

Emotion and Attitude of Netaji Subhas Chandra Bose towards Emancipation of India from British Colonial Rule

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Abstract— An immortal personality not only Indian subcontinent but also the people who faced, facing or would be faced the furious colonial rule in the different regions of the world, and they have been struggled with colonial government as wanted to emancipate from colonialism certainly remembered that great mental strength who has known in this universe as ‘Netaji’, is actually our Subhas Chandra Bose to all the Indians. If it is measured the psychological effects on Indian freedom movements, then it should be observed the emotion and attitude of Subhas Chandra Bose towards Indian freedom through the analysis of his activities regarding Indian Independence from psychological standpoint.

Thus, the emphasis has given on emotion and attitude of Subhas Chandra Bose during his childhood period, and it has justified through his behaviour. An attempt has also been taken to measure the changing attitude and emotion of Subhas during the phase of adolescence. This study has also been assessed the emotion and attitude of that renowned personality towards Indian freedom through his initiatives and performances during his mature phase of life, this paper aims to provide a theoretical frame with psychological aspects, particularly emotion and attitude of Subhas chandra Bose towards Indian Freedom Movement.

Index Terms: Attitude, Emotion, Emancipation, Childhood, Adolescence, Mature Phase of life, Psychological Effects

INTRODUCTION

A critical situation confronted India in polity, economy and also socio-cultural domains actually, can be pronounced ‘the filth of subjugation’ during the final phase of nineteenth century, and at the same time particular 23rd January, 1897 Subhas Chandra Bose was born in Cuttack, Orissa. The ‘Bose family’ in Cuttack where grew up Subhas, and apparently it was impossible for him to feel the guilt of subordination, as he belonged in a sophisticated

family, and not supposed to face any type of obstacles. Although there was a well-being home environment, nevertheless, it may presume that some socio-political issues had been realized by him, and gradually it created the Nationalist attitude and emotion within him through internal process. As he proceeded consecutively in the development of life, therefore, compatibly it concentered the Nationalist attitude and emotion, and those mental factors were manifested by his courageous behaviour and Nationalist performances. During the period of adolescence spiritual consciousness was awakened, and deeply inspired by the life and philosophy of Swami Vivekananda (Bose, 1960, p. 40), but during that time the socio-political conditions transformed his spiritual attitude into the reformer of socio-political environment of his motherland, and the fondness for motherland, contamination of dominated ‘*Bharatamata*’ by the British rulers, the misery of the Indians had also been created sympathy and strong Nationalist attitude inside Subhas Chandra Bose. In this context it is also mentioned that was the manifestation of traumatic emotions which were originated from the mental conflict, and also the filth of subordination of motherland.

Subsequently, there have been found several activities and achievements of Subhas Chandra Bose, specifically joined in politics to acquire dominion status and tried to solve the socio-political issues which were existed in India during that period, regarding this issue there is a significant enquiry that what kind of emotions had been functioned as a catalyst behind his courageous and fearless activities, initiatives up to 1945 for the emancipation of his motherland. It is an indispensable aspect of this study that how did his potential attitude inspire to Indians and also Worldwide during contemporary and subsequent period, discussed in this paper through a

bit of psycho-analytic approach with historical analysis. It is also mentioned that historical method has always been used for this research, however, there have been followed psychological effects to interpret the issues, particularly the emotion and attitude of Bose, a renowned personality has been justified and analysed through his diverse Accomplishment.

There are several books, articles, and different kinds of research works on Subhas Chandra Bose regarding his childhood life, political perception, revolutionary activities, Indian National Army etc., and some of such works are: Ghose, Chandrachur (2022) of, 'Bose : The Untold Story of an Inconvenient Nationalist', Roy, P. (2021) of, '75th Anniversary of Indian National Army and Provisional Government', Bhawe, Shreyas (2019) of, 'Prisoner of Yaktusk: The Subhas Chandra Bose Mystery Final Chapter', Bakshi, G. D. (2019) of ' Who Got India Her Freedom?', Bakshi, G. D. (2019) of, ' Bose an Indian Samurai Netaji and the INA: A Military Assessment', Dey, Sailesh (2019) of, 'Ami Subhas Bolchi', Talwar, Rajesh (2019) of, 'The Vanishing of Subhas Bose: The Mystery Unlocked', Banerjee, Santanu (2018) of, 'Netaji Subhas Chandra Bose Feared Even in Captivity', Mookerjee, Girija K. (2018) of, 'Subhas Chandra Bose', Pelinka, Anton and Schell, Renee (2017) of, 'Democracy Indian Style: Subhas Chandra Bose and the Creation of India's Political Culture', Vera, Hildebrand (2017) of, 'Women at War: Subhas Chandra Bose and the Rani of Jhansi Regiment', Roy, P. (2016) of 'The Search for Netaji: New Findings', Nag, Kingshuk (2016) of 'Netaji: Living Dangerously', Bose, Sumantra (2016) of, 'Subhas and Sarat: An Intimate Memoir of Bose Brothers', Mukherjee, Rudrangshu (2015). Nehru and Bose: Parallel Lives, Toye, Hugh (2014) of, 'Subhas Chandra Bose', Singh, Ananda (2013) of, 'Netaji Subhas Chandra Bose and Germany', Chaudhuri, Jayanta (2013) of, ' President Against the Raj: Netaji Subhas Chandra Bose as a Journalist and Mass Communicator', Dhar, Anuj (2012) of, ' India's Biggest Cover-up', Sengupta, Nilanjana (2012) of, 'A Gentleman's Word the Legacy of Subhas Chandra Bose in Southeast Asia', Bose, Sugata (2011) of, 'His Majesty's Opponent Subhas Chandra Bose and India's Struggle Against Empire, Singh, M. K. (2009) of, 'Encyclopedia of Indian War of Independence 1857-1947, Vol. 9 Extremist Phase: Lala Lajpat Rai

and Subhas Chandra Bose', Gordon, Leonard A. (2009) of, ' Brothers Against the Raj: A Biography of Indian Nationalists Sarat and Subhas Chandra Bose', Bose, Sisir Kumar (1985) of, 'Netaji: Collected Works, Vol. 5', Bose, Subhas Chandra (1967) Ed., Netaji Research Bureau of 'Subhas Chandra Bose: Correspondence 1924-1932', Bose, Sisir Kumar (1960) Ed., of, '*Patrabali* (1912-1932) Netaji Subhas Chandra Bose', and so on.

Therefore, it is perceived that no one author analysed or the researcher conducted his or her study on psychological prospects regarding the activities of Subhas Chandra Bose or particularly Emotion and Attitude of Netaji Subhas Chandra Bose towards Emancipation of India from British Rule, although this area is very pertinent to measure the psychological effects on the freedom movement in India. Hence, a gap in the area of knowledge is existed. To bridge this gap of knowledge and to interpret and justify the emotion and attitude of Subhas Chandra Bose towards Freedom Struggle in India, this psycho-analytical study was conducted by historical analysis.

OBJECTIVES OF THE STUDY

This study intended to analyse the Emotion and Attitude of Subhas Chandra Bose towards Emancipation of India from colonial rule to historically, actually emotion and attitude of Subhas Chandra Bose during the different stages of his life with a view to its different modes of approaches. His childhood behaviour, several activities, different types of writings, diverse thoughts regarding human life and society, initiatives, braveness etc. enlightened his emotion and attitude towards emancipation of India. Therefore, it was intended to analyse emotion and attitude of Subhas Chandra Bose during his childhood period. It was also focused to measure the changing attitude and emotion of Subhas Chandra Bose during his Adolescence period, and how those psychological factors proceeded to him towards Nationalist activities regarding socio-political issues. Also the intention of this study was to assess the emotion and attitude towards Indian freedom through the activities of Subhas Chandra Bose during his mature phase of life.

Emotion and Attitude of Netaji Subhas Chandra Bose during his different phases of Life towards Emancipation of India:

Childhood period of Subhas Chandra Bose was highly energetic, and also experimental, during that period it was observed an intermingle attitude of him; indeed, different types of behaviour somehow indicated his emotions in the context of socio-political issues. Since his childhood period it was observed the attitude of a Social worker, Nationalist, and sometimes Spiritual. Actually, the Subhas was aware of various revolutionary activities from his childhood life. He knew about the revolutionary activities of Sri Aurobinda and Bagha Jatin, and also aware about the execution of Khudiram Bose, and its causes. Therefore, those types of revolutionary activities were somehow processed internally within him and initially established the attitude of nationalist, devotion towards Motherland, misery of countrymen during his childhood period, and the attitude prepared his emotions, and it has focused through his behaviour and activities. In early life he admitted into a missionary school to acquire the primary education (Gordon, 1990, p. 32), and several activities of Subhas regarding socio-cultural issues have also been observed during his schooling period. He was a student of Christian Missionary School (Gordon, 1990, p. 32), nevertheless, since childhood period he perceived the significance of classical traditions and culture of his Motherland, and he never tolerated the insults of those classical prospects of his Motherland, always stood up against it since his childhood period. His thoughts and different types of writings indicated that since his childhood period he was an imitator of Aryan culture, and always respected it, and on the other hand he was very much troubled for the superstitions of Indian Society (Bose, 1960, p. 4). Therefore, it is mentioned very logically that the Nationalist attitude was constructed insight him since childhood period, as a result that attitude manifested his emotions towards the emancipation of Motherland.

In 1912 Subhas Chandra wrote a letter to his mother during the time of Durga Puja, and his writing indicated that how he was emotionally involved with Durga Puja, and affection towards Bengali culture as well as Indigenous traditions (Bose, 1960, pp. 1-2). Undoubtedly this letter proved that a strong Nationalist attitude has developed within him. It is

also observed that at the end of the letters which were written Subhas to his Mother mentioned himself as 'Your Servant' (Bose, 1960, pp. 2, 7) that means he was the servant of his Mother, and he always justified the concept of mother through a universal approach, thus She was not only his mother but also she was the mother of nation and also all the countrymen. Consequently, his approach indicated that since the age of 14 or 15 years Nationalist attitude has strongly developed within him, and he always considered himself as a servant of Motherland. In another letter Subhas expressed his desire to his Mother that he wanted to be a vegetarian as the ancient Indigenous Scholars said about 'Non-violence is the ultimate virtue of human', and he also thought that 'what right of human have to destroy the creation of Deity ?' (Bose, 1960, p. 4) Actually, this type of perception always manifested an attitude of devotion towards ancient Aryan culture existed in Indian Subcontinent, and also the attitude of Nationalism, in this connection it is also perceived that the same type of emotions has flourished through his writings and activities. In this regard it is also presumed that he always proceeded towards the path of 'Pull the husk to draw the Seeds' refers that he sought to improve the Indian society by the accepting the good perceptions of the ancient Indian civilization and culture, and rejecting that seemed to be injurious, it has observed through his positive attitude and activities. A spiritual attitude has been observed through the writings of Subhas to his Mother, he perceived that '*Harinam* is the only duty of this life, and it is useless if don't perform someone this duty properly' (Bose, 1960, p. 8). This type of spiritual attitude expressed his philosophy towards the ultimate aim of the life, and also it manifested his emotion and fondness towards *Bhagbat*, the sacred book of Hindu and exceedingly honoured by the devotees of Lord Vishnu.

In 8th January, 1913 Subhas Chandra Bose wrote another letter from Cuttack to his elder brother Sarat Chandra Bose when he was in London due to his study and through that letter Subhas expressed his attitude towards the misery of his Motherland. He remembered about the glorious past of ancient Indian culture and traditions, there he mentioned about the predecessor of the Indian, Indigenous Scholars and Philosophers, and their understanding about '*Bhagbat*'. Subhas also mentioned there about the

'*Brahmacharya*' among Vedic Aryans or within the *Brahmanic* culture, Vedic hymns, Songs of *Sama* Veda, the Holy Ganges, and he wanted to get back their glorious past (Bose, 1960, pp. 40-41). Actually, his writings clearly revealed his attitude of devotion and wisdom towards the ancient Indian culture, and obviously it enlightened his emotions in the respect of Nationalism. In the age of 16 Subhas deeply perceived the filth of colonial rule, and how it was depressed to the society and culture of his Motherland, in spite of he was very much hopeful that once his motherland would free from this filth, and in this regard he pronounced the inspirational words of Swami Vivekananda (Bose, 1960, pp. 40-41). Therefore, it is generalized that the ideals of Swami Vivekananda highly inspired him to construct his spiritual attitude and Nationalist emotions towards the emancipation of India. Hence, it may mention that in some cases the lot of external power processed insight him, and to create his attitude and emotions towards Nationalism.

19th June, 1914 Subhas wrote a letter to his very close friend Hemanta Kumar Sarkar, and in this letter Subhas described the condition of his family members, and about their anxiety when Subhas left his home to attain the salvation by renunciation. He mentioned that the ideal of Swami Vivekananda was also the ideal of him (Bose, 1960, pp. 42-43). Another letter on 3rd October, 1914 to Hemanta Kumar Sarkar, where Subhas told that 'the ultimate benefaction is to provide the heart, if someone provide it then there is nothing left to give' (Bose, 1960, pp. 48-49). Those types of words indicated the changing factors of emotion, and also caught the transformed attitude of him, gradually it had been proceeded to construct a strong attitude towards the emancipation of India. It is well known that Subhas Chandra Bose was admitted in Presidency College at Calcutta for higher education or graduate degree in Philosophy Honours (Gordon, 1990, p. 48). Subhas wrote a letter to Hemanta Kumar Sarkar on 8th December, 1915, and mentioned about the reception of Jagadish Chandra Bose at University, Subhas expressed his desire to attend the reception, and also he paid his honour to Jagadish Chandra Bose. But it has been observed in the writing of Subhas in that letter where he clearly mentioned 'how the Bengali people and the students of Bengal were insulted Jagadish Chandra Bose in that particular reception,

and it was not to understand anyone except a Patriot' (Bose, 1960, pp. 74-76). Therefore, that type of writing enlightened his strong attitude and emotion towards his Motherland and also patriotic thoughts.

When Subhas Chandra Bose was the student of Presidency College, an extremist attitude had been focused due to cultural issue, actually he argued with Professor Oaten and Professor Oaten and some students eventuated on 15th February, 1916, and a group of students including Subhas Chandra Bose decided to acquire the law in their own hands. When Oaten was come down the broad staircase from the 2nd floor, he was surrounded by the students who breech him with their sandals and dissolved from there, although Oaten was not able to identify the attackers but a bearer told he saw Subhas Chandra Bose and Ananga Dam among those were fled. Actually, the bearer's statement was a rumor, and an investigation was carried out by the college authority (Gordon, 1990, p. 48). Regarding this issue Subhas wrote a letter to his friend Hemanta Kumar Sarkar, where he expressed his mental strength during that situation. By his strong attitude he wrote to Hemanta Kumar Sarkar about all the investigable issues of the committee, and they observed the relation between European and Indian Professors in Presidency College, relation between European Professors and Indian Students, and also the relation between Indian Professors and Indian Students. The causes of indiscipline leading on to the strike and Ditto leading on to assault also investigated by the committee (Bose, 1960, pp. 79-81). It is an observable fact that Subhas was discussed those issues in his letter very freely, and there was absent any type of anxiety, and it is thought that it was only possible for the personality like Subhas Chandra Bose. It is presumed that his mental strengthens and the ability of analysis of such domains like socio-political, law, economy, and also philosophical thoughts gradually turned him into Netaji.

In a letter of 23rd March 1920, where Bose was written to Charuchandra Ganguly from Cambridge that the development of India would be possible by the activities of farmers, scavenger, cobbler and washer man according to Swami Vivekananda. He also wrote that western world has the onlooker that what could be performed by the power of people, and regarding this context he also asserted that if there would be any improvement of India, it would must

possible by the spontaneous performances of the power of people (Bose, 1960, p. 106). Therefore, this statement of Subhas clearly revealed the attitude of him towards the emancipation of India.

After the successfully completed of Indian Civil Service examination Subhas Chandra Bose thought that leaving the government service and dedicated himself in the activities of Swadeshi and freedom struggle for the emancipation of his Motherland. It has clear through a letter of Subhas to Chittaranjan Dash from Cambridge on 16th February, 1921 (Bose, 1960, p. 112), and there the writing of Bose expressed his strong nationalist attitude and somewhere it has manifested his emotions towards nationalist and social activities of his Motherland. Another letter of Subhas to Chittaranjan Dash on 2nd March, 1921 from Cambridge, and there he clearly mentioned about his abilities which were wanted to perform as the part of nationalist activities, and such desires of Subhas to Dash mentioned in the letter were: He wanted to teach in National College as he studied just little bit of Western Philosophy. He also wanted to work as a Sub-Editorial Staff in English daily newspaper regarding nationalist activities. He also wrote if there would be opened any research department regarding Congress then he also worked there. Regarding this context he mentioned that there were needed a group of research students who would be collected the facts on a national issue, then the Congress appointed a committee for justifying the facts, and finally adopted the policy. In this letter Subhas Chandra Bose mentioned various policies which were not yet found then like the policy of Currency and Exchange, Labour and factory legislation policy, Vagrancy and poor Relief policy, Constitution policy, and he also thought that the Congress-League Scheme was very old, then it was needed to write the Constitution on the basis of Dominion Status (Bose, 1960, pp. 123-25). If it is justified the attitude and emotions of Subhas Chandra Bose through his writings particular to Chittaranjan Dash during 1921 when Subhas was recently passed the I.C.S. examination and also worked as Probationer, and then there was no direct connection with Congress with him, nevertheless his attitude and advanced thoughts on the activities of Congress and National movements manifested his emotions regarding the fondness towards motherland and also the misery of countrymen, although there was a job

of high ranking government officer in front of him (Bose, 1960, 121-25). Therefore, it can be asserted that he was a unique personality during that period, and subsequently immortal to all his countrymen. It is also noted that the attitude and emotions of Subhas Chandra Bose has been caught through his different writings' letters to his Mother, elder brother Sarat Chandra Bose, Hemanta Kumar Sarkar, Chittaranjan Dash, Kalyani Devi, Basanti Devi and Bibhawati Devi.

Since 1930 Subhas was actively performed and known as a national leader, and he was become a Congress President in 1938 and 1939 (Stein, 2010, p. 325), but in 1939 he left the leadership of Congress due to the differences with Mahatma Gandhi, and he also founded the All India Forward Bloc (Low, 2002, p. 297). Some relevant issues related with the freedom struggle of Subhas Chandra Bose somehow revealed his attitude and emotions towards the emancipation of India, such as in 1941 he arrived in Germany and there was his performances (Hayes, 2011, pp. 65-67), May, 1942 his only meeting with Adolf Hitler and proposed to arrange the submarine (Hayes, 2011, pp. 114-16), and most significant performance of Bose was revamped the Indian National Army which was actually founded in 1942 by Major Iwaichi Fujiwara and captain Mohan Singh, and organized the Indian Soldiers of British Indian Army who were captured by Japanese in the Battle of Singapore, after that he mobilized Indian National Army and declared the war against British (Lebra, 2008, pp. 100; Gordon, 2008, pp. 610-11). Therefore, it was an observable fact that the changing attitude of Subhas Chandra Bose in different situations, and it had also been reflected through his behaviour, and how his emotions were transformed into his practical activities. During his President ship within Congress a leadership attitude had been followed, after the outward from Indian National Congress he expressed his strong attitude, initiatives and also enlightened his fundamental character towards Indian freedom movement. His boundless courageous attitude was revealed when he went to Germany and met with Adolf Hitler to pray for Independence of India. It is an experimental issue how his emotions were internally processed to create highly initiative attitude and it is presumed that this mental persecution forced him to organize the Indian

National Army for the emancipation of his motherland.

CONCLUDING REMARK

Although it is very difficult to determine the exact emotion and attitude of Subhas Chandra Bose towards emancipation of India without any psychological test, but in this situation it is impossible to apply any type of psychological experiment on Subhas Chandra Bose, in spite of an attempt has also been taken to find out his emotion and attitude since childhood period by the evaluation of his diverse performances. During his childhood period it was observed that the attitude of Bose has been focused through his behaviours which were somehow influenced by his emotions. Actually, how the attitude and emotion were prepared within him, in this regard it is assumed that some external factors forced to create this type of attitude which accelerated to focus his emotions. But this particular logic is applicable in the context of historical analysis, if it has tried to find out the actual psychological factors behind the construction of this type of emotion and attitude then there was needed to proper psychological test, but in this research it has not possible, nevertheless it is asserted that there were also some internal factors which were processed in his mental stage. In this connection it is also presumed that some Biological factors were functioned as internal force to concrete his attitude and emotion.

During his adolescence period there have been found the spiritual attitude and initiatives, and it is thought that those types of attitude revealed his nationalist emotions. During this phase indeed, there were activated some external forces behind his activities and behaviours. It is perceived that in this particular stage his behaviours were highly influenced by the external factors, as it has observed through his different letters where he wrote about ancient Indian traditions which were either went through or known from various sources. He also expressed his devotion towards some Indian renowned personalities like Swami Vivekananda and so on. He mentioned that the ideals of Swami Vivekananda were the also ideals of him. Regarding this issue it is mentioned that there were also functioned some internal forces to concrete his emotion and attitude towards the emancipation of his motherland during his adolescence period.

During the mature phase of his life it was observed that he took several courageous initiatives like to avoid government service, to join with nationalist activities, then Indian National Congress and flourished him as a successful leader, after that several unbelievable performances like to establish Forward Bloc, went to Russia, Germany and Japan, and finally to organise Indian National Army and successfully directed it to free his motherland. However, it is very difficult to analyse the psychological effects on his behaviour or performances during his mature phase of life, actually during this period his only and ultimate aim was to free the India from colonial rule by any path. Therefore, it is formulated that the strong attitude of Bose had not been created at once, still long time since childhood period his knowledge and experiences gradually processed by the internal and external forces, and the potential attitude insisted his emotions simultaneously accomplishment.

Hence, it is concluded that the emotion and attitude of Netaji Subhas Chandra Bose towards nationalist activities or emancipation of India were highly justified, and the factors which were responsible for constructing his mental strength might be different in nature, but it is regarded that those factors were highly qualitative, and established an immortal personality which has highly significant during contemporary and subsequent period.

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