

The Freedom Concept & Political Visionary Of Netaji Subhas Chandra Bose.

**Dr. LINA MONDAL*

Research Paper (Chapter – II) .

** Ph. D Awarded From The University of Calcutta.*

Abstract :

An exceptionally extraordinary example in the history of India freedom was Netaji Subhas Chandra Bose . I have tried to article his contribution and ideology on Nationalism in political ground and Indian freedom which was way ahead comparing other great leaders during that time which was never been implemented yet and sever received its proper justice and represents. I have tried to highlighted in my article few particular aspects as-follows :-

- i) Netaji Subhas Chandra Bose contribution in India politics, his policy approach towards Indian freedom movement'
- ii) Subhas Chandra Bose's contribution on current India of her democracy etc.

Subhas Chandra Bose was a great nationalistⁱ and freedom fighterⁱⁱ. People even today know him by love for his country. We all know that Subhas Chandra Bose popularly known as 'Netaji' a great militant , and patriot was born at Cuttack, Orissa (at present Odisha) on 23rd January, 1897. His father Janaki Nath Bose was a well known Advocate of Cuttack High Court and mother Prabhavati Devi was a religious and God fearing woman. The true Indian man Subhas Chandra Bose was a God gifted brilliant student from the very beginning and was first in the merit list of successful bright students in the matriculation examination.

Subhas Chandra Bose was inspiredⁱⁱⁱ very much by Bhagavata Gita and Swami Vivekananda the spiritual leader of India . Subhas Chandra Bose was a strong believer in Bhagavata Gita and the speech of Lord Srikrishna. It was his belief of inspiration for

the fight against the British and British imperialism^{iv} . He also held Swami Vivakananda's teachings in high esteem and the speech of Swami Vivakananda was a pure source of energy for his entire life.¹

Besides his Political Guru Chittaranjan Das, he was also influenced by great freedom fighter Bal Gangadhar Tilok's famous speeches "By freedom I mean all round freedom i.e freedom for the individual as for the society; freedom for the rich as well as for the poor; freedom for men as well as for women freedom for all individuals and for all classes" . First of all, Subhas Chandra Bose strongly supported the complete independence of India at the phases in the beginning of his political life.

According to Subhas Chandra Bose liberty^v broadly signified political, economic and social freedom. He thought that economic freedom was

1[^] Bose Sugata - *HIS MAJESTY'S OPPONENT* - Published by the Penguin Group, Penguin Books India Pvt. Ltd, 11 Community Centre, Panchsheel Park, New Delhi 110017, India. P - 22

essence of social and political freedom. Subhas Chandra Bose bravely fought for Indian independence but according to his view this independence was also an economic necessity for him .

The former Governor of West Bengal Keshari Nath Tripathi said gave us some important information (by his speech) about the Subhas Chandra Bose concept of Freedom.

He said :-

Netaji Subhas Chandra Bose believed freedom cannot be earned by non - violence: Netaji gave inspiring slogans as "Jai Hind", "Delhi Chalo", "Give me blood I will give you freedom". He was one leader who believed freedom cannot be earned by non - violence. He remained an inspiration for the young generation to make the supreme sacrifice for the motherland^{vi}.

Netaji Subhas Chandra Bose have more liberal views towards the freedom of his motherland. He believes that secularism means no discrimination against anybody in the name of the religion.²

Subhas Chandra Bose was not only a great patriot, he was “a patriot of patriots,” said Mahatma Gandhi the architect of India nationalism, in a conversation with Louis Fischer, an American journalist, on the eve of launching the Quit India Movement.

Bose's Concept of Freedom :-

Netaji stood for freedom . His whole struggle was for it. Even through, he was neither a philosopher, nor a theoretician, as a sincere nationalist, a freedom fighter, he realized the real meaning, nature, scope and importance of the concept of freedom ³.

²^ W.B.Gov. ,Keshari Nath Tripathi, January,23, 2018

³^ Mookherjee Nanda – Subhas Chandra Bose – The British Parliament: Publisher Jayashree Prakashan 1981, P - 190

Freedom is the main ideal of a life, a society and a nation . It is a pivot around which everything revolves. Subhas said: “If we are to bring about a revolution of ideas we have first to hold up before us an ideal which will galvanize our whole life. That ideal is freedom”. The concept of freedom is a vague one, which has many connotations. Subhas’s conception of freedom is too wide. It connotes freedom from political bondage^{vii}, and meeting out economic justice, social and religious equality. This freedom implies not only emancipation from political bondage but also equal distribution of wealth, abolition of cast barriers and social inequities, and destruction of communalism and religious intolerance.

Subhas’s conception of freedom is too wide. It connotes freedom from political bondage, and meeting out economic justice, social and religious equality. He said ;

“By freedom I mean all – round freedom, I,s freedom for the individual as well as for society, freedom for the rich as well as for the poor, freedom for all individuals and all classes. This freedom implies not only emancipation^{viii} from political bondage but also equal distribution of wealth, abolition of caste barriers and social inequities, and destruction of communalism and religious intolerance . This is an ideal which may appear Utopian to hard-headed men and women, but this ideal alone can appears the hunger of the soul”.⁴

In short, according to Subhas, freedom connotes liberty, equity and justice. He said: “Let us have no compromise with bondage, injustice and inequality”.

Realization of freedom, says Subhas, is not so easy. He said : “There is no royal road to freedom...a thorny one, but it is a path which also leads to glory and immortality”.

4[^]. Ibid p - 190

According to Subhas, freedom is life, slavery death and pursuit of freedom permanent glory. He said: “ Freedom means glory life, and death in the pursuit of freedom means glory imperishable”.

Subhas had no faith in the Congress programme to win freedom for India. He said: “I do not believe that the Congress programme can win freedom for India. To me the programme by which I believe freedom can be achieved is :

- “1 Organisation of peasants and workers on a socialistic programme.
2. Organization of youth into Volunteer Corps under strict discipline.
3. Abolition of the caste system and the eradication of social and religious of all kinds.
4. Organisation of women’s associations.
5. Intensive programme for boycott of British goods.
6. Creation of new literature for propagating the new cult and programme.”⁵

Political Concept :

The political philosophy of Subhas Chandra Bose requires an enunciation and analysis from the angles of his economic, nationalistic, secularistic, democratic, and socialistic characteristics.

i) Economic Concept:

In his presidential address at the 51st Sessions of the Indian National Congress held at Haripura In February 1938, Subhas Chandra Bose spelt out his ideas about economic planning and industrialization of Free India^{ix}, “The very first thing which our future National Government will have to do, would be to set up a Commission for drawing up a comprehensive plan of reconstruction.” Bose wanted that on the advice of the National Planning Commission, state would adopt a comprehensive scheme for gradually

5[^]. Mookherjee Nanda: Subhas Chandra Bose – The British Press, P -- 191

socializing our entire agricultural and industrial system in the spheres of both production and distribution. He also spoke about abolition of landlordism liquidation of agricultural indebtedness. Subhas Chandra Bose constituted a Planning Committee under the Chairmanship of Jawaharlal Nehru for rapid industrialization of India on modern lines in consideration of the latter's close relationship with Mahatma Gandhi, who was not in favour of Industrialization Programme.

According to Subhas, liberty broadly signified political, economic and social freedom was the essence of social and political freedom.

Subhas Chandra Bose bravely fought for India's independence^x but this independence was also an economic necessary for him. He said, "The problem of giving bread to our starving millions – the problem of clothing and educating them – the problem of improving the health and physique of the nation – all these problems cannot be solved so long as India remains bondage. To think of economic improvement and industrial development before India is free : politically is to put the cart before the horse." According to him the appalling poverty, high incident of unemployment and low standard of living were due to the foreign domination. In view of all this he desired economic reconstruction and industrialization on modern scientific and technological methods.

Subhas Chandra Bose said, "The moment India is free, the most important problem will be the organizing of our national defence in order to safeguard our freedom in the future. For that we shall have to build up modern war industries; so that, we may produce the arms that we shall need for self – defence. This will mean a very big programme of industrialization." He felt the necessity of modernizing the backward agriculture which in turn would aggravate the problem of disguised unemployment and to remedy this development of industry would be indispensable to absorb the surplus labour from agriculture. He was much impressed by the U.S.S.R. in effecting economic development through rapid industrialization within a very short period of time, and became a staunch protagonist for similar forced much like Soviet Union and not a gradual one as in Great Britain.

Subhas Chandra Bose classified industries into three categories, namely Large – Scale or Heavy Industries, Medium–Scale and Cottage Industries. According to him, heavy industries are important for rapid economic development. In the category of Large–Scale Industries, mother industries produce the means of production or other

industries run successfully and these are metals, heavy chemicals, machinery and tools, and communication industries like railways, telegraph, telephone and radio. He was very much in favour of large-scale industries but at the same time he never lost of cottage and small industries in an underdeveloped country like India.⁶

ii) Nationalistic Characteristics :

Subhas Chandra Bose's father was a government pleader and Public Prosecutor and became a member of the Bengal Legislative Council and earned the title of Rai Bahadur, but he resigned from the said post and renounced the title of Rai Bahadur as a protest against the repressive policies of the British Government. Moreover, he was a regular visitor to the annual sessions of the Indian National Congress and a staunch supporter of *Swadeshi*. Thus Subhas Chandra inherited the spirit of nationalism from his father. In his early life, as a student of the Protestant European School run by the Baptist Mission, Subhas exhibited his spirit of nationalism when discriminatory treatment was made against Indian students. His expulsion from the Presidency College for being involved in Oaten Affair in protesting against the sense of racial superiority of the British is a glaring example of his spirit of nationalism. He expressed his feeling of satisfaction, "I had rather a feeling of supreme satisfaction of joy that I had done the right thing, that I had stood up for our honour and self-respect and had sacrificed for a noble case."

⁶ Dr. R.C.Roy – Social, Economic and Political Philosophy of Netaji Subhas Chandra Bose
– Orissa Review *January 2004 (Article) : p -- 5

Subhas's nationalistic zeal was further heightened under the influence of Swami Vivekananda. Vivekananda's call "Say brothers at the top of your voice the naked Indian, the illiterate Indian, the Brahman Indian, the *Pariah* Indian is my brother" had the echo in the heart of Subhas.

Arobindo's of renunciation and his sacrifice of lucrative I.C.S. career to devote to politics impressed Subhas all the more. Arobindo's synthesis of spiritualism and nationality had immense impact on Subhas. He resigned from the Civil Service on account of his nationalistic zeal. He writes, "It is not possible to serve one's country in the best and fullest manner if one is chained to the civil service. In short, national and spiritual aspirations are not compatible with obedience to Civil Service conditions." In his letter from Cambridge, addressed to Deshabandhu C. R. Das, he had firmly expressed his decision to resign from Civil Service and join the freedom movement. On his return from Cambridge he plunged headlong into the national movement.

In order to supplement the freedom movement from outside India he even approached Nazi and Fascist power to enlist their support. The Axis power and Japan in particular became eager to see India free. Thus, he organized the Azad Hind Fauz comprising 30,000 soldiers and officers and mobilized them on the north-eastern front to give a valiant fight to the British army. There are instances galore to testify his nationalistic fervor.⁷

(iii) Secularistic Characteristics :

Secularism is not irreligion or atheism but tolerance of each–other’s faith, mutual accommodation and peaceful co–existence. It involves spiritual consciousness and establishment of contact with the divine. Subhas’s philosophy of nationalism acquired a spiritual tenor under the influence of his parents , Ramakrishna Paramahansa , Vivekananda and Aurobindo.

^{7^} Ibid , p - 6 to 7

When he thought of Indian nation, he thought in terms of Divine Mother, the Indian nation as God’s Beloved Land. He was secular in approach to spiritualism or religion.

Subhas was brought up in a liberal and secular environment of this family which helped him to acquire a broad, non–sectarian and Catholic outlook towards people of all religion. The synthesis of various religious creeds as achieved and propounded by Ramakrishna and Vivekananda developed in Subhas faith and commitment to secularism epitomized to his concept of a broad, integral and composite nationalism. Subhas’s secularism^{xi} originated from his firm faith in a philosophy of synthesis of Indian culture and civilization. In his Azad Hind Government and army he had achieved miraculous success in brining about a wonderful sense of unity among the Muslims, Hindus and Sikhs.⁸

(iv) Socialistic Characteristics :

As a true Socialist, he wanted emancipation of the underdogs i.e. peasants and workers. While stating the objectives of *Samyabadi Sanga* visualized by him, he said “The party stand for the interest groups of the masses, that is of peasants, workers etc. and not for that is the landlords, capitalists and money lending classes”

In the early Twenties, he became the founder President of the All Bengal Youth League of which the programme announced, “Complete Independence of India,

community of interests with labours and peasants, amelioration of economic condition of the masses, reduction of working hours, a minimum scale of wages, medical leave with full pay, old age pension, compensation for infirmity or serious accidents etc.”⁹

8[^] Ibid , p – 8

9[^] Ibid , p – 8

(V) Democratic Characteristics ;

Subhas Chandra Bose developed an ethical approach to life based on sacrifice, renunciation, self-abnegation and self sacrifice which is in a way the core of a democratic way of life. This ethical and spiritual ideals contributed to his formulation of a political philosophy in consistence with Indian culture and civilization. “The big joint family taught him love, generosity , kindness, patience, tolerance, co-operation and sympathy, the very ingredients of democracy.”

On the changing concept of freedom he said “The concept of human freedom has changed. In ancient times, by freedom people of India mean spiritual freedom – renunciation, freedom from lust, greed etc. But this freedom also included freedom from political and social bondage. “Subhas’s emphasis on individual is dignity, and identity did never allow him to accept the totalitarian doctrine that “State is the Master, the Individual the Servant.”Although in need of ” a political system – a state of an authoritarian character” in place of a “So called democratic^{xii} system” he meant a state.”It will work as an organ or as the servant of the masses.... The servant of the people.”¹⁰

Subhas Chandra Bose developed an ethical approach to life based on sacrifice renunciation , self – abnegation and self sacrifice which is in a way the care of a democratic way of life. The ethical and spiritual ideas contributed his formulation of a political philosophy in consistence with Indian culture and civilization. “The big joint family taught him love, generosity, kindness patience, tolerance, co – Operation and sympathy, very ingredients of democracy”.

Conclusion :

In conclusion Subhas Chandra Bose is an unforgettable national hero of our country. He had tremendous and unconditional love for his motherland. Furthermore , this great personality sacrificed and dedicated his entire life for India.

On the changing concept of freedom he said “The concept of human freedom has changed. In ancient times, Subhas Chandra Bose is represented as the epitome of patriotism who sacrificed his life in order to free his motherland from the bondage of imperialist British Raj and British rule. Famous Historians have pointed a heroic image of ‘Netaji’ which makes the youth perceive him as the greatest revolutionary icon of pre - independent India.

Key Word:

i) nationalist, p -2, ii) freedom fighter, p - 2, iii) inspired p - 2 , iv) imperialism, p - 2 v) liberty, p - 2 vi) motherland, p-3 vii) bondage p - 4, viii) emancipation, p - 4, ix) Free India, p - 5, x) independence p - 6, xi) Secularism P - 9, xii) democratic p - 10

References :=

1. Dr. Bose Sugata - *HIS MAJESTYS OPOONENT* - by Penguin Group , Penguin Book India Pvt. Ltd., 11 Community Centre, Panchsheel Park, New Delhi - 110017
2. Mookherjee Nanda - *Subhas Chandra Bose - The British Parliament*: Publisher Jayashree Prakashan .
3. Article : Governor W.B. Tripathi , Keshari Nath, January,23, 2018
4. Chattopadhyay, Subhas Chandra -*Subhas Chandra Bose: Man, Mission and Means* - Minerva Associates (Publications) Pvt. Ltd, Calcutta 1989.
5. Dr. R. C. Roy - *Social, Economic and Political Philosophy of Netaji Subhas Chandra Bose* - Orissa Review *January 2004 (Article) : Dr. R.C. Roy is a retired I.C.S. Officer, Address: A - 30, HIG - 1, Block - 2, Lingaraj Vihar, Pokhariput, Bhubaneswar - 751020,
6. Bose, Subhas Chandra , *Netaji's Collected Works Vol. I (An Indian Pilgrim and Letters 1912 - 1921)*, Netaji Research Bureau , Calcutta, 1980.
7. Bose, Sisir Kumar, ed., *A Beacon Across Asia, A Biography Of Subhas Chandra Bose* - Orient Longmens, New Delhi, 1973
8. Ayer, S.A, - *Selected Speeches of Subhas Chandra Bose, ed.*- Publication Division, Government of India, New Delhi, 1983.
9. Patil, V. S.,- *Netaji Subhas Chandra Bose - His Contribution to Indian Nationalism*, Sterling Publishers Pvt. Ltd., New Delhi, 1988.
10. Bose Subhas Chandra - *Netaji's Collected Works Vol. I* - (An Indian Pilgram and Letters 1912 - 1921). Netaji Research Bureau, Calcutta, 1980 .