During the Pacific War an army for the liberation of India, the Indian National Army, was raised from, mainly, among the Indian soldiers and officers who had surrendered to the Japanese army in South East Asia. In all countries of South East Asia, which had come under the Japanese, a civilian organization, Indian Independence League (I.I.L.), was formed to back up the Indian National Army (I.N.A.). The I.N.A. needed the support of the Indian community particularly in the form of men and money. To some extent, at least, the success of the army depended on the response of the Indian community in South East Asia. A brief introduction containing some information pertaining to the period before the Pacific War about the Indian population in some East and South East Asian countries, such as, their vital statistics, economic position, the degree to which they were organized before the War and for what purpose, would be useful in assessing the potentialities of the Indian Independence League, of which the I.N.A. acted as the military instrument. (1)

1. Indians in Japan before the Pacific War

According to one estimate there were 874 Indians in Japan

---

(1) In the present survey only those East and South East Asian countries will be included which had a sizeable Indian population. More specifically, Japan, Thailand, China, Malay, Burma, Indo-China and the Netherlands East Indies will be included in this survey.
in 1939. (2) The majority of the Indian group consisted of businessmen and students, located chiefly in the large cities, Tokyo, Yokohama, Kobe and Osaka. (3) Although Japan had a smaller Indian population than in any other country in East Asia, the presence of a small group of ordent Indian revolutionaries and refugee patriots who were supported by influential Japanese groups, made Japan an important centre of Indian nationalist activities in the East Asia before the war.

The nationalist activities of Maulavi Barkatulla and Hariharanath Thulal Atal, the two nationalist Indians who went to Japan at the beginning of this century, have been discussed elsewhere. (4) One prominent Indian in Japan on the eve of the outbreak of the Pacific War was Rash Behari Bose who took initiative in organizing the Indians in East Asia for India's independence after the outbreak of the Pacific War.

Rash Behari Bose was an extremist. In his political ideas, Rash Behari Bose was a believer in the complete freedom of India even before the Indian National Congress had adopted it as its political goal. In a letter addressed to Gandhiji in 1921 he wrote:

(2) The evidence of the witness for Defence, B.N. Nanda, before the first I.N.A. court-martial, Motiram, ed., Two Historic Trials at Red Fort (Delhi, 1946) 140.

Nanda was an official of the Commonwealth Relations Department of the Government of India.


(4) Ibid.
For a free and full growth, complete freedom is absolutely essential not only for human beings but also for animals and plants even.... There can be either freedom or the opposite to it - slavery. There is no midway. If you and other venerable leaders want real liberty for India, you must be prepared to sever all British connection.... On the other hand, if it is the object of the Congress not to exert for complete independence but...to ensure for her more humane treatment at the hand of the conquer by securing Home Rule...Congress leaders should say so plainly. (6)

Rash Behari Bose, like other revolutionaries, believed in violent methods in the achievement of India's freedom. In India he "devoted his efforts to fomenting revolt among the Indian troops which served the British" in the Indian army. (6) During the First World War, "he visited Shanghai and there established contact with the German Consul-General with whose aid he negotiated the delivery of a shipment of arms and ammunitions to Indian revolutionaries." (7) Although he was unsuccessful in his mission, the attempts landed him in Japan as a political refugee. Here he was said to have "made the friendship of Dr. Sun Yat Sen, father of Chinese Republic who was then a refugee in Japan and Dr. Sun introduced Mr. Bose to Mitsuru Toyama," the chief of a powerful Japanese secret society who protected and helped Rash Behari Bose in Japan. (8)

(6) From Rash Behari Bose to the Editor, Young India, 21 September 1922, see J. G. Chsawa, Two Great Indians in Japan (Calcutta, 1954) 92-4.

(6) Bangkok Chronicle, 12 June 1942, 2.

(7) Ibid.

(8) Ibid.
During his stay in Japan, Rash Behari Bose's efforts "consisted...of acquainting the people of Japan with the Indian problems." (9) He also strongly believed in mobilizing the Japanese help for India's freedom in case of a war between Japan and Britain - an event which appeared to him inevitable. He said in 1942:

Happenings on the international chess board during the past more than ten years have been suggesting that...a world-wide conflict was inevitable. It was also apparent that the question of Indian freedom could be successfully solved only when Japan rose in arms against British Imperialism. (10)

Another prominent Indian in Japan in 1941 was Raja Mahendra Pratap who had been described as "the most interesting and certainly the most picturesque of all the Indians in Japan." (11) He lived in Japan since 1936 and before that year he had visited that country thrice. The Raja's plan sought to achieve something incredible and India's freedom gained a secondary importance in it. During his stay in Japan the Raja attached foremost importance in preaching the idea of "World Federation" which only indirectly implied an independent status for India. (12) Although the Raja, like

(9) Ibid.

(10) The Presidential Address by Rash Behari Bose at the Indian Independence Conference Held at Bangkok on 16 June 1942 (Bangkok, 1942) 3. Microfilm obtained from the Hoover Library, Stanford University, U.S.A.

(11) Indian Minorities in South and East Asia, n. 3, 42.

(12) Defining the "World Federation" Mahendra Pratap wrote: "from Iran to Assam would form one unit, Aryan," as he called it. And then, the Far East, 'Aryan', West Asia will evolve a self-governing Asia which will co-operate with the U.S.S.R., Europe (Federated under Hitler and Mussolini) and America to create a new world order. "Our Aryan," he also wrote, "will be a self-governing part of self-governing Asia...." Mahendra Pratap, My Life Story for Fifty Five Years (Dehradun, 1947) 337, 343.
Rash Behari Bose, believed in taking foreign assistance in achieving India's freedom, he at first attached no importance to Japan's help. He thought that the assistance from Nepal, Afghanistan and Iran would have been enough to liberate India. (13) His plan for raising an "Asiatic Army" proved abortive. (14) According to one source, he was said to be "regarded as crank by his fellow Indians" (15) and in March 1942 he was ordered by the Japanese Government to retire to a quiet life. (16)

2. **Indian community in Thailand before the Pacific War**

Before the outbreak of the Pacific War, Thailand had fifty five thousand Indians. (17) A reliable source analysed the nature of the Indian group which entered Thailand during 1931-2, and it concluded:

that the average Indian immigrant is a male, that he comes to Thailand at the age of 25, and it is possible to infer from the scarcity of women and children among the immigrants that the average resident of Thailand is a transient who regards India as his home and expects to return after a few years. (18)

(13) Ibid., 327.

(14) Raja Mahendra Pratap, Reflections of An Exile (Lahore, 1947) 121.

(15) Indian Minorities in South and East Asia, n. 3, 45.

(16) Raja Mahendra Pratap, n. 14, 123.


(18) Indian Minorities in South and East Asia, n. 3, 13.
The majority of the Indians were merchants. A few Indians were employed in the Police force and others served as watchmen and messengers. "Out of the 1834 arrivals in 1931," wrote Virginia Thompson, "only 33 were coolies, and the great majority entered commerce." (19)

On the eve of the outbreak of the Pacific War, there were a number of Indian organizations in Thailand, both religious and educational in nature. (20) The rich Indian business community of Bangkok founded the Indian Association of Siam in 1930 to look after their business interests. (21) The main exponent of cultural activities among the Indians in Thailand was Swami Satyananda Puri. (22) His scholarship in Sanskrit and Thai

(19) Virginia Thompson, Thailand: The New Siam (New York, 1941) 140.

(20) The writer learnt this from a reliable source in Thailand that there were a number of religious and educational organizations of the Indians before the World War II. The prominent religious bodies were Hindu Samaj (under the management of the Punjabi Hindus), Siri Guru Singh Sabha and New Dharoi Sikh Sanga (both under the management of the Sikhs), Hindu Bhavan Sabha and Arya Samaj (under the management of the people from the United Province of India), Umadevi Mandir (managed by the South Indians) and Jamatul Islam (managed by the Muslims). Both Hindu Samaj and Siri Guru Singh Sabha used to run their own school.

Discussion with Pandit Raghunath Shama in July 1963 at Bangkok. Raghunath Shama has been in Thailand since 1922.

(21) Thompson, n. 19, 140.

(22) Prafulla Kumar Sen by name, the Swami was from Bengal. In India he was a follower of Rabindra Nath Tagore and Gandhiji. For sometime he was a Professor of Oriental Philosophy at Calcutta University. In 1932, Tagore was requested by the Royal family of Thailand to send an Indian as unofficial cultural ambassador to Thailand. Tagore chose Swami Satyananda. While in Thailand, the Swami wrote several books on Indian religion, history and philosophy, on oriental philosophy as well as a biography of

(Cont'd. on next page)
languages earned his high reputation and popularity among the Indians and the Thai authorities. The swami at first set up the religious body, "Dharmashrama," and later converted it to Thai-Bharat Cultural Lodge to foster close cultural relations between Thailand and India. In carrying out the cultural activities, Swami Satyananda got the co-operation of the Indians as well as the Thai authorities. (23)

Although it would not be wrong to assume that being predominantly an immigrant group, the Indian community in Thailand was sympathetic to the aims of the Indian National Congress, the latter organization had no branch in Thailand. Nor was there any regular political organization in Thailand before the war. (24) Swami Satyananda Puri and like him, most of the local Indians, showed little interest in the activities of the Indian nationalists in Japan and the secret anti-British activities of a group of local Sikhs supported by the local Japanese mission. (25)

Gandhiji in the Thai language. For sometime the Swami held the chair of Oriental Religious in the Chulalumphorn University of Thailand. Pandit Raghunath Sharma, "Swami Satyananda Puri and his Contribution to Indo-Thai Cultural Ties and Indian Independence Movement in Thailand." It is an unpublished article. The writer collected a copy of the article from Pandit Raghunath Sharma. Hereinafter referred to as Sharma.

See also Indian Minorities in South and East Asia, n. 3, 18-9.

(23) Sharma, _Ibid._. One meeting of the Thai Bharat Cultural Lodge was presided over by a prince of the Thai royal family. See Bangkok Chronicle, 18 November 1940, 1.

(24) Discussion with Pandit Raghunath Sharma in July 1963 at Bangkok.

(25) _Ibid._. A survey prepared by the Research and Analysis

(Contd. on next page)
With the outbreak of the Pacific War, as it would be discussed later, the Swami and the cultural organization headed by him took to political activities in order to ensure the interests of the Indian community.

In Thailand, however, there were some Indians, drawn from the Sikh community, in particular, who were ardently nationalist and ready to take up anti-British activities with the belief that those would help the achievement of India's freedom. Most active among this group was Giani Pritam Singh - a Sikh missionary who was in Thailand since 1933. (26) Baba Amar Singh was an elderly Sikh revolutionary who was imprisoned during the First World War for a long period on account of his role in the revolutionary plot to overthrow the British Government in India. On release from the jail, he joined Pritam Singh in Thailand in 1940. (27) Amar Singh and Pritam Singh organized a secret organization known as the Independent League of India.

It is difficult to know the exact number of Pritam Singh's followers. But as Pritam Singh's organization was a secret one,

Branch of the U.S. State Department on Indian minorities in South East Asia supports this argument. About Satyananda Puri the survey mentioned: "There is no indication that he had any dealings with the Japanese prior to December 1941, nor does he seem to have been associated with Amar Singh and Giani Pritam Singh," who were secretly co-operating with the Japanese before the outbreak of the Pacific War. U.S., Department of State, Japanese Organization of Indian Minorities in East Asia (Washington, 1944) 4. Mimeograph.


(27) Indian Minorities in South and East Asia, n. 3, 17.
it can be assumed that its strength was limited. There are
evidence to believe that this group was influenced by the tradi-
tion of, as it had drawn some of its members from the ranks of the
Gadar Party (the revolutionary party) which sought to foment revo-
lation against the British in India during the First World War
with the help of secretly imported German arms. (28) Toye has
mentioned that some of the Gadar elements had taken refuge in
Bangkok in early thirties of this century. (29) K.S. Giani wrote
that Baba Amar Singh was arrested during the First World War
together with another member of the Gadar party, Somanalal, who
was later on executed by the British. (30) With the outbreak of
the Pacific War Pritam Singh openly proclaimed the existence of
the Independent League of India in Bangkok and one of his followers
traced the Gadar heritage of the organization. He wrote about
the Independent League:

Its countless members have been hanged, being guilty
of this campaign of freedom.... Giani Pritam Singh,
the well-known Sikh missionary leader of the League,
is already in action at the Malayan front. On this
side, Baba Amar Singh commands the Headquarters of
the League. He was recently released after twenty
two years of hard labour servitude at Port Blair.
He is the person who acquired 100000 rifles from
Germany during the last great world war.... One of

(28) For an account of the activities of the Gadar Party
during the first world war, see Government of India, Sedition
Committee Report (Calcutta, 1918) 119-25.

(29) H. Toye, The Sprincing Tiger: A Study of Subbas

(30) See Giani, n. 26, 16.

For an account of the activities of Somanalal in Burma during
the First World War, see The Sedition Committee Report, n. 28, 171.
the conspicuous member named Sohanlal was hanged.... (31)

It is evident from the official and the non-official Japanese sources that Pritam Singh's group came in close contact with the Japanese mission in Bangkok in the late 1940. (32) Some reliable sources mention that from sometime prior to the outbreak of the Pacific War, Pritam Singh, with the help of his workers in South Thailand, was carrying on secret propaganda among the Indian troops of the British Indian army stationed near at the Thai-Malaya border. (33) In one letter dated 8 September 1941 Pritam Singh addressed the "Indian soldiers in Malaya and Burma" urging them not to fight the Axis Powers. He wrote:

We advise you to follow the Programme of the Indian National Congress under the direct leadership of our great saint Mahatma Gandhi and the programme instructed by our Indian patriots abroad. The programme for you is that you should never obey the orders of your English commanders.... And you should never fight


(32) After the outbreak of the European war in 1939, three Indian revolutionaries were said to have escaped from the British prison in Hongkong in December 1940 and contacted the Japanese army stationed and at Canton. They asked for facilities to go to Thailand. The Second Bureau of the Imperial General Headquarters of Japan arranged for their transport to Thailand. At Bangkok, these men were first given shelter by the Military Attaché of the Japanese Embassy, Col. Tamura, who later handed them over to Pritam Singh and Amar Singh. Pritam Singh's contact with the Japanese Embassy started with this event. Government of Japan, Subhas Chandra Bose and Japan (Tokyo, 1958) 59.

The writer has used the unpublished English translation of the book. See also Ohsawa, n. 5, 45.

(33) For a detailed account on these secret propaganda campaign among the Indian troops see Giani, n. 20, 18. Joginder Singh Jessy, The Indian Army of Independence, 1942-8, Unpublished Academic Exercise for B.A. degree in the University of Malaya, 1957-8, Singapore University Library, Singapore.
Japan, Germany or any country which is the enemy of the British, because all such countries are our indirect friends. So come to the conclusion you should never help English in this war. If England loses this war there would be an ample chance for India's freedom. (34)

Till the outbreak of the Pacific War, Pritam Singh's followers continued to work as a secret group although the nature of their work ruled out the possibility of the participation by a large section of the Indian community in it. (35) On the eve of the Pacific War, this group came in closer touch with a Japanese intelligence group. This would be discussed in the next chapter.

3. Indians in other East and South East Asian countries before the Pacific War

Indians in China

In China the principal centres of the Indian population were Shanghai and Hongkong. In 1930 there were 1842 Indians living in Shanghai. (36) Before the outbreak of the Pacific War there were 4745 Indians in Hongkong. (37) Indians in both the

(34) For the photostat copy of the letter see Giani, n. 26, 17.

(35) One reliable source wrote about the lack of the popularity of Pritam Singh's secret organization among the Indians in Thailand. It noted: "Such information as is available indicates a general lack of enthusiasm on the part of Indian community for this Japanese-sponsored organization." Indian Minorities in East Asia, n. 3, 20.

(36) Indian Minorities in South and East Asia, n. 3, 33.

places were employed mostly as policemen and a few were clerks and merchants. (38)

A revolutionary movement, dating from the First World War, fed by resentment against the British and influenced by the nationalist activities of the Chinese, flourished in Shanghai. This movement had its roots in the terrorist movement in India. (39) The Kuomintang nationalist movement in China proved to be a source of inspiration to the Indian group in Hongkong and Shanghai. (40) In 1927 the Eastern Oppressed People's Association was organized at Hankow and its members, among other Asiatic communities, included the Indians. (41) Another group, the Indian Youth League of China used to hold meetings and carry on political activities. In 1930, while civil disobedience movement was in progress in India, the Youth League issued a number of manifestos condemning British rule and calling upon all Indians to fight for a free Asia. (42) When the Japanese took Shanghai and Hongkong before the outbreak of the World War II, they made an effort to organize the Indians in both the places. But as the Indians in China were sympathetic to the Kuomintang party, the Japanese move created little enthusiasm among the Indians. (43)

(38) Ibid.
(39) Sedition Committee Report, n. 28, 125.
(40) Indian Minorities in South and East Asia, n. 3, 34.
(41) Ibid.
(42) Ibid., 38-9.
(43) Japanese Organization of the Indian Minorities in East Asia, n. 19, 5.
Indians in Malaya

The Indian population in Malaya, according to an estimate made in 1937, numbered 764849. (44) On the eve of the outbreak of the Pacific War the Indian population in Malaya was said to be eight lakhs. (45) As in almost all countries where Indian immigrants were found, the number of males greatly exceeded the number of females in the Indian community in Malaya. The immigrant nature of the latter was evident from another fact. Of every one thousand Indian males in Malaya, 725 were between 20-50 age group. (46)

A substantial part of the Indian population in Malaya formed the labour force engaged in the cultivation of rubber. According to one estimate their strength was 138998. (47) The total number of the Indian labours employed in, apart from rubber plantation, mines, factories, Government Departments was 277095 in 1938. (48) About six and half thousands were employed in various trades and twenty-five and a half thousands in transport and communication in Malaya. (49)

(44) Indian Review (Madras), 40 (June 1939) 400.

(45) Evidence by the witness for the Defence, B.N. Nanda, before the first I.N.A. court martial, Motiram, ed., n. 2, 140.

(46) This was the finding of the census of British Malaya in 1931. See Indian Minorities in South and East Asia, n. 3, 22-3.

(47) Ibid., 24.


(49) Indian Minorities in South and East Asia, n. 3, 24-5.
Before the outbreak of the Pacific War the Indian labourers in Malaya were sore about their grievances against the European rubber planters. The Indians believed that during the decade preceding the Pacific War the wages of the Indian labourers had been too low to make their livelihood certain. (50) It was also believed that although the Indians formed about one-sixth of the total population of Malaya, the facilities for the education of the children of the Indian labour and the medical facilities for the entire Indian labour force were very inadequate. Indians were neither permitted to enter the Malayan civil service nor had they any municipal or political franchise. There was one non-official Indian member nominated to the Federal Council and another on the Straits Settlement Legislative Council. (51) All these created good deal of dissatisfaction among the Indian labourers in Malaya. In early 1941 there were strikes in some estates in Selangor resulting in open clash between the Indian labourers and the European planters who were backed by the Government of Malaya. (52)

(50) Ibid., 28-9. See also the extracts from the annual report for 1937 of the Agent of the Government of India in Malaya, Indian Review, 40 (September 1939) 816. In order to draw the attention of the people of India towards the grave economic problems faced by the Indian labourers in Malaya, the Central Indian Association of Malaya brought out a book which dealt with these problems. See K.A. Neela Kandha Aiyer, Indian Problems in Malaya (Kuala Lumpur, 1938) 13-66.

(51) See S.A. Das and K.B. Subbaiah, Cholo Delhi (Kuala Lumpur, 1946) 1; Rammanchar Lohia, Indians in Foreign Lands (Allahabad, 1938) 25; Dharam Yash Deb, Our Countrymen Abroad (Allahabad, 1940) 53; The Indian Review, 37 (February 1936) 120.

(52) Das and Subbaiah, Ibid., 3-4.
In short, before the outbreak of the Pacific War, a strong feeling that the Indians had been unjustly treated by the European planters and the Government of Malaya was shared by the Indian community, by and large. This feeling later proved to be a favourable factor in organizing the Indian with an anti-British slogan.

In many towns of Malaya there were Indian associations and the delegates chosen from these met once a year to hold the All-Malayan National Congress. This annual conference was founded in 1927 by Mr. S. Veerasammy, a prominent Indian in Malaya who represented the Indian community in the Federal Council in 1931. (53) In 1933 a Central Indian Association was founded in Kuala Lumpur. The object of the Association was to promote and safeguard through constitutional means, the political, social and economic interests of the Indian community in Malaya. (54) There was no such secret anti-British group in Malaya as there was one in Thailand. The Indian organization in Malaya was only interested in the improvement of the condition of the local Indian community. But the existence of such popular organization proved helpful in organizing

(53) Indian Minorities in South and East Asia, n. 3, 27.

(54) The objects of the Association were: "(a) to promote and safeguard the political, social and economic interests of the Indians in Malaya; (b) to represent, express and give effect to Indian public opinion; (c) to consider all questions affecting the interests of the whole or any section of the community; (d) to take steps to promote or oppose legislative or other measures affecting the interests of the whole or any section of the community; and to do all such things as may be conducive to the furtherance of the above mentioned objects or any one of them."

See Indian Review, 37 (November 1936) 696.
the Indian community during the Pacific War.

**Indians in Burma**

Politically a part of India till 1937, Burma had the largest group of Indians in East Asia. (65) At the time of the invasion of Burma by the Japanese army, large number of the Indians left Burma (66) and the strength of the Indians who remained in Burma during the war was estimated to be between six and eight hundred thousand. (57)

The majority of Indians in Burma were immigrants to the country. (68) Both the age grouping which showed the majority between the ages of 15 and 40, and the sex ratio which showed a great preponderance of males, were typical of an immigrant group. (59)

The majority of the Indians in Burma were labourers in various trade. A considerable number were engaged in administration and business. (60) A large number of Indian merchants had

---

(55) According to the estimate of the Government of India, there were 1017825 Indians in Burma before the outbreak of the Pacific War. See the evidence by the witness for Defence B.N. Nanda, in the first I.N.A. court martial, Motiram, ed., n. 2, 140.

(56) Roughly 400000 Indians escaped to India on the eve of the Japanese invasion. See *Indian Minorities in South and East Asia*, n. 3, 2.


(59) In Burma there were 387 females per thousand males in 1931. The Indian immigrant group considered separately, there were 191 females per every thousand males. In per 10000 Indian male population in Burma 6463 were between 15 and 40 years old. See *Indian Minorities in South and East Asia*, n. 3, 4.

heavy financial stakes in the country, which they had accumulated through money lending and trading in rice. Although many of them escaped to India on the eve of the conquest of Burma by the Japanese army in 1942, they left their representatives to protect their interests. These Indian properties later became a source of funds for the movement for Indian independence during the war.

The Burmese were hostile to the local Indian community mainly because of the latter's growing influence over the country's economy. The growing nationalism of Burma had made an issue of the position of Indians in Burma and in the riot of 1938 Indian lives and property suffered in the hands of the Burmese. (61)

The Indians in Burma, more particularly the Indian residents, were conscious of being a racial minority. They jealously maintained their status as a separate political group through a separate electorate. Although it would be safe to assume that the labouring section of the Indian community had hardly any definite opinions regarding political affairs in India, the educated Indians, generally speaking, were politically conscious. (62) They sympathized with the aims of the Indian National Congress and till 1937 Burma had a Provincial Congress Committee with nearly all Indians as its members and which regularly sent its delegate to the annual conference of the


(62) The total Indian male population in Burma, in 1931, was 733911. Of this, 245964 were literate and 37939 were literate in English. Desai, n. 58, 41.
Congress. (63) Other Indian organizations in Burma, the All Burma Muslim League, the Burma Provincial Hindu Sabha, the Young Chulia Muslim League and All Burma South Indian Association were mainly concerned with the improvement of the social and economic status of the Indian. (64)

Indians in Indo-China and the Netherlands East Indies

Apart from the countries mentioned above, Indo-China and the Netherlands East Indies (N.E.I.) had an Indian population. In Indo-China there were about six thousand Indians with almost exclusive commercial interests. Hence they were not particularly conscious in political affairs. In the N.E.I. there were more than twenty seven thousand Indians, according to the 1920 census. Many of them were labourers either in the plantation estates or in other trades. (65)

4. Some concluding observations

From the above brief survey it is evident that there was a numerically strong Indian community in East and South East Asia before the Pacific War. This large Indian population acted as a good recruiting ground for the Indian liberation army which was raised during the Pacific War. A large part of the Indian population in South East and East Asia were merchants and labourers and, therefore, they were not actively interested in political questions.

(63) Indian Minorities in South and East Asia, n. 3, 10.
(64) Ibid., 10-1.
(65) For the information on Indo-China and the N.E.I. see Indian Minorities in South and East Asia, n. 3, 30-2.
But being predominantly an immigrant population who wished to return after a period to the country of their birth, the Indian community was bound to be sympathetic to the independence of India. More particularly, in Thailand and Japan, countries which were independent, there were groups of Indians who were devoted to the cause of India's independence and Japan was helping those organizations. It was not possible for Japan to exploit before the Pacific War the existing dissatisfaction of the Indians in other countries of the region, because they were under the Western colonial rule. That Japan was eager to organize the Indians in other countries of the region was evident from her efforts towards the same direction after Shanghai came under her. To serve her own purpose Japan, as it will be discussed in the following chapters, made a determined effort to win over the Indian community of the region from sometime before she opened fire in the Pacific.