

CONCLUSION - VI

It is clear from the foregoing discussion that 'moderate' political philosophy and the master of this theory mainly influenced the most important event of profound social and political implications in the freedom movement on that time. According to Mohammad Ali (the future Khilafat leader), was the 'First Moderate'¹ i.e. Gopal Krishna Gokhale.

It was very interesting that "he" was such a man who started his life without the advantages of birth or fortune, which should help him to progress. Gokhale had made his way with hard work which helped him to push to the forefront of Indian politics by 1902 and from 1905 he Presided over Benaras Congress until his death in 1915.

Gokhale had an outstanding ability; his simplicity and high ambition for any sphere help him to rise on this position. Moreover, he was a lucky man that he got the opportunity to take help from Ranade. From Ranade he learnt the principles of a humane, liberal and secular nationalism which helped him to know intimately the situation of Indian politics, economics etc. Not only that Gokhale got the help of Pheroz Shah Mehta, who himself a moderate, neglected Tilak and preferred Gokhale and helped him in the election to the Imperial Legislative Council – which was one of the turning point of his formative period. Rather than Indian, a British man who helped him most to intimate with the British politics, politicians, ministers and officials in London was Wedder-burn; whose help, helped Gokhale to address public meetings in London and learn to be at home in England, briefing friends of India in Parliament, criticise the British government and gave an interview to the British ministers in White Hall.

Gokhale always spoke for his country. His cleanliness, firm attitude, helped him to speak with his countrymen and for his country to the government. The people loved Gokhale because of his personal sacrifice, dedication and his 'moderate' political idea.

As moderate, Gokhale generally lead his life very simply. He became the first as a member of the Deccan Education Society, then the member of Servants of Indian Society. He thought that politics meant not only influencing the individuals or groups but for regeneration of his country. Gokhale saw the well-trained British bureaucracy in India. Therefore, if we wanted to change our society and the British, we should at first make ourselves as equivalent to the British and this was the main reasons of Gokhale, why he should give a stress on making 'political missionaries' through servants of Indian society.

Gokhale was a very simple man, out of vanity, self-advertisement, Gokhale did not like to take any kind of personal help from the government. His simplicity proved when he visited Madras in 1907 and when he was requested to lay the foundation stone of a new building. He protested against it and said, "to think of the vast work that lies in front of them compared with what little may have been privileged attempt."²

Many remarkable persons who knew him personally praised his attitude. R.P. Paranjpyee said about the Gokhale patriotism. He said, "Gokhale's patriotism was pure gold with no element of dross in it."³ Lovert Fraiser, the editor of the Times of India, who was not the friend of Gokhale but he saw Gokhale sometimes in London and during this time he noted that, "in his heart spiritual hunger. From his youth he was vowed to poverty, and when one met him clad in silk hat and frock coat in the Lobby of the House of Commons, one knew that he secretly loathed these trappings. His mind and simple eyes shone with the light of sowing thoughts and only his love of country kept him to this self appointed path."⁴ Cobden said, "insidious attractions for the simple minded."⁵

Though different eminent persons in Maharashtra praised Gokhale, especially in Poona he was criticised by his opponents.

There was difference of opinion especially on politics between Gokhale and his opponents. His opponents as a traitor or a coward condemned him. Not only that his

disciples like Agarkar or Ranade were far behind in comparison with Tilak. In Poona, the Philosophy of Gokhale and his Constitutional methods could never stand against the extremist views. The Maratha Press and even in the 'Ganapati Festivals' he was condemned in number of times by the people. The war, which started sometimes hot sometimes cold in Poona lasted almost thirty years', which came to an end with the death of Gokhale and it was proved from the diary of G.S. Khaparde (a friend and follower of Tilak, wrote, "In the Bar Room I heard that Gopal Krishna Gokhale died yesterday night. I am sorry he did not live long enough to endure the consequences of his double dealing and roguery."

Gokhale felt very sorry about the case of "apology incident" in 1897. He would have suffered less if he had possessed the philosophical thought of his master, Ranade and if his contemporary, Pheroz Shah Mehta, possessed him reluctant about the matter of Tilak, his rival or if he possesses the self-vanity as.

As it was true, in Poona the people, which were created a great strength in the mind of him, always condemned him but when he was out of Poona, every one praised him. He got the respect from Calcutta, Madras, Lahore and Allahabad. Except of Nouroji, no one of the Indian did not get such type of respect outside of his own state or place. There was a reason behind it. Because most of the Indian politicians plunged themselves into local politics. Gokhale was one of the exceptional because he failed to create any thing in local politics but made himself in a remarkable position in outside of Maharashtra and became a prominent person in Indian freedom movement.

The most important characteristic feature of Gopal Krishna Gokhale's life, he used to make friendship in his life with Gujrati, Persi or the Muslim communities but not with Maharashtrians, though he himself was Maharashtrian. For example, he nominated two Gujaratis after the death of him to look after his daughters. The members of Servant of India were mainly from south India, and he was the one of this Congressmen who able to carry the contact with the Muslims. Moreover, he made bridge between the English and the Indians. Thus, according to H.W. Nevinson, a well-travelled correspondent of

Manchester Guardian, "The most statesman like mind I have known."⁷ Another eminent figure Sir Henry Cotton, a former Chief Commissioner of Assam and a member of the British Committee of the Congress described "an ideal interpreter between India and England."⁸

Another eminent British historian and liberal member of the Parliament G.P. Gooch once came into contact with Gokhale and he was influenced by Gokhale. According to him, he was 'almost all the leading performers on the Indian state,' before and after the First World War, not only that he described him 'not only a great Indian, but a citizen of the world.'⁹

Gopal Krishna Gokhale started his life as a teacher. He loved English literature and especially English poetry and it was proved, when we listen his conversation and speeches. One can easily come in the conclusion that he was really a good intellectual. But the most peculiar was that he never directs himself from politics. Though he was conscientious about his teaching, his soul and mind was always in politics. At the time of honour or at the bad time, never direct him from public duties. He loved too much politics and as a result of it he really leave all the hobbies, physical exercise, which was done by him in his youth. Not only that, he had no time to look after his two motherless daughters, who lived a house nearby of 'Servant of Indian' Society. He was the principal of Ferguson College and he was writing the Biography of Ranade, but due to heavy pressure, he was bound to leave the task of all things. Thus, he concentrated his mind directly in politics and plunged himself into politics and when he found any government resolution, his mind distract towards it.

His love in politics reflected that he was really a good patriot. His patriotism was different than any other Indian patriots. He hated the foreign rule, but in every respect he never hatred the foreign rule or he did not given any unwanted blame on foreign rule. India was at that time was chained by many evils in social-political aspects and also the political subjugation. He wanted to eradicate all types of problems through the help of the government and wanted to establish a secular, modern and democratic society.

Though the task was hard and terrible, it was true that it should be possibly only for Gokhale. Thus, Gokhale said, "I sometimes think, that no country in the world has been called upon to face such a problem as ours." According to Gokhale, for the success in political life it was very essential of discipline and teamwork, But the main problem of our public life was the weakness of our public spirit and to improve our public spirit it was required subordination of undivided gain and to collect the collective goods.

Gokhale said, "We are most of us in India ... , a somewhat dreaming race ... Dreams have their importance in shaping aspirations for the future, but in practical matters, we have to be practical men."¹⁰ Thus Gokhale requested and inspired the honest, hard-working, young graduates of Bombay to enter into public life.

The political ideals of Gokhale and the ideals of the founding fathers of the Congress were the same. It was no doubt that his political guru Ranade mainly influenced Gokhale in his formative life, but Dadabhai Naoroji also influenced him. Not only that Gokhale described himself "as an intellectual grandson of Dadabhai Naoroji". There was most interesting fact that there was a good relation and the existing of the same belief the early Congress leaders, Gokhale's contribution in the early Congress, that he had given the Congress, a large shape and a sophisticated organization. He was not the defender of the present situation of political, social or economic condition. Nor he educated the Indian with these idealism but he had given the stress on increasing literacy for the interest of politics. He knew that without the mass education there was no value of franchise. Thus, he openly declared and campaigned for mass education, which helped the illiterate to bring them into mainstream of national life. He was such a man, who always thought for unprivileged people of the country. He had a great affection on them.

He led his life very simple because in his youth he actually knew the feelings of poverty. Thus, when he became old, he led his life very simple. Seeing his simplicity, one of his British colleagues on the Public Service Commission, said, "The sadness of an Indian village, was never very far from him."

Gokhale's performance in the national movement was remarkable a good one. But he was criticised by others due to some activities. Firstly, he never tried to organize the Indian National Congress. At the time of division in Congress his role was not remarkable. Secondly, at the time of communal problems, he rushed to Calcutta and stayed there for fifteen days, but his role there was no more remarkable. He played like an observer. Thirdly, at the time of crucial issue i.e., separate electorate; he was completely outplayed by the Aga Khan-Ameer Ali Group. Only in the South African crisis, he ended it successfully due to credit of Gandhi.

Gokhale had some defects in his political carrier. Though he was completely free from racism, communalism and casteism, which helped him to disclose the dark side of his life. His idea i.e. 'spiritualization' in politics was practically applicable only in few persons or groups; actually who were come under the influence of him. Moreover, he was number of times criticised by his opponent groups. Though his faith in rationalism was really admirable, but really it was in vain when the almost whole world was swayed by irrationality. However, his faith, ideal, was shared among the most important moderate contemporaries, and the early Congress and later on, the freedom movement was mainly influenced by Gandhian era whose source was the ideal of Gokhale. So, if we analyse the work of the moderate or his political or social idea, then we would found that in the 19th century, history always recall the only name, who dedicated his life for reconstruction of social, political and economic condition, introduce spiritualization in politics and gave birth of a 'great child' i.e. Gandhi, was the only name – Gopal Krishna Gokhale.

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