CONCLUSION
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The Satyabadi epoch constitutes an important landmark in the history of modern Orissa. The prominent leader of Orissa and the maker of the Satyabadi epoch was Pandit Gopabandhu Das. By the help of his associates he contributed much for the all-round development in each and every field to solve the problems of the Oriyas and to establish themselves firmly. The Satyabadi leaders started a reformation movement through their idealism, work and writings to change the Oriya society.

When the people of Orissa were facing acute political, social and educational problems at the beginning of the 20th century and were in utter plight due to repeated occurrence of natural calamities like floods and epidemics etc. at that time Gopabandhu, the founder and Sadhaka of the Satyabadi School, appeared on the scene as the saviour and reformer of the people of Orissa and unveiled the curtain of national freedom. He created a new awakening in the otherwise paralysed Oriya race. He kindled the light of wisdom when Orissa was steeped in darkness.

The activities, though and even the personal life of the Sadhakas of Satyabadi have remained as ideals for the people of Orissa in the subsequent periods in the social and political fields. In the fields of education and public service the ideals and activities of the Satyabadi School is still cherished in the public mind of Orissa. The education as imparted in the Satyabadi School is still to be followed by the educationists and has remained as an ideal for them so far.

Gopabandhu had novel ideas of education which he tried to implement through the Satyabadi High School. It is true that the conversion of this High School into a National School in 1921 and its ultimate closure had blasted these hopes and it could not succeed in popularising these ideals throughout the
province, but this failure did not deter him and he tried in the Legislative Council to get the stamp of Official approval to this ideas. Sir Ashutosh Mukherjee, the great judge and the Vice-Chancellor of the Calcutta University, who had visited this School on the 22nd June 1917 wrote that "the ideals of the leaders of the Satyabadi School are high, they understand the value of discipline, the result of their labours is likely to be great for the very reason, that the beginnings are to humble. One cannot but wish that every village in Bengal should possess a genuine plan of instruction like the Satyabadi School."

Regarding the aim of education at Satyabadi School Prof. Chintamani Das has written in his book 'Kavi Godavarish' - "The teachers of Satyabadi School desired that their students should be away from fashion or luxury that they should be self-dependent, disciplined and practise self-restraint for development of their moral character and they should not be carried away by conventionalism. To teach the students about independent thought and self-dependence, the teachers of the Satyabadi School used to carry bricks with the students for construction of the School house, cooked with the students in the kitchen, partook coarse rice along with the students and attended on the sick people along with the students." The lofty ideal of the Satyabadi School and its system of education were influenced in various ways by its living natural surrounding.

Sir Edward Gait opined that, "This School has been established through the efforts of Pandit Gopabandhu. It appeared as if Gopabandhu and Nilakantha are the models of Gokhale and Paranjape of Poona and Vidyasagar of Bengal. Gopabandhu is shedding not merely drops of his blood for Utkal, he is also shedding drops of his life." Some time ago the
people of Puri jeered at them saying "These fellows will start a Fergusson College in Orissa." Now the very same people are struck with wonder to see this bright example of self-abnegation.

According to Pandit Nilakantha, "Like other Schools, this institution did not provide only for teaching and learning or physical exercises. The liberalism of social service rendered by this School irrespective of caste and creed in the then very conservative society is a memorable thing. Although this institution was envisaged in the pattern of the public school in England all its actions were based on Indian nationalism. The Satyabadi School had another specialty that was dedication of life by Indian youth for social service."

In fact the modern education exerts no less influence on development, reform and progressive measures. No reform is possible so long as the thought of the people is not developed and their conscience not awakened by improved system of education. That is why Vivekananda has said, "Where are those who want reform? Make them first. Even for the social reform the first duty is to educate the people and you have to wait till time comes." That time came to Orissa in the beginning of the 20th Century. With the establishment of the Satyabadi Vana vidyalaya its sadhakas raised their voice against social evils acquiring new strength and independent thought. They ascended the highest step of modern education and became determined to effect 'Root and branch reform' as cited by Vivekananda.

When the Satyabadi Vana Vidyalaya was facing dissolution at that time the Viswa Bharati was founded by Poet Rabindranath Tagore at Santiniketan in Eastern India. Whereas the Viswa Bharati has become an institution of All-India stature today,
the Satyabadi Vana Vidyalaya has become a matter of history. The National Educational institutions at Satyabadi, Jagatsinghpur, Soro and other places received the inspiration and blessings of Pandit Gopabandhu Das. The National Educational Institution at Satyabadi was accepted as the ideal one by other national educational institutions.

There is nothing surprising in the closure of the School. No human institution could have long sustained the rigour of discipline which the School practised without either coming to an end or falling an easy prey to human frailty. The Satyabadi School chose the nobler path, the first alternative. Moreover, the Organisers and their School were in the forefront of the national struggle. The role of an educational institution is to inspire, and supply life-force, to the national struggle, but not to be in the forefront and the Satyabadi School as it was conceived could hardly have escaped its role in the forefront of the struggle. Consequently the School met its end in the whirlpool of revolution.

The Satyabadi group made Orissa their place of work and dedicated their lives for the development of the people of Orissa. But their patriotism was not narrow and parochial. According to them, "Our Country first, then the humanity. So first comes the defence of our country. Work should be done for this whole-heartedly. We are not liberal, not high, our country is our first heaven, to save the country is our first duty."

The change in feelings among the Oriyas was at once the sign and the outcome of a cultural renaissance, the result of Western liberal education. A new outlook and a growing pride in their heritage and rich tradition were the two significant manifestations of this cultural resurgence. Poets, novelists,
Journalists, Lawyers, social workers and enlightened landholders - all contributed to the new awakening. This new awakening paved the way for the growth of Satyabadi Sahitya, or the national literature in Orissa.

The Satyabadi sadhakas constitutes an era of literary Renaissance in Orissa. The genesis, development and outcome of the Satyabadi literature is mainly confined to the period from 1910-20. The thought and indication reflected in the literature of this 10 years have secured an unique place for it in the history of the Oriya literature.

The Satyabadi Juga in Oriya literature was intrinsically linked with the Satyabadi School which became and remained the cultural centre of Orissa for about two decades. The sadhakas of the Satyabadi Vana Vidyalaya assembled under the Bakul Chhuriana grove with a view to create a developed national literature getting their inspiration and thought from the traditional Oriya literature. The creation of a well-developed Oriya literature with humanistic approach could be possible due to the united efforts of the sadhakas of Satyabadi despite the lacunae and drawbacks of the Oriya literary works of the past. Through their writings they created a new movement for the growth of a national feeling among the people of Orissa.

Once Pandit Gopabandhu had remarked as the President of the Utkal Sammilani that the Oriya language should be universal in expression if universal thoughts are be expressed. In the monthly Satyabadi magazine he had written "Sarvadeva Namaskarah Kesavam Pratigachhati." This proves the spirit of his universal love.

With the break-up of the Satyabadi School, the cultural life of Orissa in general and Oriya literature in particular
went into an almost anarchical condition for several years. Its brilliant staff was scattered all over the country for the propagation of the message of Indian National Congress. But the entire group has become immortal for the work they did in the few years they devoted to literature as teachers of the Satyabadi Vana Vidyalaya.

Responding to the call of India's struggle for freedom, the Satyabadi leader Gopabandhu did not hesitate for a moment to sacrifice his School, and his periodicals, and even to leave the unanimous Oriya agitation for a province of their own, of which he was the heart and soul, into the back ground, in the interests of the larger national emergency. He made himself and his colleagues the spearhead of the freedom movement in Orissa.

With the growth of political consciousness, the Oriyas made demands for the redressal of their accumulated grievances; administrative apathy, social injustice, inadequate educational and employment opportunities and discriminatory treatment regarding public service. The leaders of Sambalpur in their Memorial to the viceroy made pointed reference to the employment of outsiders in place of the Oriyas. Similar was the case in Ganjam where the situation was worse.

Madhusudan Das was the most important representative of the new Oriya elite. He was the very personification of the wishes and aspirations of the Oriya people for almost half a century from 1882. He organised the Utkal Union Conference as a non-political body. Then the Satyabadi group under the leadership of Pandit Gopabandhu Das came to the fore-front to solve the problems of the Oriyas through the Utkal Union Conference.

In 1903-20 the Utkal Union Conference had mobilised the public opinion more effectively by holding annual conferences
and meetings in different parts of the Oriya-speaking areas. It had moved the authorities towards the Oriya cause through resolutions, representations and deputations. At the same time it had counteracted the reaction of the neighbouring provinces. But the creation of the new province of Bihar and Orissa in 1912 and the Reform Act of 1919 did not satisfy the minimum demands of the Oriyas. Therefore the Oriya movement continued vigorously to achieve its desired goal.

The constitution of the Simon Commission again stirred the flagging hope. The Oriya leaders had now to decide whether to cooperate with the Simon Commission and get a new province at the Government's hand or to continue to support the Indian National Congress in its political demands and thereby earn the Government's hostility.

The Simon Commission was so impressed by the friendly gesture and representation of the Oriya leaders that they set up a Special Committee to examine the Oriya claim for a separate province and observed that the Union of Orissa with Bihar had been a glaring example of artificial connection of areas not naturally related. Their recommendation for a Boundary Commission proved the efficacy of the moderate stand of the Oriya leaders.

The Attlee Sub-committee was wholly in favour of a separate province for the Oriyas consisting of the areas where they were clearly a majority in the local population. The report made a very significant recommendation in proposing closer administrative integration between the feudatory states of Orissa and the areas under regular British administration - a proposal which was implemented only after the abolition of the states in 1948-49.
It is difficult to account for the indifference of the Congress to the aspiration of the Oriya people. The Congress itself had in 1920 recognised the need for the formation of linguistic provinces and authorised the setting up of the party machinery - the Utkal Provincial Congress Committee, to publicise the party programme; and the Committee had established its organisational base in the Oriya-speaking tracts. Congress delegates to the All-India sessions from Singhbhum, Phuljhar and Ganjam region were admitted as delegates of the Utkal Provincial Congress Committee. However, while strongly recommending the separation of sind on the principle of 'Self determination', the Nehru Report rejected the claim of Utkal in 1928 - on the specious pretext that it had received from the Oriyas no 'Special Memorandum or Representation'. The dissenting views of Subhas Chandra Bose failed to influence the Congress decision. The Congress Movement in Orissa was naturally affected when a section of the Oriya elite felt disillusioned with the decision. The Oriya leaders remained for a while divided between moderates, whose first object was the attainment of a new province, and their rivals, whose object was to strengthen the Congress organisation in Orissa and attain Swaraj, whereafter, they believed, the Oriyas would have their due.

The main interest in the political life of Orissa at this time lay in the growth in the mind of the people of the need for a province of their own. The contribution of the Oriya leaders to the political life of the region was to keep alive the hope for what they cherished as the promised land. Once that hope was realised, Orissa plunged headlong in the Freedom Movement, the Congress became a great force in the post-1936 period.

The people of Orissa led a peaceful struggle to realise their goal and justified the remarks of Lord Curzon that they
were a peace-loving people, less prone to violence than others. This racial characteristic accounted for their avoidance of the terroristic activities and preference for the Gandhian creed of non-violence to attain their objective. The local press too fell in line and maintained mostly a 'moderate' character.

From 1920, Madhusudan lost active interest in the Utkal Union Movement, as leadership of the Oriya people passed to the Satyabadi group for whom the amalgamation issue was rather a matter of secondary importance. They considered it to be more relevant and purposeful to prepare Orissa to join the mainstream of the Indian National Movement.

The Satyabadi group under the leadership of Pandit Gopabandhu Das contributed much for the creation of modern Orissa. They played a significant role in the Non-Cooperation Movement and in the Civil-Disobedience Movement also. Pandit Gopabandhu Das, the founder of Satyabadi epoch, became a national leader. He may be regarded as the father of the National Movement in Orissa. Plain living and high thinking was the motto of his life. In the death of Pandit Gopabandhu Das in 1928, Orissa has lost her national leader. The loss to Orissa by his untimely death cannot be adequately assessed nor can its magnitude be realised by outsiders. But after his death his idealism, dedication and the principle of universal love were the main source of inspiration for his associates.

After 1928, Pandit Nilakantha Das, Godavarish Mishra and Acharya Harihara Das were the leading persons in Orissa. They played a vital role to solve the problems of the Oriyas. During the Civil-Disobedience Movement their leading role, sincere cooperation and organising capacity are memorable. By their
continuous attempt and sincere struggle they paved the way for the creation of modern Orissa in 1st April 1936.

The Satyabadi leaders of Orissa are not only famous for their political achievement, but they are the creator of a Social reformation movement in Orissa. They contributed to the Cultural Renaissance of Orissa significantly. Therefore, the Satyabadi epoch constitutes a glorious chapter in the annals of Orissan history.