

P R E F A C E

This work forms a study of the secularization of Indian politics with a special reference to Subhas Chandra Bose during the course of the Nationalist Movement. The justification and importance of the work consist in the fact that there is the rarity of any work of its kind carried out by any scholar of history in the field. The partition of India has been studied from different angles but so far not from the perspectives of secularism and religious politics. This work portrays a picture why and how separatism came up in Indian politics and why India was divided. The main theme is concentrated to view into the secular ideas and activities of Netaji Subhas Chandra Bose, but along with this the ideas and activities of Mahatma Gandhi have also been given a meticulous attention in the thematic context. In the course the political views of the founders of the Muslim League and other separatist organizations and the colonial policies of the British Government have also been relevantly discussed.

The main difficulty underlying the work is that there is no agreed concept of secularism and it is unjustifiable to have a study of secularism and the process of secularization in Indian politics without a clear idea of the concept itself. Moreover how secularism is an alternative way of life to the religious and why it emerged as a guiding principle in the modern state-affairs can not be overlooked. In keeping these problems in view in this

work we have clarified the concept of secularism — its meaning and principles — and the process of secularization. J. C. Bose entered the domain of Indian politics in 1921, but whatever he innovated in politics was not regardless of the historical background in India. So contextually we have studied also the prospects of secularism in India before the coming up of Bose as an Indian leader. An in-depth study of the different cross-currents of Indian politics — nationalist and separatist — have also been made. On the very meaning and principles of secularism and secularisation everything has been discussed, though no postulate-judgement a historical analysis may claim of. There are limitations which we humbly admit. The main period of our study is that of the British India and the Nationalist Movement for Independence. Therefore, a special attention is given to see how the problems of secularisation were entangled with the struggle for national self-determination against the British imperialism in India.

This work is divided into six chapters interconnected successively with one another. In the first chapter the meaning and principles of secularism and the process of secularisation have been discussed. Here we have explained also the different theories of many a thinker to arrive at a clear vision of the concept of secularism. The origin and development of secular ideas have also been elaborated.

In the second chapter the prospects of secularism and the secular and anti-secular trends in the perspectives of the Indian history have been analysed as a study of historical background. In the course of this study a bird's eye view of India's remote past history in connection with the elaborate study of the Renaissance period in the British India has been made. The growth of nationalism and communal separatism on the aspects of tradition, political understanding, economy, social values, aims and objectives of the Indian people has been elucidated.

The third chapter contains the study of Bose's philosophical understanding, as a bedrock of his secular political thought. That Bose's is a philosophy of synthesis of the Eastern and Western philosophical ideas has been explained. In relevance, the ideas of some Western philosophers namely Bacon, Bergson, Kant, Hegel, Herbert Spencer etc. whose thought cast influence upon Bose have contextually been compared with the philosophical concepts of Bose.

The fourth chapter comprises the secular political thought of Bose. Here we have explained Bose's concept of secularism, nationalism, revolution, socialism, internationalism and above all his process of secularisation. In this chapter for an understanding of Bose's basic difference with Gandhiji we have explained the philosophical, political and economic thought of Gandhiji. This chapter also contains a comparative study of Bose's socialistic ideas with those of Karl Marx and Silvio Gesell.

The fifth chapter is inclusive of the study of Bose's secular activities in India in the course of the Nationalist Movement. His similarity and difference with C.R. Das have been explained. How Bose was influenced by the secular ideas of Kemal Ataturk and Lenin's programme in solving the minority problem in the Soviet Union have been elucidated. The study of Bose's secular and socialistic reconstruction programme, his setting up of the National Planning Committee, his presidency of the Congress, his rift with the Rightists and his expulsion from the Congress and his activities as the leader of the Forward Bloc in organising the Leftist forces has been the central flow of this chapter.

The sixth chapter contains the study of Bose's secular activities abroad in organising the Indian Legion in Germany and the Indian National Army and the maintenance of the 'Provisional Government of Free India' in South East Asia. The causes of Bose's escape from India and the impact of his secular activities in India have also been elaborated in this chapter. At last there is the resume of the work.