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Economic Views Of Philosophy: Mahatma Gandhi And Subhash For Present Era

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Abstract: Subhas took a brave way to fight back the British with the help of international big powers but failed and disappeared for ever from the pages of history and Gandhi was assassinated by a religious fanatic. India got independence with the price of partition; an endless chapter of a new era of Hindu-Muslim rivalry was started. India became Indian Subcontinent, a very significant term misused by the secessionists of Indian Federal Democracy today. Nation or a Group of People was born? Once upon a time, a very old word, it was preferably said by the White Europeans especially the British and their School of Historians, Cambridge School of Historians that Rudyard Kipling and Winston Churchill also said with a lots of detest to India that there could be no India or one Indian nation. They said that one day, every nation of Europe could unite themselves in one nation, Europeans and a new country instead of continent, Europe can emerge but India could never become one nation or make a one country India. Apparently it sounds odd but its true and everyone can realize that neither Gandhi nor Subhas became successful to make India independent from the British colonial imperialist rulers from the hearts and minds of the peoples called Indians. The utility of philosophical ideals both of Gandhi and Subhas were most important for the peoples called Indian nation today. Still there belong two nations within one Indian nation that none can deny if she/he judges it impartially and follow the truth. Terrorism on Islamic fundamentalism and secessionism are day to day incidents now especially on peripheral provinces of the country. Hindu fanatic response is also not the proper way to solve Islamic fundamentalism but it causes rivalry among two communities i.e. Hindus and Muslims of India. There is no proper use of manpower in India and huge closing of Jute Iron and other big industries adds a critical problem to solve unemployment. Nation building through the way shown both by Gandhi and Subhas is failed and big industrialists directing the principles both of central and state governments of India. After seventy five of Indian independence, a Nation (?) can't understand or realize what is Motherland or patriotism. The people of India prefer to follow and praise the British in every respect of their life and dislike their own. Conclusion The way of Gandhi and Subhas may different from each other to become independent but the aim was same and that is to build Indian nation. Today's India never represents the country or the nation of their dream. Everything is under the haziness of a cloudy history or today's day social or political incidents that if national integration and fraternity among the Hindus and the Muslims needed, everyone must hide the proper history once happened. This may apply ointment on the ruin of Hindu Muslim amity but never solve the prom of disintegration among the two. The citizens have the same responsibility as well as the governments of central or states to maintain peace, solving the problems of unemployment, controlling population and pollution and to build a nation that realize what a country or nation is. Otherwise thousands of Gandhi or Subhas never solve the problems of India or of the Indians.

Key words : Economic Development, Atmnirbhar Bharat, peace and love, ideals, population, pollution.

Introduction - Mohandas Karamchand Gandhi and Subhas Chandra Bose, the two prominent figures of fighting the imperialist British colonizers were and are the best landmarks to study and criticism, especially when someone wants to compare between the two, a must blaming towards Gandhi and prudence and honour for Subhas are inevitable. However, none could dismiss the philosophical ideals on that Gandhi approached to whole of the Indian nation to achieve independence with becoming a strong humane generous punctual and laborious population of the world to make a new India where peace and love are the base to teach the whole world fighting each other a constant war of jealousy brutality and holocaust of power and unjust. And to reach the goal, Gandhi was non compromising with his way of non-violence. On the other hand the first and foremost aim and object of Subhas was full freedom from the British at any cost and a fight to an end to reach the way of it. Gandhi and Subhas were both prominent and important decisive factors of Indian freedom movement and Indian National Congress simultaneously. The way of History was not amicable for them and last of all their distance of mind and presence in freedom movement of India became far from each other. The most critical questions unanswered till were and are that – who was the most important and necessary for that time to achieve independence and who was original patriot? Here is a short discussion or overview for this. The Philosophy of Gandhi The political idol and master was Gopal Krishna Gokhale, with a lots of experiences during his stay in London and South Africa Gandhi joined Indian politics after a prolonged period of more or less five years after a debut in regional movements i.e. Champaran Khera and Ahmadabad, Gandhi started his political 2 carrier during the Non-violence and Nonco



Operation movement that was the first National movement for him during 1920-21 CE. From then and onwards Gandhi never looked back and became the one and only chief whip, catalyst, conspirator, ideologist and think tank of Indian National Congress. He was amazed and wondered by the 'Utopian Socialism' of Thomas Moor and many others and his way of achieving independence was nonviolence and noncooperation with the British colonizers. In one hand he advised the whole Indians to become self sufficient and fit to become independent and on the other hand called the nation to take a noncooperation with the British. He also told so many words to make Indians strong, brave, self sufficient and opposed strongly the idea of industrialism that causes a harmful effect on the huge population of India with ruinous effects of poverty and unemployment. However he was non-compromising with one thing and that was nonviolence and conveyed his reminder to whole of the nation frequently that violence is the weapon of cowards only and a brave always prefers the way of love and nonviolence. He called Indians to become perfect nation and not by violence but by love and nonviolence the Indians have to achieve independence that the British one day could understand that they had done a great mistake to Indians and becomes friends of India, not foe. The Philosophy of Subhas Chandra Bose, from a rich heritage of old Calcutta family enriched both by oriental and western education, born and brought up at Katak, stood as successfully second position in IAS examination but sacrificed his life to unchain his Motherland India from trespassers British colonial imperialists and in this respect he was also non-compromising for fighting a war against the foreign rulers unto the last. He was a communist but not a Marxist at all and his political philosophy was nearer to a Social Democratic system of State and society. Gandhi at that time in Indian National Congress. However, Subhas wanted 3 a strong and disciplined Indian nation with virtue and wisdom of mind and soul but also non-compromising with his first and foremost goal – a complete independence. He stood for freedom first and nation making second but Gandhi was in favour of making a nation first and freedom second because everything could become fruitless to failure if none can realize the priceless value of Independence. Disagreement and Bad Time begun Between Gandhi and Subhas Everyone is concerned on disagreement between Gandhi and Subhas and consequences from Haripura to Tripuri Congress Presidential Elections. One kind of loneliness Subhas had to face during that time because Gandhi or other Congress leaders as well as the Communist leaders were not beside Subhas to fight against the British shoulder to shoulder and also did not ready to accompany him in making the new Political Party, Subhas Thought it a new wing of Indian National Congress, Forward Block.

Subhas Chandra Bose, as an outstanding leader of the Indian National Movement became a legendary figure to be almost worshipped as a great hero and a charismatic leader. The credential of Subhas Chandra Bose as a socio-political thinker will be well traced on a careful study of his activities, letters, writings and speeches at different phases of the freedom struggle, indicating a process of evolution of his social, economic and political concepts connected with the development of his own mind responding to the shifting environment in India and the World outside. The sum of his ideas and convictions constitutes his philosophy, though he was more of an actionist.

Bose wanted that on the advise of the National Planning Commission, State would adopt a comprehensive scheme for gradually socializing our entire agricultural and industrial system in the spheres of both production and distribution. He also spoke about abolition of landlordism and liquidation of agricultural indebtedness. Subhas Chandra Bose constituted a Planning Committee under the Chairmanship of Jawaharlal Nehru for rapid industrialisation of India on modern lines in consideration of the latter's close relationship with Mahatma Gandhi, who was not in favour of Industrialisation Programme. According to Subhas, liberty broadly signified political, economic and social freedom. For him economic freedom was the essence of social and political freedom. Subhas Chandra Bose bravely fought for India's independence but this independence was also an economic necessity for him. He said, "The problem of giving bread to our starving millions - the problem of clothing and educating them the problem of improving the health and physique of the nation - all these problems cannot be solved so long as India remains in bondage. To think of economic improvement and industrial development before India is free; politically is to put the cart before the horse." According to him the appalling poverty, high incident of unemployment and low standard of living were due to the foreign domination. In view of all this he desired economic reconstruction and industrialisation on modern scientific and technological methods. Subhas Chandra Bose said, "The moment India is free, the most important problem will be the organising of our national defence in order to safeguard our freedom in the future. For that we shall have to build up modern war industries; so that, we may produce the arms that we shall need for self-defence. This will mean a very big programme of industrialisation." He felt the necessity of modernising the backward agriculture which in turn would aggravate the problem of



disguised unemployment and to remedy this development of industry would be indispensable to absorb the surplus labour from agriculture. He was much impressed by the exemplary success attained by the U.S.S.R. in effecting economic development through rapid industrialisation within a very short period of time, and became a staunch protagonist for similar forced march like Soviet Union and not a gradual one as in Great Britain. Subhas Chandra Bose classified industries into three categories, namely Large Scale or Heavy Industries, Medium-Scale and Cottage Industries. According to him, heavy industries are important for rapid economic development. In the category of Large-Scale Industries, mother industries produce the means of production or make other industries run successfully and these are metals, heavy chemicals, machinery and tools, and communication industries like railways, telegraph, telephone and radio. He was very much in favour of large-scale industries but at the same time he never lost sight of cottage and small industries in an underdeveloped country like India.

3. Political Concept The political philosophy of Subhas Chandra Bose requires an enunciation and analysis from the angles of his spiritualistic, nationalistic, secularistic, democratic and socialistic characteristics. (i) Spiritualistic Characteristics : A spiritual approach of life was originally initiated under the influence of his deeply religious parents. Subsequently, his searching mind, right in his school days could explore out the meaning, significance and objectives of human life when he came in contact with the teachings, writings and philosophy of Ramkrishna Paramahansa, Swami Vivekananda and Sri Aurobindo Ghose. Ramkrishna Paramahansa's emphasis on character building in general and spiritual approach to life. Renunciation of lust and gold and complete self-abnegation are, according to Ramkrishna, indispensable for a spiritual life. Under such influence Subhas Chandra Bose became more idealistic and spiritualistic to state, "I had a new ideal before me now which had influenced my soul to effect my own salvation and to serve humanity by abandoning all worldly desires and breaking away from all undue restraints." Meditation, sex control and Brahmacharya became matters of primary concern to him. He began to think of his future in terms of spiritual welfare and uplift of humanity. This became the idealistic dimension of his religious and spiritual bent of mind. Subhas in his college days came in contact with Aurobindo's philosophy through his writings, "We must be dynamos of the divine electricity so that when each of us stand up, thousand around may be full of light, full of bliss and Ananda". Impressed him very deeply, Aurobindo Ghosh has written in his Bhavani Mandir, "For what is a nation ? What is our mother country ? It is not a piece of art nor a figure of speech, nor a fiction of mind, it is a mighty Sakti composed of all the Saktis of all the millions of units, that make up of the nation just as Bhavani Mahisha Mardini sprang into being from the Sakti of all millions of gods assembled in our mass of force and weilded into unity. The Sakti we call in India Bhavani Bharati is the living unity of the Saktis of 300 million people." Subhas imbibed this philosophy of Aurobindo Ghosh and thought of Indian Nation as the Divine Mother, a spiritual entity, a fragment of the universal spirit. Thus spiritualism became one of the principal characteristics of his political philosophy. (ii) Nationalistic Characteristics : Subhas Chandra Bose's father was a government pleader and Public Prosecutor and became a member of the Bengal Legislative Council and earned the title of Rai Bahadur, but he resigned from the said post and renounced the title of Rai Bahadur as a protest against the repressive policies of the British Government. Moreover, he was a regular visitor to the annual sessions of the Indian National Congress and a staunch supporter of Swadeshi. Thus Subhas inherited the spirit of nationalism from his father. In his early life, as a student of the Protestant European School run by the Baptist Mission, Subhas exhibited his spirit of nationalism when discriminatory treatment was made against Indian students. His expulsion from the Presidency College for being involved in Oaten Affair in protesting against the sense of racial superiority of the British is a glaring example of his spirit of nationalism. He expressed his feeling of satisfaction, "I had rather a feeling of supreme satisfaction of joy that I had done the right thing, that I had stood up for our honour and selfrespect and had sacrificed for a noble cause." Subhas's nationalistic zeal was further heightened under the influence of Swami Vivekananda. Vivekananda's call "Say brothers at the top of your voice the naked Indian, the illiterate Indian, the Brahman Indian, the Pariah Indian is my brother" had the echo in the heart of Subhas. Aurobindo's spirit of renunciation and his sacrifice of lucrative I.C.S. career to devote to politics impressed Subhas all the more. Aurobindo's synthesis of spiritualism and nationality had immense impact on Subhas. He resigned from the Civil Service on account of his nationalistic zeal. He writes, "It is not possible to serve one's country in the best and fullest manner if one is chained to the civil service. In short, national and spiritual aspirations are not compatible with obedience to Civil Service conditions." In his letter from Cambridge, addressed to Deshabandhu C.R. Das, he had firmly expressed his decision to resign from the Civil Service and join the freedom movement. On his return from Cambridge he plunged headlong into the national movement. In order to supplement the freedom movement from outside India he even approached Nazi and Fascist powers



to enlist their support. The Axis power and Japan in particular became eager to see India free. Thus, he organised the Azad Hind Fauz comprising 30,000 soldiers and officers and mobilised them on the north-eastern front to give a valiant fight to the British army. There are instances galore to testify his nationalistic fervour. (iii) Secularistic Characteristics : Secularism is not irreligion or atheism but tolerance of each other's faith, mutual accommodation and peaceful co-existence. It involves spiritual consciousness and establishment of contact with the divine. Subhas's philosophy of nationalism acquired a spiritual tenor under the influence of his parents, Ramakrishna Paramahansa, Vivekananda and Aurobindo. When he thought of Indian nation, he thought in terms of Divine Mother, the Indian nation as God's Beloved Land. He was secular in approach to spiritualism or religion. Subhas was brought up in a liberal and secular environment of his family which helped him to acquire a broad, non-sectarian and Catholic outlook towards people of all religions. The synthesis of various religious creeds as achieved and propounded by Ramakrishna and Vivekananda developed in Subhas faith and commitment to secularism epitomised to his concept of a broad, integral and composite nationalism. Subhas's secularism originated from his firm faith in a philosophy of synthesis of Indian culture and civilization. In his Azad Hind Government and army he had achieved miraculous success in bringing about a wonderful sense of unity among the Muslims, Hindus and Sikhs. (iv) Socialistic Characteristics In his Free India, Subhas Chandra Bose had the aim of creating an egalitarian society in which all members would enjoy almost equal economic benefits and social status, and there would not be any distinction between man and man on account of accident of birth, parentage, caste and creed. In his presidential address at the Maharashtra Provincial Conference held at Poone on May 3, 1928, he said, "If you want to make India really great we must build up a political democracy on the pedestal of a democratic society. Privileges based on birth, caste or creed should go, and equal opportunities should be thrown to all irrespective of caste, creed or religion." In his Presidential Address at the Students Conference held at Lahore in October, 1929, he expounded his concept of freedom which he wanted for India. "This freedom implies not only emancipation from political bondage but also equal distribution of wealth, abolition of caste barriers and social inequalities and destruction of communalism and religious intolerance." He wanted that the privileges of landlords, capitalists and higher classes in society shall be reduced or minimised. He said, "The party stand for the interest groups of the masses, that is of peasants, workers etc. and not for the vested interests that is the landlords, capitalists and moneylending classes." In the early Twenties, he became the founder President of the All Bengal Youth League of which the programme announced, "Complete Independence of India, community of interests with labours and peasants, amelioration of economic condition of the masses, reduction of working hours, a minimum scale of wages, medical leave with full pay, old age pension, compensation for infirmity or serious accidents etc." It was under his leadership that the labour strike in the Tata Iron and Steel Works at Jamshedpur ended in an honourable settlement in 1928. He became the President of the All India Trade Union Congress in 1931. Espousing the cause of labour, he said, "Labour to-day wants the right to work. It is the duty of the State to provide employment to the citizens and where the State fails to perform this duty, it should accept the responsibility of maintaining them. In other words the worker citizens cannot be at the mercy of the employer, to be thrown out on the street at his sweet will and made to starve." (v) Democratic Characteristics Subhas Chandra Bose developed an ethical approach to life based on sacrifice, renunciation, self-abnegation and self sacrifice which is in a way the core of a democratic way of life. This ethical and spiritual ideals contributed to his formulation of a political philosophy in consistence with Indian culture and civilisation. "The big joint family taught him love, generosity, kindness, patience, tolerance, co-operation and sympathy, the very ingredients of democracy." That Subhas valued freedom of thought and action also in larger social context is evident from his letter dated 18.7.1915 written to his friend Hemanta Kumar Sarkar, "No body has really the right to interfere in anybody else's individual philosophy of life or speak against it but the basis of that philosophy has got to be sincere and true as Spencer's Theory is - 'He is free to think and act so long as he does not infringe on the equal freedom of any other individual.'" On the changing concept of freedom he said "The concept of human freedom has changed. In ancient times, by freedom people of India meant spiritual freedom - renunciation, freedom from lust, greed etc. But this freedom also included freedom from political and social bondage." Subhas's emphasis on individual is dignity, and identity did never allow him to accept the totalitarian doctrine that "State is the Master, the Individual the Servant." Although in need of "a political system - a state of an authoritarian character" in place of a "So called democratic system" he meant a State, "It will work as an organ or as the servant of the masses ... the servant of the people." "The political foundation of democratic philosophy is the supremacy of the people as the source of authority." Due to the influence of Swami Vivekananda, Subhas had developed immense faith in the power of the people, which is evident from



his letter dated 23.3.1920 written from Cambridge to his friend Charu Chandra Ganguly. "Swami Vivekananda used to say that India's progress shall be achieved only by the peasant, the washerman, the cobbler and the sweeper. These words are very true. The Western World has demonstrated what the power of the people can accomplish." Democratic theory emphasises on the common man as the agent of change, evolution and progress, and recognises the potency and potentiality of the common man to participate in the political process. Subhas, believing in Vivekananda's view that the Brahmana, the Ksatriya and the Vaisya had their day and now, it was the turn of the Sudras, the poor and downtrodden classes to come up and be an agent of evolution and progress. He said, "The Sudras or the Untouchable Castes of India constitute the labour force, so long these people have only suffered. Their strength and their sacrifice will bring about India's progress."

Gandhi's Economic Philosophy - Swadeshi Movement : Gandhi's economic thought was deeply embedded in the principle of Swadeshi—the use of locally produced goods. He encouraged Indians to boycott British products and revive Indian industries like handloom weaving to become self-reliant.

Trusteeship Concept : Gandhi's idea of Trusteeship is a moral alternative to both capitalism and socialism. According to him, the wealthy should act as trustees of their wealth, using it for the benefit of society. This concept sought to reduce inequality without violent class struggle.

Opposition to Industrial Capitalism : Gandhi was critical of large-scale industrialization, which he felt led to exploitation, unemployment, and environmental degradation. Instead, he promoted small-scale, village-based, and self-sufficient economies.

Decentralization and Village Economy : Gandhi envisioned an economic system based on decentralization where villages would be the core units of production and self-governance. He believed that true independence (Swaraj) would be incomplete without Gram Swaraj (village self-rule).

Labour and Dignity of Work : Gandhi emphasized the dignity of labor, believing that manual work was essential for character-building and economic self-sufficiency. His own spinning of the charkha (spinning wheel) became a symbol of resistance and self-reliance.

Relevance of Subhash and Gandhi's Philosophy Today - Environmental Sustainability : Gandhi's emphasis on simplicity, local economies, and minimal consumption offers a blueprint for sustainable development in the face of climate change and ecological crises.

Social Justice Movements - Movements like Black Lives Matter, climate justice, and Dalit rights still draw on Gandhian principles of non-violent resistance and truth-force.

Global Peace and Conflict Resolution : Gandhi's principles continue to inspire peace-building efforts and non-violent conflict resolution strategies across the world—from South Africa to the U.S. civil rights movement.

Economic Alternatives : In an era of rising inequality, Gandhi's critique of unrestrained capitalism and advocacy of equitable wealth distribution through trusteeship offer viable alternatives to both market and state-led models.

Cmpare: 1. Non Violence Vs Militant Approach- Gandhi was firm believer in ahimsa and satyagraha the non violent way to gain any goal. But Bose believed Gandhi's strategy based on the ideology of non violence would be insufficient for securing India's freedom .

2. Means and Ends -Bose had his eyes on the result of the action .During the second world war when British was under pressure he want to take advantage of it by aligning with the Axis power to fight with British for gaining India's independence .But Gandhi's was pole apart on this topic and he don't want to take support from the Nazis or Fascists for gaining India independence specially during the time when British was fighting war with Axis powers.

3. Form of Government-Bose was in favour of authoritarian form of government because according to him at least in the beginning a democratic form of government is not adequate for the process of nation rebuilding and the eradication of poverty and social equality .Gandhi's idea of government was the idealised state his Ramrajya in this they not need a representative government ,constitution or army.

4. Idea of Economy- Gandhi economy was based on rural economy ,but Bose economy model was based on rapid industrialisation.

5. Religion- Gandhi was man of religion ,he considered different religions to be merely the different path towards the same destination .Bose believed in Upanishadic teaching and Bhagvad Gita and was free of bigotry and orthodoxy.

Mahatma Gandhi, also known as the Father of the Nation in India, was more than just a political leader; he was a philosopher, social reformer, and economic thinker whose ideas profoundly shaped India's



freedom movement and post-independence identity. Gandhi's philosophy is holistic—deeply rooted in ethical and spiritual principles. His views on society, economy, and politics are intertwined and reflect his lifelong commitment to truth (Satya), non-violence (Ahimsa), and service to humanity (Sarvodaya).

This article explores Gandhi's social, economic, and political philosophies, examining how his thoughts influenced the Indian struggle for independence and continue to inspire movements for justice, sustainability, and peace around the world.

Ideological Vision of Subhash Chandra Bose -

- **Socialist Vision:** He envisioned an industrialised and modernised India, advocating state ownership of major industries and economic planning.
- **Secularism:** Bose upheld a secular vision, emphasising unity beyond religion, caste, or region.
- The ideology of Subhash Chandra Bose was centred on nationalism, self-reliance, and militant resistance to colonial rule.
- He believed in achieving complete independence through force, if necessary, diverging from Gandhi's nonviolent methods.
- Bose advocated for a strong, authoritarian state to rebuild India and emphasised the importance of socialism for economic equality and social justice.
- His vision was inclusive, seeking unity among all religions, castes, and regions to create a cohesive national identity.
- Bose also prioritised mobilising youth and fostering international alliances, especially with countries opposed to British imperialism, to achieve India's liberation.

Conclusion - While his ideas may need reinterpretation in the light of modern challenges, their core values—truth, non-violence, self-reliance, and justice—are timeless. As we grapple with global crises of climate, inequality, and conflict, Gandhi's legacy reminds us of the power of ethical living, peaceful resistance, and inclusive development.

Mahatma Gandhi's social, economic, and political philosophy remains a beacon of moral clarity in an age of increasing fragmentation, violence, and inequality. His holistic vision was not confined to achieving independence from colonial rule but aimed at transforming society into a just, sustainable, and spiritually grounded community.

Views on religion, communalism etc. It was under the influence of his parents that Subhas Chandra Bose developed a profoundly religious and spiritual frame of mind, and love for Hindu scriptures from his early life to the last days of his glorious career in the battlefields of South East Asia in 1945. His religious and spiritual propensity was further elevated and broadened in contact with the teachings of Ramkrishna Paramahansa and Vivekananda.

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