

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/360860055>

# NETHAJI SUBHASH CHANDRA BOSE– THE JOURNEY OF A COMMITTED REVOLUTIONARY NATIONALIST OF INDIA

Article · May 2022

CITATIONS

0

READS

1,420

3 authors:



**Balasubramanian Thirugnanam**

Alagappa University

94 PUBLICATIONS 170 CITATIONS

SEE PROFILE



**V. Venkatraman**

Rajapalayam Rajus' College

101 PUBLICATIONS 231 CITATIONS

SEE PROFILE



**Dhanalakshmi Nagalingam Pillai**

Tamil Nadu Open University

4 PUBLICATIONS 0 CITATIONS

SEE PROFILE

**NETHAJI SUBHASH CHANDRA BOSE- THE JOURNEY OF A COMMITTED  
REVOLUTIONARY NATIONALIST OF INDIA**

**Dr. T. Balasubramanian**, Teaching Assistant, Department of History, Alagappa University, Karaikudi, Tamilnadu, India.

**Dr.V.Venkatraman**, Head, PG and Research Centre in History Rajapalayam Raju's College, Rajapalayam, Tamilnadu, India

**Dr. N.Dhanalakshmi** Director & Chairman , School of History and Tourism Studies, Tamilnadu Open University, Chennai, Tamilnadu, India.

**Abstract**

Subhash Chandra Bose was a great adventurer. His military exploits, unmatched patriotism and exemplary bravery made him a role model for the youth of India. He still lives within our hearts and minds and works as a leading light and source of inspiration. He played a crucial role in freeing the country from the clutches of 200 years of British rule in his own inimitable way, much like the other leading lights of the day such as Mahatma Gandhi and Jawaharlal Nehru. He was sent to prison eleven times between 1920-1941. Till the last day of his life as an active freedom fighter, he kept the spirit of fighting the British. Even at the time of his death he was planning to migrate to Russia and find a new way to combat the British. It is this persistence and patriotic fervour that needs to be respected more than anything else. To commemorate his contribution to India's struggle for independence, every year on 23rd January, Subhas Chandra Bose's birthday is celebrated across various parts of the country.

Netaji Subhash Chandra Bose is not only a national hero but a true patriot who sacrificed his whole life to liberate the sufferings of the Indian masses from the shackles of British imperialism. Though, he had passed ICS exam (Indian Civil Service) he refused the coveted luxurious white-collar job and dedicated his life for India's freedom struggle. He was a keen observer of not only Indian society but also Japanese and European societies. Due to his constant travel within the country and abroad, he was clearly aware of several social problems persisting and its magnitude. He had clarity about the intentions of the British colonial rule. Subhash Chandra Bose played a very active role in India's political life during most of the 1930's. He was elected twice as the President of the Indian National Congress, (1938 and 1939) the country's most important political force for freedom from the Raj or British rule. While his memory is still held in high esteem in India, in the West Bose is much less revered, largely because of his wartime collaboration with the Axis powers. Both before and during the Second world war, Bose worked tirelessly to secure German and Japanese support in freeing his beloved homeland of foreign rule. During the final two years of the war, Bose with considerable Japanese backing led the forces of the Indian National Army into battle against the British.

**Key Words:**-freedom fighter, political ideology, national congress, Indian national army,

**Introduction**

Subhash Chandra Bose was born on 23rd January 1897 in Cuttack, Orissa Division, Bengal Province, to Prabhavati Dutt Bose and Janakinath Bose, an advocate by profession, belonging to a Kayastha family. He was the ninth in a family of 14 children. His family was pretty well off. He was admitted to the Protestant European School (presently Stewart High School) in Cuttack and then shifted to the Ravenshaw Collegiate School. After securing the second position in the matriculation examination in 1913, he was admitted to the Presidency College. He was influenced by the teachings of Swami Vivekananda and Ramakrishna after reading their works at the age of 16. He felt that his religion is more important than his studies. Despite, being ranked fourth in the Indian Civil Services Exam (ICS) and getting selected for the administrative job, he rejected it because, according to Subhas Chandra Bose, accepting that ICS job offer, was nothing but serving the British.

He resigned from his civil service job and returned to India. He started the newspaper 'Swaraj' and took charge of publicity for the Bengal Provincial Congress Committee. His mentor

was 'Chittaranjan Das' who was a spokesman for aggressive nationalism in Bengal. In the year 1923, Bose was elected as the President of All India Youth Congress and also the Secretary of Bengal State Congress. He was also the editor of the newspaper "Forward", founded by Chittaranjan Das. When, Chittaranjan Das was elected as Mayor of Calcutta Municipal Corporation in 1924, Bose worked as its CEO. In a roundup of nationalists in 1925, Bose was arrested and sent to prison in Mandalay, where he contracted tuberculosis. In 1927, after being released from prison, Bose became general secretary of the Congress party and worked with Jawaharlal Nehru for independence. In late December 1928, Bose organised the Annual Meeting of the Indian National Congress in Calcutta. His most memorable role was as General Officer Commanding (GOC) Congress Volunteer Corps.

#### **As a Patriot:**

He came back to India in 1921. Those were the days of Non- Cooperation Movement. He did not plunge into the agitation towards Gandhiji's way of thinking and method of work. Lokmanya Tilak and Aurobindo Ghosh appealed to him more than Gandhiji did. His heroes were Rana Pratap and Shivaji. In his own words, "A day will dawn when the Maharashtrian way for regaining freedom. They will have to copy the example of Great Shivaji. In those days C.R. Das was popular in Bengal. He was promoting the cause of national movement by spreading education and putting his thoughts and views in his own newspaper. He was entrusted with the task of running the National College and editing the paper. He served the cause of the freedom movement through both of the above said means. He gained popularity in Bengal. He organized demonstrations in Calcutta. In those days C.R. Das was popular in Bengal. He was promoting the cause of national movement by spreading education and putting his thoughts and views in his own newspaper. He was entrusted with the task of running the National College and editing the paper. He served the cause of the freedom movement through both of the above said means. He gained popularity in Bengal. He organized demonstrations in Calcutta to protest against the visit of the Prince of Wales, he was sentenced six months imprisonment and put behind the bars.

In 1928, Subhash Chandra Bose was appointed as the Chief Executive Officer of the Calcutta Corporation of which C.R. Das was the Mayor. In this capacity he did very useful work for the City. He had become an active supporter of the Swarajist party. He became an eyesore to the British Government because and sent to Mandalay Jail on 14<sup>th</sup> October, 1924. His failing health was causing worry to the Government. Therefore he was set free in 1927 on health grounds. After his release he resumed his political activities with vigour. He was again imprisoned in 1927 and 1931 for his fiery speeches against the Government.

Therefore he was set free in 1927 on health grounds. After his release he resumed his political activities with vigour. He was again imprisoned in 1927 and 1931 for his fiery speeches against the Government.

#### **A Life for India:-**

Throughout his political career, India's liberation from British rule remained Bose's foremost political goal; indeed, it was a lifelong obsession. As he explained in his most important work, The Indian Struggle, the political party he envisioned "will stand for the complete political and economic liberation of the Indian people." Along with his abiding love for his country, Bose held an equally passionate hatred of the imperial power that ruled it, Great Britain. In a radio address broadcast from Berlin on March 1st, 1943, he exclaimed that Britain's demise was near, and predicted that it would be "India's privilege to end that Satanic Empire."

The fundamental principle of his foreign policy, Bose declared in a May 1945 speech in Bangkok, is that "Britain's enemy is India's friend." Although these two speeches are from his final years, they express views he had held since before his April 1921 resignation from the Indian Civil Service. It was this principle of making friends with Britain's enemies in the hope that they would assist him in liberating India that brought him in 1941 to Germany and then, in 1943, to Japan.

**Subhas Chandra Bose And His Role In The Indian National Congress**

After returning to India Netaji Subhash Chandra Bose came under the influence of Mahatma Gandhi and joined the Indian National Congress. On Gandhiji's instructions, he started working under Deshbandhu Chittaranjan Das whom he later acknowledged his Political guru. During his service with the Indian National Congress, he was greatly influenced by Bal Gangadhar Tilak and Sri Aurobindo. He therefore returned to Kolkata to work under Chittaranjan Das, the Bengali freedom fighter and co – founder of the Swaraj Party. He started the newspaper Swaraj and took charge of publicity for the Bengal provincial Congress Committee. His mentor was Chittaranjan Das who was a spokesman for aggressive nationalism in Bengal. In the year 1923, Bose was elected the President of All India Youth Congress and also the editor of the newspaper "Forward", founded by Chittaranjan Das. Bose worked as the CEO of the Calcutta in 1924. In a roundabout of Nationalist 1925, Bose was arrested and sent to prison in Mandalay, where he contracted tuberculosis. In 1927, after being released from prison, Bose became general secretary of the Congress party and worked with Jawaharlal Nehru for Independence. In late December 1928 Bose organized the Annual Meeting of the Indian National Congress in Calcutta. His most memorable role was as General Commanding (GOC) Congress Volunteer Corps.

He did not agree with Gandhiji's methods of achieving Independence through non-violence. He believed that the only way of achieving Independence was by shedding blood. Subhash Chandra Bose was jailed during Civil Disobedience movement in 1930. He was released in 1931 after Gandhi-Irwin pact was signed. However both Jawahar and Subhash pushed through the Karachi resolution of 1931, which besides endorsing the Gandhi Irwin pact included the principle of fundamental rights and national economic programme. Economic planning, land reforms, basic education, and basic civil liberties were to be the framework of future Congress programme. The Indian Struggle, 1920-1934 and pleaded India's cause with European leaders. He returned from Europe in 1936 and was again taken into custody, and was released after a year. In 1938 he was elected president of the Indian National Congress and formed a national planning committee, which formulated a policy of broad industrialization.

On 22 June 1939 Bose organized the All India Forward Bloc a faction within the Indian National Congress, aimed at consolidating the political left, but its main strength was in his home state, Bengal. U Muthuramalingam Thevar, who was, a staunch supporter of Bose from the beginning, joined the Forward Bloc. Visited Madurai on 6 September, Thevar organised a massive rally as his reception. When Subhash Chandra Bose was heading to Madurai, on an invitation of Muthuramalinga Thevar to a mass support for the Forward Bloc, he passed through Madras and spent three days at Gandhi peak.

**Militant Nationalism and Patriotism**

This is essential to rejuvenate India to achieve freedom. Subhas believed in non-violent path and mobilization of the people for the cause of freedom. That is why he supported non-cooperation and civil disobedience movement. But its withdrawal at the crucial moment of history on the pretext of violence and an opportunistic compromise had been severely criticized by him. He wrote: If our policy had been one of uncompromising militancy, the Bardoli surrender of 1922 would never have taken place –nor would the Delhi Pact of March 1931 –when the situation was opportune. He felt that "Freedom intoxicated missionaries who are morally prepared to undergo maximum sacrifice and suffering are necessary to attain success in the mission."

**Bose's Views on Nation Building**

For Subhas Bose, a nation is not merely to satisfy narrow selfish ends. Addressing the students of the Central Provinces and Berar at Amravati, he said: I have already said that we shall have to change some of our existing ideas of values with regard to good and evil. He advocated the need of complete overhauling and recasting of the present stereotyped mode of existence which would lead to true complete national solidarity and would give India a seat of glory amongst the great civilized countries of the world. For him, life only when it is inspired above the ordinary by

some greater and nobler ideals, can have any value or significance worth the name. He asserted that a nation can not exist, nor it has right to exist or live, if it has no ambition. However, he also warned that a nation should not strive for progress to satisfy only narrow selfish ends, rather it should march onwards in order to show that it might effectively make its own contribution towards the growing liberty and greatness of the human society. Thus, it should aim at turning this world into a happier and nobler place for mankind.

### **Swadeshi and Nationalism**

Subhas Bose asserted that 'swadeshi' is necessary for nation building. Nationalism is not only political movement but ethical as well, according to Bose. Its ethical aspect reflects in the adoption of swadeshi which has common cause and could be practiced religiously. Because when one buys an indigenous product, even though of worst quality and higher price, he helps the nation. Swadeshi is better than the protection of the industry with other means as protection etc. cannot give impetus to efficiency in the indigenous industry in its infancy. Thus, swadeshi in combination with sacrifice for nation ensures improvement in the indigenous industry.

### **The Indian National Army**

When the Indian National Army (INA) was formed by Netaji Subhas Chandra Bose he saw to it that it was absolutely free from communal leaning and feelings. He banished all social barriers of caste, creed and religious distinctions in INA both in recruitment and training. He was quite clear in his approach. For him there were no religious or provincial differences as Mother India is one and we are all her children. So, he refused to recognize these differences and trained the INA soldiers uniformly. He had given full freedom to privately practise one's religion in whatever way one might like. He made his soldiers realize that the higher goal of life was unity and thus unitedly liberate Mother India from the clutches of imperial power. The entry of Subhas Chandra Bose in Indian national struggle and his role in the Indian National Congress. This highlights the ideological differences between Subhas Chandra Bose and Mahatma Gandhi, which resulted in the establishment of the Forward Bloc by Subhas Chandra Bose in 1939. Subsequently Subhas Chandra Bose decided to leave India and to start struggle against British from abroad. Subhas Chandra Bose returned in India on 16 July 1921 from England. He met Mahatma Gandhi in order to join the countrywide progressive non-co-operation movement against British launched by Mahatma Gandhi. When he met Mahatma Gandhi for the first time in 1921, the public life of India was dominated by Mahatma Gandhi. Subhas Chandra Bose was one of India's greatest freedom fighter. As far as the history of India's independence struggle against the British is concerned Subhas Chandra Bose will always remain a key figure. A go-getter right from the start, Bose decided to chart his own path towards India's independence in spite of knowing how hard it was going to be.

He revived the Indian National Army, popularly known as 'Azad Hind Fauj' in 1943 which was initially formed in 1942 by Rash Behari Bose. The assault by the INA, no matter how short-lived it was, was an important factor that eventually contributed to the British decision to stop their operations and shift back to their own land. This, in the end, did pave the way for India's independence. Subhas Chandra Bose said to the Army, "We have a grim fight ahead us for the enemy is powerful, unscrupulous and ruthless. In this final march to freedom, you will have to face hunger, privation, forced marches and death. Only when you pass this test will freedom be yours." INA carried out many fights and struggles to bring about freedom in the Indian domain. All these were only possible because of the highly intelligence of Subhas Chandra Bose. He espoused concrete economic planning and showed the way himself. It also needs to be remembered that it was he who encouraged Indian women to play an important role in the activities for the freedom of India. A women's regiment of Azad Hind Fauj was formed, which was under the command of Captain Lakshmi Swaminathan. It was called the Rani Jhansi regiment. The Azad Hind Fauj became the symbol of unity and heroism to the people of India. Bose motivated the troops with his fiery speeches. His famous quote is, "Give me blood, and I shall give you freedom!"

A high point in Bose's „military career“ came in July 1943 in Singapore. At a mass meeting there on July 4, Rash Behari Bose handed over to him the leadership of the Indian Independence League. The next day, Subhash Bose reviewed for the first time the soldiers of the Indian National Army (INA) which then comprised of 13,000 men. In his address to the troops, which is a good example of his speaking style, he cited George Washington and Giuseppe Garibaldi as examples of men who led armies that won independence for their respective countries. This “Free India Army” (Azad Hind Fauj) would not only emancipate India from the British yoke,” he told the soldiers but would, under his command, become the standing national army of the liberated nation.

### **Bose's unique political ideology**

While Bose's political ideology can reasonably be described as essentially fascist, two qualifying points need to be made here. First he was ardent patriot and nationalist, Bose's nationalism was cultural, not racialist. Second, his radical political ideology was shaped by a consuming frustration with the unsuccessful efforts of others to gain independence for India. While he was ambitious, and clearly enjoyed devotion to his followers, his obsession was not adulation or power, but rather freedom for his beloved Motherland- a goal for which he was willing to suffer and sacrifice, even at the cost of his life. Bose was favourably impressed with the discipline and organizational strength of fascism and socialism. During his stay in Europe during the 1930s, he was deeply moved by the dynamism of the two major “fascist” powers, Italy and Germany. After observing these regimes first-hand, he developed a political ideology of his own that, he was convinced, could bring about the liberation of India and the total reconstruction of Indian society along vaguely authoritarian-socialist lines. Bose's lack of success in his lifelong effort to liberate India from alien rule was certainly not due to any lack of effort. From 1921, when he became the Indian to resign formally from the Indian Civil Service, until his death in 1945 as leader of an Indian government in exile, Subhash Chandra Bose struggled ceaselessly to achieve freedom and prosperity for his beloved homeland.

### **Subhas Chandra Bose and Congress–Political Ideology**

On returning to India, he came under the influence of Mahatma Gandhi. He joined Non-Cooperation Movement started by Mahatma Gandhi who made INC as a powerful non-violent organization. During the movement, he was advised by the Mahatma Gandhi to work with Chittaranjan Das who became his political guru. While Chittaranjan Das was busy in developing the national strategy, Subhas Chandra Bose played a major role in enlightening the students, youth and labourers of Calcutta. He was eagerly waiting to see India, as an independent, federal and republic nation. After that he became a youth educator and commandant of the Bengal Congress volunteers. He started the newspaper 'Swaraj'. In 1924, he became the CEO of the Calcutta Municipal Corporation. Bose was sent to prison in Mandalay for nationalist activities in 1925. In 1927, he was released from prison and elected the President of the All India Youth Congress and also the Secretary of the Bengal State Congress. In 1930, he became the Mayor of Calcutta. Bose authored the book The Indian Struggle which covers the Indian independence movement from 1920 to 1942. The book was banned by the British government.

In 1938 he was elected president of the Indian National Congress and formed a national planning committee, which formulated a policy of broad industrialization. However, this did not harmonize with Gandhian economic thought, which clung to the notion of cottage industries and benefiting from the use of the country's own resources. Besides, there seems to have been a basic difference of policy and tactics between Bose and Gandhians in the assessment of India's preparedness for Civil Disobedience movement and the favourable international scenario. Bose's vindication came in 1939, when he defeated a Gandhian rival for reelection. Nonetheless, the “rebel president” felt bound to resign because of the lack of Gandhi's support. He was also against India's joining the Second World War as an ally of British. He said, “By freedom I mean all-round freedom, i.e. freedom for the individual as well 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.”

Bose's ideology tilted towards socialism and leftist authoritarianism. He formed the All India Forward Bloc in 1939 as a faction within the Congress. The prime objective of the Forward Bloc was to bring all radical elements of the Congress party. So that he could spread the meaning of complete independence of India with adherence of the application of principles of equality and social justice. In spite of sharp political differences between Subhas and Gandhi, Bose had deep respect for Gandhi in his heart. In August 1942, when Mahatma Gandhi launched the Quit India movement, Subhas Chandra Bose was in Berlin. It is recorded that reading this news in Berlin, Subhas Chandra Bose told his close associate CN Nambiar that he needed to "be with Gandhi". In his Azad Hind Radio message from Berlin, Subhas Chandra Bose had called the Quit India Movement of Mahatma Gandhi, the "non-violent guerilla warfare". Gandhi also admired the courage and resourcefulness displayed by Subhas in making his escape from India.

Another incident arising from the death of Kasturba Gandhi, the wife of Mahatma Gandhi in 1944 shows how much Subhas Chandra Bose admired them. He issued a statement from Myanmar, then Burma, declaring Kasturba Gandhi, "a mother to the Indian people". In his radio address, while launching attacks on the British forces, it was Subhas Chandra Bose who called Mahatma Gandhi the father of the nation. In his last radio address from Burma in 1944 that Subhas Chandra Bose said, "Father of our Nation! In this holy war for India's liberation, we ask for your blessings and good wishes."

### **The Concept of Freedom**

Overthrowing the foreign yoke, is the immediate task and an ideal of achieving freedom. Bose made this clear while addressing the students at Lahore in October 1929. He said that the ideals we have to uphold is an ideal which will galvanise our whole life. That ideal is freedom is a word which has varied connotations. He explained, for him freedom is an all round freedom, freedom for the individual as well as for men as well as women; freedom for all individuals and for all classes. This freedom implies not only emancipation from political bondage but also equal distribution of wealth along with abolition of caste barriers, social inequities and, destruction of communalism and religious intolerance. Thus for Bose, freedom has many facets and to achieve real freedom, socialism, was necessary. Bose's concern however, was not only freedom or independence. He held vision for India's unity and a plan for free India. He held the view that without obliterating the ingrained and vested evils such as poverty, ignorance, caste system, communalism and other social anachronisms and religious divisiveness India can hardly be free or can be turned into modern democracy. Caste and communalism must not be allowed to hinder a free and democratic India.

### **His Contribution in Indian Freedom Struggle-**

Subhas Chandra Bose was one of India's greatest freedom fighter. As far as the history of India's independence struggle against the British is concerned Subhas Chandra Bose will always remain a key figure. A go-getter right from the start, Bose decided to chart his own path towards India's independence in spite of knowing how hard it was going to be. He revived the Indian National Army, popularly known as 'Azad Hind Fauj' in 1943 which was initially formed in 1942 by Rash Behari Bose. The assault by the INA, no matter how short-lived it was, was an important factor that eventually contributed to the British decision to stop their operations and shift back to their own land. This, in the end, did pave the way for India's independence. Subhas Chandra Bose said to the Army, "We have a grim fight ahead of us for the enemy is powerful, unscrupulous and ruthless. In this final march to freedom, you will have to face hunger, privation, forced marches and death. Only when you pass this test will freedom be yours." INA carried out many fights and struggles to bring about freedom in the Indian domain. All these were only possible because of the highly intelligence of Subhas Chandra Bose.

He espoused concrete economic planning and showed the way himself. It also needs to be remembered that it was he who encouraged Indian women to play an important role in the activities for the freedom of India. A women's regiment of Azad Hind Fauj was formed, which was under the command of Captain Lakshmi Swaminathan. It was called the Rani Jhansi regiment. The Azad Hind

Fauj became the symbol of unity and heroism to the people of India. Bose motivated the troops with his fiery speeches. His famous quote is, “Give me blood, and I shall give you freedom!” Subhas was a great adventurer as well. His military exploits, unmatched patriotism and exemplary bravery have made him a role model for the young men and women of India. He still lives within our hearts and minds and works as a leading light and source of inspiration. He played a crucial role in freeing the country from the clutches of 200 years of British rule in his own inimitable way, much like the other leading lights of the day such as Mahatma Gandhi and Jawaharlal Nehru. He was sent to prison eleven times during 1920-1941. Till the last day of his life as an active freedom fighter, he kept the spirit of fighting the British – even at the time of his death he was planning to migrate to Russia and find a new way to combat the British and it is this persistence and patriotic fervour that needs to be respected more than anything else. To commemorate his contribution to India's struggle for independence, every year on 23rd January, Subhas Chandra Bose's birthday is celebrated across various parts of the country.

### **Conclusion:-**

When one thinks of the Indian independence movement in the 1930s and early 1940s, two figures most readily come to mind: Mahatma Gandhi, the immensely popular and “saintly” frail pacifist, and his highly respected, Fabian Socialist acolyte, Jawaharlal Nehru. Less familiar to Westerners is Subhash Chandra Bose, a man of comparable stature who admired Gandhi but despaired at his aims and methods, and who became a bitter rival of Nehru. Bose played a very active and prominent role in India's political life during most of the 1930s. For example, he was twice (1938 and 1939) elected President of the Indian National Congress, the country's most important political force for freedom from the Raj, or British rule. While his memory is still held in high esteem in India, in the West, Bose is much less revered, largely because of his wartime collaboration with the Axis powers. Both before and during the Second World War, Bose worked tirelessly to secure German and Japanese support in freeing his beloved homeland of foreign rule. During the final two years of the war, Bose with considerable Japanese backing led the forces of the Indian National Army into battle against the British.

Nethaji's heroism and adventurous spirit will inspire millions of young persons in India. The armed mutiny of 1857 in India raised the spirit of nationalism against the British rule among the Indian people. There was a communication of national consciousness among the Indians in resistance against English repression. Since the beginning of the new national consciousness, the uncountable nation devotees struggled in their own way and put their lives at stake for the liberation of their country from the slavery of the British rule. Netaji Subhas Bose has been one of those unique young men. The future personality of each person is reflected from the beginning of his life. In this way, the first phase of life is the cornerstone for shaping the personality in future. Subhas Chandra Bose was also not an exception. This chapter has presented the details of Subhas Chandra Bose's family, his childhood and education, and his selection in ICS and subsequent resignation from administrative services. In order to liberate India from the clutches of slavery of foreign rule, many lives were sacrificed in the Indian freedom struggle. Many Indian revolutionaries, who by their self-sacrifice, gave rise to public awakening throughout the country and take a pledge to serve the nation with the last drop of blood to the last breath. Subhas Chandra Bose was a strong link in that heroic chain. The name of Subhas Chandra Bose, popularly known as Netaji, is written in golden words being one of India's greatest freedom fighters. It was he who revived the Indian National Army, popularly known as „Azad Hind Fauj’ in 1943, which was initially formed in 1942 by Rash Behari Bose. During national movement, he had visited London to meet the members of the Labor Party to discuss the future of India. His sudden disappearance from Taiwan, led to surfacing of various theories, unfortunately none of which were investigated thoroughly by the successive governments; leaving people in the dark about one of the most beloved leaders India has ever produced.



**Reference**

1. Agarwal, R.C., (1994), Constitutional Development and National Movement in India, S. Chand & Co. Ltd., New Delhi,
2. Chakrabarti, Radharaman (ed.), Netaji & India's Freedom: A Centenary Tribute,
3. Khan, Shah Nawaj, (1946), My Memories of I.N.A. and its Netaji, Rajkamal Publications
4. Gordon, A. Leonard, (2015), Brothers Against the Raj: A Biography of Indian Nationalists Sarat & Subhas Chandra Bose, Rupa & Co.,
5. Appadorai, A. (ed.), (1976), Documents on Modern Indian Political Thought, 2 Vols. Oxford University Press, Bombay,
6. Ayer, S.A., (1951), Unto Him A Witness, The Story of Netaji Subhas Chandra Bose in East Asia, Thacker, Bombay,
7. Das, Sisir, (1975), Mahanayak Netaji Subhas Chandra, Gobordhan Press, Calcutta,
8. Ahluwalia, B.K., (1982), Netaji and Gandhi, Indian Academic Publishers, New Delhi,
9. V.Venkatraman, (2018), Was Madras Benighted? : The British Bureaucratic control over the Swadeshi Press and Political Literature in the Madras Presidency, 1908-1912
10. Benerjee, A.C. (ed.), (1946), Indian Constitutional Documents: 1757-1945, Vol. 2, A. Mukherjee & Co., Calcutta,
11. Chandra, Bipan et al, (1998), India's Struggle for Independence 1857-1947, Penguin Books, New Delhi,
12. Chandra, Bipan, (1971), History of Modern India, Orient Blackswan, New Delhi,
13. Chandra, Ram, (1980), Road to Freedom, Gitanjali Prakashan, New Delhi, .
14. V.Venkatraman (2021), Vande Mataram: Ideological Background of Militant Nationalism and its Impact on Revolutionary literature in Madras Presidency . Google Scholar e.Journal June. 2021
15. Chandra, Y. (2018), Udaya, India's Freedom Fighters in Arms, Notion Press, Chennai,
16. V.Venkatraman, (2018), Bharathi Vs British : "How to Bring about the National Unity of the Indians?" - A Content Analysis of Bharathi's Unexplored Archival Data, 1911-1912 Electronic copy available at: <https://ssrn.com/abstract=3152446>
17. Getz, Marshall J., (2002), Subhas Chandra Bose: A Biography, McFarland, U.S,
18. Ghosh, Aurobindo, (1952), The Doctrine of Passive Resistance, Sri Aurobindo Ashram, Pondicherry,
19. Ratna Ghosh (ed.), (2006), Netaji Subhas Chandra Bose and Indian Freedom Struggle: Subhas Chandra Bose: His Ideas and Vision, Vol. 1, Deep & Deep Publications (P.) LTD., New Delhi,
20. T.Balasubramanian, and V.Venkatraman, (2021), "Principles and Peace Communication of Mahatma Gandhi A Semiotic Analysis" Utkal Historical Research Journal, Vol.34, pp 197-201
21. Eric A. Vas, (2008), Subhas Chandra Bose: the Man and His Times, Lancer Publishers, New Delhi,
22. V.Venkatraman, (2018), The Patriotic Fervor of Bharathi at Cross Roads: The Seizure of His National Songs in Madras Presidency 1928-1929, SSRN Electronic Journal • July
23. Hari Hara Das, (1983), Subhas Chandra Bose and the Indian National Movement, Sterling Publishers Private Limited, New Delhi,
24. B. Pattabhi Sitaramaya, (1969), The History of Indian National Congress, Vol. I (1885-1935), S. Chand & Co., New Delhi,
25. Girija K. Mookerjee, (1984), Builders of Modern India: Subhas Chandra Bose, Publication Division Government of India, New Delhi,
26. Mahajani, Usha, (1960), Asia: The Role of Indian Minorities in Burma and Malaya, Vora & Co., Bombay,
27. Mahendra Pratap, Raja, (1947), My Life Story of Fifty Five Years, World Federation, Dehradun,

28. Majumdar, R.C., (1963), History of the Freedom Movement in India, 3 Vols., Firma K.L. Mukhopadhyaya, Calcutta,
29. Venkatraman .V (2004) Towers Independence, Rajapalayam, Ban of Bharathi (Tamil
30. Mukherjee, Daya, (1997), Subhas Chandra Bose Accelerator of India's Independence: Political History, Biography, Gyan Publishing House, New Delhi,
31. Pandey, B.N. (ed.), (1979), The Indian Nationalist Movement Select Documents 1885-1947, Macmillan, London,
32. Pradhan, K.B., (2007), Freedom Movement in India, Arise Publishers & Distributors, New Delhi, 2007.
33. T.Balasubramanian, and V.Venkatraman, (2021), Gandhi's Views on Swadeshi Nationalism, The Journal of Indian Art History Congress, Vol.27, PP 60-66
34. Rao, B. Shiva, (1972), India's Freedom Movement: Some Notable Figures, Orient Longman, New Delhi,
35. V. P. Gupta & Mohini Gupta, (1998), The Quest For Freedom: A Study of Subhas Chandra Bose, Radha Publications, New Delhi,
36. Alter, Stephen (2001), Amritsar to Lahore: A Journey Across the India-Pakistan Border, University of Pennsylvania, Philadelphia, .
37. T.Balasubramanian, V.Venkatraman (2021), v.o.chidambaram pillai : the vision and mission of swadeshi nationalist of tamilnadu kala : The Journal of Indian Art History Congress ISSN : 0975-7945.
38. Bose, Mihir (1982), The Lost Hero: A Biography of Subhash Chandra Bose, Quartet Books, London,
39. Chaudhari, Kali .P (1956), Netaji and India, Kali Prasanna Chaudhari, Shillong,
40. Das, Hari Hara (1983), Subhas Chandra Bose and the Indian National Movement, Sterling Publishers, New Delhi,
41. T.Balasubramanian, and V.Venkatraman, (2022), Aurobindo Ghose : Impact of His Political Vision For The Emergence of Militant Nationalism In India, Journal of Education : Rabindra University , Vol. XXIV. PP.109-116.
42. Bose, Subhas Chandra, (1948), The Indian Struggle 1920-1934 Part II( Calcutta: Published for Netaji Publishing Society)
43. Dr. Manju (1997), Chattopadhyaya in Centenary Volume, published by the Government of West Bengal,
44. Dasgupta, H.N., (1963) Subhas Chandra , (Delhi: Government of India, Publications Division)
45. Kalam, Abul, (1997) Netaji Subhash Chandra Bose: Strategic Concepts and Diplomatic Thought Delhi.
46. Bose , Subhas Chandra , (1995), The Mission of Life ( Calcutta: Thacker, Spink & Co ),
47. Adiraju, V.R., Netaji Subhas Bose (2001), The Great Revolutionary ( Huderabad: Om See Satya Publications),
48. Karan Sing (1991), Prophet of Indian Nationalism (Bombay: Bharatiya Vidya Bhawan)
49. T.Balasubramanian, and V.Venkatraman, (2022), Sardar Vallabhbhai Patel: The Maker of Modern United India . The Journal of Indian Art History Congress .Vol.27, PP. 85-96
50. Kaushik, P.D., (1964), The Congress Ideology and Programme, 1920-47 (New Delhi: Allied)
51. Savarkar, V.D., (1947), The Indian War of Independence 1847 (New Delhi: Phoenix)