The Right & The Right

Introduction:

As a child when we first learn about The British Raj we wonder how the times would have been back then, as a teen when we learn again about the British Raj, we think about the eminent leaders and personalities who fought for the country. Numerous Brave and Valiant people have fought for the country and protested against the British Government but one name that shines just as bright as the pole star in the northern sky is Mohandas Karamchand Gandhi or Mahatma Gandhi. Also known as the father of the nation Gandhiji was the most eminent leader of that time. Gandhiji believed in the path of non-violence and preached non-violent ways to attain freedom. Many people believed in Gandhiji’s path and many did not but no one had the audacity to go against his principles in the Congress.

But that was not the case for a certain individual. Returning from England after getting a distinction in Indian Civil Services Examination, Subhash Chandra Bose joined Gandhiji and The Indian National Congress. Bose was not a believer of Gandhian principles of non-violence and rather preferred to fight for the freedom of the country by violent means. This led to a disagreement between Bose and Gandhi which led to splitting of the Indian National Congress and as some critics call it, the formation of Left and Right Wing of Indian National Congress. There were many disagreements between Gandhiji and Bose but both of them were right with their perspectives. Even though I am not even a percent qualified to decide whether any of them were right or wrong…I will explain why I feel that both of them were RIGHT.

**Mohandas Karamchand Gandhi:**

**Mohandas Karamchand Gandhi** ( 2 October 1869 – 30 January 1948) was an Indian lawyer, [anti-colonial nationalist](https://en.wikipedia.org/wiki/Anti-colonial_nationalism) and [political ethicist](https://en.wikipedia.org/wiki/Political_ethics) who employed [nonviolent resistance](https://en.wikipedia.org/wiki/Nonviolent_resistance) to lead the successful [campaign for India's independence](https://en.wikipedia.org/wiki/Indian_independence_movement) from [British rule](https://en.wikipedia.org/wiki/British_Raj). He inspired movements for [civil rights](https://en.wikipedia.org/wiki/Civil_rights_movements) and freedom across the world. The honorific **Mahātmā** (from [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit_language) 'great-souled, venerable'), first applied to him in [South Africa](https://en.wikipedia.org/wiki/Union_of_South_Africa) in 1914, is now used throughout the world.[[2]](https://en.wikipedia.org/wiki/Mahatma_Gandhi#cite_note-5)

Born and raised in a [Hindu](https://en.wikipedia.org/wiki/Hindu) family in coastal [Gujarat](https://en.wikipedia.org/wiki/Gujarat), Gandhi trained in the law at the [Inner Temple](https://en.wikipedia.org/wiki/Inner_Temple) in London and was [called to the bar](https://en.wikipedia.org/wiki/Called_to_the_bar) in June 1891, at the age of 22. After two uncertain years in India, where he was unable to start a successful law practice, Gandhi moved to South Africa in 1893 to represent an Indian merchant in a lawsuit. He went on to live in South Africa for 21 years. There, Gandhi raised a family and first employed nonviolent resistance in a campaign for civil rights. In 1915, aged 45, he returned to India and soon set about organising peasants, farmers, and urban labourers to protest against discrimination and excessive land-tax.

Assuming leadership of the [Indian National Congress](https://en.wikipedia.org/wiki/Indian_National_Congress) in 1921, Gandhi led nationwide campaigns for easing poverty, expanding women's rights, building religious and ethnic amity, ending [untouchability](https://en.wikipedia.org/wiki/Untouchability), and, above all, achieving [*swaraj*](https://en.wikipedia.org/wiki/Swaraj) or self-rule. Gandhi adopted the short [*dhoti*](https://en.wikipedia.org/wiki/Dhoti) woven with [hand-spun](https://en.wikipedia.org/wiki/Charkha_(spinning_wheel)) yarn as a mark of identification with India's rural poor. He began to live in a [self-sufficient residential community](https://en.wikipedia.org/wiki/Sabarmati_Ashram), to eat simple food, and undertake [long fasts](https://en.wikipedia.org/wiki/List_of_fasts_undertaken_by_Mahatma_Gandhi) as a means of both introspection and political protest. Bringing anti-colonial nationalism to the common Indians, Gandhi led them in challenging the British-imposed [salt tax](https://en.wikipedia.org/wiki/Salt_tax#Impacted_regions) with the 400 km (250 mi) [Dandi Salt March](https://en.wikipedia.org/wiki/Salt_March) in 1930 and in calling for the British to [quit India](https://en.wikipedia.org/wiki/Quit_India_Movement) in 1942. He was imprisoned many times and for many years in both South Africa and India.

Gandhi's vision of an independent India based on [religious pluralism](https://en.wikipedia.org/wiki/Religious_pluralism) was challenged in the early 1940s by a [Muslim nationalism](https://en.wikipedia.org/wiki/Muslim_nationalism_in_South_Asia) which demanded a separate homeland for Muslims within [British India](https://en.wikipedia.org/wiki/British_India). In August 1947, Britain granted independence, but the British Indian Empire was [partitioned](https://en.wikipedia.org/wiki/Partition_of_India) into two [dominions](https://en.wikipedia.org/wiki/Dominion), a Hindu-majority [India](https://en.wikipedia.org/wiki/Dominion_of_India) and a Muslim-majority [Pakistan](https://en.wikipedia.org/wiki/Dominion_of_Pakistan). As many displaced Hindus, Muslims, and [Sikhs](https://en.wikipedia.org/wiki/Sikh) made their way to their new lands, religious violence broke out, especially in the [Punjab](https://en.wikipedia.org/wiki/Punjab_region) and [Bengal](https://en.wikipedia.org/wiki/Bengal). Abstaining from the [official celebration of independence](https://en.wikipedia.org/wiki/Independence_Day_(India)), Gandhi visited the affected areas, attempting to alleviate distress. In the months following, he undertook several [hunger strikes](https://en.wikipedia.org/wiki/Hunger_strike) to stop the religious violence. The last of these was begun in Delhi on 12 January 1948, when Gandhi was 78. The belief that Gandhi had been too resolute in his defence of both Pakistan and Indian Muslims spread among some Hindus in India. Among these was [Nathuram Godse](https://en.wikipedia.org/wiki/Nathuram_Godse), a militant [Hindu nationalist](https://en.wikipedia.org/wiki/Hindu_nationalist) from [Pune](https://en.wikipedia.org/wiki/Pune), western India, who [assassinated Gandhi](https://en.wikipedia.org/wiki/Assassination_of_Mahatma_Gandhi) by firing three bullets into his chest at an interfaith prayer meeting in Delhi on 30 January 1948.

Gandhi's birthday, 2 October, is commemorated in India as [Gandhi Jayanti](https://en.wikipedia.org/wiki/Gandhi_Jayanti), a [national holiday](https://en.wikipedia.org/wiki/Public_holidays_in_India), and worldwide as the [International Day of Nonviolence](https://en.wikipedia.org/wiki/International_Day_of_Non-Violence). Gandhi is considered to be the [Father of the Nation](https://en.wikipedia.org/wiki/Father_of_the_Nation) in post-colonial India. During India's nationalist movement and in several decades immediately after, he was also commonly called “Bapu”

**Gandhi and Indian National Congress:**

At the request of [Gopal Krishna Gokhale](https://en.wikipedia.org/wiki/Gopal_Krishna_Gokhale), conveyed to Gandhi by [C. F. Andrews](https://en.wikipedia.org/wiki/Charles_Freer_Andrews), Gandhi returned to India in 1915. He brought an international reputation as a leading Indian nationalist, theorist and community organiser.

Gandhi joined the [Indian National Congress](https://en.wikipedia.org/wiki/Indian_National_Congress) and was introduced to Indian issues, politics and the Indian people primarily by Gokhale. Gokhale was a key leader of the Congress Party best known for his restraint and moderation, and his insistence on working inside the system. Gandhi took Gokhale's liberal approach based on British [Whiggish](https://en.wikipedia.org/wiki/Whiggism) traditions and transformed it to make it look Indian.[[79]](https://en.wikipedia.org/wiki/Mahatma_Gandhi#cite_note-Whiggism-82)

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| [Mahātmā](https://en.wikipedia.org/wiki/Mah%C4%81tm%C4%81)  **Gandhi** |
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Gandhi took leadership of the Congress in 1920 and began escalating demands until on 26 January 1930 the Indian National Congress declared the independence of India. The British did not recognise the declaration, but negotiations ensued, with the Congress taking a role in provincial government in the late 1930s.

In 1934, Gandhi resigned from Congress party membership. He did not disagree with the party's position, but felt that if he resigned, Gandhi's popularity with Indians would cease to stifle the party's membership, which actually varied, including communists, socialists, trade unionists, students, religious conservatives, and those with pro-business convictions, and that these various voices would get a chance to make themselves heard. Gandhi also wanted to avoid being a target for Raj propaganda by leading a party that had temporarily accepted political accommodation with the Raj.[[145]](https://en.wikipedia.org/wiki/Mahatma_Gandhi#cite_note-FOOTNOTEGandhi1990246-149)

In 1936, Gandhi returned to active politics again with the Nehru presidency and the Lucknow session of the Congress. Although Gandhi wanted a total focus on the task of winning independence and not speculation about India's future, he did not restrain the Congress from adopting socialism as its goal. Gandhi had a clash with Subhas Chandra Bose, who had been elected president in 1938, and who had previously expressed a lack of faith in nonviolence as a means of protest.[[146]](https://en.wikipedia.org/wiki/Mahatma_Gandhi#cite_note-150) Despite Gandhi's opposition, Bose won a second term as Congress President, against Gandhi's nominee, [Bhogaraju Pattabhi Sitaramayya](https://en.wikipedia.org/wiki/Bhogaraju_Pattabhi_Sitaramayya). Gandhi declared that Sitaramayya's defeat was his defeat.[[147]](https://en.wikipedia.org/wiki/Mahatma_Gandhi#cite_note-151) Bose later left the Congress when the All-India leaders resigned en masse in protest of his abandonment of the principles introduced by Gandhi

[](https://en.wikipedia.org/wiki/File:Gandhi_Jee%27s_Statue.jpg)

Bronze statue of Gandhi commemorating the centenary of the incident at the [Pietermaritzburg Railway Station](https://en.wikipedia.org/wiki/Pietermaritzburg_Railway_Station), unveiled by Archbishop [Desmond Tutu](https://en.wikipedia.org/wiki/Desmond_Tutu) on Church Street, Pietermaritzburg, in June 1993

**Netaji Subhash Chandra Bose:**

**Subhas Chandra Bose**( 23 January 1897 – 18 August 1945) was an [Indian nationalist](https://en.wikipedia.org/wiki/Indian_independence_movement) whose defiance of [British authority in India](https://en.wikipedia.org/wiki/British_raj) made him a hero among many Indians, but his wartime alliances with [Nazi Germany](https://en.wikipedia.org/wiki/Nazi_Germany) and [Imperial Japan](https://en.wikipedia.org/wiki/Empire_of_Japan) left a legacy vexed by [authoritarianism](https://en.wikipedia.org/wiki/Authoritarianism), [anti-Semitism](https://en.wikipedia.org/wiki/Antisemitism), and [military failure](https://en.wikipedia.org/wiki/Military_incompetence). The honorific 'Netaji' ([Hindustani](https://en.wikipedia.org/wiki/Hindustani_language): "Respected Leader") was first applied to Bose in Germany in early 1942—by the Indian soldiers of the *[Indische Legion](https://en.wikipedia.org/wiki/Indian_Legion" \o "Indian Legion)* and by the German and Indian officials in the [Special Bureau for India](https://en.wikipedia.org/wiki/Special_Bureau_for_India) in Berlin. It is now used throughout India.[[h]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-21)

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| [Netaji](https://en.wikipedia.org/wiki/Netaji)  **Subhas Chandra Bose** |
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Bose was born into wealth and privilege in a large [Bengali](https://en.wikipedia.org/wiki/Bengali_people) family in [Orissa](https://en.wikipedia.org/wiki/Orissa) during the [British Raj](https://en.wikipedia.org/wiki/British_Raj). An early recipient of an [Anglo-centric](https://en.wikipedia.org/wiki/Anglocentrism) education, after college he was sent to England to take the [Indian Civil Service](https://en.wikipedia.org/wiki/Indian_Civil_Service) examination. He succeeded with distinction in the first exam but demurred at taking the routine final exam, citing nationalism as a higher calling. Returning to India in 1921, Bose joined the nationalist movement led by [Mahatma Gandhi](https://en.wikipedia.org/wiki/Mahatma_Gandhi) and the [Indian National Congress](https://en.wikipedia.org/wiki/Indian_National_Congress). He followed [Jawaharlal Nehru](https://en.wikipedia.org/wiki/Jawaharlal_Nehru) to leadership in a group within the Congress which was less keen on constitutional reform and more open to socialism.[[i]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-23) Bose became Congress president in 1938. After re-election in 1939, differences arose between him and the Congress leaders, including Gandhi, over the future federation of [British India](https://en.wikipedia.org/wiki/British_India) and [princely states](https://en.wikipedia.org/wiki/Princely_state), but also because discomfort had grown among the Congress leadership over Bose's negotiable attitude to non-violence, and his plans for greater powers for himself.[[15]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-matthews-bose-congress-24) After the large majority of the [Congress Working Committee](https://en.wikipedia.org/wiki/Congress_Working_Committee) members resigned in protest,[[16]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-haithcox-bose-andINC-oldguard-25) Bose resigned as president and was eventually ousted from the party.[[17]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTELow2002297,_313-26)[[18]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEGordon1990420%E2%80%93428-27)

In April 1941 Bose arrived in Nazi Germany, where the leadership offered unexpected but equivocal sympathy for India's independence.[[19]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEHayes201165%E2%80%9367-28)[[20]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEHayes2011152-29) German funds were employed to open a Free India Centre in [Berlin](https://en.wikipedia.org/wiki/Berlin). A 3,000-strong [Free India Legion](https://en.wikipedia.org/wiki/Free_India_Legion) was recruited from among Indian POWs captured by [Erwin Rommel](https://en.wikipedia.org/wiki/Erwin_Rommel)'s [Afrika Korps](https://en.wikipedia.org/wiki/Afrika_Korps) to serve under Bose.[[21]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEHayes201176-30)[[j]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-32) Although peripheral to their main goals, the Germans inconclusively considered a land invasion of India throughout 1941. By the spring of 1942, the German army was [mired in Russia](https://en.wikipedia.org/wiki/Eastern_Front_(World_War_II)#Don,_Volga,_and_Caucasus:_Summer_1942) and Bose became keen to move to southeast Asia, where Japan had just won quick victories.[[23]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEHayes201187%E2%80%9388-33) [Adolf Hitler](https://en.wikipedia.org/wiki/Adolf_Hitler) during his only meeting with Bose in late May 1942 agreed to arrange a submarine.[[24]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEHayes2011114%E2%80%93116-34) During this time, Bose became a father; his wife,[[6]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEHayes201115-10)[[k]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-35) or companion,[[25]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEGordon1990344%E2%80%93345-36)[[l]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-37) [Emilie Schenkl](https://en.wikipedia.org/wiki/Emilie_Schenkl), gave birth to [a baby girl](https://en.wikipedia.org/wiki/Anita_Bose_Pfaff).[[6]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEHayes201115-10)[[m]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-38)[[19]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEHayes201165%E2%80%9367-28) Identifying strongly with the [Axis powers](https://en.wikipedia.org/wiki/Axis_powers), Bose boarded a German submarine in February 1943.[[26]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEHayes2011141%E2%80%93143-39)[[27]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEBose2005255-40) Off Madagascar, he was transferred to a Japanese submarine from which he disembarked in [Japanese-held](https://en.wikipedia.org/wiki/Japanese_occupation_of_the_Dutch_East_Indies) [Sumatra](https://en.wikipedia.org/wiki/Sumatra) in May 1943.[[26]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEHayes2011141%E2%80%93143-39)

With Japanese support, Bose revamped the [Indian National Army](https://en.wikipedia.org/wiki/Indian_National_Army) (INA), which comprised Indian [prisoners of war](https://en.wikipedia.org/wiki/Prisoner_of_war) of the [British Indian army](https://en.wikipedia.org/wiki/British_Indian_army) who had been captured by the Japanese in the [Battle of Singapore](https://en.wikipedia.org/wiki/Battle_of_Singapore).[[28]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTELebra2008avii%E2%80%93ix,_xvi%E2%80%93xvii,_210%E2%80%93212-41)[[29]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTELebra2008b100-42)[[30]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-gordon-ijss-ina-43) A [Provisional Government of Free India](https://en.wikipedia.org/wiki/Azad_Hind) was declared on the [Japanese-occupied](https://en.wikipedia.org/wiki/Japanese_occupation_of_the_Andaman_Islands) [Andaman and Nicobar Islands](https://en.wikipedia.org/wiki/Andaman_and_Nicobar_Islands) and was nominally presided by Bose.[[31]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTELow199331%E2%80%9332-44)[[2]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEWolpert2000339-3)[[n]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-45) Although Bose was unusually driven and charismatic, the Japanese considered him to be militarily unskilled,[[o]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-47) and his soldierly effort was short-lived. In late 1944 and early 1945, the British Indian Army reversed the Japanese [attack on India](https://en.wikipedia.org/wiki/Operation_U-Go). Almost half of the Japanese forces and fully half of the participating INA contingent were killed.[[p]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-49)[[q]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-51) The remaining INA was driven down the Malay Peninsula and surrendered with the [recapture of Singapore](https://en.wikipedia.org/wiki/Operation_Tiderace). Bose chose to escape to Manchuria to seek a future in the [Soviet Union](https://en.wikipedia.org/wiki/Soviet_Union) which he believed to have turned anti-British.

Bose died from third-degree burns after his plane crashed in [Japanese Taiwan](https://en.wikipedia.org/wiki/Japanese_Taiwan) on 18 August 1945.[[r]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-53) Some Indians did not believe that the crash had occurred,[[s]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-55) expecting Bose to return to secure India's independence.[[t]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-57)[[u]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-59)[[v]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-61) The [Indian National Congress](https://en.wikipedia.org/wiki/Indian_National_Congress), the main instrument of Indian nationalism, praised Bose's patriotism but distanced itself from his tactics and ideology.[[w]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-63)[[41]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEBaylyHarper200721-64) The [British Raj](https://en.wikipedia.org/wiki/British_Raj), never seriously threatened by the INA, charged 300 INA officers with treason in the [Indian National Army trials](https://en.wikipedia.org/wiki/Indian_National_Army_trials), but eventually backtracked in the face of opposition by the Congress,[[x]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-66) and a new mood in Britain for rapid decolonisation in India.

Bose's legacy is mixed. Among many in India, he is seen as a hero, his saga serving as a would-be counterpoise to the many actions of regeneration, negotiation, and reconciliation over a quarter-century through which the independence of India was achieved. His collaborations with [Japanese fascism](https://en.wikipedia.org/wiki/Statism_in_Sh%C5%8Dwa_Japan) and [Nazism](https://en.wikipedia.org/wiki/Nazism) pose serious ethical dilemmas, especially his reluctance to publicly criticize the worst excesses of German anti-Semitism from 1938 onwards or to offer refuge in India to its victims.

**Bose and Indian National Congress:**

Subhas Bose, aged 24, arrived ashore in India at Bombay on the morning of 16 July 1921 and immediately set about arranging an interview with Mahatma Gandhi. Gandhi, aged 51, was the leader of the [non-cooperation movement](https://en.wikipedia.org/wiki/Non-cooperation_movement_(1909%E2%80%9322)) that had taken India by storm the previous year and in a quarter-century would evolve to secure its independence.[[ai]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-111)[[aj]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-113) Gandhi happened to be in Bombay and agreed to see Bose that afternoon. In Bose's account of the meeting, written many years later, he pilloried Gandhi with question after question.[[78]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEGordon199069-114) Bose thought Gandhi's answers were vague, his goals unclear, his plan for achieving them not thought through.[[78]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEGordon199069-114) Gandhi and Bose differed in this first meeting on the question of means—for Gandhi non-violent means to any end were non-negotiable; in Bose's thought, all means were acceptable in the service of anti-colonial ends.[[78]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEGordon199069-114) They differed on the question of ends—Bose was attracted to totalitarian models of governance, which were anathematized by Gandhi.[[79]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEHayes20112-115) According to historian Gordon, "Gandhi, however, set Bose on to the leader of the Congress and Indian nationalism in Bengal, C. R. Das, and in him Bose found the leader whom he sought."[[78]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEGordon199069-114) Das was more flexible than Gandhi, more sympathetic to the extremism that had attracted idealistic young men such as Bose in Bengal.[[78]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEGordon199069-114) Das launched Bose into nationalist politics.[[78]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEGordon199069-114) Bose would work within the ambit of the Indian National Congress politics for nearly 20 years even as he tried to change its course.[[78]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEGordon199069-114)

In 1922 Bose founded the newspaper [*Swaraj*](https://en.wikipedia.org/wiki/Swaraj) and assumed charge of the publicity for the Bengal Provincial Congress Committee.[[80]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEToye2007-116) His mentor was [Chittaranjan Das](https://en.wikipedia.org/wiki/Chittaranjan_Das), a voice for aggressive nationalism in [Bengal](https://en.wikipedia.org/wiki/Bengal). In 1923, Bose was elected the President of [Indian Youth Congress](https://en.wikipedia.org/wiki/Indian_Youth_Congress) and also the Secretary of the Bengal State Congress. He became the editor of the newspaper "Forward", which had been founded by [Chittaranjan Das](https://en.wikipedia.org/wiki/Chittaranjan_Das).[[81]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEChakrabortyBha%E1%B9%AD%E1%B9%AD%C4%81c%C4%81rya1989-117) Bose worked as the CEO of the [Calcutta Municipal Corporation](https://en.wikipedia.org/wiki/Calcutta_Municipal_Corporation) for Das when the latter was elected mayor of Calcutta in 1924.[[82]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEVas200832-118) During the same year, when Bose was leading a protest march in Calcutta, he, [Maghfoor Ahmad Ajazi](https://en.wikipedia.org/wiki/Maghfoor_Ahmad_Ajazi) and other leaders were arrested and imprisoned.[[83]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-Azadi_ka_Amrit_Mahotsav-119)[[*failed verification*](https://en.wikipedia.org/wiki/Wikipedia:Verifiability)] After a roundup of nationalists in 1925, Bose was sent to prison in [Mandalay](https://en.wikipedia.org/wiki/Mandalay), [British Burma](https://en.wikipedia.org/wiki/British_Burma), where he contracted [tuberculosis](https://en.wikipedia.org/wiki/Tuberculosis).[[84]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEVipul2009116-120)

[](https://en.wikipedia.org/wiki/File:Subhas_C._Bose_001.jpg)

Subhas Bose (in military uniform) with Congress president, [Motilal Nehru](https://en.wikipedia.org/wiki/Motilal_Nehru) taking the salute. Annual meeting, Indian National Congress, 29 December 1928

In 1927, after being released from prison, Bose became general secretary of the Congress party and worked with [Jawaharlal Nehru](https://en.wikipedia.org/wiki/Jawaharlal_Nehru) for independence. In late December 1928, Bose organised the Annual Meeting of the [Indian National Congress](https://en.wikipedia.org/wiki/Indian_National_Congress) in Calcutta. His most memorable role was as [General officer commanding](https://en.wikipedia.org/wiki/General_officer_commanding) (GOC) Congress Volunteer Corps.[[85]](https://en.wikipedia.org/wiki/Subhas_Chandra_Bose#cite_note-FOOTNOTEGordon1990190-121) Author [Nirad Chaudhuri](https://en.wikipedia.org/wiki/Nirad_Chaudhuri) wrote about the meeting:

Bose organized a volunteer corps in uniform, its officers were even provided with steel-cut epaulettes ... his uniform was made by a firm of British tailors in Calcutta, Harman's. A telegram addressed to him as GOC was delivered to the British General in [Fort William](https://en.wikipedia.org/wiki/Fort_William,_India) and was the subject of a good deal of malicious gossip in the (British Indian) press. Mahatma Gandhi as a sincere pacifist vowed to non-violence, did not like the strutting, clicking of boots, and saluting, and he afterward described the Calcutta session of the Congress as a [Bertram Mills circus](https://en.wikipedia.org/wiki/Bertram_Mills), which caused a great deal of indignation among the Bengalis.

**Bose And Gandhi:**

Even though Bose and[Gandhi](https://en.wikipedia.org/wiki/Mohandas_K._Gandhi)had differing ideologies, the latter called Bose the "Patriot of Patriots" in 1942. Bose admired Gandhi and called him Bapu, recognising his importance as a symbol of Indian nationalism and giving him political expediency as told by Bose to Rash Behari Bose; called him "The Father of Our Nation" in a radio broadcast from Rangoon in 1944, in which he stated, "I am convinced that if we do desire freedom we must be prepared to wade through blood",[[2]](https://en.wikipedia.org/wiki/Political_views_of_Subhas_Chandra_Bose#cite_note-2)a statement somewhat at odds with Gandhi's philosophy of non-violence. Thus, although they shared the goal of an independent India, by 1939 the two had become divided over the strategy to achieve Indian Independence, and to some degree the form which the post-Independence state should take: Gandhi was hostile to[industrialisation](https://en.wikipedia.org/wiki/Industrialisation), while Bose saw it as the only route to making India strong and self-sufficient (in this he may have been influenced, like many other Indian intellectuals of the time, by reports of the success of the[Soviet](https://en.wikipedia.org/wiki/Soviet_Union)[five-year plans](https://en.wikipedia.org/wiki/Five-year_plans_of_India)).[Jawaharlal Nehru](https://en.wikipedia.org/wiki/Jawaharlal_Nehru)disagreed with Gandhi on this point as well, though not over the tactics of protest.

During the mid-1930s Bose travelled in Europe, visiting Indian students and European politicians, including[Benito Mussolini](https://en.wikipedia.org/wiki/Benito_Mussolini). In this period, he also researched and wrote the first part of his book[The Indian Struggle](https://en.wikipedia.org/wiki/The_Indian_Struggle). The book contains Bose's evaluation of Gandhi's role and contribution to the independence struggle, his own vision for an[Independent India](https://en.wikipedia.org/wiki/Independent_India)and his approach to politics. In the book, Bose was critical of Gandhi accusing the Mahatma of being too soft and almost naive in his dealings with the colonial regime and who with his status quoism had become "the best policeman the Britisher had in India". Bose also predicted a left-wing revolt in the[Indian National Congress](https://en.wikipedia.org/wiki/Indian_National_Congress)that would give rise to a new political party with a "clear ideology, program and plan of action" that would among other things "stand for the interests of the masses", advocate the complete independence of the Indian people, advocate a federal India with a strong central government and support[land reforms](https://en.wikipedia.org/wiki/Land_reforms), state planning and a system of[Panchayats](https://en.wikipedia.org/wiki/Panchayats).

**Relationship between Bose and Gandhi:**

* Despite their vastly different ideologies, Gandhi and Bose had deep respect for one another. Each respected the other's contribution to the national liberation struggle.
* Gandhi labelled Bose the "**Prince of Patriots**" in **1942.**
* When Bose's death was announced, Gandhi stated that Netaji's "patriotism is second to none, his bravery shines through all his actions. He aimed high and failed, but who has not failed.”
* Bose was well aware of Gandhi's significance as a symbol of Indian nationalism and referred to him as "**The Father of Our Nation**" in a **radio broadcast from Rangoon in 1944**, despite expressing his conviction in the same speech that force was the only way to win freedom from the British.
* Both men saw **socialism** as the way forward in India, albeit in slightly different ways.
* Gandhi opposed the Western form of socialism associated with industrialization but supported the type of socialism advocated by **Jayaprakash Narayan.**
* Gandhi and Bose were both religious men who **despised communism**. Both opposed untouchability and advocated for women's rights.

**Where Gandhi Went Wrong:**

Two costly mistakes of Mahatma Gandhi are responsible for the problems tormenting post-Independence India, according to Prime Minister Charan Singh. He said these mistakes were Gandhiji’s support to the Khilafat movement in 1920 and his preference for Jawaharlal Nehru as the Congress president in 1945, ignoring the claim of Sardar Patel. According to Singh, the first “mistake” bred communalism and led to Partition and the second led India down “the path of superficial westernisation.”. Other than this, what I personally feel is that Gandhi ji should have believed in Bose rather than just completely calling his ways WRONG. Honestly it is a shame to see how this country almost treated Gandhi ji like a God and Subash Bose like just a patriot. In modern day India, children have almost forgotten about Bose and his contributions. Even though Netaji still is an inspiration for many Bengalis. Somewhere all of us have forgotten him. Once in a while we remember him. Criticise Gandhi for not supporting his ways and debate about how India would have been if Bose was the prime minister but it really doesn’t make sense to just remember him and forget about him after an hour.

**Where Bose Went Wrong:**

Even though there is nothing particularly wrong with what Bose did as it was for the nation’s freedom, one of the most discussed aspects is his alliance with Axis powers during World War II. Bose sought support from Nazi Germany and Imperial Japan to fight against British colonial rule in India. [This decision has been controversial because of the ideologies and actions of these regimes](https://m.thewire.in/article/society/disappearance-of-netaji-revisiting-justice-mukherjee-report-dna-testing-renkoji-temple).

**Gandhi’s Vision:**

Mahatma Gandhi’s vision for India was deeply rooted in the principles of**non-violence (Ahimsa)**and**truthful resistance (Satyagraha)**.[He envisioned an India that was not only free from colonial rule but also a society where politics were infused with morality and decisions were made for the greater good of all1](https://bing.com/search?q=gandhi%27s+vision+for+india).

Some key aspects of Gandhi’s vision included:

1. **Swaraj (Self-Rule)**: Gandhi believed in self-governance and the empowerment of local communities.[He wanted India to be self-reliant and free from foreign domination](https://bing.com/search?q=gandhi%27s+vision+for+india)[2](https://en.wikipedia.org/wiki/Mahatma_Gandhi).
2. **Poverty Alleviation**: He was deeply concerned about the poverty and suffering of the Indian people.[Gandhi advocated for economic policies that would uplift the rural poor and ensure equitable distribution of resources3](https://www.chathamhouse.org/publications/the-world-today/2020-04/gandhi-shares-his-vision-india).
3. [**Social Equality**: Gandhi fought against social injustices such as untouchability and promoted the idea of equality among all citizens, regardless of caste, creed, or gender2](https://en.wikipedia.org/wiki/Mahatma_Gandhi).
4. [**Moral and Ethical Politics**: He believed that politics should be guided by ethical principles and that leaders should serve as moral exemplars1](https://bing.com/search?q=gandhi%27s+vision+for+india).
5. [**Simplicity and Sustainability**: Gandhi emphasized living a simple life and promoted sustainable practices, such as the use of khadi (hand-spun cloth) to support local artisans and reduce dependence on industrial goods](https://en.wikipedia.org/wiki/Mahatma_Gandhi)

**Bose’s Vision:**

Netaji felt that India needed a political, social and economic reconstruction sorely to emerge out of more than a century of servitude and impoverishment.

During his early imprisonment in Mandalay Jail in Burma (1925-27) when Netaji was in his 20s, he wrote in what he called his first book ***Pebbles on the Seashore:***

*By national movement I mean a movement affecting all the spheres of our social and collective life and all the sections of our community. We want a renaissance in our collective life or rather a neo-renaissance. The creative spirit must set to work in the spheres of poetry, music, literature, painting, sculpture, history as also in our social, religious and commercial life. Society must be purged of narrowness and inequality. Religion must be freed from bigotry and superstition. The Indian business community must grow into a healthy self-conscious and public-spirited body corporate. In the domain of culture we want genuine poets, painters, sculptors, historians, philosophers, economists imbued with the spirit of scientific research and endowed with a real creative talent. Then alone will India be able (to hold) her own in the sphere of culture and science among the savants of the world.*

Though this image of India on young Netaji’s mind may seem overly idealistic and almost impossible to achieve, it certainly gives us all an inspiring model to aspire to if we want real greatness for India.

**The Dissimilarities**:

Gandhi and Bose differed greatly in their approaches and methods, as well as in their political and economic ideologies.

|  |  |  |
| --- | --- | --- |
| **Ideology** | **Mahatma Gandhi** | **Subhash Chandra Bose** |
|  | He was opposed to violence for two reasons: first, an unarmed populace had little chance of success in an armed rebellion, and second, he saw violence as a clumsy weapon that created more problems than it solved and left behind hatred and bitterness that could not be overcome through reconciliation. | In his opinion, only violent resistance could evict the alien imperialist rule from India. Unlike Gandhi, Bose believed that liberation could not be achieved without the help of the outside world. The British, according to Bose, should always be addressed with diplomacy and tact. |
| Means and Ends | For Gandhiji, no means could be used to reach an aim, no matter how desirable. | Bose was focused on the outcome of the activity. He had no problem assisting the Nazis, Fascists, and subsequently Imperial Japan. |
| Form of Government | Ramrajya, Gandhi's ideal state, had no representative government, constitution, army, or police force. Gandhi detested centralisation. | Bose believed in early works that democracy was the best political system for India. But afterwards, he seemed to suggest that a democratic system would be insufficient to begin the process of reconstructing a nation and eradicating poverty and social inequality. |
| Ideas on Economy | Gandhi's Swaraj ideology had its own economic perspective. Decentralization without state control was his goal. | Bose favoured rapid industrialization. |
| Education | Gandhi opposed the English educational system and the use of English as a medium of instruction. Gandhiji wanted a Local schooling system all away, from a western one. | For an industrial India, Subhash Bose advocated better education, particularly in science and technology. Netaji propagated military education, technical education and administrative education. |
| Participants and supporters | Gandhi commanded obedience from a large section of common citizens regardless of their profession or residency, making his approach universal. | Bose believed in the Socialist ideology of armed struggle by peasants and workers, who would fight the British bourgeois and get rid of them. |
| Timing of struggle | Gandhi felt that the British had to be supported during the war so that they could defeat the fascist Axial forces led by Germany, Italy and Japan. So he avoided conflict with the British during the war. | Subhash in contrast believed that the war was a perfect opportunity to strike the weakened British by taking help from their enemies. He felt that the war was a struggle between imperial powers and no one could be trusted. Instead, he joined hands with Japan to attack British colonies in Asia. |

**Conclusion:**

I personally believe Netaji had an impeccable impact on India’s movement for independence but we still can’t forget what Gandhi did for the nation so, all in all both were right with what they were doing, yes it was not the right time for peaceful protests and an immediate impact was necessary but still we can never call Gandhi completely wrong and criticise him because at the end of the day, he united the people of this country and showed us that peaceful protests do have a meaning in this cruel world. Gandhi did something that many people till this day can just dream of, and when India’s greatest freedom fighter calls a man ‘Bapu’, then there is really no debate that the man did deserve the ‘Mahatma’ title.

Coming to Bose of course, he is India’s greatest freedom fighter, he is the definition of a patriot. What he did for the nation was unimaginable, from forming an alliance with Hitler and Tejo to possibly faking his own death and hiding from the whole world just to ensure his nation’s safety…from leaving his mother for fight of his motherland to being the solemn reason for British’s fear. Bose did it all. Bose will forever be an inspiration for most of us because he had always been someone more than just a man.

While there were differences in how Bose and Gandhi would have preferred to fight for India's independence, they both respected each other and desired a secular India free of British control. Gandhi's concept of freedom was based on self-rule and self-control. Bose defined freedom not only in terms of political self-rule, but also in terms of freedom from socioeconomic inequalities, casteism, intolerance, and so on. Gandhi and Bose both had a lot of people rooting for them and had a lot of respect for each other.

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