



THE VALUE OF EDUCATION IN THE VIEW OF NETAJI SUBHAS CHANDRA BOSE

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ABSTRACT:

We all know that, Netaji Subhas Chandra Bose is well – acquainted for his versatile quality. Subhas Chandra Bose one of the greatest souls of India, still lives in our heart because of his bravery, confidence love and sacrifice for the nation. We even remember him as a mystery as his death account remains partially uncovered even today. But on the other field Subhas Chandra Bose had a several intellectual view about education. We remember him as a person having faith and respect on education in the 20th.century India. Here is an attempt to show Netaji’s viewed about education because he realised that education is a great in bringing about a sense of national unity. So, an analysis to be made to understand Bose’s ideologies by which, we will know he had a deep feeling of love on education.

Educationⁱ is the most potent force for molding society into new models. If you are to cast off the old prejudices that hinder the growth of your national life, you must look to a sound and creative system of education. Life, after all, is adaptation to environment. You have not simply to adapt yourself to your immediate surroundings, you have also to shape your ideas and thoughts in accordance with the new currents of thought which pervade the larger world outside.¹

The world is moving fast, indeed too fast, for us, alas! The vision of a new order of society has dawned upon human consciousness, old ideas and theories are being challenged, scrutinized, critically tested. There is a prevailing state of restlessness and discontent everywhere. Pangs of a new birth–of a new order are felt in all quarters of the globe. Are we teachersⁱⁱ and students to remain forever in the hiding ground? Let us sincerely

consider this position and have the courage to accept with firmness the call of new duties and responsibilitiesⁱⁱⁱ which await us. There is little doubt that this static system should be replaced by a dynamical one. The mechanism of the old school of educationist^{iv} should give way to a new Nationalism in which be at once organic in character and dynamic in outlook. Teachers are no longer to remain as dull purveyors of book-learned lore but are to become propagators of new ideas. They must unfold to the impressionable minds the potentialities of a new order and shape them in accordance with that idea. The students, who are already in a state of restlessness and are conscious of their responsibilities as harbingers of the new order, should an energetic plan of action which refashion them into a new mould. They must endeavour to have a clear grasp of the idea before them and expect their teachers to become active participators in the noble task of a glorious evolution. Discipline, they ought to remember, is a mean part of education. But discipline loses all significance when it is not wedded to an active programme of purposeful action.²

Foot Note: 1^ Prof.A.C. Das Gupta, Forward Bloc A Political Weekly V01. 2 page – 576

2^ ibid

Is there any clash or conflict between the political and the educational aim^v? I find none. The educational aim, rightly understood, finds its natural and legitimate expression in the political aim; and the latter, in its turn, finds its very bread and nourishment from the educational aim. This also implies that not only a correct ideal in politics requires a ideal in education, but a high ideal in politics finds a stumbling-block in a poor ideal in education. A right ideal in politics goes ill together with ideal in education and society. It may not be out of place here also to point out that the national movement in India might have gained enormously in strength and vitality; if there were corresponding reformists in education and a society.³

Netaji Subhas Chandra Bose's entire life was an ideal example for us, where Subhas Chandra Bose's political life was influence by the moral value^{vi} of educational life. According to his (Subhas Chandra Bose) opinion political aim depends on educational aim and they are interrelated by each other.

Now I want to discuss Subhas Chandra Bose's view about the value of education^{vii} to our life. Subhas Chandra Bose not only a great freedom fighter but also he was a great learned man. We all know that Subhas Chandra Bose's education life was excellent. He had qualified for the Civil Service examination ranking 4th in the order of merit⁴.

According to Subhas Chandra Bose education was necessary for character building and all round development of human life. Education brings forth the intimate discipline^{viii} form of control or regulation of mind and thoughts, which in its turn produces external discipline of control of action or deeds.⁵

Foot Notes : 3[^] Prof. A.C. Das Gupta, Forward Bloc A Political Weekly Vol. 2 page – 578

4[^] Sugata Bose – His Majesty’s Opponent.

5[^] Lipson, Leslic, The Democratic Civilisation Teffer and Simsons In Newyork, 1946, p – 21,22

His spiritual mentor Vivekananda was of the view that education already in mine. All knowledge, secular or spiritual comes from the human soul. Thus education helps to awaken the mind which is the store of all knowledge^{ix}. Education would boost of character, moral, virility freedom of man, Likewise, Bose in his reconstruction plan, dreamed of an independent^x India where citizens would be raised to the full status of man in the true sense of the term so that they would breath free air of social, economic and political justice and liberty. The problem of illiteracy^{xi} was a fundamental problem to him.⁶

The idea pro-founded by John Stuart Mill that the democracy based on universal suffrage must be preceded by universal education was well understood by Bose and therefore, he advocated elementary by Bose education for all. As a socialist and humanist he wanted mass primary education for all and as an individualist he was in favour of higher, education for deserving meritorious and intelligent^{xii} students. The Massine educational reconstruction effected within a very short time in the U.S.S.R. provided a model for Bose to support State controlled educational system for solving our educational problems.⁷

Bose realized that education is a great in, bringing about a sense of national unity and solidarity and for that he was in favour of a common educational policy with a common script which should be Roman script: the common lingua franca being Hundusthani.⁸

In regard to the system of primary education, Bose was deeply influenced by the kindergarten system in Germany and Scandinavia, the Nursery School of England and Ecoles Meternelles of France. He was in favour of visual or sensory method of education. Vivekananda’s concepts of man making and

Foot Notes: 6[^] Lipson, Leslic, The Democratic Civilisation Teffer and Simsons In Newyork, 1946,

p– 21,22

7[^] Ibid

8.[^] Ibid

character – building elements in education influenced Bose so much so that he wanted men of character to free India from the foreign domination. Bose firmly believed that no educational plan would be successful without a comprehensive system of teacher's training.⁹

Subhas Chandra Bose was very much conscious about woman education because according to him education is the best weapon for emancipation^{xiii} of women.

Empowerment of women was for Netaji a state policy and women's education^{xiv} a priority area. He wanted the State to provide women not only free primary education but education at all levels, including spiritual and moral, as well as physical and vocational, training. He exhorted women's rights groups to spread education and awareness among women in rural areas and remote under areas. He wanted women to champion their own case of empowerment. He wanted the State to accord equal rights to women and men in all respects and also separate department for women's upliftment.

Subhas Chandra Bose imbibed the ideals of his political mentor, Deshabandhu Chitranjan Das and spiritual mentor, Swami Vivekananda in regard to female education and female emancipation and used to cite the examples of noble and scholarly women of ancient India like Maitreyee, Gargee, Khanoand Lilabatee. Bose wanted that women should be given a very elevated position in the family and society and believed in female emancipation in the true senses of the term and in liberating women from all shackles and artificial disabilities – social, economic and political. According to him, in the Free India, there must not be any discrimination on ground of caste, race, creed or wealth.¹⁰

Foot Notes: 9^ Lipson, Leslic, The Democratic Civilisation Teffer and Simsons In Newyork,1946,
p- 21,22

10.^ Political Play (CA Dr. Sunit Gupta) Female Fighter Pilots in IAF: Implementing
Netaji's Vision of Women Employment 25 November ,2015 WWW.merinews.
com/articale/female fighter, dated 20 20.2.2017.

Subhas Chandra Bose rightly diagnosed that illiteracy and economic dependence were the root cause of serfdom of women ,Bose spoke firmly infavour of removing all obstacles in the way of women's emancipation. He spoke in favour all – round education for women foe which he formulated, a recipe which included literacy, physical and vocational education or training on light cottage Industries. He was a supporter of widow remarriage and abolition of Purdah system.¹¹

Subhas Chandra Bose took over the Presidentship of the Indian Independence League, East Asia, on July 4th, 1943, the organization was established on a sound foundation, and ready for further galvanized action, under the dynamic leadership of the new President. On the 5th of July, he reviewed the Indian Army, He was satisfied. On the 8th of July, 1943 the formation of the Azad Hind Fauj was announced.¹²

In the mean time, a reorganization of the Headquarters of the Independence League was effected by departmentalising the different activities of the League, like Women's department, Finance Department, Accounts and Audit Department, Health and Social Welfare Department. Education and Culture Department was one of them.¹³

Now I desire to give some information where Netaji Subhas Chandra Bose was trying to motivate the members of I.N.A for understanding the real value of education.¹⁴

Another sphere of our activities, which needed a good deal of thoughtful planning, was that of the proper education of Indian Children. As against the Local Governments, we insisted did not prepare the youth for the future, and that this necessitated the training and education of youth on National lines.¹⁵

Foot Notes : 11^ Mancipation of Women Orissa Review— January 2010 Page - 20..

12^ Johan A. Thivy – The Struggle In East Asia. Page – 29,

13^ Ibid Page – 30,

14^ Ibid.

15^ Ibid. Page – 40.

But the Education and Culture Department did not wait for an assurance of support from the one side, or for a full recognition of our viewpoint, from the other, Schools were opened with and without popular support, with and without Local Government consent. In due course, with persistent propaganda and achievement, the scheme of National Education became an accomplished fact, receiving the support of the populace and full recognition of Local Government authorities.¹⁶

A happy balance in studies, drills, and games, made the system popular with the youngsters. They learnt to be proud of their schools. They enjoyed the periodical outing, demonstrations and rallies. They learnt national song and sang them in their homes, vibrating and re-vibrating the walls with lusty voices, to eventually find an answering echo in the mature but faltering voices of their parents and elders.¹⁷

To maintain uniformity in the method of imparting education and training on national lines, Teacher's Training Schools were instituted. Men and women entered these schools for a course of instructions. At the end of the course they were tested on their knowledge and efficiency, after which they were given certificates and appointed as teachers in the National School. The medium of instruction was Tamil or Bengali or Hindusttani, according to the mother – tongue of the student.¹⁸

Foot Notes : 16^ Mancipation of Women Orissa Review – January 2010 Page - 241.

17^ Johan A. Thivy – The Struggle In East Asia. Page – 30,

18^ Ibid.

CONCLUSION:

In different places and different time Subhas Chandra Bose has delivered numerous speeches to encourage common people to join the War of Independence. According to him real education is the best weapon to motivate the people to be involved in the freedom movement for their motherland and for this reason Netaji wanted to make a sense of love in their heart by real education.

Key – Words:

i : Education , ii : teacher , iii : responsibilities , iv : educationist ,
v : educational aim , vi : Value vii : value of education , viii : discipline ,
ix : knowledge , x : independent , xi : illiteracy , xii : intelligent ,
xiii : emancipation , xiv : woman education .

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