

THE VISIONARY ARCHITECT OF INDIA: NETAJI SUBHAS CHANDRA BOSE

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ABSTRACT

In the history of the independence fight, Subhash Chandra Bose, the most prominent and influential figure after Mahatma Gandhi, established himself as a symbol of selfless devotion to the country. He also lacked any desire for status or power. We can design India's economy and political structure after independence thanks to his political, economic, and social ideologies. When designing and reorganising India's new parliamentary and democratic structure, Nehru also adhered to his socialism. His ideas had a significant impact on how Indian democracy will develop in the future. In order to really make India "Mahan" (great), we once again need a hero who believed in Indians' inherent powers.

Keywords: *Women Empowerment, Socialism, Religious Reformation, Reconstruction, Communism, Nationalism, Economic Independence, Illiteracy, Poverty, Unemployment, Industrialization.*

Introduction

Subhash Chandra Bose is the most contentious figure in India's history of independence movement because of his example of abandonment of status and power. He was the political ecologist who could inspire the younger generation's inventiveness and convince them of the value of unselfish service. Scholars and historians belittled Subhas and the INA in addition to ignoring their contributions to the Indian liberation fight and treating him as a local hero. Subhas, the great builder of modern India, was a superb leader and unquestionably one of the best products of Indian nationalism.

Objectives

With his fair intelligence and contemporary viewpoints, Subhas, a modern man, attempted to create a new India that was both superstitious-free and full of modernism. The image of this real-life hero is being used by contemporary politicians, historians, and authors to further their own ends, hindering the growth of a sober, scientific, historical evaluation of India's only military statesman of the modern era. India would be in risk of losing sight of a guy who was far more than a fabled figure if Netaji is shrouded in pointless mystery. In the present and the future, there is much to be learned from Netaji's life and efforts. And this essay highlights Subhas's efforts to his country. He understood that resentful love for one's homeland can only blossom in the wider human family.

Review of Literature

Numerous books, journals, and articles are investigated in order to develop ideas for the paper's subject. Archival sources include Sisir Kumar Bose's "An Unfinished Autobiography," "Netaji Collected Works," and "Indian Struggle Part I (1920-1934)" by Subhash Chandra Bose. We can get an idea of Subhas' political morals, his ideas about independence, and his views for creating a free and modern India from some secondary sources, such as S.C. Sahoo's "Subhas Chandra Bose: Political Philosophy," "The Essential Writings of Netaji Subhash Chandra Bose," and Subhas Chandra Bose. His written letters was another way to understand his thoughts. The Lost Hero: A Biography of Subhash Bose by Mihir Bose, together with a selection of Subhas' speeches.

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Concept

Although Subhsh Chandra Bose supported socialism, he was not opposed to religious or cultural revival. His Hinduism was a crucial aspect of what made him Indian. He campaigned for the adoption of Hindustani as the nation's official language, supported the notion of women's empowerment, and had a strong belief in the potential of young people. He supported industrialisation as a government initiative for the purpose of spreading socialism, and he also supported international backing for this. He had a vision for the future of India via education.

Research Methodology

The qualitative research approach is the foundation of the essay. Original speeches, letters, interviews, and radio announcements are used to help direct a notion. Primary and secondary sources are cross-referenced before secondary sources are utilised as reliable sources.

Findings

Subhas Chandra Bose learned early in life the significance of social and political upheaval in a nation where political agitation and reform groups were opposing what was supposedly "helpful" foreign control. He was intimidated by his parents and treated his older siblings with reluctance because he felt he had to live up to the standard set by those who came before him. These traits reveal how his family shaped his personality. His mother instilled in him the revered Shakti religion, which gave him the self-assurance to depend on his own efforts and a spiritual outlook. While reading Ramkrishna Parmahansa and Swami Vivekananda, which also enhanced his spiritual inclination, the ideas of service to mankind, renunciation, and self-negation were ingrained in him.

Subhas aspired to create a meaningful life after enrolling at Presidency College, Calcutta, in 1913, and he thought that the only thing that would make this happen was self-discipline.

His associates in the neo-Vivekananda movement were free thinkers who were open-minded and attempted to reconcile nationalism with religion. They thought that national rebuilding was the best form of social service. His fascination in Aurobindo's thought was great. He organised discussions, raised money for famine and flood relief, cared for cholera patients in rural regions, and spoke out for students under the influence of Acharya P.C. Ray. He was aided in obtaining readmission to the university by Sir Ashutosh Mukherjee. He joined the Scottish Church College and took part in the India Defense Force's university unit. After receiving his diploma, he relocated to Cambridge, where he faced a liberal environment as well as the racist attitudes of the British. Heroes like Mazzini, Cavour, and Garibaldi captivated him as he studied contemporary European history. Matternich and the idealistic outlook of Hampden and Cromwell fascinated him. His views were greatly influenced by the American War of Independence, the Bolshevik Revolution of 1917 and Lenin's victory, the unification of Germany in 1870, and the Sinn Fein Revolution in Ireland. Even after passing the ICS, he wrote to C.R. Das requesting inclusion in the National Service Program.

Bose had a connotative quality of leadership from his very childhood, though in a very restricted sphere and constituted of the martyrdom that it involved. He developed his views in opposition to those of Gandhi and Nehru. The rude behaviour of the British in Calcutta, racial slurs, and the First World War forced him to reconsider his thinking regarding the case of Prof. Oaten, subsequent strike, and expulsion from presidency college. History has forgotten that he had no ideological ties to Germany, Italy, or Japan; rather, his association with them was merely a revolutionary tactic. His idea of samyavad, which combined fascism and communism, was misunderstood. He wanted to use it as the foundation of the political system after India gained its independence. He also made a speech in Singapore, which was also quoted, in which he claimed that conflicts in India were caused by British rule, and that the only solution was to install an iron dictatorship that would rule the country for 20 years. If this happened, everything would calm down. His point was that India needed strong leadership that could firmly unite the country. This was later shown by the rise of regionalism, caste, racial, and other fissiparous tendencies in independent India.

The word "leftism" in India is used for anti-imperialism in the book *The Indian Struggle*. Its only goal was total independence and nothing less, and it might have been accomplished by a protracted national struggle. Leftism would therefore develop into a vehicle for achieving socialism in free India, so promoting the rebuilding of national life on the basis of socialism.

Political liberation was necessary for this, and without it, any talk of socialism or socialist reconstruction would have been entirely premature (Bose, *Indian Struggle* 1948:27-28)

Tilak and Aurobindo were lefties in his eyes. He rejected communism on the grounds that it would lead to a huge breach among nationalists and undermine the purpose of national struggle. In the letters he sent to his brother from Mandlay prison, he disassociated himself from communism and predicted that it would not be embraced in India due to, among other things, its condemnation of religion. (Gordon2015,166) He defined communism as a crime against nationality. In India, it was discovered that a national awakening was, in most cases, heralded by a religious reformation and cultural renaissance. This is why his party Forward Bloc was not synonymous with socialism. He anticipated that many of the economic ideas of communism would make a strong appeal to Indians while other ideas might have a contrary effect. "Whether they are socialists or not, Forward Bloc will support all progressive, radical, and anti-imperialist components in the legislature," he wrote. Nationalism was the positive aspect of his synthesis of samyavad. Through this consolidation, the people would arm themselves for the anti-imperialist battle that will provide India her birthright of liberation. He exhorted his followers to never give up on making fundamental changes.

Although Subhas did not publicly express his religious views, his Hinduism was an integral part of what made him uniquely Indian. (Gordon: 163) Subhas' political philosophy was primarily founded on the idea that all faiths should have equal rights after Deshbandhu C.R. Das' passing. He never held back from openly championing the cause of religious prejudice. He penned the following letter to the Chief Secretary of the Government of Burma while imprisoned in Madlay: "To us, the Orientals, religion is neither a social custom nor an intellectual extravagance nor a vacation diversion. Life itself is it. Our everyday and social lives are braided with religion, which permeates every aspect of who we are as people and as a country. The pages of Indian history are filled with unending instances of Martyrs who suffered and gave their lives in defence of their religious convictions. They lost their lives for India's sake. India still exists despite our suffering and poverty. She survives because she believes in religion, and she believes in religion because her soul is everlasting. Much has been lost. Political liberty has been lost. Economic independence is a thing of the past; the sophisticated strategy of quiet infiltration is undermining even our national culture on a daily basis. However, we still practise religion. We still assert the right to worship our God in the manner of our illustrious forefathers, and we would rather perish than submit to Western dominance of religion (Netaji Collected Works:221-24)

In 1929, Subhas spoke out against the Bengali government for treating Satindranath Sen of Barisal unfairly and harshly. He received a great deal of support from the country as a result, setting an example for how intolerant the public should be of injustice against anybody. He urged that Hindu inmates at Mandlay jail be permitted to do the Durga puja in accordance with religious customs. On December 9, 1930, when he invoked a new aura in the Indian women, recreating a new thought of how women are not supposed to be closed in the so-called four walls of the family, children and household chores for women are the shapes of Gods above just like the pagans, they have a balancing duty and Subhas empowered the women to come up and join in the liberation struggle by being a new incarnation of Asurdalini Durga. Always, the good prevails over evil. Subhas recounted the tale of Goddess Durga's triumph over the evils in light of this interpretation. How she seized control of the devil, who was guiding every other deity down the road to victory. (Gordon:238)

The founders of INA gave them a warm welcome as a result of this inspiration, which drove the lady to join. He gave women a place in the order of preference after him by selecting women to Cabinet Minister seats in the Provincial Government of Azad Hind and reviving the status of women in the roles of nurses and other auxiliary jobs that were represented in the founding of the Rani Jhansi Regiment. . He was inspired by the principles of Vivekananda and C.R. Das and desired Indian women to be liberated from all artificial constraints and artificial social, economic, and political restraints. . He determined that Indian women's serfdom was a result of their economic independence and illiteracy. He advocated for their instruction in reading, exercise, and cottage industry training. He favoured widow remarriage and opposed Purdah. He aimed to eradicate all forms of prejudice against caste, race, sex, religion, or money in India. He was overcome by the unwavering courage and admirable sacrifice of Indian women in the war for independence. He tried to empower the Indian women and give them a sense of nationality and new confidence to face all of their challenges in life. Women were seen in a variety of roles. They spoke at public gatherings, ran election campaigns, participated in processions, were hit with lathi charges, and endured the hardships, torture, and humiliation of prison life.

In his mind, India will be capable of providing high-quality economic and educational services to the rest of the world. He gave priority to crucial concerns like poverty, unemployment, and illiteracy while considering Indian education. He prioritised planning for the welfare of the populace and the economy. In his presidential address to the Haripura Congress, he expressed his opinion on the establishment of a

commission to prepare a comprehensive plan of reconstruction by the future national government of India (Bose, Presidential Address 1938:14–15). In his opinion, the only way to eradicate poverty was through state-aided large-scale industrialization and scientific agriculture. According to his views on industrialization, giving cottage enterprises a legal status might help the Indian population's economic situation. He supported the production and distribution networks of industrial and agricultural systems becoming gradually socialised. He also favoured the elimination of landlordism and agricultural debt. He recognised the need to modernise agriculture, but he was concerned that doing so might lead to a problem with covert unemployment. In order to absorb the extra labour from agriculture and reduce unemployment, industrial expansion is essential. Bose stated in his Presidential Address in 1938 that "And all this would happen only after getting political freedom otherwise every single economic improvement and industrial development would be nipped in the bud and would be like putting the cart before the horse." He was well aware that after India attained freedom, the most pressing issue would be organising the national defence in order to safeguard freedom in the future. This will need a massive industrialisation effort (Roy 2004:35-39)

He was a staunch supporter of the socialist rebuilding of the country and advocated for higher levels of national output and fair social distribution. He placed emphasis on the socialist model of national production and distribution. His concept of urban and rural industrialization as a means of eradicating unemployment as well as his concept of scientific agriculture, food processing, and establishment of co-operatives as a means of reducing poverty are clear in the interview with Dr. Meghnad Saha (Anderson 1975:26–27). Subhas strongly opposed capitalism, and in the manifesto of the Bengal branch of the independence for India League, he included nationalisation of basic industries, nationa After gaining independence, Nehru continued Subhas's planned economy, which prioritised industrialization in accordance with political objectives, government direction, and foreign collaboration, but with a strong political shield to safeguard Indian markets. The first planning committee for the Congress was established by Subhas, who chose Nehru to serve as its head.

Subhas's vision for a liberated India was an equitable society. In his Presidential address to the Maharashtra Provincial Conference in Pune in 1928, he emphasised a political democracy based on equal opportunities to all regardless of caste, creed, and religion and this will create a democratic society (Bose, Selected Speeches 1983:32). In his speech to the Students' Conference in Lahore in 1929, he said, "This freedom implies not only imancipation from political bondage but also equal distribution of wealth, abolition of slavery, He said, "Free India would not be a nation of capitalists, landowners, and castes. ", Selected Speeches 1983:55. (Bose, Selected Speeches, 1983:56) In the early 1920s, Subhas, the founder president of the All Bengali Youth League, announced the programme as "complete independence of India, community of interest with labour and peasants, improvement of the economic condition of the masses, reduction of working hours, a minimum scale of wages, and a minimum standard of living." He aimed to promote unity and cohesion among Indian residents.

Subhas sought assistance from outside to liberate India, but he was never in favour of militarising the nation. He believed that the government of free India must have an absolutely neutral and impartial attitude toward all religions, and that the decision to follow and choose a particular religion should be left to the individual. His priority was a strong, united nation free of the fratricidal rioting that followed independence. Since religion is a personal matter, the state cannot become involved. Bose sought a national independence movement for a psychological transformation in order to offset the British government's deft and discreet use of diplomacy to inflame the communal issue. He thought that social barriers and community differences were no match for economic difficulties. The issues of unemployment and poverty, sickness and illiteracy, taxes and debt, as well as other issues, afflicted Hindus, Muslims, and other people in general. The development of a national, popular, and democratic administration, in which people have the direct and indirect rights to participate, is the key to solving this political issue. He suggested using scientific propaganda along these lines to oppose communism. S.A. and Shahnawaz Khan. Aiyar, intimate friends and supporters of Netaji, swear to uphold racial harmony in INA.

There is, however, no evidence for the assertion that the Civil Disobedience Movement directly contributed to independence, as R.C. Majumdar correctly notes. About fourteen years before India gained independence, Gandhi's struggles came to an unjust conclusion. During the First World War, Indian revolutionaries tried to use German assistance in the form of war supplies to liberate their nation by violent uprising. However, the endeavour was unsuccessful. Subhas Bose developed the INA by using the same strategy during the Second World War. Despite excellent planning and early success, Bose's activities were unsuccessful. Hitler in Europe and Japan in Asia were both indirectly fighting for India's independence from Britain.

None of these initiatives achieved immediate success, but few would contest the fact that the combined impact of all three led to India's liberation. The British, who were already worn out by the war, were made painfully aware that they could no longer rely on the sepoys' devotion to uphold their power in India by the discoveries revealed by the INA trial and the response it sparked throughout India. (Majumdar 1967:58–59) According to Michael Edwardes in his book *The Last Years of British in India*, "The ghost of Subhas Chandra Bose, like Hamlet's father, walked the battlements of the Red Fort (where the INA soldiers were being tried), and his suddenly amplified figure overawed the conference that was to lead to independence (Edwardes 1964,93). Even the current generation in India is aware of his contributions as an architect and a freedom fighter who most loved India.

Conclusion

Although Netaji Subhas Chandra Bose did not live long enough to see India become independent, there is no denying that the INA and Subhas's zeal helped put an end to British rule. Bose's legacy of fervent patriotic love combined with the virtues of faithfulness, duty, and sacrifice could go a long way to instilling a sense of national identity in the next generation as modern India battles the evils of corruption, poverty, communal violence, unemployment, gender inequality, and conflicts of interest at all levels. Every Indian's life must be given in order to serve the country, and the nation is the only thing that deserves this. Perhaps in the near future, more selfless sons of Mother India will emerge who are always willing to put aside their own interests and risk all for the Mother, just as Subhas did over a century ago. If Netaji had been at Red Fort on the night of August 15, 1947, when India was wrestling with her fate, Tagore's "Heaven of Freedom" may have resounded gloriously, as Dr. N.K. Ghosh correctly noted.

Suggestions

Nowadays, discussions on Netaji's death are popular, but we are in danger of losing the things he accomplished during his lifetime and his outlook on building the future. Therefore, we should endeavour to learn more about his ideology, analyse it, and then put it into practise to improve India in the modern day.

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