will not be completed to show only sympathy for women so our mission will be fulfill then when we all participate for preparing every woman as a self sufficient in all field.

At last I am completing my essay to remember Netaji Subhas Chandra Bose’s idealism and consecration for motherland . I desire to express my opinion in a single sentence – To succeed in our mission, we must have a liberal minded devotion to our future aim.(women empowerment).

Note :

²² *Forward Bloc A Political Weekly* : Collected Volume : 2 By General Secretary

Ashok Ghosh, p.- IV

CONCLUTION:

Subhas Chandra Bose was the one among Indians Freedom Fighters who provided the gentle nudge and as a good measure, practical guidance to the women who just stepped out of their sheltered life the complacent of the lifestyle that it offered. He gave women not just representation but pride of place in the Government he had formed and the army that he had raised. It was with the aim of carrying forward his ideas for a much larger role for women in free India that he set up the Planning commission dedicated to the development of women's cause because he advised women's groups not to avoid politics but to become a part of it . With this development, Netaji's vision about the Indian women's donning the mantle of combat glory has materialized, thanks to women's self – help to empowerment just as he had foreseen.

According to Netaji Subhas Chandra Bose, it is require for every women to give her a sense of self confidence for winning any kind of resistance. Not only the women is a symbol of strength for human kind but also they are the identity of kind – hearted and idealistic mother for their children. Subhas Chandra Bose was worshipper of women strength.

Key – Word :

i. mother ii. Mother – land iii. Mother – Godder iv. Womenkind v . confidence vi . struggle vii . sacrifices viii . womanhood ix . organization x . ideologies xi . encouraging xii . empowerment xiii . freedom xiv . independent xv . movement xvi remarkable

Refernces :

1. Bose Sugata – *His Majesty's Opponent*, Penguin books India Pvt. Ltd, 11 community Centre, Panchsheel Park, New Delhi 110017, India.
2. Ghosh Latika an Oxford educated teacher was a niece of Aurubinda When the congress session 1928 was held in Calcutta Bose organized volunteer corps of the congress.
3. Johan A Thivy –*The Struggle in East Asia*, Netaji Research Bureau ,38/2 Lala Lajpat Rai Road, Calcutta 700020, India,

4. Dubey Muchkunda (ed.) *S.C.Bose . The Manand His Mission*, Harna Publication: New Delhi, 1998 .
5. Ghosh Ashok ,– *Forward Bloc A Political Weekly* : Collected Volume : 2 By General Secretary
6. Rao V.K.R.V., *Swami Vivekananda, Publication Division* : New Delhi, 1979.
7. Fobes Geraldine, *Womwn in Modern India*, Cambridge University Press : UK, 199
8. Bose Sisir Kumar& Bose Sugatha (ed.) *Essential Writings of Subhas Chandra Bose*, Netaji Research Bureau, Calcutta, 1997.
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10. WWW.youthkiawaaz.com/ 2010/07/ netaji – subhas Chandra-bose, By Sampa Kundu :
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12. WWW. Ihr.org>ihr>14 *montgomery Subhas Chandra Bose & Indian’s Struggle for Independence Institute.*

