

Netaji's Ideology

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Happily or unhappily for the future, the present political life of our intelligentsia is surcharged with— *isms*.

Towards the end of the twenties when India's struggle for freedom entered a new phase when dominion-status and constitutional methods were given a final go-bye and the masses were drawn more and more into the battle front the idea of freedom along with technique of struggle received a new orientation. The transition from reformism to revolution was accompanied by a searching analysis of objectives and methods, an examination of the political, social, cultural and economic contents of freedom.

Between the dust and storm of the late twenties and early thirties, two distinct ideologies made their appearance in the political scene.

The first, the Gandhian ideology is based on the pacifist-spiritual bias of India's tradition, with strong emphasis on human values and reared by means of the technique of non-violent civil-disobedience known as Satyagraha.

The second, the Marxian ideology is inspired by the outspoken assertion of socialism and class-struggle and by the brilliant achievements of the Russian revolution and of the U.S.S.R.

But one of these ideologies, inspite of their clear and unambiguous assertions have been able to muster our youths and to satisfy the queries thrown out by concrete issues of our fight for freedom. Needless to say, that an ideology, however much emotional appeal it

may possess, or however much it may answer the immediate demands of the masses, has little chance of survival unless it is fostered through the struggle itself and it correlates itself to the changing reality that history is.

The impact of the changing Indian reality has its effect on the Marxian technique; so that Marxian parties have grown up in our country like mushrooms each having the same doctrine as a "guide to actions" which are poles asunder— but each with equal loyalty to the doctrinaire or utopian part of Marxism.

This impact has similar effects on Gandhism— so far at least as the struggle is concerned : for when it breaks it takes its own course irrespective of the *Ahimsa* and the conception of the 'Satyagraha' by a trained few.

History is no respecter of *isms* which have divided respect for it. In fact an ideology— a revolutionary, realistic, or scientific ideology is written not by the pen but by the life of a truly revolutionary leader. It is not strange therefore that the man whose example dominates the Indian scene to day, the man of supreme and unequalled action in the history of our struggle, the man with the least pretence to having any *-ism* whatsoever for which he was ridiculed by some of the turncoats of to-day was also the founder of a new ideology in which the youth has found a mooring.

He lived the life of a saint, a soldier, a stern military commander, he had that rare human touch that can build an army out of a rabble; he knew and showed that the root of discipline is in the heart. A deeply religious man in his

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readings and practice he attracted and welded together people of other communities as none else could.

A relentless realist changing his tactics so often as to bewilder even his trusted followers,— he had his eyes stretched to the distant clouds the ideals, the eternal values which constitute his 'Dream of Youth'. A confirmed socialist and democrat he had no demagogic fear to give Fascism its due, that is, to incorporate the historical forces which led to Fascism in Italy and Germany in his own scheme of values and in the 'Indian Struggle'.

It was because of his complete freedom from the phobia of being branded a fascist that he could strike the strongest blow on Fascism and Imperialism at the same stroke and utilise the Fascist-Imperialist rivalry to India's best advantage.

A hard-boiled revolutionary, he had the vision of the National reconstruction, the great scheme of rebuilding the battered life and resources of the nation after freedom, the testimony of which is found in the National Planning Committee and in the portfolios of the Azad Hind Government.

In brief outline Netaji's ideology means a synthesis of ideal and material values, a recognition of historical necessity with the human personal role in it, i.e., a denial of cast

iron determinism as well as of an elusive free will; a claim to the full and harmonious growth of man through the struggle of the despoiled against the despoiler, through an equalitarian adjustment of proprietary rights by means of Socialism and through a rapid utilisation of modern science and technology.

As means to realise these objectives he knew that the freedom was to be for the masses and must be earned by the masses, that the struggle will fast change its character; it will outgrow the narrow circle of 'Satyagraha', eliminate the capitalist-feudalist influences and become a mass revolutionary movement.

He stopped at nothing as unfair and illegitimate provided it was adopted with a clean soul and with an undivided loyalty towards the objectives. "End justifies the means", of course, but the two must be hyphenated by granite integrity and total self-denial. The sword that is forged through fire and anvil and purified by the penance of the warrior has acquired the moral right to shed the enemy's blood— there is no untruth of 'Himsa' in that charmed sword. And the heart that brims with the passion of love has earned the right to command and demand the unflinching obedience which has so diversely been columnised by pigmy tots as fascistic and dictatorial moods.

Give me your blood— I will give you freedom.

—Netaji

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