

INTRODUCTION

1.1.0 Introducing Gopabandhu Das-The Gem of Utkal

During the British rule, India saw the rising of nationalism with the able steermanship of its leaders, both at national and provincial levels. These leaders by virtue of their potentiality tried their best to usher new dawn for people of India. Gopabandhu Das, popularly known as '*Utkala Mani*' or the gem of *Utkala* (presently Orissa) was one such leaders, who by dint of his untiring effort and farsighted vision enlivened the fate of Orissa--politically, socially and educationally. From his very childhood he made up his mind to dedicate himself for the cause of poverty stricken and ill-fated people of Orissa. His constant endeavour and magnificent personality helped Orissa to have its '*right stand*' at national level. He was one of the architects of geo-political unification of Orissa; a messiah for the marooned people; a savior for the vices like superstitions, blind beliefs, dogmas and all the unscientific beliefs that Orissa was suffering in those days; a giant literary figure; and a classical crusade against the colonial education system. His mind was engrossed with the fate of downtrodden people and the crises they were facing then. Hence, whatever work he did in whichever sphere, the central focus of his every activity was always the poor and helpless people. This charismatic leader, with his fearlessness and audacity challenged the British rule in all its forms, and had been jailed many times for his works and activities pertaining to freedom of the country in which he was a '*Bara Putra*'—a blessed son. In one occasion, in 24th June of 1924, when he was freed from jail, a *Sammilani* (political gathering) was arranged to boost the public enthusiasm. In that *sammilani*, *Acharya Prafulla Chandra Roy*—the great leader of Bengal— was giving his speech to the public. He bestowed Gopabandhu the title of *Utkalamani* or the 'Gem of Utkal' on that day while addressing the crowd. Since then he had proved the aptness of his title through his works, services and sacrifices for humanity.

1.1.1 Life and Living of Gopabandhu Das

Gopabandhu was born on 9th October, 1877 (its Oriya equivalent being 26th day of *Kanya* or Virgo, 1284) in a village named *Suando*, situated near the river *Bhargabi* of *Satyavadi* Police Station in the district of *Puri*. He was the youngest son of *Daitari Dash* and *Swarnamayee Devi*—the third wife of *Daitari* who died shortly after giving birth to Gopabandhu. *Daitari's* widow-sister *Kamala Devi* took care of Gopabandhu until he married for the fourth time (Dash, 1964, p.1).

Gopabandhu had one elder brother whose name was *Narayana*. He with his brother started their education in the village *Pathasala*—the center for primary learning where education was provided keeping in view with the successful maintenance of village life. Gopabandhu surpassed his brother in almost every field including education. The subjects taught to the pupils were utilitarian. These were rudiments of reading, writing and arithmetic with which they would be able to live their life in rural surroundings (Dash, 1964, P.7). After completing education from village '*Pathasala*', he joined the upper primary school established by his father in his village *Suando*. His performance at that school was extra-ordinary. His father engaged a '*gruha sikshyaka*' (village pedagogue/tutor) to teach him the essentials of *Zamindari* accountancy. But his interest was not in that subject, rather in something else which his father discovered later on (Mohapatra, 2009, p.11).

Gopabandhu developed interest in writing poems during his early childhood. He very often wrote poems in the home work papers instead of the task given by the pedagogue. This infuriated the pedagogue who complained about the un-mindfulness of Gopabandhu before his father, but his father understood him and later on encouraged him in his work (Dash, 1964, p.8).

Gopabandhu's father was a *Muktyar*—a post equivalent to Lawyer at that time. And therefore the family had an earning of middle class house hold. His father wanted to instill the attitude of modernity in the minds of his two sons but keeping the religious essentials practiced by the family intact. Hence Gopabandhu ushered a balanced

personality of accepting modernity in his thinking side by side faith and love for the culture and religion (Dash, 1964, p.7). Gopabandhu married a girl named *Moti* of *Gadadharpur* village at the age of twelve. But he continued his study in the middle vernacular school of *Rupadeipur*--situated five miles away from his village *Suando*. Here he got a great man named *Pandit Sadashiva Mishra* as his headmaster who was a very learned and loving person. He inflamed the poetic talent in Gopabandhu. On completion of his education at *Rupadeipur*, Gopabandhu joined high school education at *Puri Zilla School*. But he joined a class lower to the class he was supposed to join in that school as he lacked the essential knowledge of English. English was a compulsory subject in that school. By dint of his hard work he could manage to overcome his weakness in the right time and proved himself unparallel in English language (Dash, 1964, pp.9-11).

While at *Puri*, Gopabandhu came across a humane figure, *Muktyar Ramachandra Dash*, who was famous for his service to the poor and love for his country. *Ramachandra* started a hostel, a library and a discussion group under the banner of '*Utkala Brahmana Samity*'--an organization devoted to the revival of ancient glories and traditions of the '*Brahmin Community*' without any tinge of casteism in it. He made Gopabandhu a leading figure in its organizational activities and had enlivened permanently the spirit of patriotism and social service in the mind of Gopabandhu (Dash, 1964, p.11).

In the year 1899, he passed the entrance and got himself admitted into *F.A.* in *Ravenshaw College*. In the meantime, he lost his father and was maintaining a married life. He gave all his belongings to his brother *Narayan Das* and joined *Ravenshaw College*. After passing *F.A.* in 1901, he did not want to pursue studies any more. By that time, he lost his son and this saddened him very much. But with the request of his brother and some other friends he admitted himself into the *B.A.* Course. Due to multifarious problems he neglected his studies, and could not pass that examination in 1903. Later in 1904, he passed it with good mark. Then he came to Calcutta to study

M.A. and Law. His apathy to join government service made him discontinue the M.A. course. At last, he pursued law. He got the news of the death of his wife and passing of B.L. on the same day. Thus, at the age of 28 he had already lost his mother, his father, his son and his wife (Mohapatra, 2009, pp.11-12).

In August 12, 1909, he established an 'open-air' School at *Satyavadi*—a place in Puri district of the then Orissa—to materialize his dream of true education. This was one of his biggest contributions to the country in general and Orissa in particular, which later grew into a high school and then a national school, spreading its fragrance all through the country (Mohapatra, 2009, p.12).

In 1910, he, with the reference of *Utkalgaurav Madhusudan Das*, was appointed as a lawyer in the State Council of *Mayurbhanj, Baripada*. With a short span of time he got immense popularity as a good lawyer. The *Maharaja* of *Mayurbhanj* had a great faith on him. He, during his period of lawyer-ship, however failed to make good money as many clients returned from him if he found them genuinely guilty. Moreover, if he considered the case to be trivial, he used to negotiate the two clients and often solved their problem without going to court. Eventually, he lost enthusiasm in this profession and left it (Mohapatra, 2009, p.12).

In 1921, Gopabandhu invited Gandhiji to Orissa to give a fillip to 'Non-Cooperation Movement'. He was an active Congressman who propagated Gandhi's view all through Orissa. On March 23, 1921, he arranged a grand meeting on the bank of river *Kathajodi*, violating the promulgation of article 144 by the British. Gandhi, in that meeting opined that if there would be 100 such man like Gopabandhuji, then *Swaraj* would never be a distant dream (Mohapatra, 2009, p.13).

In 1922, Gopabandhu started a college at *Satyabadi*, keeping an eye with "*Utkal Sikshya Parishad*." Any student by passing the entrance could join in this college. In the meantime, he was sent to *Hazaribag* jail and the dream of college was nipped at the bud. During his life at jail he had contributed a lot to the Oriya literature by writing the master pieces like '*Karakavita*', '*Bandira Atmakatha*', '*Dharmapada*' and '*Go-*

Mahatmya'. In 1924, June 24, Gopabandhu was freed and on that very day a *Sammilani* (political gathering) was arranged where *Acharya Prafulla Chandra Roy*, gave him the title of *Utkalmani* or the gem of Orissa (Mohapatra, 2009, p.14).

In 1926, with the request of *Lala Lajpat Rai*, he joined in "*Lokosevak Mandal*". Lalaji came to Orissa and explained the motto of *Lokosevak Mandal*. The relationship between the two was intensified afterwards. On 1928 Gopabandhu left for Lahore to attend a meeting of *Lokosevak Mandal*. After coming from Lahore, he got seriously ill and died eventually (Mohapatra, 2009, p.14).

1.1.2 Gopabandhu Das- A True Patriot

Gopabandhu was born in a time when both the social and psychological climate of India was quite volcanic. His family climate and association with men like *Sadashiva Mishra*, *Ramachandra Dash*, *Utkala Gaurava Madhu Sudan Das* and above all his group of *Panchasakha* (the five friends)- *Nilakantha Dash*, *Acharya Harihar*, *Godabarisha Mishra* and *Krupasindhu Mishra* had inflamed the patriotic spirit in him. In his later life he was heavily influenced by Gandhian ideology and ideology of *Lala Lajpat Rai*. His patriotism grew like a chinease bamboo with the favouring initiation of the above intellectuals. During the early period of his life, he, with his four other associates took promise on the bank of river *Bhargavi* to dedicate their life for the country. And after that his life has never taken a moment of respite until the last breath. He devoted his life completely for the service of nation and humanity.

As a member of the Bihar-Orissa Legislative Council he had four major concerns--(1) Amalgamation of all the Oriya-speaking tracts of Bengal, Central Province, Madras and 'Bihar-Orissa' Province under one common administration, (2) Permanent measures for eradication of floods and famines in Orissa, (3) Restoration of Oriya's right to manufacture salt, free from excise duty and (4) Spread of education on *Satyavadi* model (Dash, 1964, p.95).

Gopabandhu engaged three dedicated youths--*Godabarish Mishra*, *Basudev Mohapatra* and *Radhanath Rath* to spread 'Oriya nationalism' through propaganda and education where Oriya people were found to be deprived of their basic rights. *Godabarisha Mishra* established an Oriya High School at *Chakradharpur* and a number of (the exact number not known) primary schools at *Porahat* and *Dhalbhum* Subdivision. *Basudev Mohapatra* established a Middle English School (now Upper Primary) which was later up-graded to High School at *Bahadagoda*. *Radhanath Rath* was associated with the Oriya movement at *Singhbhoom*. Besides these men, he himself directly took active interest along with *Madhusudan Das* and organized meeting for bringing all Oriya speaking people under one political umbrella (Dash, 1964, p.96).

Orissa is a land of rivers. During those days Orissa saw some of the devastating floods which were rare for the Indian sub-continent. Not only that, the uncontrolled water system resulted famines very often. The situation got aggravated because the immobile government failed to provide timely help and relief to the stricken people. His appeal in the legislative council was so vivid and heart-touching that the then Lieutenant Governor *Sir Edward Gait* visited the affected villages and remarked sorrowfully that what could have been done was not done (Dash, 1964, pp.97-101).

Orissa shares a large coastline alongside Bay of Bengal and its people in the coastal areas since long time ago manufacture salt freely for their use. But the Imperial Government imposed excise duty on salt production. Salt was not only an essential commodity but a source of livelihood for the coastal people. The imposition of tax eventually affected the economy of common man. Gopabandhu presented the details of this problem in the Bihar-Orissa Legislative Council. It took a bit lengthy time to free people of coastal Orissa from the burden of salt tax. It was after '*Gandhi-Irwin*' pact of 1931 that the people enjoyed their right to manufacture salt for their own consumption (Dash, 1964, pp.101-103).

Gopabandhu wanted to implement his novel ideas of education through *Satyavadi Bakula Vana Vidyalaya*. After its declaration as 'National School' and then its closure in 1921, he wanted to open many schools as per *Satyavadi* model. So, while he was the member of Bihar-Orissa Legislative Council, he pleaded for the opening of such schools having ancient *gurukul* heritage and modern practices as practiced at *Satyavadi*. As a result of his constant effort, M.A. class in English and B.L class were opened in *Ravenshaw College*; an engineering school was opened at *Cuttack* and a Sanskrit college was established at *Puri*. Provision was also made for awarding free studentship to the extent of 10 percent of the total strength of students of the college. He had fought for the nomination of one candidate per annum from Orissa to be deputed to English to compete for the Indian Civil Service Examination. In addition to that, he converted a number of Middle Vernacular Schools into Middle English Schools (Dash, 1964, pp.103-106).

1.1.3 A Socialist and Humanitarian Gopabandhu

The tendency to serve others and pray for the betterment of others has been a cardinal quality of Gopabandhu from his early years. At the age of sixteen, while Gopabandhu was reading in *Puri Zilla School*, there was an outbreak of cholera during *Ratha Yatra* (Car Festival) and that took a heavy toll of life. The situation was so pathetic that corpses were found hither and thither, with foul smell corrupting the total ambience. Gopabandhu formed "*Puri Seva Samiti*" (Puri Service League) with the motive to serve the diseased people and burn the corpses that remained unattended. He did this with a tremendous zeal. This happened in 1899 and was the first experience of Gopabandhu in public service (Dash, 1994, p. 7).

In 1904, Gopabandhu was pursuing his M.A. course at Calcutta (now, Kolkata). While in Calcutta he came to know the plight of Oriya laborers and thus formed an "*Oriya Sramika Sangha*" (Oriya Labour Union) to improve their status of living and inculcate critical consciousness in their minds. He established night schools for them and

organized camps to improve their status of living (Mohapatra, 2007, pp.42-43, Dash, 1994, p.12).

In 1907, while he was practicing law at Cuttack, there was a flood which killed a large number of people and made lakhs of them homeless in the adjacent area of river '*Brahmani*', '*Baitarani*' and '*Kharasuan*'. Gopabandhu served these marooned people tirelessly by giving them rice, clothes, medicines etc. even, challenging his own life. During his stay at *Cuttack*, he formed '*Kartabya Bodhini Samiti*' (Duty Enkindling Society) with the help of two of his friends namely *Harihar Das* and *Braja Sundar Das*. This voluntary organization was set up to help the flood affected people by collecting money and other tangible things (Mohapatra, 2009, p. 14).

In 1910, he, with the reference of *Utkalgaurav Madhusudan*, was appointed as a lawyer in the State Council of *Mayurbhanj, Baripada*. Within a short span of time he got immense popularity as a good lawyer. The *Maharaja* had a great faith on him. But he failed to make good money because many clients returned from him if he found them genuinely guilty. After all, if he thought the case to be trivial, he used to negotiate the two clients and often prompted them not to go to court. Then he lost enthusiasm in this profession and left it. During these years he took active interest in almost everything of the state (Mohapatra, 2009, p.14).

Gopabandhu had a great faith in the power of students and he wanted to use students as his instruments for different social services. While he was staying at *Baripada*, he came in contact with the students of the local School and to his surprise the headmaster of the school was found to be a good social worker. Both of them made great effort to mobilize the student mass for social services. During those days the houses of *Baripada* used to catch fire very often. To meet the immediate demand, he initiated the school authority to purchase buckets and pumps and the School made every equipments ready, to be used at the time of need. Whenever there was a case of fire he ran with the student mass to extinguish it (Dash, 1964, p.45).

In 1919, there was a great famine in Dova. The local administration did not pay any attention to it. This enraged Gopabandhu. He wanted to express his thought. During those days people did not find ways to express their feeling towards any incidence or event of national importance. *Jallianwallahbag massacre* was one such event which failed to draw public attention in Orissa. As the principal capital *Patna* was in *Bihar*, and it was a long way from the periphery of Orissa, Gopabandhu felt the need of a newspaper that could reach the demand of the people up to the administration there. Thus, the '*Saptahik Samaj*'—a weekly newspaper, came into being. It was later on converted into a daily after the death of Gopabandhu. Through this 'news-weekly', he, with extreme audacity, reflected all the faults and loopholes of administration, and the condition of people. His other mouth piece '*Satyavadi*' also did an important job in bringing awareness among the mass about the faults and frailties of the then government. Moreover, he made arrangement of purified drinking water through pipes to large mass of devotees during *Ratha Yatra* (Car Festival) when he was a member of the Bihar-Orissa Legislative Council (Mohapatra, 2009, p. 15).

1.1.4 Nationalism and Internationalism in the Eyes of Gopabandhu

In his heart, Gopabandhu felt the emotion for the whole humanity. Though in his political career, his striving was mainly limited to the sphere of Orissa, but as a poet he was quite a different man. He, through his writing, had given example of true nationalism and world brotherhood. As a politician, he is first an Oriya, then an Indian and then a member of the globe; but as a poet he is first a '*globizen*' (citizen of the world), then an '*Indizen*' (citizen of India) and at last an '*Orizen*' (citizen of Orissa). In the context of world brotherhood and pure nationality, he wrote,

Jaatiya mamata biswa jana priti
Utkala baasira heu ehaa niiti.

[Meaning: *Let the cardinal principle of every person from Orissa be 'to have affection for the people of the country' and 'love for the whole world'.*]

In one of his addresses to the public about nationalism he was found saying, "National strength is our inspiration; it is a divine quality in man. There is no place for a balance sheet here. An inspired heart tries to break all fetters on the strength of self-control. The life drifts in the current. Dependence is slavery whereas independence is divine. Independence is to see God, to realize His existence and to respond to His challenge. Independence is not an external quality; it is in the soul of man. Self control is the way and the hope is the gospel. Once it is realized there is no fear of punishment. The work becomes stronger, the unlettered becomes loquacious, the slave is free, impediments of the heart are broken and hesitations melt in the air...(Dash, 1964, p.111)".

Gopabandhu was a journalist *par excellence*. In those days he used to write articles of news and views in his mouthpieces '*Samaja*' and '*Satyavadi*'. Though his writing covered almost every area, but a good deal of those was based on nationalism and internationalism. In one of such writings in '*Satyavadi*' he writes, "Love for one's own country never goes against internationalism, rather a person whose heart is barren for the humanitarian love is never found to be a nationalist or a patriot"(Dash,2010,p.309). In his essay '*Aakankhya*' he writes, "The people of Utkala (Orissa) and India are a part of total humanity. They have every right to enjoy the fruits of human endeavour and progress and are responsible for helping and sharing resources for the benefit of humanity. Hence, if we take interest in the development of our own motherland, we then are doing service to the motherland [Das, 2010(b).p.224]".

1.1.5 Gopabandhu and the Aesthetic World

Aesthetics is weighing values in the realm of art and beauty. It is that part of axiology that deals with the description of inner and outer perception of patterns inherent in man and nature. Gopabandhu had a good poetic heart. He has written many poems full of aesthetic richness. Mainly two of his collections, i.e., '*Abakaasha Chintaa*' (Thoughts of Leisure) and '*Kara-Kabita*' (Poems in Jail) have amply proved the aptness of his aesthetic sensibility. While the former had been written at the early period of his life,

the later was written when he was spending his jail life at *Hazaribag*. Besides these two collections, all his poems are found to be well rhymed and palatable to auditory sense as they are metrical and rhythmic. His use of similes and metaphors are found to be good too. We also find variety in his writings. Some of them are meditative poems (e.g., *Katha Jodi Tire Chandraloka Nishitha*, *Dekhadia Baare*, and *Bishwara Milana Chitra*), some are descriptive poems (e.g., *Rela Upare Chilika Darshana*, *Katha Jodi Tire Sayangkala*, and *Bandira Swadesha Chinta*) and some are Elegies (e.g., *Pandita Harihara Dasha Sharma*, *Shambhukara Bajpayee* and *Karare Jane Bandhunka Biyoga Barta Shuniba Pare*). He has even written some Epics like '*Dharmapada*', '*Go-Mahatmya*' and '*Nachiketa Upakhyana*'. The poems like '*Katha jodi Tire Chandraloka Nishitha*', '*Katha Jodi Tire Sayangkala*', '*Rela Upare Chilika Darshana*', '*Pandita Harihara Dasha Sharma*' and '*Shambhukara Bajpayee*' are from his collection named '*Abakaasha Chinta*', while the poems like '*Bandira Swadesha Chinta*', '*Karare Jane Bandhunka Biyoga Barta Shuniba Pare*', '*Dekhadia Baare*' and '*Bishwara Milana Chitra*' are from his collection '*Kara-Kabita*'.

Meditative poems are serious reflections on man's relation to God, nature, society, or himself (Sinha, 1997, p.8). In his poem '*Katha Jodi Tire Chandraloka Nishitha*' (Midnight at the bank of Kathajodi) he has beautifully depicted the night as a saintly entity with eternal calm and beauty. He writes,

Dekhi santimaya drushya shuni e shuswara
Aurba swargiya sukhe pure mo antara.

[Meaning: My heart is filled with the eternal joy as I see your tranquility and listen to your melody. Here, 'your' denotes the tranquil night.]

In his poem '*Dekhadia Bare*' (Reveal thyself Once) he has expressed his eternal longing for his beloved God. He writes,

Kahin mora sehi praana prema dhaaraa
Kahin mora sudhamaya hrudahaara
Dia dekha bare e ghora andhare
Dekha mun ki naarakhara.

[Meaning: *Oh my fountain of eternal love! my necklace of nectar! please reveal thyself in this darkness of my life and save me from ruin.*]

His poem 'Biswara Milana Chitra' (The Picturesque Union of the Universe) deals with the eternal union of all natural forces like sun, sky, sea, air, hills and mountains etc. the description is an eternal song of man's eulogy to nature. He writes,

Bhuli saagara nija mahatapana
Preme unmade chumbe bela charana,
Marjyada jagi mana karai bela
Lagichhi anukhyana e priti khela.

[Meaning: *There exists a perennial love game between sea and its shore. Being blind with love, the sea kisses the feet of shore and the shore though wants to get love, gives a superficial deny, because there may be a loss of societal dignity with this romance of sea.*]

Descriptive poems consist chiefly of a description of a natural or man-made scene (Sinha, 1997, p.9). In his famous poem 'Rela Upare Chilika Darshana' (Viewing Lake Chilika from the Distant Window of a Train), Gopabandhu describes the scenic beauty of Chilika lake and considers it as a source of solace. One of the stanzas goes like this,

Sukha –santi-priti kahin ekadare
Napaile jatha mile tohathare.

[Meaning: *Oh lake Chilika! You are the only place where man can get three eternal feelings--happiness, solace and love.*]

In another poem 'Kathajodi Tire Sayangkala' (Evening at the Bank of Kathajodi) he describes the dusk beautifully. In one of the stanzas he writes,

Astamita Rabi hiranmaya kara,
Pratibimbi meghe dishe ki sundara!
Krushna meghepadi kanaka kirana,
Srujichhi aaha ki bichitra barana!

[Meaning: *The dusky sky looks beautiful as the golden rays of the setting sun falls on the black cloud and creates a wonderful welcome gate.*]

In his poem '*Bandira Swadesha Chinta*' (nostalgia of a jail bird) Gopabandhu feels the reminiscence of his past moments and wished he could go out from jail to resume normal life once again. In the second stanza of this poem he compares the air with that of an espionage who gives lumps of message from the small holes of window. He writes,

Kabaata phaankare chaahinle baankare
Thare thare aase chora pabana
Seki guptachara, baahaara khabara
Dei luchi chali jae bahana?

[Meaning: In the keyholes of my door when I look, the gust of wind comes; is he a spy giving the message of my countrymen to me?]

An **Elegy** is a formal and sustained poem lamenting the death of particular person (Sinha, 1997, p.11). Gopabandhu has written three poem of this kind, i.e., '*Pandita Harihara Dasha Sharma*', '*Shambhukara Bajpayee*' and '*Karare Jane Bandhunka Biyoga Barta Shuniba Pare*'. It was the notion of Gopabandhu that the people who contribute greatly meet their tragic end before maturity, and this makes his heart wet for them. *Pandit Harihara Dash Sharma* was a Sanskrit scholar and a great orator who met his untimely death at the age of thirty-five. *Sambhukara Bajpayee* was also a man of letters who contributed immensely to Sanskrit language. The third poem was on a teacher of *Puri Zilla School* named *Dibya Singha Mishra* whose inspiration was immense for Gopabandhu. He was the loving teacher of Gopabandhu. In all these poems his lamentation was intense.

An **Epic** is a long narrative based on myth or legend that recounts grandly and vastly the adventure of a deity or a culture hero whose action have been crucial in the development of a society, a culture or a religion (Sinha, 1997, p.17). Gopabandhu's epic '*Dharmapada*', is the name of a legendary hero who did complete the crown of the famous *Konarka* temple. The work was so technical that even the best sculptors failed to complete but it was at last completed by a twelve years boy named *Dharmapada*. The epic tells the story of his magnificent work in a classical folklore style. It mainly

shows how *Dharamapada* sacrificed his life for a noble cause. '*Go-Mahatmya*' is another epic that deals about the holy cow which the *Hindus* consider pious and very useful. But the decreasing affection towards cow shows how people neglect the holy mother (cow) and for him this is one of the causes of social deterioration. Gopabandhu highlights cow as an icon of wellbeing for the *Hindus*. In the protection of cow lies the benefit of society. His third epic '*Nachiketa Upakhyana*' is a story written in poetic form, from the famous '*Kathopanishada*', where '*Rishi Bajashraba*' is sending his Son '*Nachiketa*' to Lord *Yama* (the God of Death) to help him get *Brahma jnana* (Supreme Knowledge).

1.1.6 Gopabandhu in Moral and Religious World

Gopabandhu came from a Brahmin family of *Kaushika* genes. His ancestors came from *Jajpur*—an area of erstwhile Cuttack district, on the invitation of the ruler of *Ganga* dynasty. In course of time they settled in *Suando*. The village *Suando* was a *Brahmana Shasana*—a self dependant village where the majority of population belongs to Brahmins and some other caste people to help them (in the case of *Suando*, the village had two families of farmers, three families of weavers and about fifteen *Harijan* families). And the *samskara* (the inherited cultural loading) of that village had a great impact on Gopabandhu (Dash, 1964, p.2).

In the matter of morality and religion Gopabandhu was conservative. He was a man with high ethical conviction. He was a *vaishnavite* (worshipper of Lord Vishnu) in faith and a *Sattwika* (a person having higher order human quality) by nature. Therefore love for God was reflected in his work, in his thinking, in his saying and in his writing. He has expressed both his faith in God and love for God through his writings. He believed in the principle of '*dharma rakhyati dharmikam*' (religion protects religious people) [Mishra, 2010(b) p.210].

1.1.7 Gopabandhu-- A '*Bandhu*' (friend) of the Downtrodden

The very essence of Gopabandhu's life was his incessant cry for the grass root people who literally depend upon God's mercy. These people had no alternative left except remaining at the mercy of God, and Gopabandhu made their cause as his cause.

It was 1906. A heavy flood caused great misery to the people of *Kendrapada* and *Jajpur*. There was an unusual delay of Government help. With the advice of *Madhusudan Das*, he visited the flood affected places with a handful of energetic volunteers and distributed the essentials to the needy people. Not only that, he also got the facts and features published in the then newspaper '*Utkala Deepika*' to have necessary action from the side of Government. In 1918, there was a great famine in Orissa. Food became so scarce that people started eating whatever they found. There was a heavy death toll. Babies died without getting milk from their mother. Gopabandhu made request to the government authority for help but failed. Then with the help of his energetic volunteers he started serving food to the dying people with whatever fund he got.

In 1925 a heavy flood caused by two rivers *Birupa* and *Genguti* created havoc in the mind of people that were flowing high above the danger line. There was a water gate called '*Ashila*' the breakage of which could have created a lot of damage to people and their property. Gopabandhu arranged a public gathering near *Ashila Ghaai* (Ashila Water gate) and made a historic statement, "*Mun aagare jibi, Ashila ghaaire mora hada mansha debi*" (Let me go first and give my flesh and bone to Ashila ghaai). This stirred the heart of people and brought immediate attention of public.

One day, Gopabandhu found his cloth torn. He requested one of his friends to purchase a new cloth from the market. His friend brought him a cloth which was found to be costly. He scolded his friend heavily and wanted to replace that cloth with the cheapest one. His argument was, "How can I wear a cloth which is so costly in a time when my country people remain bare (Pani, 2010, pp.25-26)". This shows his concern for the poor and destitute.

During 1917-1920, the time when he was a member of Bihar-Orissa Legislative Assembly, he continuously drew the pathetic picture of Orissa before the government to have their attention and take necessary action to ameliorate the condition of the poor. The then Lieutenant Governor *Sir Edward Gait* was so moved by his words that he came to make a survey and pitifully gave the remark that what could have been done was not done (Mohapatra, 2008, p.19). His concern for the people who were at the lowest ladder always got the first priority.

1.1.8 Gopabandhu- A Heroic Figure in Intellectual and Literary World

While Gopabandhu was pursuing his education in *Puri Zilla School*, an incidence occurred that gave an excellent example of his intellectual audacity. He used to take interest in literary activities and was contributing articles to magazines and periodicals when he was reading in class-III (presently class-IX). At that time there was a literary fighting between two leading literary units of Oriya literature--one *Indradhanu* (The Rainbow) and the other *Bijuli* (The Lightening). The supporter of '*Indradhanu*' group were advocating the cause of old literature with emphases on *meters, rhetorics* and *verbose phraseology* and this school was represented by the supporters of *Kabi Samrat* (the king of poets) *Upendra Bhanja*. The '*Bijuli*' group was modernist and was led by the then famous poet *Radhanath Roy*. *Radhanath Roy* was also the Inspector of Schools then. Gopabandhu was not against the modernists, but at the same time he was not in a position to consider the old as dilapidated and redundant. Hence he sent a poem to '*Utkala Deepika*'--the contemporary Oriya Newspaper, in favour of '*Indradhanu*' group. The effect of the poem was so powerful that *Radhanatha* (the then Inspector of Schools and icon of '*Bijuli*' group) had to come to Puri Zilla School to know who the writer was. This shows his penmanship and dexterity in writing from the very early age (Dash, 1964, pp.14-15).

Gopabandhu belongs to the second generation intelligentsia in colonial Orissa. He unlike Madhusudan Das understood that the benefit of Orissa would be more if it

merged its say with the national stream. That is why he made friendship with Mahatma Gandhi, Lala Lajpat Rai and Prafulla Chandra Ray. Without diminishing the cause of Orissa, he mingled with the national flow and brought favourable attitude in the mind of national leaders for Orissa and its people. His intellectual maneuver along with oratory rhetoric helped him make the fruit of '*Oriya nationalism*' ripe for Orissa and its people.

1.1.9 Establishing Gopabandhu-ism—A New Philosophical And Socio-Cultural Thought

Gopabandhu's life had its beginning in the late nineteenth century, i.e. 1877 and its end in early twentieth century, i.e. 1928. His philosophy, i.e., the way he perceived life, his contribution to the sphere of knowledge and the axiological underpins that governed his life was a reflection of his '*time-current*' to a great extent. Besides, his uniqueness as a philosopher partly lies in the family in which he came. When we analyze his thought and action we can categorize it into two elements—

- a) Gopabandhu- A Leader Intelligentsia
- b) Gopabandhu as a Social Reformer

a) Gopabandhu- A Leader Intelligentsia

After 1915, the wind of the then Indian politics had its direction being mould by the thoughts and actions of Mahatma Gandhi. The becoming of '*Mahatma*' from '*Mohan Das*' had its being rooted in the acceptance and appreciation of the local and frontier intellectual community, particularly the leaders. They have provided Gandhi the stones of support and dedication, upon which the citadel of freedom stood. Among those leaders was Gopabandhu whose contribution towards the making of Orissa was quite immense. His local stature never undermines his thoughts and visions as '*local and ephemeral*'. His status as a provincial leader was because his writings were in Oriya language and his work place was Orissa. But beyond this, lay buried his nationalism and universalism. When we analyze his thought flow and vision, he is as universal as Gandhi and Tagore. The matter lies not in the language that one uses, but the vision that one

has for the world, one's inner thirst to discover the truth of the world, and the ability to recognize and analyze the world, and at last the feeling of love for the whole humankind (Acharya, 2009, pp. xi-xv). In this respect Gopabandhu can be considered as a '*Dishari*' (path shower) for the leaders of this generation and the generation yet to come.

Like other philosophers he had perceived education as a key ingredient for social change and national development. His educational experiment at '*Satyavadi*' had a great impact on contemporary society which people considered 'a man making factory'. He with his four dedicated friends had showed a path worthy of treading for the coming generation and the education it should receive. This must have fascinated the contemporary first generation leader like Madhusudan Das who once remarked, "*Gopa! Tu Satyavadire Nalandatie Gadhidelu (Gopabandhu! you have made another Nalanda at Satyavadi)* [Mishra, 2007, p. 5]".

The cardinal elements of his philosophy are his '*broad vision*', '*empathy for common man*' and '*fortitude*'. All through his life, Gopabandhu had tried to uplift the mass from narrow-ism. Once he had conflict with a great leader like *Madhusudan* who wanted to separate the making '*Utkala*' a completely separate issue from the national movement. Gopabandhu wanted it to go simultaneously with the national flow. He actually merged the demands and needs of Orissa in the mainstream nationalism without compensating its own. But for the cause of national benefit he even wanted to go beyond the state boundary. Once he was found saying that Orissa could abdicate its demand for separate language if the whole country accepts a single language for its transaction and communication. This shows his liberal nationalism. He wanted to get the mass rid of '*frog in the well*' status. His writings in '*Satyavadi*' and '*Samaj*' and collection of poems have amply proved his universalism and true nationalism. His concept of regionalism was completely different from the way it is perceived generally. For him regionalism is an essential condition for nationalism and universalism. As Orissa is a part of India in particular and world in general, liberating it will result in liberating the people of the

world. Not only that, he was ready to sacrifice state goals for the cause of national benefit and national goals for the cause of benefit of the whole world. In one of his speeches during 1925 at the Provincial Conference at Bolgarh he said, "Utkal (Orissa) is a part of Bharat (India). Its ups and downs mean the rise and fall of our country. Each state has its unique needs and problems which are to be solved. That never retards the progress of our country but facilitates it. The development of our country means the development of its provinces. The developments of individuals are not detrimental to the development of the family to which they belong. The development of family is not a bar for the development of the village. The development of village is not something redundant for the development of a province. Nor even for the world or humankind. Each has relationship with other. All are complementary to each other (Samaja, 25 November, 1925)". This shows his concern for a larger whole and his global outlook that transcends the mere boundary of regionalism.

Gopabandhu's feeling for the mass needs no further elaboration which is discussed beforehand (p.5-6, 15-16). During his time Orissa was in its lowest ebb—abject poverty, mass prejudice, lack of proper education and inertia have shadowed the sky of Orissa. Gopabandhu showed high alacrity and fortitude in fighting against all these odds.

b) Gopabandhu as a Social Reformer

Gopabandhu is a symbol of social transformation. His act of benevolence and undaunted spirit to change the traditional Oriya society had a great effect even after his death and its hang over is still being felt in the nooks and corners of Orissa. His happy blending of tradition with modernity brought forth a new era in Orissa which is popularly known as '*Satyavadi Juga*' (the era of Satyavadi). In an occasion he gave a literary scolding to the modern Oriya poetry club which was known as '*Bijuli*' because it undermined the classical style of writing poetry, particularly the writing style followed by a great poet of Orissa--*Upendra Bhanja*. His argument was that classical literature is as important as that of modern one. Each has its uniqueness and they both can contribute for the growth of literature in their own way. Some of his famous sayings

like '*Mishu mora deha e desha matire, desha bashi chali jaantu pithire*' (let my body merge in the sacred soil of our country and let the people of this country go on it), '*pachha ghuncha nahin birara jatake, na mare se kebhe parana atanke*' (a warrior never retreats, he never dies in fear of his life), '*punya janma maati punya debalaya, udhariba laagi kale tanu khyaya*' (our motherland is our holy shrine we should think of its betterment even if we have to give this mortal body), '*na atake karma netara abhabe, dharmanade chale dharmara prabhabe*' (no work stops because of dearth of leaders, it follows its natural order), '*maanaba jibana nuhanin kebala barsha maasa dina danda, karme jien nara karma eka taara jibanara manadanda*' (the worth of man's life is not measured by the hours and years he lives on earth but by the action he does) etc. are still in vogue in today's Orissa. His writings in 'Samaja' and 'Satyabadi' and his collection of poems—all show reformatory note to the society.

1.2.0 Gopabandhu's Concept of Swaraj

Gopabandhu has interpreted *Swaraj* in a fashion very close to Gandhi. His idea of *Swaraj* is found in his writings. His concept of *Swaraj* is multi-dimensional. Like Gandhiji, he interpreted it in many different ways, such as, Political *Swaraj*, Economic *Swaraj*, Social *Swaraj* and Spiritual *Swaraj*. This is mainly found in his writings, e.g., '*Bandira Atmakatha*', '*Bandira Swadesh Chinta*' and in some of his writings published in the contemporary '*Satyabadi*' and '*Samaj*'. His concept of political *swaraj* mainly dealt with the return of political power of the people of India from British Yoke. His economic *swaraj* urges for economic self-sufficiency and growth of indigenous agriculture and industry. The concept of social *swaraj* professes an egalitarian and pluralistic society where people are bound by love and affection not by the mechanical state rules. His concept of spiritual *swaraj* tells that every human being should perceive the universality of God's love through his different manifestations and through religions. All religions should co-exist with each other with a feeling of brotherhood of mankind and fatherhood of God.

1.2.1 Genesis of Gopabandhu's *Swaraj*

Gopabandhu was born at a time of socio-political turmoil in the history of Orissa. During nineteenth century the geographical territory of Orissa was delimited to the four districts of *Cuttack, Puri, Balasore and Sambalpur*. Areas like *Kalahandi, Gangpur, Redhakhol, Sonpur, Banai, Bamanda* etc. were under the central province. The people of those areas were tortured both emotionally and linguistically as they had to use Hindi language in courts and in curricular transactions at schools. Not only that, in the south areas like *Manjusa, Tarala, Tikili*; in the west areas like *Phulajhara, Bindra Nuagard, Chandrapur*; in the north areas like *Singhbhoom, Sadheikala, Kharasuan*; and in the north-east areas like *Medinipur, Bankuda* and *Birbhum* had the same fate like the people of the above mentioned regions. The social and psychological turture of these people was unbearable for a true patriot like Gopabandhu. He took an active part in organizing and spreading the message of a unified Orissa through '*Utkala Sammilani*' spearheaded by '*Utkala Gaurav*' *Madhusudan Das*. From his studenthood upto his last breath, his endless trying yielded fruitfully bringing many territories of the said regions back to the geo-political map of Orissa (Mishra, 2009, pp.5-7).

Just eight years before the birth of Gopabandhu, Oriya language was denied its legitimate status of a genuine language by some narrow-minded people. There was also a deliberate plan to wipe out Oriya language in official and scholastic domains. In response to this, the contemporary Oriya leaders had to fight for the lost status of the language during 1870 to 1900. Gopabandhu stood stalwartly with *Gauri Sankar Roy* and *Fakir Mohan Senapati* in rejuvenating the lost status of Odiya language (Mishra, 2009, p. 8).

As an effect of British imperialism, their education system was also parroted by the native Oriyas. Without understanding its real utility a large mass of Oriya population started following the education sytem initiated by the British. This caused a great damage to the age-old *swadeshi* education which, by and large, was on the verge of extinction. The foreign education made the own students foreigner in its own land. This

so called educated mass after being '*English-educated*' started hating its own people. It was just a double loss for the country. Gopabandhu wanted to revive the ancient *gurukul* system of education by which the glory of the native education could be restored (Mishra, 2009).

During Gopabandhu's lifetime, the economy of Orissa was poor and miserable. People were dying out of food and other basic amenities. The imperial government was exploiting people through its heavy taxation. Beside that, the *Rajas* and *Zamidars* were exploiting people both financially (through taxation) and physically (through free labour). With this double exploitation, people were searching the gateways to escape from the imperial government in general and *Zamidars* in particular. A humanitarian Gopabandhu could hardly tolerate this precarious condition of people. He wanted to bring a political swaraj by which people of this country would have enough say in their day to day activities (Swain, 2011, pp.40-41).

1.3.0 A Sarvodayist Gopabandhu

Gopabandhu worked for the emancipation of human kind. All through his life his sole motto was the upliftment of the downtrodden. He through his writings and actions had always tried to bring improvement in their lives. From the early part of his life, when he was studying in *Puri Zilla School* the spontaneous love to serve people and stand of for their misery was very much present in him. His first action of this kind started when he was still a student of that high school. During that period pilgrims who came to *Rathayatra* (Car Festival) used to die in large number due to the problem of sanitation and unhygienic atmosphere. Gopabandhu established '*Puri Seva Samiti*' (Puri Service Society) taking his friends as volunteers to serve the diseased people and to burn the corpses of people who died during *Rathayatra*.

During Gopabandhu's time floods and famines were as frequent as the coming of tides in the ocean. Orissa saw some of its greatest floods in this period. There were frequent famines too. People died like flies and mosquitos due to lack of food. Gopabandhu

came like messiah for the marooned people. His voluntary activities with the help of some of his best friends and energetic workers provided new life to the people who were in distress. He provided rice to the starved millions, dress to the semi-naked and medicines to the dying people with a heart of pure zeal and zest.

Gopabandhu was the leader of the oppressed mass. He, all through his life, fought for the daily labourers, destitutes and people who were at the grass root level. When he was a lawyer at *Baripada* he used to take the cases of the poor and needy with a mere pittance. In order to bring awareness among the illiterate people he initiated a system of education at *Sakhigopal*, popularly known as '*Satyabadi System of Instruction*'. Under the banner of '*Loukika Sikshya*' (Social Education) the adults in the age group of 18-30 were taught the basic things of literacy, numeracy and developing critical awareness about the society they live in.

Gopabandhu found that the people of Orissa were poor not only because of the tragedies and calamities befallen on them, but also due to their laziness to work and indulgence in unsocial activities. Addressing to one of his colleagues he tells, "The apathy of these people to work is more dangerous than any type of addiction. You can expect some work from an addicted person, but not from lazy one; you can find the heart and a mind to do something good from an addicted, but not from the lazy people who prefer to die without food, but wouldnot labour for the cause of it...(Rath, 1999, p.34)".

All these made Gopabandhu think like a philosopher and act like a *karma veera* (the warrior of work). In true sense he was a sarvodayist who thought of and acted for the benevolence of all categories of people.

1.3.1 Gopabandhu's *Sarvodaya* Tilt – A History

Gopabandhu was a man who from his very birth had an inclination to serve for the cause of humanity. His attitude to serve and bring improvement to the humanity was however put into fire by the then socio-political condition of India, particularly of

Orissa. The nineteenth century Orissa was chiefly ruled by small kings either independently (which was known as *Gadajat*) or by the petty *Zamidars* and self-styled kings who were controlled by the British administration (known as *Mogalbandi*). In both of these states people were leading a life equivalent to animals. There were no roads to the villages; people did not have sufficient food to eat and clothes to wear. Scarcely any king or *Zamidar* was found to be good or benevolent. The subjects were over-burdened with taxes of various kinds. Adding fuel to fire, there were heavy floods and massive famines which used to break the backbones of people. In 1848 there came a flood in *Mahanadi* that inundated a large area of *Cuttack* and *Puri* districts. There were 1300 deep erosion of river bank (ghai) in the tributaries of *Mahanadi* through which the water submerged a large area, and caused massive devastation to people and their property. Thousands of people died and hundreds of villages lost their identity. The effect was so severe that it stirred the British parliament. The British government sent its royal engineer named Captain J.C. Harris to make a survey of the situation. Captain Harris surveyed the total area and gave a report to his government in 1858. In the beginning of that report it was mentioned:

"How great have been the vicissitude to which the province of Orissa has been subjected, how vast the amount of suffering and how loud the lamentations of its inhabitants, how widely proclaimed, and deeply recognized are the necessities of the districts, how much might have been, and how little has been done towards the relief thereof will appear in the sequel, but I would ask, why are these things so in A.D. 1858?"

(Rath, 1999, p.192)

The historic report of Captain Harris unfolds the misery which people of Orissa were subjected to, during that period. And there was absolutely no initiative from the side of government or any other king to ameliorate the precarious condition of people.

The year 1865 was a dark spot in the history of Orissa. There was the great famine called '*Na Anka Durbhikhya*' (literally which means famine for nine consecutive years)

in which people died in such great number that one-third (1/3) of its total population extincted. Corpses lay hither and thither and nobody was there to take those to crematorium. Money had virtually lost its value. The British government sat up a three-member committee to investigate the situation and give the report. The committee constituted had George Campbel, W. E. Morton and H.L. Dampiar as its member who after their survey gave the report to the then government on 16th April 1867. In its report on page 5 of 19th paragraph, it has been stated, "There was no such great damage to the corns and paddies during the before years of 1865. But there was an absolute rain-stop during the month of September and October for which agriculture collapsed. Whatever rice was there was transported to outside via sea through boats. This caused innumerable deaths and rise in prices of essential commodities to an all time high (Rath, 1999, p. 194)". Further in its report on page 21, it is mentioned that:

"We have not yet been able to obtain any details of the great famine in Bengal of 1770, but comparing the recent famine with anything which is known to have occurred in India in the present century, we incline to the opinion that this in Orissa has been, while it lasted, the most intense"
(Rath, 1999, pp.194-195)".

During this period the condition of people of Orissa was so precarious that it is just like the condition of people in a ship in the midst of an ocean having no food to eat and no water to drink. The people of Orissa were very poor economically because the economy was completely based on agriculture and there were frequent failure of crops due to floods and famines.

At the same time there was no political unity among Oriya speaking people. The language was in attack from all sides and corners-- by *Telugu* speaking people in the Madras presidency, by *Bengali* speaking people in Calcutta Presidency and by *Hindi* speaking people of Central Provinces. This problem was a challenge to the identity of Oriya people.

Gopabandhu was born in 1877, just after the two great tragedies that Orissa suffered and a period of acute geo-political turmoil. This must have stirred his heart and mind

and for which during the early days of his education he threw himself of to the territory of social engineering.

Gopabandhu was born in family of high religious virtues. His grandfather *Bhagaban Dash* was a famous devotee of Goddess *Sarala*. The spiritual inheritance had a great effect in his life for which he wanted to bring a spiritual renaissance in Orissa. He remarked in his famous '*Bandira Aatmakatha*' poem about the spiritual barrenness of people and considered it as one of the causes of their suffering. Later on his ideas and concepts on *Sarvodaya* were solidified by Gandhian ideology which he followed closely.

1.3.2 Gopabandhu's *Sarvodaya*- An Agenda For Uplifting Suffering Society

Through out his life Gopabandhu was a staunch follower of Gandhi and his principle. His *Sarvodaya* ideology has a preponderance for the relief of poor and destitute. The mass killers like flood and famine in the then Orissa had taken death toll to a record high in the history of whole India. This triggered him to work for these dying people, who due to shortage of basic essentials leave their bodies from the earth. The tumultuous condition of these people made him almost a mad and whenever there was a flood or a famine he was the first to venture out with his band of highly enthusiastic social workers. The heavy floods of *Kendrapada*, *Jajpur* and *Puri* saw the tireless and relentless effort of Gopabandhu in reaching the marooned people and giving them the first taste of food after a long gap of hunger pang.

People used to die not only because they did not get food, but also because they stayed in an unhygienic condition that gave rise to epidemics like Cholera. He was also the first to give the dying people medicine and other essentials which they could take. During his lifetime Orissa saw many 'death tolls' due to the spread of epidemics. He served these people with pure missionary zeal and spirit.

There was another natural disaster which killed a large number of people in the then Orissa, i.e., famine. The death toll was so high that corpses lay hither and thither unburnt and unburied. The then commissioner *T.E. Ravenshaw* was highly moved by

this incidence. It was the constant perseverance of Gopabandhu that dragged *Ravenshaw Sahab* and other officials to visit the fearful sites of draught and famine and to act upon the incidence thereafter [Das, 1976(b), pp.I-IX].

Gopabandhu not only provided direct help to the people in need but inculcated mass awareness through his powerful writings in the then newspaper '*Utkala Dipika*' and '*Samaja*'. His lucid use of words and apt varbatism created floods of tears in the eyes of people. Many rich and benevolent people came forward to help him both in cash and kind. The *Maharaja* of *Mayurbhanj* and many contemporary *Zamidars* contributed greatly for his cause. He also knew the art of mobilizing the rich for helping their poor brothers.

Moreover, he used to give speeches and lectures in public gatherings at different places of Orissa and the topic of his discussion was most of the times the cause of poors and paupers. While speaking he was very often found crying pitifully and bursting his emotions out for this ill-fated mass. Gopabandhu was a true representative of this dumb and neglected mass.

In order to create more social workers who could work unselfishly for the poor, he used education as an instrument for mobilizing the mind of students for service to mankind. For creating needful workers he structured his system of education nicely and made social service and sacrifice for common cause a compulsory element in its syllabus-- both in theory and practice.

1.4.0 Gopabandhu- An Unchallenging Educationist

A versatile genius Gopabandhu had many ramifications in his personality. Education was one of his lovings. He knew it very well that only education could lift the people of Orissa from their dwindling condition. But the education prevalent in contemporary Orissa was not suitable for the poor. It was neither a fit to the system nor to the learners. The cost of education was high, the content of education was foreign, and the products of education were the so called '*desi babus*' (indigenous anglicized men) who

made themselves psychologically alienated from their own motherland after completion of their education and loved to serve the colonial power. This was a terrible tragedy and Gopabandhu wanted to make an end to this. At that time in *Poona* a society named '*Deccan Education Society*' was in news for making spectacular progress in the matter of indegenising education and harnessing talents for the cause of nationalism. He thought of spreading education in the province of Orissa with the help of some energetic youths who being highly qualified could serve with a mere pittance. He got some talented youths like *Harihar Dash*, *Nilakantha Dash*, *Godabarish Mishra*, *Krupasindhu Mishra*, *Basudev Mohapatra* and *Ananta Mishra* to serve his purpose. He started the open-air '*man-making factory*' (as his school was popularly known) at *Sakhigopal* in the '*bakul chhuriana*' forest with nineteen students and these aforementioned youths mentioned as his teaching input. He with a short span of time took the school into a new height which grew with an intake capacity of five hundred students.

Gopabandhu established his dream school at *Satyavadi* in 1909 while he was an advocate in *Baripada*. The selection of the place was made by Gopabandhu with the suggestion of *Roy Bahadur Madhusudan Rao*—the then Inspector of Schools. Gopabandhu wanted a place where children would get a '*gurukul*' environment for their learning. The *bakul chhuriana* forest at *Sakhigopal* of *Satyavadi* Police Station was the right venue to materialize his dream into a reality. He then with the help of his friend *Gopinath Das*--who was a deputy magistrate at that time--established a Middle English School at *Sakhigopal* with just 19 students in 12th August 1909.

As an educationist, Gopabandhu felt that the contemporary education system failed to prepare the young mass for the struggle of life. Children were spoon-fed; and after they passed their student life, they were not in a position to take the burden of their own life. They used to take life as a smoothy and straight road on which it is always easy to tread with. They wanted their work delimited to the boundary of chairs and tables. His idea was to change the system of education by making it life centric. In *Satyavadi Bana*

Vidyalaya learners used to get every scope to confront hard realities of life and had to find the solutions thereafter.

The aim of Gopabandhu was to provide cost-effective quality education to the mass. The tuition fee was 4-5 rupees per month. Students used to pay 3 rupees for food and 0.04 paise for staying in the hostel. The other fees were too less. Teachers were taking salary of what was just needed for their survival. So students had to pay the minimum amount needed by the school to function. Besides, there was provision of remittance of fee to poor students.

Gopabandhu's intention was always there to remove the unscientific beliefs from the mind of young students. Though religious, he was very scientific in his thinking. He always advised his students not to accept anything blindly. This was one of the reasons for which his School was burnt by the local people out of rage. However the school was made *pucca* (made up of bricks and cements) later on instead of *kaccha* (made up of clay walls and straw roofs). The teachers were highly qualified and were very practical in their approach. He almost brought a crusade against the blind traditions.

In his school there was the practice of real democracy. Teachers had created an environment where students' freedoms were not compromised. Students had their own court where problems relating to discipline and other social issues were dealt with. One day it so happened that a student named *Chandrasekhar Mishra* came to the head master complaining about the marks he got. He wanted his answer script to be re-evaluated. The head master got angry with the boy thinking the student as an adamant boy. But Gopabandhu immediately agreed to the demand of the boy and it was found that there was a mistake in the evaluation. There was always fair judgement for everyone irrespective of position. Any form of discrepancy was not accepted. Monitorial form of self-government was in practice in his School. There were monitors in each class. These monitors were selected on the basis of their democratic and just attitude to control and discipline other students at the time of necessity.

An important feature of *Satyavadi Vana Vidyalaya* was the relationship existed between teachers and students. That was quite exemplary and worth mentioning. Teachers were loving and friendly towards the students. They kept an eagle's eye on each and every student and their behavior. *Acharya Harihar*—the mathematics teacher, used to clean the scabies of students and very often spent night's awake if any student was found to be ill. Other teachers were equally dedicated to the students in their respective fields. They were not only academically sound but also fair in their treatment and justice to students. Students felt free to discuss with the teachers in any matters of interest and the latter were seldom found inhibiting this habit of students. Even students used to correct the mistakes of teachers and for that they did not have to give explanations.

Another distinguished feature of the school was the strict discipline it adhered to. The teachers were found to be high in morality and conviction. In an occasion a teacher had to leave the school because he failed to maintain the code of conduct practiced in the school. Students were rectified if found guilty. If any student was found incorrigible he was rusticated. The total activity of a typical student for a day in school was pre-fixed and he had to go by the routine. Students of high integrity were chosen as monitors. They had close vigilance for other students. So *in toto* an air of morality and discipline pervaded the total school ambience.

Service to humankind is a higher value. The aim of education is to enkindle this value in students. One of the main targets of Gopabandhu was creating the feeling of love and service for people who were in need of it. Students were frequently oriented to the biography of great persons like *Abraham Lincoln*, *Garrifield*, *Washington*, *Budha*, *Shankara* and other persons who were famous for their service to mankind. They were oriented about how to serve the diseased people, how to fight the fire, and how to deal with people who were suffering from epidemics. They used to give free service to the devotees during '*Ratha Yatra*' (Car Festival) of Lord *Jagannath*; they distributed the

essentials like rice, medicine to the marooned people during flood and famine. The teachers used to accompany them wherever they went.

In any education system there should be enough scope for practical activities and first-hand experience. Gopabandhu was a strong believer of this doctrine and he used to facilitate this attitude among the students and teachers. A particular time was devoted for exercise, gardening, carpentry, music, debate and writing other than the subject home work. The students used to visit different places of historical and geographical importance by walking. In that case they not only got the knowledge and experience of those places but also of different people on their way.

Gopabandhu was a *Karma Yogi*. He, with his colleagues, used to teach the value of work, particularly of manual labour. Students were so initiated that they were never found spending their time in idleness and despair. A spirit of activism and energy was found both in teachers and in students.

Gopabandhu was a true patriot of mother India. From the early period of his life he had dedicated his life for the cause of motherland. In his '*sleep-dream-and reality*' he thought of helping and initiating people to get the taste of freedom. He also enkindled the same passion among the students. In his direction, both the teachers and students joined in the non-cooperation movement. He used to give speeches flavoured with high spirit of nationalism.

1.5.0 Contribution of Gopabandhu to the Literary World

Like other literary figures of Orissa, Gopabandhu had not so much of literary work to his credit. His limited creation encompasses the collection of poems he wrote like '*Bandira Atmakatha*', '*Kara Kabita*', '*Abakasha Chinta*', '*Dharmapada*', '*Nachiketa Upakhyana*', '*Go-Mahatmya*', and some columns of editorials in the then '*Satyavadi*' and '*Samaja*'. But his contribution to literature cannot be measured in mere quantitative terms. His writings bear eternal value and uniqueness. In the language of Professor Chintamani Das, "Though small in number the fragrance of '*Gopa-Sahitya*'

(literature of Gopabandhu) spreads in all direction. It is an ever glowing light in the realm of Oriya literature. We find not only a glowy light in it but also roads to newness, spread of Sarvodaya, renunciation of a saint, and after all the call for *Ahimsa*. There is an incessant passion for work and awareness and a conviction for true journalism. We also find the shadows and lights of hope and despair. There is an ever-bound inspiration for feeling pride for our nationality and the thread to unite past, present and future in the lap of time. ... Though less, the effect of '*Gopa-Sahitya*' is universal which acts as a bridge for souls uplift, an inspiration for purity, an example for humanity, and a mantra for highest longing of human values"(Das,2010,pp.245-246). His literature however bears some important themes as stated below.

Nationalism and Patriotism

Gopabandhu through his writings helped immensely in building '*national character*' during the pre-independent India. A bulk of his writings deals with the subject matter of enkindling the spirit of nationalism and love for motherland. His main intention was to mobilize the oppressed mind against the British. Hence, through his poems and columns he initiated the mass to rise above all '*narrow-ism*' and act for common cause. He writes,

Dagdha heu deha, bhasma heu ghara
Swarajya-saadhane kebehein na dara.
Na chhaada sahara, na hua niraasha,
Hele heu pachhe karagare baasa.

[Meaning: *let your body be perished, let your house be smashed, but never fear to achieve swaraj; donot leave your hope easily; and do not fill your mind with despair, even though you have to go to the jail.*]

As a great patriot, many of his writings showed '*patriotic spirit*' and love for motherland. But his patriotism was not parochial. Bulk of his writings in his collection '*Bandira Atmakatha*' has patriotic flavor in it. He says,

Jaatiya mamata biswojana preeti
Utkala baasira heu ehaa neeti.

[Meaning: *to love the country and like people of the whole world should be the feature of every person living in Orissa.*]

Social Consciousness

The writings of Gopabandhu also helped in bringing '*social consciousnesses*' among the mass. He was quite upset when he perceived many taboos and superstitions in the indigenous culture. He wanted to improve the status of Oriya society through economic self-sufficiency, character building and personality development. He writes,

Satya-shanti-pathe chaala abirata,
Grame grame sarbe kara panchayata.
Chala-a arata chhaadi manu bhiti,
Teja ucha nicha ghruna bheda-niiti.
Chori, naari, nishaa aadi duraachaara,
Nakaru dushita graama paribaara.
E aachare heba jagata mangala,
Jathaakaale megha barashiba jala.
Dhana dhaanye sukhi heba praja gana,
Na dekha ki bhai e subha suchana?

[Meaning: *always tread on the path of truth and tranquility; use spinning wheel in every village, abandon the feeling of casteism and despise; leave your bad tendencies of stealing, lust and taking narcotics. Then only you can think of a better earth. The earth will be filled with happiness and prosperity so also its creatures. You need to perceive this sacred truth.*]

Universal Appeal

The writing of Gopabandhu has a '*universal appeal*'. Most of his writings are simple, understandable and enjoyable by a lay person. In order to express his feelings he used to choose those words and phrases which were popular and grasped by almost all who read. His writings bear the language of village folk without losing the glamour of poetry. In '*Bandira Swadesha Chinta*' he writes,

"Gaaiaala pila gothun bahudai
Aanuthaae gaai benu bazaai
Haata kaama sari pheranti bepaari

Bhanja chaupadi pada pakaai.

.....
Kaahin nadi jale mili toka dale
Golanti gobara dekhaanti hula,
Machha dharibara karanti bichhara
Dei kaanikhia baali ghumura.

.....
Hala leutai aasuthae bhoi
Munde ghasha gochha hate paanchana
Balada odai die kebe gaai
“Kimpa chhadigalu tu laikhyana!”

[Meaning: *At the end of the day the cow-boys are coming with their herds and playing flutes; people after finishing their shopping are coming singing ‘bhanja chaupadi’ (a popular oriya folk song); some adolescents are trying to catch fish using the traditional ‘ghumura’ and clothes; and the farmer after finishing his ploughing comes singing a traditional folk song with a heap of grass on his head and a stick in his hand to guide the bullocks*]. The poem gives a live picture of villages and their activities here.

Moral and Religious Flavour

As and a man of high moral character and religious conviction his writings reflect the same value he adore to. He, through his writings, tried to make man aware of the ultimate aim of life. In ‘*Nachiketa Upaakhyana*’ he writes,

Chapala baalakamati abibeki nare
Anuraaga prakaashanti baahya bishayare.
Sukhasajya dhana mana banita-bilasha
E adi anitya kaame karanti prayaasa.
Subistirna mrutyu paashe huanti se bandii
Avidya andhare bruthaa kama karme chhandi.
Janma mryutyu, jaraa, byaadhi, jantranaa apaara
Labhanti e martya dhaame aasi barambaara.
Bibeki purusha tenu teji bhoga rashi
Amrutatwa lagi hue ekaanta prayaashee.

.....
Tenu ati saabadhaane ekaagra maanase
Nirodha indriyagana rajanii dibashe.

Gyanadeepa jaali kara chitta samaahita
Atma darashane jebe banchha nitya hita.

[Meaning: *The childish people engage themselves in 'light-hearted' activities and sense pleasure and finally are succumbed to death. Due to their avidya (ignorance) they come to earth again and again with pain, disease and illness as their eternal friends. But the people who are conscience-laden do indulge them in meaningful activities to get the eternal bliss. So, my dear! Be careful!! Control your sense pleasure, light the lamp of knowledge and interiorize your mind and look within. This will give you the true happiness and an end to the endless suffering.*]

Love for the Poor

Gopabandhu had an empathetic heart—a heart that cried for every deserted soul. His emotion erupted through his writings for the so called 'patita' (downtrodden). Addressing to the people of 'Kanika', an erstwhile tributary kingdom of British India, he writes,

Subhe chau dige kaatara chitkaara
Palae paraja chhaadi ghara dwaara.
Pathe garbhinira bhaye garbha shraaba,
Uthai gogosthe bikataala raaba.
Mahaa biparjyaya mahaa bibhishikaa,
Kampe mahaatanke dukhini kanika.
.....
Nija adhikaara bujhi chhaadi bhaya
Dhairjya dhara heba nyaaya judhe jaya.
Paibe to pue nyaaya adhikaara,
Ghunchiba utkata chira atyaachaara.

[Meaning: *We find chaotic and pathetic crying everywhere; the subject leaves his house and relatives out of fear for the king and his tax; the pregnant woman delivers her baby on her way; and even in the so called cow heard we find the pathetic cry for relief. The poem symbolically tells that the people are terrorised by the king and his associates. In the second stanza, he urges people to be fearless and patient and demand the rights that they lost. This would improve their fate.*]

Love of Nature

Gopabandhu was an ardent lover of nature. We get beautiful description of nature in many of his poems. In these poems he wanted to supremise nature before human beings. In 'Bandira Swodesha Chinta' he writes,

Samaaja nisthura kare jaaku dura
Se nuhein prakruti premu baahaara,
Gagane pabane chandramaa tapane
Jale phale phule taa adhikaara.
Nara prati nara kare abichaara
Prakruti sakale dekhe samana...

[Meaning: *The person who is deserted by society is not deserted by nature and its love. Nature sees everybody in an equal eye and provides all its elements like water, air, fruits and flowers to all with no discrimination. A man ill-treats another man, but nature treats every body equally.*]

In the language of Pranatanatha Mohanty, "if we analyse 'love of nature' in Gopabandhu's poetry we find the following elements-(1) nature is the store house of beauty, peace and inspiration. (2) human life and nature are complementary to each other.(3) nature maintains equanimity and equal treatment to all in social, national and even in international conflicts.(4) through nature he wants to establish a national, an international and after all universal peace and love"(Das,2010,p.258). The nature in Gopabandhu's writing is also found to be lively and exemplary.

Humanism

Gopabandhu was a humanist *par excellence*. The concept of 'Biswoprana' (soul of the universe) is apt for him when one goes through his writings. In his poem 'Nityadhama Nilachala' he writes,

Sehi, nahin jaara nija para gyaana,
Paae nicha jaara sneha sanamaana
Biswohite jaara
Aahaara bihaara
Kare biswohite je jibana daana.

Sehi, kare jehu satya aacharana,
Satya aaraadhanaa, satya sambhaasana,
Bhitar bahaara
Jaara satya saara

Sukhe dukhe sadaa satya jaa sarana.

[That person is human who has not confined himself in the idea of 'me-you', who gains the love and respect of people who are below him in every respect, and whose purpose of life is to think and do good for the whole universe. That person is human who believes in truth in all his thoughts and actions, and treat people equally both in their rainy days and days of prosperity.]

Thus there is no iota of doubt about the literary talent of Gopabandhu. His contribution may be less in magnitude but has higher values in it.

1.6.0 The Essence of Studying the View of Gopabandhu on Swaraj, Sarvodaya and Education

Gopabandhu was a man of multifarious talent and dedication. He emerged during a period in which India was in the process of getting its freedom from the British yoke. That period was marked by the rise of different political forces and ideologies to make the country independent from every aspect of the life of its people. There was rising and revolt in different parts of India. There were some worst political brutalities like *Jallianawalabagh* massacre and killing of Indian soldiers in First World War. Not only that, the country also faced some grievous natural calamities like famine and flood in which people died like flies and mosquitoes. In that troubled time a messiah like Gopabandhu had showed extra-ordinary courage to stand steadily against both these man-made and natural calamities. He trod on the paths which are still relevant not only for the present generation but also for the generations to come. The significance of his ideas on politics, socialism, journalism and education needs reconsideration and remembrance in the present context. Humanity has stepped in a millennium unknown to him, but his philosophy still exists like a pole star following which both the present

generation and the generation yet to come can get immense benefit. Let us study his contribution one by one.

(a) His idea of Swaraj or self-rule was a philosophy he got from Gandhi and his teacher *Ramachandra Dash*. This has contributed immensely in generating awareness—both political and social—among the common mass to make them free from the colonial power. After the country got independence we should never think that his idea of swaraj becomes irrelevant. This is because today's India has its own problems where the leaders and beauriocrats enjoy power and rights equivalent to that of the so called generals and lords of British period. Till now India follows the British beauriocratic pattern and have restored most of the rules and acts made by them. The systemic structure has never made a significant change since the British left India. The system they made to suit them is followed by us, and this favours India's politicians and beauriocrats. That means it is just like putting old wine in a new bottle. Though the British have left, their legacy still hangs over, and for this the country faces serious problems of make over. The British took its flesh and blood but left its skeleton over here which people adore and think standard to follow. 'Red-tapism' has virtually killed the government machinery and it needs an instant revival. The politicians show their deaf ear to the problems the country counters today. India has changed the monarchs but not the monarchy. So the spirit has reinvented itself in another form; previously the British and the *Rajas*, but now the aristocrats and politicians. But Swaraj for Gopabandhu is not for a favored few, but for the struggling millions. In this context, the idea of Gopabandhu is to be reinvented and applied in today's politics.

Gopabandhu used to express his political ideas through journalism. His writings in '*Satyavadi*', in '*Samaj*' and in some other newspapers had caused tremendous '*after-effect*' both in the mind of people and in the mind of the then Government. That kind of pure journalism is hard to find today. The main thing according to Gopabandhu is to go for self-analysis and have a critical thinking about different policies and programs. We have to develop an analytical bent of mind which K.C. Bhattacharya technically calls

'Swaraj in Ideas'. Unless this ideological Swaraj is brought forth, people will remain in the same inertia and there will be a little qualitative change in the society.

The idea of '*Grama Unnayana*' (village development) of Gopabandhu was same as the '*Gram Swaraj*' of Gandhi. The awareness campaign started by Gopabandhu to change villages into self-dependant entities is losing its ground rapidly. This causes a heavy burden on government machinery. People depend on government for financial aid, for subsidy of essential commodities and for justice. The government is unable to provide such necessities as required by people. It is time that India should look into the matter and facilitates necessary decentralization.

(b) The doctrine of Sarvodaya was reflected in Gopabandhu's philosophy through his various activities that showed his incessant cry for the downtrodden. He was always there with the poorest of the poor and so also with the kingly figure like *Maharaja Shreeram Chandra Bhanja Deo*. He always wanted an improvement in economic condition, culture and education of the people who were at the lower side of society. For almost thirty years he worked and strived hard for their upliftment. Side by side, he had also given counseling to *Maharaja Shreeram Chandra Bhanja* about how he could improve himself as a person and as a king. He has also mobilized a number of *zamidars* and richmen to consider the cause of the poor.

Gopabandhu also wanted a spiritual renaissance in the country through Sarvodaya. Some of his poems like '*Go-Mahatmya*' and '*Nachiketa*' were written to invoke the spiritual nature in man. Man should never suffer from spiritual leprosy.

In present India we find the dearth of a Sarvodayistic outlook to solve problems. The leaders of present India are myopic in their vision. They take policies and plans according to their own interest. Most of their plans either favour a particular group or for their own benefit. This is a serious damage to humanity. Their policies are found highly unsustainable. Gopabandhu was not like this. His act of benevolence had no self in it. It was neither personal nor group-based. This was the only reason for which he had arguments with *Madhusudan Das* when the later wanted to separate the cause of

a separate Orissa State from the national movements. Gopabandhu wanted to merge himself with the national flow. He had a lot of respect for the leaders of other states and empathy for their people.

Gopabandhu was in favour of rural economic growth through development in agriculture and cottage industry. For this he favoured Gandhiji's ideology of *Charkha movement*. He initiated the young mass not to go for government job but to be self-dependent. But today the decorum of '*babugiri*' is too dear to bear as the large productive mass (i.e., young mass) feels phobic when it hears to go for a work that requires manual labour. This is something ominous. The problem of unemployment is a major setback for financial growth and a prime cause for youth unrest. The solution lies in going back to the methods adopted by Gopabandhu and Gandhi. Their visionary statements and dedicated work culture are the solutions for the problem that India faces today.

(c) Gopabandhu established his model school at *Satyavadi of Sakhigopal* to bring a change to the existing system of education which was meant only to create a handful of helpers to the British. He in this context wanted to revive the ancient '*gurukul*' tradition with modern values attached to it. To experiment his ideas on education he started his new school with nineteen students which later on grew into a school of high reputation having a capacity intake of five hundred students. His idea of education was both essentialistic and naturalistic. With a happy blend of tradition and modernity his brain child grew with full variety to cater to the various developmental and societal considerations. There was scope for the all-round development of each individual student in their material, emotional, mental and spiritual life. The school had not only provision for the regular students but also for the adults and aged ones who wanted education to improve their life. There was the provision for both formal and non-formal education. Another system of education known as '*Brahmacharya Shikshya*' was also there to create patriots and persons of high integrity who in future would lead the common mass in the struggle for Independence. So we find that his system of

education was multifaceted and was meant for different grades of people. Gopabandhu's *Satyavadi Vana Vidyalaya* was known as '*man-making factory*'. If the present system of education in India is analysed it is found to be theoretical, '*job-in the-office*' centric, and unhealthy. Education has become almost synonymous for employment in offices. This has created a lot of social problems including that of unemployment. Schools of *Satyavadi* model need to be established to utilize the young mind in meaningful activities and to bring an end to the problems like unemployment, disgrace for manual work and a skewed economic growth.

1.7.0 Rationale of The Study

Education is emancipation of humankind. The ancient Vedic saying "*Saa Vidya Yaa Vimuktaye*" (it is true education that liberates) had its reflection in the '*gurukul*' system of education in India. What we now view as fragmented reality through different '*isms*' or '*vaadas*' was very much there in an inbuilt way. From the concept of spiritual enlightenment and unity of mankind to foundation for practical living, everything was there as a part of the total education. The teaching of the *gurus* (the enlightened teachers) included all that a person needed to lead a complete and full-fledged life. The *raison de etre* of education was to make man fit in all possible way so that he may lead a complete life, not a life of proxy.

The legacy of ancient education was found emerging again like a Chinese bamboo during the colonial period by different architects of contemporary India like Rabindranath Tagore and Gopabandhu Das in '*Santiniketan*' and in '*Satyabadi*' respectively. They showed their extra-ordinary spirit and missionary zeal in maneuvering the right kind of education for the cause of nation building and for bringing new social order. Ray (1981) says that Tagore's attempt to introduce '*gurukul*' system in schools was really praise worthy. His endeavour for providing education through mother tongue, freedom and belongingness among learners made him unique and excellent in his experiment on education. Purandar (1982), in this context states

that freedom and harmony are the key ingredients of Tagore's educational philosophy as human nature is nurtured completely only in the atmosphere of freedom. Das (1986), reveals Gopabandhu as an eminent educationist, who made innovations like Education outside the classroom, Craft Education and Physical Education and had enlivened the '*gurukul parampara*' for promoting a holistic development in students.

Swaraj is the doctrine of self-rule or self-government. Since the inception of civilization in early Greece as well as in ancient India, the concept of self-government as a collective responsibility and self-rule of members of a particular organisation were very much there. This brings growth of moral consciousness. *Swaraj* is freeing oneself from all sorts of bondage- both internal and external. This means, when a man shapes his destiny by empowering him and making him free from all slaveries then he can be a Swarajist in real sense. It has also a collective meaning denoting the power of people in determining their status by dint of their own effort and shaping and reshaping their respective destinies as they wish to. Gandhi gave a comprehensive interpretation of the term '*Swaraj*' interpreting it politically, socially, economically and culturally. The meaning got further ramification by Vinoba Bhave and K.C. Bhattacharya. Vinoba (1996) explains *Swaraj* as self-government which has adherence to non-violence. In this context he says, "Government (Rajya) is one thing; self-government (*Swarajya*) is another. Government can be had through violence. Self-government is impossible without non-violence. So the thoughtful do not want government but urge people to strive for self-government." He further says, "*Swarajya* is the government of each by each, i.e., it is such a government that it will seem to each to be his own rule, or government by all, or Ramrajya (kingdom of God)." Singh (1974), in this context says that Vinoba's concept *Swaraj* has its root from its 'twin-brother-concept' *Sarvodaya*. Vinoba (1996) says education should be instrumental to make people realize these concepts through its revolutionary spirit and adherence to social values. For K.C. Bhattacharya (1984) *Swaraj* is something internalizing the freedom within by avoiding all types of slavery and subjection. Anybody whose mind remains shadowed and

hypnotized with the outer and imaginative fashion fails to get the fruit of swaraj because s/he still remains in an imaginative world, not in a real world. The subjection may be cultural or political or even physical, but it is a slavery of the spirit. And when one makes himself/herself free from it s/he experiences a rebirth. According to K.C. Bhattacharya this is called *Swaraj in ideas*.

Sarvodaya is a social philosophy initiated by Gandhi and popularized by Vinoba Bhave that intends the awakening, welfare and uplift of all—the rich and the poor, the strong and the weak, the able and the disabled, the intelligent and the dull, and above all the emancipation of the total mankind (Behera, 2007). Some call it a utopia, but for Gandhi it is a necessary utopia. Zachariah (1988) interpreted it as a type of *conscientisation* (as conceptualized by Brazilian adult-educator Paulo Freire), by which the common mass is aware of its rights and duties more fully and thus a new social order is emerged. Known as Gandhi's brainchild, *Sarvodaya* was given a due spread by Vinoba Bhave through his movements of *Bhoodan*, *Gramdan*, *Shramdan*, *Jibandan* and spiritual preaching through the *Gita*. He even formed a band of voluntary workers and named it *shantisena* (the army of peace) to promote and to give a practical shape to this philosophy. Bharote (1992), in this context opines that the philosophy of *Sarvodaya* as propounded by Vinoba is one of the best philosophies that have great bearings for oriental culture. Later on Jayaprakash Narayan interpreted it as '*Total Revolution*' by emphasizing seven areas that needed a revolutionary change. These are social, political, economic, cultural, spiritual, ideological or intellectual and educational revolutions. But both Vinoba and Jayaprakash are influenced heavily by Gandhian ideology and wanted a revelation of it through their own methods. As interpreted by Mishra (2006), *Sarvodaya* has its own local conceptions and methods of realization though its goal ultimately leads to the same. It is just like the small roots that provide minerals and nutrients to the main root. But Gandhi was no doubt the main architect of this movement. As Geoffy Ostergaard and Melville Currell (1971) state, "*Without Gandhi India would undoubtedly, sooner or later, have achieved political independence,*

but without Gandhi there would have been no Sarvodaya Movement” (Zachariah, 1988, p.12).

From the review of studies and literatures it is found that no such study has so far been made about the contribution of Gopabandhu towards *Swaraj* and *Sarvodaya*. One study on educational philosophy of Gopabandhu was made by Das (1986), which was confined to the educational philosophy of Gopabandhu Das. But the present researcher has studied the educational contribution of Gopabandhu and also has made a comparative analysis of Gopabandhu with that of Rabindranath Tagore and Paulo Freire. Hence, the researcher is unique in his approach and has shown originality in the findings as far as the said research is concerned.

1.8.0 Research Questions

The following research questions have been framed by the researcher during the course of his research.

1. How the twin concepts of *Swaraj* and *Sarvodaya* evolved and practiced in India?
2. How far Gopabandhu can be called a *Swarajist*?
3. How far Gopabandhu is a *Sarvodayist*?
4. How can Gopabandhu's *Swaraj* be compared with Gandhian *Swaraj* and *Swaraj* of Vinoba Bhave?
5. How can Gopabandhu's *Sarvodaya* be compared with the *Sarvodaya* Philosophy of Gandhi and *Sarvodaya* philosophy of Vinoba Bhave?
6. How Gopabandhu's contribution to education is related to contribution of Rabindranath and Paulo Freire towards education?

1.9.0 Statement of the Problem

The dwindling condition of present education causes to think every intelligentsia to search and seek for better modes, methods and measures of disseminating education to the learning mass. A search for excellence demands a constant review of the

contribution of great philosophers and educationists, and their ideas and notions about education both in theory and practice. The present study tries to rediscover the contribution of such an educationist-Pandit Gopabandhu Das-to the field of education in a fashion of its linkage with Swaraj and Sarvodaya. Hence, the study can be stated as: ***“Swaraj Sarvodaya and Education in India with Special Reference to Gopabandhu Das”***.

1.10.0 Explanation of Important Terms

For the explanation of the important terms are as follows--

Swaraj: Swaraj conceptually refers to self-rule. It came from two root words, ‘swa’ which mean ‘self’ and ‘raj’ which mean ‘rule’. In the present study the contribution of Gopabandhu Das towards swaraj on Indian independence is studied. During the time of Gopabandhu Das India was ruled by the British. People have lost their swaraj in different spheres of life--social, economic and political. Therefore, in this study the contribution of Gopabandhu Das towards self-rule is mentioned as swaraj.

Sarvodaya: Sarvodaya conceptually means ‘the rise of all’. It has its origin from two root words, i.e., ‘sarva’ which means ‘all’ and ‘udaya’ which means ‘rise’. This implies a mass uprising of people of different strata--in social, economic, cultural, educational and spiritual matters. It is a philosophy that symbolically wants ‘welfare of all’ and a ‘win-win’ situation for all the members of society. In the present study the contribution of Gopabandhu Das towards sarvodaya has been emphasized.

Education: Education conceptually refers to teaching learning process imparted in certain specified institutions. In the present study the contribution of Gopabandhu Das towards the theory and practices of education are studied.

1.11.0 Objectives of the Study

The following objectives have been formulated for the present study--

1. To study the evolution of Swaraj in India.
2. To study the evolution of Sarvodaya in India

3. To study the contribution of Gopabandhu towards Swaraj.
4. To study the role of Gopabandhu towards Sarvodaya.
5. To compare Gopabandhu's concept Swaraj with Hind Swaraj of Gandhi.
6. To compare Gopabandhu's concept of Sarvodaya with the Sarvodaya philosophy of Gandhi and Vinoba Bhave.
7. To study the contribution of Gopabandhu towards Education
8. To bring out a comparative picture of Gopabandhu Das with Rabindranath Tagore in their respective places of experiment in Education.
9. To compare the Educational Approaches of Gopabandhu with that of Paulo Freire.

1.12.0 Delimitations of The Study

The researcher has delimited the area of his study to these points.

1. The study is delimited to the evolution of Swaraj and Sarvodaya in India.
2. The study is delimited to Gopabandhu's concepts of Swaraj and its relation to Gandhi's concept of Hind Swaraj and Swaraj of Vinoba Bhave.
3. The study is delimited to Gopabandhu's concepts of Sarvodaya and its relation to Sarvodaya of Gandhi and Vinoba Bhave.
4. The study is delimited to Gopabandhu's concept of education and its relation with Rabindranath Tagore's contribution to education and Paulo Freire's contribution to education.

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