The current issue and full text archive of this journal is available on Emerald Insight at:
https://jipp.in/

Bose's Theory of Pragmatic Foundationalism and its Relevance to Contemporary Debates on Nationalism

Neha Singh and Ishika Rani

Received 10 January 2026
Revised 25 May 2026
Accepted 26 May 2026
Published 27 May 2026

Introduction

India's struggle for independence from British imperialism was a long and arduous journey that involved a powerful nationalist movement. This movement was marked by the efforts of numerous leaders who rallied people behind a shared vision of a free and independent India. One such leader was Subhas Chandra Bose, whose ideas and philosophy played a critical role in shaping the discourse of Indian nationalism. Bose was an ardent believer in the idea of Indian independence and spent much of his life fighting for this cause. He saw the British colonial government as oppressive and undemocratic and believed that India needed a system of government that was truly representative of its people. Bose's political philosophy was rooted in the principles of democracy, socialism, and national unity. He believed that democracy was essential to achieving true independence and that the people of India had the right to choose their own destiny.

Bose's idea of nationalism in India was not merely a response to British imperialism, but a celebration of India's rich cultural and historical traditions. He saw Indian identity as a shared heritage, shaped by the country's long and diverse history. In his view, India's cultural and linguistic diversity was a source of strength, rather than a weakness, and he believed in fostering a sense of unity among different social groups, religions, and castes. Bose's vision of nationalism also extended beyond India's borders, as he saw Asia as a shared heritage with a long and rich history. He believed that Asia had suffered greatly due to European domination, but the time had come for an empowered and glorious Asia to take its rightful place in the global community. Bose's ideas were a powerful inspiration to many Indians, and his speeches and writings galvanized support for the nationalist cause. This chapter aims to explore Bose's ideas concerning nation and nationalism, and how his vision of a shared cultural and historical identity contributed to India's struggle for independence.

His Political Philosophy

Subhas Chandra Bose was a prominent figure in the Indian nationalist movement and had a distinctive vision of what nationalism meant for India. Bose's ideas on nationalism were closely linked to his views on freedom. “He has been consistent throughout, in his demand for political independence by virtue of complete severance from the British. While in India, he pushed Congress to launch mass movements demanding complete independence, and from outside India, he led the Indian National Army to liberate India through war. Bose believed that freedom is never given, it is taken. He wanted to develop free India as a modern, industrialized nation with a focus on advances in science, livelihood, and education for the masses” (DailyBite 2015). His political philosophy was also shaped by his experiences and beliefs as a revolutionary. He believed that independence could not be achieved through peaceful means alone and that revolutionary action was necessary to break the chains of British colonialism. He saw the armed struggle as a legitimate means of achieving independence and worked to build a revolutionary movement that could take on the might of the British Empire.

Bose was critical of the Indian National Congress, which he saw as too moderate and willing to compromise with the British. He believed that the party needed to adopt a more militant approach towards achieving independence and was instrumental in pushing Congress towards a more radical stance. He eventually broke away from Congress and formed his own party, the Forward Bloc, which was committed to revolutionary action. His political philosophy was also influenced by his experiences as a prisoner of war in Europe during World War II. He viewed the struggle for Indian independence as part of a larger global struggle against imperialism and believed that India had a role to play in this struggle. He worked to build alliances with other anti-imperialist movements around the world and saw the struggle for Indian independence as part of a larger struggle for freedom and justice.

Subash Chandra Bose's political philosophy was not without controversy, and his embrace of revolutionary action and alliances with authoritarian regimes like Japan has been criticized. However, his commitment to democracy, socialism, and national unity continues to inspire people in India and around the world. His belief in the power of the people to achieve their own destiny and his tireless efforts to build a revolutionary movement towards this goal remain an inspiration to all those who believe in the values of freedom, justice, and equality. He believed that India's identity was based on inclusivity, not exclusivity, and his views on nationalism were shaped by his experiences growing up in a colonial society and witnessing the firsthand injustices and

inequalities of British rule. Bose's call for a united India and his belief in Swaraj (self-rule) resonated with many Indians and inspired them to fight for their rights. Bose was influenced by the non-violent movement led by Mahatma Gandhi, but he felt that India needed a more aggressive approach to achieve Swaraj. He believed that a strong and well-trained army was necessary to fight against the British, and he worked tirelessly to build the INA.

Bose's idea of Swaraj was not just about political independence, but also about social and economic freedom. He wanted to create a society free from poverty, inequality, and exploitation. He believed that true Swaraj could only be achieved through the complete liberation of the masses. Bose believed that Indian nationalism should be based on a strong sense of cultural and historical identity, rooted in India's rich and diverse traditions. He emphasized the importance of unity and solidarity among different groups within India, including Hindus, Muslims, Sikhs, and Christians. He strongly opposed communalism and believed that the caste system was a major impediment to India's progress. Bose believed that social reform was just as important as political reform, and he sought to build a broad-based nationalist movement that would address all of these issues.

A Distinct Socialism

The term socialism has been mostly attached to the ideologues from the left or Marxist thought. But this is a misleading way of understanding. The Indian socialists ranging from Bose to Lohia were categorically distinct from what Marx had to say about socialism or communism. Netaji was also a kind of socialist who believed in the redistribution of wealth and resources to create a more just and equal society, wherein the role of a strong state with the strongest army is the most important tool to ensure the same. Bose believed India had been exploited by Britain and should strive for a socialist economy that prioritized the people over the elites. He was a firm believer in national unity, advocating for Hindu-Muslim unity and working to bridge the divide between the two groups. He also saw the struggle for independence as a global struggle against imperialism and believed in forging alliances with other anti-colonial movements around the world. He believed that the freedom of India was linked to the freedom of all colonized peoples, and he sought to create a united front against imperialism. Thus, in certain ways, his socialist thought had a global concern as well.

Bose's views on nationalism and socialism were also influenced by his exposure to the political systems of Europe. He was highly critical of liberal capitalism, which he believed, concentrates power in the hands of small elites, preventing any real form of democracy. Instead, he advocated for a synthesis of Eastern and Western ideas, drawing inspiration from both to create a new political doctrine for the nation

On Nationalism

Bose had a unique perspective on nationalism. He believed that nationalism was not just about political independence but also about the social and economic emancipation of the entire society. He saw the struggle for freedom to create a more just and equitable society which is the foundation for true nationalism. Bose was critical of the Congress Party's narrow definition of nationalism, which he saw as limited in achieving political independence. He believed that true nationalism encompassed all aspects of life, including cultural, social, and economic spheres. One of Bose's key contributions to Indian nationalism was his emphasis on armed struggle as a means of achieving independence. He believed that nonviolent resistance, while a powerful tool in some contexts, was not sufficient to defeat a powerful and entrenched colonial power like Britain. He founded the Indian National Army (INA), which fought alongside Japanese forces during World War II in an attempt to liberate India from British rule.

However, Bose's vision of nationalism was not without its controversies and challenges. His alliance with Japan during the war, for example, has been criticized by some as a betrayal of India's democratic values and a tacit endorsement of Japanese militarism. His emphasis on armed struggle also put him at odds with other leaders of the independence movement, such as Mahatma Gandhi, who favoured nonviolent resistance. Despite these challenges, Bose remains an iconic figure in Indian history and a symbol of the struggle for independence. His vision of Indian nationalism continues to inspire and challenge scholars and activists around the world, and his legacy remains a subject of ongoing debate and discussion.

Sources and the Primary Goal of Nationalism

Subhas Chandra Bose's nationalist beliefs were greatly influenced by Bankim Chandra Chatterjee's hymn, " Vande Mataram," which portrayed India's destiny as intertwined with the devotion of her children. In Bose's view, he was one of those devoted children who pledged allegiance to their motherland and followed her commands. However, he believed that such devotion required proving one's courage and strength by taking up arms and fighting for India's freedom

Similarly, Bose viewed freedom as the ultimate goal of his idea of nationalism, a sacred ideal that he considered the source and endpoint of all his efforts. This idea became clear to him towards the end of 1920, likely due to the impact of his prolonged imprisonment. During this time, Bose's political and spiritual ideals converged, and he came to see freedom as a

deeply spiritual and transformative ingredient of nationalism. Bose affirmed that "So as long as we have been labeled under the impression that only religious or economic or political freedom would serve our purpose. There is partial truth in it. But it is a great truth that the life of an individual is an absolute truth and for a living man, all-around freedom must be attended to". (Bose 1987,p.21). Moreover, for Bose freedom was 'the sign of life' which was required to be released in its entirety. He said that "When a nation or an individual awakes, the awakening must be perfect and all around. We want a band of workers who are scornful of all obstacles, however formidable they may set out as votaries of all-embracing ideals" (Bose 1987,p.22).

Subhas Chandra Bose faced a challenge in demonstrating that his "national ideals" were uniquely Indian. His assertion that India had a right to freedom was undoubtedly influenced by the examples of European nation-states. He argued that the "Bengali Renaissance", including such figures as Rabindranath Tagore and Sri Aurobindo, played a significant role during the development of national inclusivity in India, which had its beginning in the 19th century and there is a Direct Line from the "Bengali renaissance" to C.R Das and Subhas Chandra Bose. (Das 1999, p.160-173). Though, many times Bose cited the examples of Garibaldi and Mazzini in his construction of nationalism he was also clear about the Indian sources of inspiration for his ideas of nationalism (Bose 1997, p.329). He also sought to establish a connection between Indian nationalism and European nationalism of the 19th century.

However, Bose also recognized the unique character of Indian nationalism, which was based on inclusivity rather than exclusion. He praised Gandhi's efforts to unite Hindus and Muslims, capitalists and labourers, landlords, and peasants, both within and outside his circles. This humanitarian outlook and inclusivity helped to garner sympathy even among those who were initially opposed to Gandhi's ideas. The idea of national inclusivity has been a significant aspect of Indian nationalism since the 19th century, particularly during the "Bengali Renaissance". Figures such as Rabindranath Tagore and Sri Aurobindo played a significant role in shaping this inclusivity, which aimed to unite people of different religions, castes, and economic backgrounds under the umbrella of a common national identity. This idea of inclusivity is reflected in the founding of the Indian National Congress in 1885, which sought to unite people from diverse backgrounds in the struggle for Indian independence.

Nationalism: A Sadhana

India was under British colonial rule for over two centuries, which resulted in economic exploitation, political subjugation, and cultural suppression. The Indian people, however, did not remain passive in the face of this oppression but rather organized themselves into various movements that challenged British rule. Among these, nationalism emerged as the dominant ideology that sought to create a sense of Indian identity, pride, and unity. Nationalism was based on the idea that India was a nation with a distinct history, culture,

and civilization that deserved to be free from colonial domination. It was also driven by a desire to reclaim India's sovereignty, resources, and self-governance, which had been denied by British colonialism.

Swami Vivekananda was a spiritual leader and philosopher who played a significant role in shaping the intellectual and cultural landscape of India during the late 19th century. Subhas Chandra Bose was deeply influenced by Vivekananda's teachings and philosophy, which inspired him to become a revolutionary nationalist and work toward India's freedom from British colonial rule. Bose credited Vivekananda with teaching him the concept of "sadhana," which means spiritual practice or self-discipline. Vivekananda's philosophy emphasized the need for self-realization and the cultivation of inner strength and resilience. He believed that India's social and economic problems could only be solved by creating a new generation of leaders who possessed a strong sense of national identity and a commitment to social justice. Bose was drawn to Vivekananda's vision of a new India and saw him as a role model for the kind of leader he wanted to become.

In particular, Bose was inspired by Vivekananda's emphasis on the importance of physical and mental strength in the pursuit of spiritual and social goals. He believed that physical fitness and self-discipline were essential for developing the kind of leadership qualities that were necessary for leading a successful revolution against British rule. Bose also admired Vivekananda's efforts to promote a universal and inclusive vision of spirituality that emphasized the commonalities between different religions and cultures. He saw this as a key element in creating a sense of national unity and identity that could transcend the divisions of caste, religion, and region. Netaji's collected works highlight that "Subhas Bose's concept of sadhana reflects this secular meaning of religious terminology. As a long and difficult process of realization and self-realization, it was characterized by a gradual development of intellectual faculties and work abilities" (Prayer 1997, p.53). Sadhana included, in Bose's words, "contemplation, introspection, deep thinking, work, sacrifice, enjoyment (Bose 1985, p.225). This sadhana was supposed to affect 'physical, intellectual and moral regeneration, and produce a strong and healthy physique, a sound character and a brain full of useful information and healthy dynamic ideas" (Bose 1987, p.47 and Prayer 1997, p.53).

Role of Education in Nationalism

He also emphasized the synthesis between east and west for the resurging of the educational system of India. For him, in each Desh Sewak the creative energy had to be awakened, and to this end, all educational means offered by the West, as well as the East, had to be fully made use of ((Bose 1987, p.173) For him, education had to form moral character as well as success in life. In this sense, the instructions of ancient sastra had to be updated.

In Bose's words, "Shastras may have advocated learning for the sake of learning only, but the same shastras have also said that dharma, artha, kama, and moksha all depended on the existence of life. Life cannot be made successful unless we are alive. All around us, we find forces working as if in a conspiracy to crush the life out of existence, and nature seems to be a party to it. Consequently, we shall have to win a victory on this battlefield of life by making education a means to this end" (Bose 1987, p.113). Subhas Chandra Bose believed that education was crucial in awakening the creative energy of Desh Sewaks or patriots. He emphasized the need to make full use of educational means offered by both the West and the East to form moral character and achieve success in life. However, he also believed that ancient shastras or scriptures needed to be updated to reflect the modern context. For Bose, the purpose of education was not just for learning's sake, but also to ensure the existence and success of life. He recognized that there were forces around that seemed to be conspiring to crush the life out of existence and that education could be a means to win the battle of life. Thus, education had to be directed towards this end, which was to preserve life and make it successful.

Pragmatic Foundationalism: From Bankim to Vivekananda

Bose was a great pragmatist. He used the local words and history of the land wherever he went. Subhas Chandra Bose was heavily influenced by Bankim Chandra Chatterjee's Vande Mataram hymn, which contained a strong element of cultural nationalism. This was especially evident in Subhas' reverence of the Himalaya region, viewing it as the home of the gods, a place of Lord Shiva's meditation, and the source of the Ganges while invoking the rhetoric of the Aryan race, heroism, and physical strength. Writing to Hemant, Subhas wrote in 1915, "The mountains are most wonderful; I think these slopes are the most fitting abode of the heroic Aryans… There is no better way of reviving our Aryan blood than to consume meat and scale mountains. That pure Aryan blood no longer flows in our veins. Slavery of ages so much of adulteration... As I wonder about the hills, I think of this very often" (Bose 1973, p.172-173).

His pragmatic methodology ensured him to take multiple shifts i. e. a shift from Bankim's cultural perspective to Vivekananda's social outlook, and finally to politics, for the identification of individual self-realization with achieving national freedom. In this context, as Bose wrote in an essay on C. R. Das that "If one fails to identify his life with the life of the nation, one cannot realize what patriotism is…The fundamental truth of all Sadhana is the same to be completely absorbed in the Idea, to be inspired totally by the same Idea in life, in death, in sleep, or in a dream. When a man is engaged in this kind of Sadhana of an Idea - and he is not deflected from that even for a moment, then he comes to be known as Siddha (perfect human being) in the world. Those who want to be builders of the nation, must succeed in this Sadhana and be Siddha" (Prayer 1997, p.55).

Understanding History

Bose considered nationalism as sadhana. He says that "the sadhana of nationalism was an endeavor to "see" the truth and secondly, the endeavor to live in accordance with it" (Bose 1982, p.283). Additionally, for the realization of truth, the study of history was crucial. For a clear understanding of the nation's past grandeur and the causes of its present decay, Bose argued that a solid understanding of the country's history is essential.

He gave utmost importance to history, as Gordon has noted for Subhas that "this history had to be learned not only from books but also through visits to significant localities, such as Murshidabad, Plassey, etc. Subhas himself performed some of these cultural excursions, along with a group of classmates. At times they were dressed in saffron robes and spent time near the bank of a river in meditation. They were thus performing a sort of modern pilgrimage" (Gordon 1990, p. 42-43). Apart from history, Subhas was very particular about the utility of time, and discipline and seeking a permanent solution as part of the nationalistic ethos. "Bose aimed to achieve 'something of permanent nature, and he thought that the responsibility for success in the national work rested entirely with the individual. In his opinion, one had to prepare the conditions that would make his work successful and 'get a good market'. (Bose 1981, p.181). Bose instructed his co-workers "to practice physical exercise daily and, if possible, to obtain military training. (Bose 1982, p.141-142) He was always punctilious about his health. When ill during detention he would take note of his condition and report to his correspondents quite meticulously" (Bose 1982, p.96).

National Socialism and Fascism

Bose had a complex view of national socialism and fascism, praising them for generating national unity and advancing welfare, but criticizing them for failing to achieve a radical reform of the capitalist system. Prior to WWII, he condemned the Tripartite Countries' overseas military actions, classifying them as imperialist. Bose and Franke have observed that "His perception of national socialism and fascism was nuanced, as he praised them for being able to develop national unity and leading to the improvement of the situation of society in welfare aspects, yet criticized them for being unable to complete a radical reform of the economic system created on capitalist foundations. Before the Second World War, Bose was also highly critical of the Tripartite Countries' overseas military activities – the invasions of Abyssinia by Italy and China by Japan – as imperialist (Bose 1995, p.2; Franke 2013, p. 249–256).

Bose argued that communism was not suitable for India due to its lack of consideration for Indian culture, its hostile attitude towards religion, its materialistic view of history, and its inability to address India's economic issues (Bose 1964, p.315). Subhas Chandra Bose, the Indian nationalist

leader, had a nuanced perception of national socialism, fascism, and communism. Bose praised the former for their ability to develop national unity and improve society's welfare aspects. Still, he criticized them for failing to complete a radical reform of the economic system based on capitalist foundations. Additionally, Bose was highly critical of the overseas military activities of Tripartite countries before World War II, which he saw as imperialist. Bose believed that communism was not suitable for India due to its lack of sympathy towards nationalism, negative attitude towards religion, and materialist interpretation of history.

In short, Bose viewed national socialism and fascism as having the potential to bring about national unity and social welfare improvements but ultimately saw them as limited in their ability to achieve a radical reform of the capitalist system. He was sympathetic to their gals but also recognized their authoritarianism and lack of vision to create a just society.

Communism not Suitable for India

Bose believed that communism was not suitable for India due to its lack of sympathy towards nationalism, negative attitude towards religion, and materialist interpretation of history. He saw communism as a foreign ideology that was not grounded in India's history, culture, and traditions. According to Bose, “communism was impossible to implement in India due to its lack of sympathy towards nationalism, negative attitude towards religion, materialist interpretation of history, and failure in providing solutions to some of the economic problems” (Bose 1964, p. 315). Bose believed that communism's emphasis on the class struggle ignored the importance of national unity and failed to recognize the role of religion and culture in shaping society. Additionally, Bose criticized communism for failing to provide solutions to some of the economic problems faced by India. He believed that communism's centralized control over the economy would stifle innovation and entrepreneurship and lead to inefficiencies and economic stagnation.

Inclusive Indian Nationalism: Features and Challenges

He opens his book titled “The Indian Struggle” by describing India as historically being able to absorb different races and impose on them one common culture and tradition. This description portrays India as an inherently pan-religious, inclusive, and democratic “self-contained unit,” where Muslims and Hindus, invaders and invaded, peasants and landlords were culturally united before British conquest. Bose's understanding of nationalism, therefore, always meant struggling for Purna Swaraj (complete independence) and was viewed as a teleological project, where the end goal was to restore India's pre-colonial unity and culture. His vision of nationalism was not just limited to political independence but also emphasized the restoration of India's cultural and social heritage.

Thus, Subhas Chandra Bose believed that the struggle for Indian independence was not just political, but also cultural and that Britain had disrupted India's cultural and social unity. He sought to restore India's cultural harmony and democratic ideals by drawing on its pre-colonial past of inclusive nationalism. Demonstrating the inclusivity of Indian

nationalism which was prevalent for a long period of time, also demonstrates the essential feature of Indian nationalism. He said that "I think it's necessary at this stage to warn My countrymen And my young friends in particular about the attack that is being made on nationalism for more than a quarter. From the point of view of cultural internationalism, nationalism is sometimes described as narrow, Selfish, and aggressive. It is also regarded as a hindrance to the promotion of internationalism in the domain of culture. My reply to the charge is that Indian nationalism is neither Narrow Nor selfish nor aggressive. It is inspired by the highest ideals of the human race., viz Satyam(the true), Shivam (the good), and Sundaram (the beautiful)." (Bose 1965, p. 32-33)

He argued that nationalism is not only about history and territory rather it has much to do with the making of people's attitudes, morality, art, and culture. He emphasized that "Nationalism in India has instilled into us truthfulness on sty manliness and the spirit of service and sacrifice. What is more, It has roused the creative faculties which for centuries had been lying dormant in our people and as a result, we are experiencing a renaissance in the domain of Indian art (Bose 1965, p. 32-33). In this speech, Subhas Chandra Bose is warning his countrymen, particularly the youth, about the attack on nationalism which has been ongoing for more than a quarter of a century. He argues that nationalism is often portrayed as narrow, selfish, and aggressive from the perspective of cultural internationalism. However, Bose defends Indian nationalism, stating that it is not narrow, selfish, or aggressive, but rather inspired by the highest ideals of the human race, namely truth, goodness, and beauty. Bose believes that Indian nationalism has instilled in its people the values of truthfulness, manliness, and spirit of service and sacrifice, which have resulted in a renaissance in Indian art.

Subhas Chandra Bose discusses another attack on nationalism from the perspective of international labour or communism. Bose argues that this attack is not only misguided but also serves the interests of India's colonial rulers. He emphasizes that before any attempts can be made to reconstruct Indian society on a new basis, such as socialism, India must first secure its right to self-determination. Bose believes that it is the duty of both nationalists and anti-nationalistic communists to work toward the political emancipation of India as soon as possible (Bose 1965,p.33). He suggests that there should be a coalition between labour and nationalism, but acknowledges that little progress has been made in organizing labour despite resolutions passed by Congress. He said, "I've already hinted that I pled for a coalition between labour and nationalism (I am using 'labour' here in a wider sense to include peasants as well)" (Bose 1965,p.33).

Samyavad Policy: Synthesizing Ideas

In 1938, the Indian nationalist leader Subhas Chandra Bose emphasized the need for a political party with a clear ideology, program, and plan of action to lead India toward independence and post-war reconstruction. Bose's vision for India extended beyond just gaining freedom but also included the task of guiding and developing the nation toward progress.

His political idea, called Samyavad, was a synthesis of Eastern and Western ideas and aimed to create a society based on equality.

Bose's Samyavad policy was based on the principles of synthesis and equality. According to Bose, the doctrine of synthesis aimed to bring together the best of Eastern and Western ideas to create a new political philosophy that was relevant to India's needs. Bose believed that India could not adopt Western political models blindly, and instead, it needed to develop a unique political philosophy that was grounded in India's history, culture, and traditions. Bose named his political idea samyavad, "the doctrine of synthesis or equality" (Bose 1964, p.314) and declared it to be a synthesis of "all that is good in the East and the West" (Bose,1965, p.80). Bose's samyavad policy emphasized the importance of social and economic equality, and he believed that India could only achieve progress if it addressed the problems of poverty, inequality, and discrimination. Bose's vision for India was not limited to political freedom but also extended to economic and social freedom.

Critique of Liberal Capitalism

Bose was highly critical of liberal capitalism, which he believed concentrated power in the hands of a small elite and prevented genuine democracy. Bose believed that liberal capitalism was a flawed economic system that could not provide social and economic justice to the masses. He criticized the British Raj for exploiting India's resources and using the country as a market for their goods, which had caused poverty and inequality in India. Bose believed that the solution to India's problems lay in socialism, which he saw as a more equitable economic system that would provide social and economic justice to all citizens. Bose was inspired by the Russian Revolution and saw socialism as a way to empower the masses and create a society based on equality. But Bose's socialism was not what we understand by Marxism. For his socialism, a strong state was the essential pillar.

Relevance of Bose

Bose's ideas and vision for India is still relevant in contemporary times. Indian society still grapples with issues of poverty, inequality, and discrimination. Despite economic growth, India remains one of the most unequal societies in the world, and millions of people still live in poverty. Bose's critique of liberal capitalism is also relevant in contemporary times. The world has witnessed the negative consequences of unbridled capitalism, such as rising income inequality, climate change, and social unrest. Bose's ideas of socialism and economic justice continue to inspire many people around the world. As Bose noted in 1938, referring to the party, "The future of India ultimately lies with a party with a clear ideology, program, and plan of action – a party that will not only fight for and wins freedom but will put into effect the entire program of post-war reconstruction" (Bose 1964,p.316). He stressed that attaining independence is just the first of the tasks before it, and the political cadres will have to "take up the task of controlling, guiding and developing the new state, and through the state, the entire Indian people" (Bose 1997, p.145–146).

Bose named his political idea samyavad, "the doctrine of synthesis or

equality" (Bose 1964, p.314) and declared it to be a synthesis of "all that is good in the East and the West" (Bose,1965, p.80). His, samyavad policy was a vision for India that extended beyond just gaining independence. His policy aimed to create a society based on equality and justice. Bose's critique of liberal capitalism and his ideas of socialism are still relevant in contemporary times. Bose's vision of a society based on equality and justice continues to inspire many people around the world, and his ideas provide a roadmap for creating a better and more just society. The echo of Samvad policy can also be seen in the current government's both domestic as well as international policy.

Conclusion

Subhas Chandra Bose was a key figure in the Indian independence movement and a staunch advocate of national self-determination. He led millions of Indians in the struggle for independence and was committed to creating a united India. He was an inspirational leader who inspired others to join the fight for freedom from British rule. He argued that freedom could not be given, but had to be fought for. He supported mass movements and protests to bring about change and independence.

His ideas on nationalism were rooted in the history of the Inclusive nationalism of India which various forces have challenged. But the essential character of Indian nationalism which is rooted in truthfulness, character building and moral development and unity of the society, and equality among the sections of society has been unique in the world as well as has its relevance in contemporary times. Bose's ideas on nationalism and freedom were not limited to India but had a global impact. He believed that all countries had the right to self-determination and that people had the right to fight for their freedom and independence. His vision for a united, free India inspired millions of people to join the struggle for independence, and his unwavering commitment to the cause remains an inspiration to this day. Bose's pragmatic method to deal with issues in the normal as well as war times and the method of Smavad was the key to his success and renders great relevance for the contemporary world. Finally, all these characteristics are not separate, but for Bose, all collectively constitute the idea of nationalism whose strengthening is the only way to exist in this world with courage, confidence, and dignity

REFERENCE

- Bose, S.C. (1964). The Indian Struggle (1920-1942). Asia Publishing House, Calcutta.
- Bose, S.C. (1965). Selected Speeches Of Subhas Chandra Bose. Publication Division, Ministry of Information and Broadcasting, Government of India, Archeological Survey of India.
- Bose, S.C. (1973). An Indian Pilgrim. In Netaji Collected Work (NCW), Vol I, Calcutta: Netaji Research Bureau.
- Bose, Subhas Chandra,1897-1945 (1981). Netaji Collected Works, Vol.III. In Nambiar, A.C.N.Bose, Sisir Kumar (Eds.), Calcutta: Netaji Research Bureau.
- Bose, Subhas Chandra 1897-1945 (1982). Netaji Collected Work (NCW), Vol IV. In Nambiar, A.C.N.Bose, Sisir Kumar (Eds.), Calcutta:

Netaji Research Bureau.
- Bose, Subhas Chandra 1897-1945 (1985). Netaji Collected Work (NCW), Vol V. In Nambiar, A.C.N.Bose, Sisir Kumar (Eds.), Calcutta: Netaji Research Bureau.
- Bose, Subhas Chandra 1897-1945 (1987). Netaji Collected Work (NCW), Vol VI. In Nambiar, A.C.N.Bose, Sisir Kumar (Eds.), . Calcutta: Netaji Research Bureau.
- Bose, S.K. & Bose, Sugata (1997). Subhas Chandra Bose, An Indian Pilgrim: An Unfinished Autobiography.
- Daily Bite (2015). Netaji's modernism versus Gandhi's 'spiritual' Swarajhttps://www.dailyo.in/politics/mahatma-gandhi-subhas-chandra-bose-socialism-british-raj-independence-nehru-4164 accessed as on 4th March 2023
- Das, S. (1999). Indian Nationalism: Study In Evolution. New Delhi: Har Anand Publications.
- Gordon, L.A. (1990). Brothers Against the Raj: A Biography of Sarat and Subhas Chandra Bose. New York: Columbia University Press.

Prayer, M. (1997). Sadhana And Nationalism: Yoga, Shakti And Desh Seva In Subhas Chandra Bose. South Asia Research, 17(1), 37-70.