

Moderates, Extremists, Passive and Active Resistance

The 1907 Indian National Congress (INC) session at Surat saw the formation of two factions with different ideologies and objectives. The period between 1885 – 1905 is known as the era of the moderates. The fact that the moderates were not able to achieve any notable goals was a bone of contention for many members of the INC. The partition of Bengal in 1905 was the catalyst that led to the rise of extremists in the INC.

Comparison between Moderates and Extremist Leadership of Congress

Basis	Moderates	Extremists
Phase (Period)	1885-1905	1905-1920
Aim	<ol style="list-style-type: none"> 1. Aimed at administrative and constitutional reforms. 2. Wanted more Indians in the administration and not to an end of British rule. 3. They were secular in their attitudes, though not always forthright enough to rise above their sectarian interests. They knew the exploitative nature of British rule but wanted its reforms and not expulsion. 	<ol style="list-style-type: none"> 1. Aim of getting Swaraj 2. Wanted to end the tyranny rule of British.
Ideology	<ol style="list-style-type: none"> 1. They believe in the efficacy of peaceful and constitutional agitation. 2. They had great faith in the British sense of justice and fair play. 3. They were inspired by the ideas of western philosophers like Mill, Burke, Spencer and 	<ol style="list-style-type: none"> 1. They were radical in their approach. Demands of extremists were aggressive. 2. They believed in atma-shakti or self-reliance as a weapon against domination. 3. Ideological inspiration was Indian History, Cultural heritage, national education

	<p>Bentham. Moderates imbibed western ideas of liberalism, democracy, equity and freedom.</p>	<p>and Hindu traditional symbols. Hence, they revived the Ganapati and Shivaji festivals to arouse the masses.</p> <p>4. They wanted to inculcate pride in India's glorious culture to generate the spirit of nationalism. They invoked goddesses Kali or Durga for strength to fight for the motherland.</p> <p>5. Guided by four: principles Swarajya, Swadeshi, Boycott of foreign goods and National education to make the Indian aware.</p>
Methodology	<ol style="list-style-type: none"> 1. They follow the principles of 3P: Petition, Prayer and Protest. 2. They believed in cooperation and reconciliation. 	<ol style="list-style-type: none"> 1. They believe in militant methods. 2. They follow the principle of atmashakti or self-reliance as a weapon against domination. 3. Method of Non-Cooperation. 4. They advocated democracy, constitutionalism and progress.
Leaders	<p>A.O. Hume. W.C. Banerjee. Surendra Nath Banerjee, Dadabhai Naoroji, Feroze Shah Mehta. Gopalakrishna Gokhale. Pandit Madan Mohan Malaviya. Badruddin Tyabji. Justice Ranade and G.Subramanya Aiyar</p>	<p>Lala Lajpat Rai, Lokmanya Bal Gangadhar Tilak. Bipin Chandra Pal, Aurobindo Ghose, Rajnarayan Bose, and Ashwini Kumar Dutt</p>
Social Support	<p>Zamindars and Upper middle classes in towns</p>	<p>Educated middle and lower middle classes in towns</p>
Contribution	<ol style="list-style-type: none"> 1. Economic Critique of British Imperialism 	<ol style="list-style-type: none"> 1. Demand of Swaraj 2. Mass movement

	<p>2. Constitutional Reforms and Propaganda in Legislature</p> <p>3. Campaign for General Administrative Reforms</p> <p>4. Defence of Civil Rights</p>	<p>3. Spread of national education</p> <p>4. Upliftment of downtrodden</p> <p>5. Nationalism</p> <p>6. Support to revolutionary movements</p> <p>7. Rise of communalism</p> <p>8. Encouraged co-operative organisation</p> <p>9. Set up charitable association for rural sanitation, preventive police duties, regulation of fairs and pilgrim gatherings for providing relief fund during famines and other calamities.</p>
--	--	--

Passive and Active Resistance of the Factions

- The theory of ‘Passive Resistance’ was presented by Aurobindo Ghosh, who is known as the Father of Indian Extremism. Aurobindo Ghosh wrote two books, i.e. ‘New Lamps for Old’, and the other being, ‘Savitri’.
- In ‘New Lamps for Old’, Aurobindo explained the doctrine of ‘Passive Resistance’, i.e. doing something so that the Government could be held in check. In Savitri, he referred to India as ‘Bharat Mata’.
- Therefore, the emotional fervour of Aurobindo Ghosh was reflected in these two books. Barindra Ghosh, who was Aurobindo’s brother was a Revolutionary Nationalist and believed in ‘active resistance’. Barindra Ghosh raided an arms depot at Alipore and was subsequently arrested along with Aurobindo Ghosh. This was known as the ‘Alipore Conspiracy’ case, 1902. Thus both Aurobindo Ghosh and Barindra Ghosh were in jail.
- The famous lawyer, R. Das brilliantly defended Aurobindo Ghosh in the ‘Alipore Conspiracy’ case. Aurobindo was acquitted citing lack of evidence, but Barindra Ghosh was given imprisonment for life. After acquittal from the case, Aurobindo took retirement from active politics and settled in Pondicherry. Thus Aurobindo gave a new direction to extremism by adding a religious as well as an emotional fervour to it.