

Contemporary Political ideologies and Netaji Subhash Chandra Bose

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Abstract

There are different categories of great leaders some are in forefront of intellect and knowledge and Some are devoted to charity for all benevolence. In the backdrop of ideas; those who rise to principles and practical political thinkers also make a place in History Netaji was not a political thinker nor did he enunciate any theory or opinion. He looked at various political ideologies from his perspective and tried to give them practical form. His speeches and books written at different times reveal his political ideology. Not only changes in these ideologies but also variations are exhibited at different times. That is, Netaji did not stick to any one ideology; but also changed and modified them according to the needs.

Keywords: Spiritualism, Nationalism, Secularism, Militarism, Democracy.

Introduction

As a political leader NetajiSubhash Chandra Bose was a great Nationalist Patriotism was the essence of his personality and the greatest expression of his soul. He was not a philosopher nor did he create any theoretical value. He started his life as a spiritual idealist and eventually become political realists. He understood the value of political realism and was not in favor of mixing religious and political matters. Being realistic, Netaji Subhash also believed in political bargaining. He wrote-"The secret of political bargaining is that you look more powerful than you are powerful."¹ Despite this he never compromised with his patriotism.

He wrote that for the attainment of freedom to pathas are open to us. First is uncompromising military and second is compromise. If we follow the first, the fight for liberty will have to be pursued till we are able to wrest political power in its entirety and there can be no compromise along road to freedom if follow the second, periodical compromise may have to be made with ever opponents for consolidating our position, before further attempts are made.²

Therefore, Netaji was not a philosopher, but he was a politician. But his views on contemporary political issues were different from others. He established a separate ideology on issues like democracy, socialism and secularism etc.

Netaji Subhash Chandra Bose belong to the Grandhian era, his political ideology and thoughts differed considerably from the characteristics of the political thought and ideology of Grandhiji and his other contemporaries. Therefore, the question arises what is the nature and character of Neta ji Subhas's political ideology. As far as its nature and character is concerned; it may be understood from a few different angles such as spiritual, military nationalist, socialist, democratic and secular and military approach and thoughts.

Under the influence of deeply religious parents Subhash had developed a spiritual approach to life. "He heard stories from the Indian epics, the Mahabharat and the Ramayan, as well as Bengali Songs; Mainly religious. His father was more influenced by the currents of religious reformation while his mother was devoted to Durga and Kali in the more traditional fashionsubhas learned from his mother he began searching for himself."³

During his School days he become more spiritual. Central to synthesis subhas constructed were the modern formulations of Hinduism by Shri Ramkishan and Swami Vivekananda⁴. Influence of Ramkrishna he realised the significance of spiritual uplift inlife. Impact of Swami Vivekanand speeches he came to realize the need for salvation a part from service to the nation. Neta ji Subhas chose philosophy as his major subject of study and applied himself to its question, on and off through the following



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seven years at different institutions. He wanted to solve, he said the fundamental problems of life and his readings for systematic philosophy included Kant, Hegel, Bergson and other western thinkers and also reading Indian philosophy.⁵ During his college days Netaji Subhas came under the influence of 'Aurobindo Ghose' he has written in his autobiography "that aurobindo was a mixture of spirituality and politics had given him a halo of mysticism.....He was impressed by his deeper philosophy..... He worked out reconciliation between spirit and Matter, between God and Creation.⁶ At that time Netaji Subhas was still at a stage where the idea of social service appealed more than direct political activities. Thus Netaji Subhas' spiritual inheritance and spiritual approach determined the characteristics of his political ideology, thought and philosophy.

One of the themes of Subhash's life was the gain of strength and confidence, a strength that was physical as well as mental and spiritual Subhash sought out Military training because of some elemental pressure he found in it, but also for its national value.⁷ Netaji's formal introduction to military discipline first took place in Scottish Church College in Calcutta in which he participated his basic training in the university unit of the Indian Deference force. This instilled in him a strong sense of courage, strength and self confidence Netaji was able to give much grander expression to his 'militarism' when in 1930, he volunteered to form a 'guard of honour' during the ceremonial function at Calcutta session of Congress party. A high point in Netaji's military career came in July 1943 in Singapore when he took leadership of the Indian independence league.

Netaji was an ardent patriot and Nationalist. His slogan was "Blood is calling to blood".⁸ and 'give me blood and I Promise you freedom'⁹ his passion for Nationalism all these culminated his patriotic, spirit and nationalism are beyond doubt. From his early age under the impact of his father Subhas developed a taste for nationalism, Subsequently, during his school and college days under the influence of Swami Vivekananda and Aurobindo his sense of Nationalism got a spurt, during his days at Cambridge further stimulated in his resignation from the Indian Civil Service, participation in the national struggle of Freedom and subsequent enlistment of Axis Support for national liberation and emergence of a free nation.

Apart from the above ideologies Netaji Subhas was also influenced by democratic, socialist and secular views. Once during his speech he said 'if we want to make India really great we must build up a political democracy on the pedestal of a democratic society privileges based on birth religious caste or creed should go and equal opportunities should be thrown open to all irrespective of caste, creed or religion'.¹⁰

Thus Netaji Subhas's political ideology has some definite characteristics as spiritual base, nationalist approach, secularism, Socialism, Militarism and Democratic in character.

Socialism is a political idea that is based on the belief that all people are equal and that money

and property should be equally divided. Socialism is primarily concerned with the creation of an egalitarian society. Equality, liberty and fellowship constitute the cornerstone of socialism.

It is said that Netaji Subhas was a born socialist. He was a socialist who derived his inspiration from indigenous sources like his joint family and parents also the philosophy of Ramakrishna and Vivekananda's Ethical approach which developed in childhood, continued to a socialist throughout in his life.

He advocated a socialist form of government which must be moulded to suit our culture and ethos during his speech in 1928 he said "if we want to make India really great. we must build up a political democracy on the pedestal of a democratic society, privilege based on birth caste or creeds should go and equal opportunities should be thrown upon to all irrespective of caste, creed or religion".¹¹ At another place he said that he had no doubt in his own mind that the salvation of India, as of the whole world depends on socialism.¹²

Netaji Subhash was a prominent leader of leftist powers in the 4th decade of the 20th century, in the first phase; he opposed the 'dominion state as a leftist and demanded absolute sovereignty. In second phase his leftism took a specific economic form. He hoped that in the future the power of the leftist parties would increase, for this he had also prepared "new socialist programmes".¹³ Netaji Subhas believed that social struggle would have to be carried out along with political struggle, the party that fight for political freedom will also provide economic and social freedom.

He also said—"What we in India would like to hence is a progressive system which will fulfill the social needs of the whole people and will be based on national sentiment in other words it will be a synthesis of Nationalism and socialism."¹⁴ Thus Netaji believed that effective solution to the problems related to the elimination of our poverty, illiteracy and disease and scientific production and distribution only by adopting socialist ideology. In an interview given to Rajni Palme Dutt in January 1938 he again said." If we in India wanted our national freedom and having won it. We wanted to move in the direction of socialism."¹⁵ and for this he also worked hard and tirelessly.

Secularism is belief that religion should not influence or be involved in the organisation of society, education government etc. Secularism of Netaji Subhash particularly in the sense of developing a liberal open mind and broad outlook towards the people of all religions castes and creeds. He said—"India has several religions consequently the government of free India must have and absolutely natural and impartial attitude towards all religions and leave it to the choice of every individual to profess or follow a particular religious faith".¹⁶

Netaji Subhas believed that the noise is being made in India politics about the mutual sentiment and separation of Hindu-Muslim was artificial. He said on the question of National Unity 'I would like to give you a friendly warning that British propaganda tries to give the word the impression

that muslim of India do not support the independence movement. But that is British propaganda The majority of India Muslims are nationalist and they support the movement'.¹⁷ Here Netaji believed that muslims had not only participated in large numbers in freedom movement but were also burnt, tortured and made self-sacrifice.

For him there was no religious or provincial difference. He refused to recognise these. He looked at everyone Hindu, Muslim and Sikh without distinction and his spirit animated his men.¹⁸ 'It is amazing to see that Netaji selected one officer from Germany to accompany him during his most hazardous Journey to Tokyo by Submarine, it was AbidHussan, a Muslim, that his choice fell upon'.¹⁹ NetajiSubhash respected every man on the basis of ability and courage. He did not bother about what religion somebody belonged to nor the place or religion from where he came.

NetajiSubhash was the greatest supporter of democracy, his political philosophy basically animated by a democratic spirit. He advocated not only political and social freedom but also freedom of mind and spirit. He said that the power of the nation is the power of the people "Free India will not be a land of capitalists. Landlords.²⁰ and casts free India will be a social and political democracy.

He wrote in the Indian struggle 'Even in ancient times democratic forms of government existed in India. They are often trained as 'gana'. Apart from there republics people also had a great extent of freedom in the memories because the king was really a constitutional ruler. British historians has consistently ignored this fact.²¹ He wrote on his a letter that the western world has shown that everything can be available with manpower. The biggest example of this is the world's first socialist country 'Russia'. If India rises again it is only through manpower.²²

Netaji views democracy as the basis of equal justice and freedom. He also supported for free press and advocated for Panchayti Raj. He said if we are to have a economic structure of a socialist character, then it follows that the political system must be such as to be able to carry out that economic programe in the best possible way. you can not have a so called democratic system. It that system has to put through economic reforms on socialist basis".²³

He wrote in the India struggle "we need a strong, single party government bound together by military discipline with dictatorial powers for some years to come in order to put India on her feet. Only a very strong, strict discipline and dictatorial would according prevent the anticipated revolution from falling into chaos and anarchy that is why the government would not in the first years after liberation stand for a democracy".²⁴ He also advocated for mass mobilization not only in support of Army but also dynamic new government.

He also wrote undertaking of the government and the people of this country a very great responsibility. He said that as 'you know your government was responsible for sponsoring this idea, so you are sponsor-nation. The success of this

experiment will depend on the example set by the sponsor-nation".²⁵

Netaji Subhash believed that Militant nationalism as a model of Military Motivation. Militrisation of the population played a major role in the success.²⁶ He realised long ago that British imperialism rests on the strength of the army and it can defeated on the strength of army. Netaji devised his own Militant nationalism based model of military motivation and successfully supreme posed it on the ethnic tradition of the Indian regiments of the British Indian Army.²⁷ Bose had introduced the German and Japanese Military motivational model in the 'Indesche Legin' he had raised in Germany and the Indian National Army has inherited in Malaya. therefor Bose was a great military innovator of organizations and motivational methodologies.²⁸

Neta ji Subhash was a militant and believed in using violent methods for the freedom of the country for this he also took armed help from the fascist power of Europe and Asia. He didn't believe in extremist principles of fascism. He never supported imperialist expansion nor did he accept the doctrine of racial supremacy.

In the Interview taken by Rajni Palme Dutt. He said "I referred to synthesis between communism and fascism perhaps the expression I used it was not a happy one But I should like to point out that when I was writing the book fascism had not started on its imperialist expedition and it appeared to me merely an aggressive from of nationalism".²⁹

He also said that he has always understood and am quite satisfied that communism as it has been expressed in the writings of Marx and Lenin and in the official statement of policy of the communist international given full support to the struggle for national impedance and recognise this as an integral pass of its would outlook.³⁰

Objective of the Study

The objective of the presented paper is to study Neta ji Subhash's viewpoint of contemporary political ideologies. The aim of this research paper is to study of the creation of ideological background of Netaji Subhas, the influence of different ideologies on him and change in ideas.

Research Methodology

The subject presented is the research topic of traditional history for this the traditional research method has been adopted. In historical research the role of interpretation along with fact is important. Keeping this fact in view primary and secondary soures have been used. Historical method of archive study taking advantage of the richness of modern technology along with historical method archival studies, we have used archival material available in the internet.

Conclusion

In conclusion, it can be said that NetajiSubhash's Political ideology was based on realism. Netaji has no significant basic contribution on in the field of Indian political ideology, but their importance is that he gave the massage of pure nationalism and fought for it. NetajiSubhash contributed significantly in popularizing the ideal of

nation's supremacy in that country which was dominated by feudalism, priesthood and autocratic imperialism. Although Netaji Subhash played no role in fundamental political thought and its theoretical analysis yet he deserves a place in the history of modern Indian political ideology because he popularized the ideas of co-ordination of liberty, equality, socialism, secularism, nationalism, fascism (Only with positive principles), militarism and democracy.

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