



IJMRD 2015; 2(3): 697-702
www.allsubjectjournal.com
Received: 12-03-2015
Accepted: 25-03-2015
e-ISSN: 2349-4182
p-ISSN: 2349-5979
Impact Factor: 3.762

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Popular construction of self-government: The literary representation of 'national' in 'Bandira Atmakatha' by Gopabandhu Das

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Abstract

This article explores the construction of an Oriya identity by one of the frontline nationalist leader, Gopabandhu Das of Orissa popularly known as the "Utkalmani" in his "Bandira Atmakatha". Then it traces how he has very carefully moved to integrate this identity (Utkalabasi) with the national identity i.e. the people of India (Bharatabasi). In this poem he has explored the "multiple" renderings of a "singular" past and contends the formation of "historical identities". He criticized not only the various aspects of the foreign rule but also dealt with the questions of identity formation and self-government. By formulating the features of the 'national identity', Gopabandhu went to talk about the establishment of 'self-government' by which the formation of the 'national identity' will be completed.

Keywords: National Identity, Self-Government, Orissa, Gopabandhu Das.

1. Introduction

In recent years, an increasing number of scholars have begun to consider more fully the distinct experiences of separate regions and social group's relationships with the British Empire. Traditional accounts of history have tended to view the history of India by focussing upon the binary interactions between the 'British empire' and the 'Indians'. Such accounts have helped in the marginalization of the role played by different regions and social groups and obscured their role in the freedom struggle. However India is not a homogenous social, political, economic or religious entity that a single ideology would serve as a powerful solvent for the different ethnicities and identities of its regions, binding them together and finding a common purpose. Far from dissolving such heterogeneity and unifying diverse peoples of India, the British Empire actually formed separate relationships with each distinguished identities. The British actually formed multilateral relationships with different ways and interacted with indigenous people and culture accordingly.

In an attempt to draw attention to some of the nuanced ways in which the different regions of India contributed to the experience of the construction of a 'national identity', this article focuses on the integration of a regional identity called Oriya identity so far limited to language to an all India national identity in the early part of twentieth century. It examines one of the popular writing i.e. 'Bandira Atmakatha' of Utkalmani Gopabandhu Das who had actually spearheaded the movement of integrating Orissa into India. Through his writing and leadership to the national movement in Orissa, he led Orissa's engagement with the geographical, cultural, political and economic construction of an Indian identity.

The rise of nationalism that led to the freedom movement in India is an important area of research and study. The second half of the nineteenth century witnessed the growth of national consciousness among the newly emerging intelligentsia in different parts of the country. The growth of nationalism in India is a subject of critical debate. The nationalist historiography describes the rise of nationalism as a long process whose roots can be drawn from the ancient era. India as a whole had been ruled by emperors like Ashoka and Samudragupta in ancient times and Akbar to Aurangzeb in Medieval times. During their rule India was united, prosperous and enjoyed an important status in the world. However, this status was lost under the colonial rule which exploited and ruined India. Thus nationalists tried to rewrite the past and decolonize it from colonial paradigms and stereotypes on order to construct a pan-Indian identity to mobilise people against the colonial government Marxist scholarship holds nationalism as one of the result of imperialism. The powerful

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movements of resistance by peasants and workers oppressed by the imperialism invariably take the form of nationalism. The difference between the nationalists and the Marxists is while the former believes that the world is divided primarily into different nationalities, Marxists consider the social classes to be the primary divide. As every society is inhabited by both the rich and the poor, the Marxists believe that not only the 'nationalism of the oppressed' but also the 'nationalism of the oppressor' emerge ^[1]. In the Marxist historiography the 'nationalism of the oppressed' is represented by the workers, peasants and the 'nationalism of the oppressor' is represented by the middle class intelligentsia who took up the leadership of the national struggle.

The Subaltern historiography led by Ranajit Guha offered a prosaic critique that the study of Indian history had been strangled by 'elitism', both of the 'colonialists' and 'bourgeoisie-nationalists' variety, and that henceforth history would have to engage with the 'politics of the people'. ^[2] the Subaltern history promised 'history from below' and argues how the subaltern groups like peasants, tribals, working groups, women, outcastes and downtrodden have been relegated to the periphery of Indian society, had been able to make history and constitute their politics as an 'autonomous realm' ^[3].

The history of anti-colonial mobilisation has been broadly divided into two phases- the pre-nationalist and the nationalist. In the pre-nationalist era, the anti-colonial uprisings were local in character organised mainly by the dispossessed princes and landlords and later by tribals and peasants. These rebellions were caused by the harsh administrative rules and regulations and the economic exploitation of the people by the colonial government and its Indian beneficiaries. The nationalist phase which began with the establishment of the Indian National Congress has been divided into pre-Gandhian and Gandhian phases. The Pre-Gandhian phase lasted from 1885 to 1919. It is again divided into two phases called moderate phase and the Extremist phase based on the ideological considerations of its leaders. The Gandhian phase ushered a new dimension and brought new ideological principles into the nationalist struggle.

The Non-cooperation movement of 1920-22 inaugurated the beginning of Gandhian phase and has been regarded as a turning point in the history of freedom struggle in India. The movement was carried under the leadership provided by Gandhi with the principles of *Ahimsa* and *Satyagraha* as framework of political action. The political environment produced by a combination of these principles enabled the nationalist elites to confront the colonial government and to control the masses by determining the environment of the public-political, the programmes of action and the language of protest ^[4].

Bandira Atmakatha

The autobiography of Gopabandhu Das ^[5], (one of the mainstream nationalist leader from Orissa), "*Bandira Atmakatha* (the autobiography of a prisoner) represents this diverse trends of nationalism in his popular construction of self government and the national identity. He joined the *Utkal Sammilani* in 1903 and merged it with the Indian National Congress to make Orissa a part of the national movement for independence. He regarded politics as an instrument of service to the people. During those days the Oriya literary world was divided between the ancient, The

Intradhanu and the modernists, The Bijuli. But his poetry had a different frame - personal, emotional, motivated by religion and strong nationalistic feelings, and romantically inclined towards nature, as well as to the plight of common people. His masterpieces were composed during his spells of imprisonment, particularly during the years of 1923 and 1924. Gopabandhu's important poetry books were, *Bandira Atmakatha* ^[6] and *Kara Kabita* ^[7] published in 1923 and 1928 respectively. Gopabandhu was imprisoned from June, 1922 to June, 1924 in connection with the Non-Cooperation Movement and was initially kept in Cuttack Jail from where he was shifted to Hazaribagh Jail in Bihar. *Bandira Atmakatha* is a long, semi-autobiographical poem in 6 sections and 782 lines refers to the poet's stay in the Cuttack Jail, and his subsequent act of shifting by train, from Cuttack across Odisha to the north. *Bandira Atmakatha* was an extremely important creative document in modern Odia literature and was a *powerful* expression of strong nationalistic sentiments in the turbulent twenties

It is both an account and a testament of a highly distressing socio-political environment created by the colonial state in India. Through the poem he had appealed to the people with faith and conviction to unite and harness the opportunity created by Gandhi's leadership to fight against the British government. His spirit of service and sacrifice finds an apt echo in his following lines.

"Let my body mingle in the dust of my motherland and let my countrymen walk across it; and let my flesh and bones fill in the potholes of my country's self-independence" ^[8]

According to him Swarajya can only be achieved by following the path of truth. Thus he said:

"Make my heart strong! Oh my Lord - Lord of Truth! Let my whole attention be on achieving Swarajya/ Bharat's Swarajya is a blessing to the world." ^[9]

Right to Self Determination: the Making of an 'Oriya Identity'

Discussions on Indian nationalism in recent times have been shaped by diverse notions of the past and the regions. Indian nationalism is now no longer viewed from a unilinear dimension, primarily from the point of view of the Indian National Congress vs. the British rule. Indian nationalism is now being studied in terms of multiplicity of responses i.e. as to how different social groups, classes and regions responded to the foreign rule and how it provoked different understandings on nationalism. Although nationalism emerged as an all-India phenomenon aiming at the unification of all sections of population in a common platform, yet the character of nationalism in any part of the country was influenced by regional identity consciousness and local issues.

In Orissa regional identity consciousness preceded and paralleled the growth of nationalist movement, because Oriya speaking tracts lay scattered in three provinces - Bengal, Madras and central provinces and being a minority in each of these provinces the Oriyas found their identity ^[10] threatened by the dominant majority groups. Another important local factor was the existence of Garhjats i.e. the Oriya-speaking princely states, enjoying autonomy in internal administration, which were under the control of the Commissioner of Orissa Division till 1922. As popular unrest grew against the misrule of the princely rulers, it got linked up with the nationalist movement in the directly ruled British territory, which was called Mughalbandi. In this case, the

nationalist construction of national theory by forming the central contradiction between the British and the Indian people irrespective of class, caste and region does not hold well in case of Orissa. The freedom movement in Orissa got linked up to the cause of amalgamation of scattered parts Orissa for which the Oriya nationalists needed collaboration of British authorities. On the other hand, nationalism in Orissa was also influenced by the Bengal Renaissance because of its direct link, railway link and cultural affinity with Bengal. The foundation of Indian National Congress in the year 1885 had an enthusiastic response from the newly emerged Oriya intelligentsia in spite of the pan-Oriya identity and consciousness.

Thus, it can be argued that, nationalism in Orissa had peculiar growth and represented diverse trends. It was collaboration with the British authorities as far as the unification of the scattered Oriya speaking tracts is concerned. It was an anti-colonial struggle as far as the harsh British rules and regulations and the colonial exploitation of the people of Orissa is concerned. It was also an expression as far as the all India national identity is concerned.

The economic and educational changes brought about by the colonial State resulted in the emergence of a new class. The feudal elite and the traditional intellectual elite were compelled by these socio-economic changes to adopt the western education and ideology and philosophy. In other words, the traditional intellectual developed a mental outlook which was a product of the impact of Western education on his old, traditional elitist environment.^[11] Orissa like India saw the rise of a new class trained in the western system of education in the nineteenth century. This class represented new aspirations, rights and hope and placed their demand before the colonial state as rightful and obedient subjects. They founded organisations, political associations; spoke in the public assemblies about the democratic nature of the state, the role of the state and its duty and responsibility towards its subjects. While their multifarious demand fell to the deaf ear of the colonial state, they vented their emotion by mobilising the people and organising mass protests. Gopabandhu Das, known as the Utkalamani, represented this new class from colonial Orissa, constantly trying to draw the attention of the colonial state towards the plight of the people of Orissa. He led the Gandhian movement in Orissa and integrated Orissa into the freedom struggle of India.

The Indian national movement to a certain extent incorporated the struggle of the different regions for the right of self-determination and the freedom to develop their own cultures, which had been undermined by the colonial state. The Oriyas demanded a reconstitution of the existing provinces in a way that would unite them territorially. Gopabandhu tried to clearly define the concept of 'nationality' in a manner which did not come into conflict with that of India as a unified state. Gopabandhu argued that the *Utkala Sammilani* was a part of the national movement^[12] He transformed the *Utkala Sammilani* which was till then submitting memorandums and petitions to the colonial state for making Orissa a separate state by uniting all its territories lying scattered in other provinces. It served as a representative organisation of the Indian National Congress to fight for independence and self-government. He perhaps prioritised the independence of India than the making of a separate province for the people of Orissa which he thought will ultimately happen with the attainment of self-government. He convinced the other members of the *Utkala*

Sammilani of the need to fight for an independent nationality on the national plane, not on the regional plane. "In fact, the new awakening could only strengthen their urge to unite on a national scale with other groups with a view to bringing the moment of accomplishment of Indian independence nearer when they could achieve freedom for unrestricted development of their life as a distinct nationality and in union with the rest of Indian people."^[13] Thus it can be argued that, if the demand for a separate Oriya state had started the process of making of an exclusive Oriya identity, the integration of Orissa into the national movement by Gopabandhu completed it.

He had lamented over the past glory of the Odias and searched for the patriotism in Odia heart. Therefore one can perceive the basic characteristics of the nineteenth century nationalist literature in Gopabandhu's early writing. A poem of the collection "Abakash Chinta" described the British rule as civilized and benevolent: "Gone are a hundred years of, British benevolent rule in Utkal, Western education bore the fruit, Power of a united effort". In the second decade of the 20th century, when he was working for the flood and famine affected people and was coming into contact with the real Odisha, a change took place within him. The final change of his attitude towards the government came after the launching of the Non-co-operation movement by Gandhi. He had always used the myths and legends of Odisha to create a passion for independence among there people. The chief intention behind this poem was to rouse the patriotic sentiments in Odisha. He said in the poem : "Human life is not of years, months, days and hours, Man lives on his action, the only measuring rod of life." Comparing Gandhi with Chaitanya, Nanak and Lord Krishna and British Government with Kamsa and Duryodhan, Gopabandhu showed his perception of Gandhi and his non-violent movement. When somebody expressed doubts about Gandhi's proclamation of attaining Swaraj within one year, Gopabandhu was quick to say; "Gandhi is like an incarnation. He must have taken his gigantic enterprise with some secret understanding with Afghanistan, Turkey and Russia or any other country. His political understanding was based on faith rather than scientific deduction. His perception of Swaraj as a religion higher than any other religion of the world was perhaps designed to reach the concept to the mass of people. Abstaining from violence, narcotics and giving up untouchability were made the principles of this religion by him". He told the people to celebrate the Satyagraha week from 6th April to 13th April, 1922 like Dussehra or Muharram. Guided by this instruction, during those seven days people from rural areas came to attend meeting in *Kirttan* groups. The religious flavour added to the movement attracted much larger participation at a time when political consciousness was yet underdeveloped in Odisha. Gopabandhu's efforts taking the Odias from narrow regional politics to broad national movement was his most important contribution to the history of the Freedom Movement in Odisha and India.

He compared Gandhi with Bhagirath and the NCM with the river Ganga. He compared himself to a negligible boatman in the boat of Swaraj. He asked the people not to feel his absence as God was there to lead them. He gave the example of Lord Jagannath helping an Odia king in battlefield to defeat an enemy. Then he gave a vivid description of poverty or material condition of the Odias and how the condition of peasants and Paikas (a martial class who served in army) had

worsened because of the exploiting money-lenders, Zamindars and the village police. ” He consoled them to have patience and to be righteous and said that justice would be done to them. Written during his prison days described this incident in a lucid and lyrical form. The Political and economic progress, social disturbances and apathy towards freedom movement and in particular the cold responses of the people had inspired the poet to create new hopes of the past, and beliefs from national heroes and national history and culture. By drawing upon myths and legends, he tried to give Oriyas a common inheritance and a common past to constitute themselves as one region with distinct political, cultural attributes within India.

Arousing Economic Nationalism

In his attempt to arise nationalism, he first resorted to the wretched economic condition of the country brought by the British rule. This was the method employed by the early nationalists (moderate wing of the Indian National Congress) to criticise the colonial government and draw the attention of the state towards the poverty stricken people. He employed this method more aggressively to paralyse the government as well as to awake the people to realise the economic adversaries created by the British rule. According to him, the "immense poverty" of the masses was brought about by the colonial exploitation of India's economy as a whole. He supported the "*de-industrialization*" theory of the early nationalists to describe the backwardness of the country in the industrial sector as well as the resulting unemployment and poverty of the masses. This forced many workers to migrate to Assam to work in the tea gardens there. Gopabandhu analysed the migration of Oriya labourers to Assam as follows: "Rice is selling at a price which is more than double the rate in a normal year. Hundreds of people are now leaving their homes for Assam, and other fields of labour. The price of cloth and other necessities of life are as high as before. In short the pressure of living is daily increasing..."^[14] "If there is any single spot in India in which the maximum duty bears too heavily on the people it is Orissa."^[15] The policies of the colonial State, Gopabandhu argued not only destroyed Orissa's industry and handicrafts but also made Orissa an agricultural appendage of the world economy^[16]. The colonial Government did not invest in any significant measure in irrigation either. Indebtedness was rampant in the countryside. As a result, Zamindars, money lenders and petty traders representing the medieval economic order are exploiting the people even their basic means.^[17]

The wretched economic condition created by the colonial rule found its apt expression from frequent occurrence of natural calamities in Orissa like famine or flood. Any crop failure meant people dying just like flies. "Famine is a terrible thing. To think of it is painful, to speak of it is grievous, and to live in it is fatal." He added: "The mother is snatching away the morsel of food from the child. People under the pang of hunger have eaten fruits, roots, and leaves, which were never used as food."^[18] "The day of the masses is coming. Every honest-minded man must recognize this fact. Before the labouring masses claim for their full loaf, let us give them at least a half of it"^[19].

He gave importance to the establishment of village industries, village societies, generation of income through hand-spinning and handweaving, spread of education and improvement of village sanitation and revival of the Gram Panchayats that will look after all-round development of the

village. He also grieved for many a village talent withering away unknown and unsung due to lack of opportunity. Re-establishment of national character, creation of craving for freedom and raising national consciousness among the people, nationalism, social reform, humanism, truthfulness and pride in the country's past were also reflected.

Colonial Jail as 'National Abode and Holy Place'

Another method applied by Gopabandhu, not the first one to do to represent 'national' was the nationalisation of the space of jail. The nationalist culture of jail going in the 1920s and 1930s had found echo in this writing. Jail, was earlier viewed as a space for criminals and uncivilised. The colonial prison had become a site for an understanding of not just the prison population, but also the criminals and criminal classes that remained outside^[20]. The upper class and also the middle class always maintained the distance from Jail in the capacity of law binding good legal subjects^[21]. Jail going was treated as an offence and indicted by the society. This was the space which was most politicised during the twentieth century. A new mental attitude developed during towards the end of nineteenth century when the Upper and Middle class became the bitter critic of the colonial government. The same class earlier had expressed indebtedness to the British government for its benevolent rule through the '*rule of law*'. Now the same class condemned the same legal apparatus and had grown sceptical of the justice of the colonial administration. During the Gandhian phase of Indian national movement, Jail going was glorified and immortalised and imprisonment was treated as a medium to get the status of '*nationalists*' or '*freedom fighter*'. As such imprisonments passed in the colonial courts to the nationalists were treated as '*honourable imprisonment*'^[22]. Gopabandhu could not resist himself from this glorification and described jail as national abode and a holy place^[23]. By doing this, he followed and even induced people to court voluntary imprisonment which was followed by the nationalists to challenge the British legal sovereignty in India. Gopabandhu Das overestimated the prison as the entrance to the dreamland of national independence^[24].

Construction of Self Government

He prophesied that the inhuman rule would come to an end at the coming of Swaraj. Like Tilak, he held Swaraj to be the birth right of every individual and without it, a country cannot survive^[25]. In Swaraj, there would be no sorrow and exploitation. No one would be hungry, and the poor would not bear the thrashing of the wealthy^[26]. People's rule would replace the rule of force. And Swaraj was the noble cause for which Gandhi was imprisoned. Gopabandhu inspired the people to spin and compromise personal disputes through village *panchayats*^[27]. He also encouraged the people to give up any kind of fear and to walk on the path of truth. In this poem he justified his stand of adopting Congress principles at the *Utkal Union Conference*. Unity, Grama Panchayat and Charakha were according to him, three principles through which Swarajya can be achieved^[28].

Principles of Truth, Non-violence and Unity

He defined the Non-cooperation movement as a peaceful war^[29], in which there was no need for cannon and sword. The war was going on in a spiritual basis to defeat animal power or the beastly administration. Only the non-violent way was applicable in that war and its first consequence was imprisonment. Therefore he had appealed the people to

leave all the material comforts of life and to march ahead in the spiritual path to achieve Swarajya. In the following few lines from the poem the poet expressed his self dedication to the cause of the nation. As India is the birthplace of the concept of Ahimsa (non-violence), she would not have that bloody revolution. Gandhi had propagated Ahimsa and people starting from householders to hermits are responding to his call. The belief is getting stronger that this ultimate weapon of non-violence along with spirituality and self-mortification would drive out the British from India

Communal Harmony

In his representation of 'national', he touched another aspect of life i.e. the establishment of communal harmony and promotion of unity among Indians irrespective of caste, religion faith and belief. He also appealed people to denounce the practice of untouchability, caste system and high low feeling to fight against the enemy together. Hindus, Musalman, Christian, Budhist, Sikh and Jaina all are the children of 'Bharatmata' ^[30]. People of all religion, caste and Varna have originated from 'Bharatajanani' ^[31]. They should all have one aspiration, one aim and one concentration to achieve Swarajya. People of India have one birth place and one place of death i.e. India ^[32].

Conclusion

Thus Gaopabandhu spearheaded the national movement in Orissa under the guidance of Gandhian principles. He had established the Utkal Pradesh Congress Committee and made Orissa a part of the national movement. Till then, the political organisations of Orissa restricted their demand only to the making of Orissa a separate state. With the adoption of non cooperation programmes by the *Utkala Sammilani* Orissa became a part of India. In this poem, he has endeavoured to formulate an exclusive Oriya identity by drawing upon the past glory of Oriyas. He has explored ways and means to establish nationalistic fervour in the heart of the people of Orissa. He has then carefully explored and evoked methods to integrate this regional identity with the national identity to formulate a collective identity. At the level of the collective, he has examined the mechanics by which distinctions are created, maintained, and changed and at the same time justified the collective identity by exploring a collective past. He has referred to all the methods employed by the nationalist leaders in 1920s and 1930s to construct a pan-Indian national identity. Economic nationalism, self government, boycott of foreign goods and the rejuvenation of the village administration were the attributes of this national identity. Thus a generalization with the construction of the self, Orissa became a part of India as well as an integral part of the national movement for independence.

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3. Vinay Lal, *Subaltern Studies and its Critics: Debates over Indian History*, *History and Theory*, Vol-40, no-1 2001, p-135-148

4. Ujjwal Ku. Singh, "*Political Prisoners in India*", Oxford University Press, Delhi, 1998
5. Gopabandhu Dash known as Utkalamani (Gem of Orissa) was a defining social worker who excelled in the field of politics as well as literature.
6. The Autobiography of a Prisoner. In this Gopabandhu provides a geographical construction of colonial rule in Orissa. As an important sub-imperial centre, Orissa played an important role in the making of the colonial empire. Now in the twentieth century, Orissa has to play an equally important role within the imperial web of connections thereby making a contribution towards the formation of a national identity
7. Bandira Atmakatha: Poems from the Prison
8. "Misu mora deha a desha matire Deshabashi chali jantu pithier", Bandira Atmakatha, stanza, 2, Line-3 (From these lines the sense patriotism cultivated by Gopabandhu is imminent. He wanted to dedicate his whole life to the service of the people and the nation. For achieving Swarajya, he could happily give up his life for the nation.
9. "Satya sanatan prabhu bhagabana bhabe kara mo hruda baliyanswarajya sadhane rahu mora dhyانبharate swarajya jagata kalyana", Bandira Atmakatha, stanza, 20 (Oh my God, give me strength to concentrate on achieving swarajya only. For the attainment of swarajya is not only a boon for India but also for the whole world)
10. Dr. Atul Chandra Pradhan, "Historiography of Freedom Movement in Orissa" *Orissa Review*, August, 2009
11. This class is called the "bhadralok class" in Bengal. The process of development of the middle class in Orissa was similar to that of the Bengali middle class, with the exception of the "middle class elite", which existed only in the metropolis. It is composed of three dominant castes: the Brahmins, the Karand, and the Khand-yats (to some extent). See J H Broomfield, *Elite Conflict in Plural Society*, Berkeley, California 1968, pp 1-10
12. Radhakanta Barik, "Gopabandhu and the National Movement in Orissa", *Social Scientist*, Vol. 6, No. 10 (May, 1978), pp. 40-52.
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14. W. W. Hunter, "*Orissa*", London, 1872, ch -9
15. Ibid 110-117 "*Heuachhi kansa hada jami bika*
16. *Budilani kete Jatira Jibika*" Bandira Atmakatha, Stanza, 15 (in distress people were selling their land. Even basic household things like utensils were sold to fill the stomach. People were losing their livelihoods and professions due to the exploitative colonial economic policies)
17. "Dusta mahajana grama katualaPrajarakta sosi kete Zamindara", Bandira atmakatha, Stanza 13 (the economic policies of the colonial government created conditions for the exploitation of the people in the hand of village Zamindars, mahajanans and Kotwals)
18. R.N. Mohapatra, "*Gopabandhuin Legislature: Speeches of Pandit Gopabandhu Dash in Bihar and Orissa Legislative Council*", 1973, Institute of Social Science Research, the University of California (Original), Digitized in 2007,p -26

- “Durbhikshya vanyara chira sahachara Ek pachhe anya ase nirantara” (Orissa, always a victim of natural calamities like flood and famine. The colonial government did nothing to handle these problems in Orissa. In stead, its economic policies like commercialization of agriculture, deindustrialization even worsened the situation more).
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 20. Anindita Mukhopadhyay, “*Behind the Mask: the Cultural Definition of the Legal Subject in Colonial Bengal (1715-1911)*” Oxford University Press, 2006. P-60
 21. Anindita Mukhopadhyay, “*Behind the Mask: the Cultural Definition of the Legal Subject in Colonial Bengal (1715-1911)*” Oxford University Press, 2006, introduction
 22. Ibid., p-120
 23. Mile jadi kaha bhagye karabasa Kara nuhai se pabitra prabhas “ Ibid Stanza- 3 (he appealed the people to court mass imprisonment without any fear. He strengthened the moral of the peole by defining the jail as a ‘holy place’)
 24. “Srihari chandan bhara kardam Karagara mor swaraj ashram”, Ibid. Stanza- 20 (in this stanza, he tried to politicize the space of Jail by defining it as a ‘swarajya ashram’)
 25. “*Swarajya manba janma adhikara Aha bina desa hua narakhara*”, Ibid., Stanza-3 (swarajya is the birth right of all and without it a country cannot survive)
 26. “*Na sahiba kasta kehi anahare Na mariba dukhi dhanira prahare*” Stanza-5 (with the attainment of Swarajya, all sorrows will fade away. Swarajya will bring equality and the poor will never suffer under the exploitation of the rich)
 27. “*Gruhare arata grame Panchayat Gramabasisana madhye ekamata*”, Stanza 18 (charakha at home, panchayata in village and unity among villagers are the three mantras to achieve swarajya)
 28. “*Swarajya sadhane ahi tinipada Palile khandiba utkal vipad*”, Stanza -18(if people follow the above mentioned three principles, all the obstacle towards achieving Swarajya will be overcome and Swarajya will be attained. Along with the attainment of Swarajya, all the sorrows and troubles will be abolished)
 29. “*Janichhi lagichhi a santi samara Nahina athi topa hatahatara*”, Stanza-1 (here he defines non-cooperation movement as a war of peace where there is no need of canons and sword.)
 30. “*Hindu Musalman Boudh Christian Sikh JJaina jete Bharat Santan*”, Stanza 31 (in the attempt to unite people and establish communal harmonay, he said, Hindu, Musalman, Cjristian, Sikh, Jaina and Buddhist all are the proud children of Bharatamata)
 31. “*Jete Dharma, jete Varna Jati Kula Bharata Janani samastanka mula*”, Ibid.(all the religions, castes, gotras have originated from one root i.e. Bharatamata)
 32. “*Eka asa, eka lakshya, eka dhyana Ekatra antudi ekatra smasana*” Ibid. (the people of India nurture one hope, one aspiration because they have one birthplace and one place of death)