



## SALT SATYAGRAHA IN THE UNDIVIDED BALASORE DISTRICT

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### ABSTRACT:

The saga of Indian history is incomplete without the Independence Movement. Mahatma Gandhi, along with the growing nationalism among the vast population, significantly influenced the Indian freedom struggle. Mahatma Gandhi led the launch of three major national movements during the 20th century. The Non-Cooperation Movement in 1920; the Civil Disobedience Movement in 1930; and the Quit India Movement in 1942. Among these, the most dynamic movement is the Civil Disobedience Movement, which is popularly known as the Salt Satyagraha because its first and most significant act of disobedience involved breaking the salt law. The civil disobedience movement involved a nationwide mass movement. In Odisha, the participation of the undivided Balasore District in the movement is particularly praiseworthy. This paper will discuss the participation of the undivided Balasore District in the Civil Disobedience movement, also known as the Salt Satyagraha.

**Keywords:** Salt Movement, Civil Disobedience Movement, Salt Satyagraha in Balasore, Inchudi, Second Dandi.

### INTRODUCTION:

The growth of nationalism in India encouraged Mahatma Gandhi to launch the Civil Disobedience Movement in 1930. This movement was not an immediate one; there are many reasons that prelude its inception. The major one is the arrival of the Simon Commission in 1927, which does not include a single Indian, although it was formed to bring reform in the Government of India Act of 1919. So, Gandhiji called for a boycott of the Simon Commission, and in Bombay, people demonstrated against it by waving black flags and writing "Simon Go Back." Gandhiji was completely disappointed with this type of British attitude, and it was the main topic of discussion in the Lahore session of the National Congress. Which was presided over by Jawaharlal Nehru, he declared that the agreement to dominion status in the Nehru Report had lapsed and passed a resolution declaring Poorna Swaraj (complete independence) to be the Congress's objective. It also decided to prepare for launching a civil disobedience campaign. By which they boycotted the Simon Commission report, the British law, and policies and did not join the Round Table Conference in England. At midnight on 31st December 1929, Jawaharlal Nehru unfurled the newly adopted tricolour flag of freedom on the bank of the river Ravi. 26th January, 1930, was fixed as the first Independence Day, which was to be celebrated every year with people taking the pledge that it was "a crime against man and God to submit any longer to the British rule." Before they should start the civil disobedience movement, Gandhiji made an offer to the

Viceroy. If the British government accepted his eleven-point ultimatum, Gandhiji would withdraw his plan to launch the civil disobedience movement. After rejection of Gandhiji's conditional offer of eleven points of ultimatums in March 1930 by the British, he decided to launch the movement on 12th March 1930 to break the salt law at Dandi and broke it on 6th April 1930. He considered the salt law imposed by the British government "to be the most iniquitous of all, from a poor man's standpoint." On 12<sup>th</sup> March, 1930, Mahatma Gandhiji, from the Sabarmati Ashram along with his seventy eight satyagrahis, started his historic Dandi March. In that March Motibas Das, a Khadi student from Odisha also joined.<sup>1</sup> Mahatma Gandhi's March inspired the entire nation. There were marches everywhere. The Dandi Salt March created tremendous enthusiasm among the people of India. By following the path of Mahatma Gandhi, the Utkal Pradesh Congress Committee also decided to launch the Salt Satyagraha in Inchudi, a small village of Balasore District. The movement's impact resonates throughout the undivided Balasore district. Every nook and corner broke the Salt Act and other British laws with great courage. For the people of Odisha, who were subjected to economic exploitation by the colonial authority, the violation of the salt ordinance was especially significant. To launch the salt satyagraha campaign, a meeting of the Utkal Pradesh Congress committee was held at Cuttack at the residence of Gopabandhu Choudhury. Both Pranakrishna Padhiary and Nabakrushna Choudhury voiced their doubts over the viability of an Odisha mass movement. They propose to proceed to Gujarat to join Gandhiji in the campaign.<sup>2</sup> But Harekrushna Mahatab assured the members that the campaign would be successful if it were started in Balasore District. The Provincial Congress Committee ultimately made the decision to organize the Salt Satyagraha, led by Gopabandhu Choudhury, on the Balasore Coast. "The Utkal Provincial Congress Committee resolved on 28th February 1930 to make effective arrangements to start organized mass civil disobedience in some particular areas of the province in accordance with the instructions of the A.I.C.C.". Gopabandhu Choudhury was authorized to make all preliminary arrangements. He was appointed as the 'dictator.' Inchudi is a tiny village on the Bay of Bengal coast in the state of Odisha. It is located 22 kilometers from the Balasore railway station and is well-connected by the Salt Road since salt was the primary product traded there. Inchudi's economic success was also influenced by its maritime connections to other regions of India and beyond. The geography of the area had a positive effect on the economy. Two rivers, the Dhobagondi and the Kantiachora, provide water to the almost 700 acres of field in Inchudi, which is located in the southeast of Balasore on the Bay of Bengal coast. The longest Chatipada, or Salt Range, was formed by these rivers, enabling massive salt production. Agriculture and salt manufacture were the two main vocations of the Inchudi people. The Inchudi people worked in the salt business after harvesting their crops. These two occupations enriched Inchudi most. Their salt became popular in other markets in addition to being consumed by them. The nearby communities joined this salt-producing economic group by preparing salt as well.<sup>3</sup> Inchudi was selected as the focal point of the salt movement in Odisha because, first of all, it was the primary salt-producing region up to the 19th century and was negatively impacted by British laws and regulations. Second, it had good road connections to the town, but during the rainy season, the roads were in terrible condition, making it very impossible for the police to get there and put an end to the movement. Thus, it was an additional benefit for the Satyagrahis. Thirdly, the local salt, which was produced by the Satyagrahis during the civil disobedience movement, was warmly welcomed in Balasore markets despite being somewhat more expensive than Liverpool salt. However, the people's sense of patriotism encouraged them to spend a little more on the local salt. Fourth, Inchudi was regarded as a significant salt-producing hub from very early on because of the presence of a long salt field. As a result, the abundance of salt fields drew the interest of significant modern leaders to Inchudi. Fifth, there was a strong sense of patriotism among the Inchudi people, as seen by their widespread support and involvement.<sup>4</sup>

### **Salt Campaign at Inchudi:**

On March 16, 1930, the Utkal Pradesh Congress Committee convened in Balasore and decided to begin the Salt Satyagraha in Odisha.<sup>5</sup> Inchudi on the coast, 12 miles from Balasore, was chosen as the location where the salt campaign was to start during National Week in April. An appeal was made to the

public to provide all kinds of responses to make the salt Satyagraha a success, which paved the way for the establishment of Poorna Swaraj. Surendra Nath Das and Harekrushna Mahatab were given the task of organizing everything in Balasore and Inchudi. The district Congress committees were directed to actively seek volunteers to take part in the movement and other congressional initiatives.

At the start of the campaign in Inchudi, Harekrushna Mahatab and Surendra Nath Das put up endless effort day and night. In fact, they had such deeply ingrained nationalistic beliefs and aroused the peasants' sense of patriotism that they shown exceptional bravery and perseverance in joining the campaign.<sup>6</sup> Meanwhile, a large number of individuals, including well-known members of Congress, agreed to violate the salt legislation. The government levied 144 cr. P.C. on a few prominent people who wanted to speak at large gatherings in order to gain public support for their cause even before to the real violation of the salt laws. The camp was opened with a public gathering in Cuttack on March 23, 1930. Thousands of people attended, defying the government's prohibitive order. Gopabandhu Choudhury and Purna Chandra Bose delivered speeches in the meeting. Gopabandhu Choudhury enjoined with other leaders like Bhagirathi Mohapatra, Jadumoni Mangaraj, Prankrushna Padhiary, Atal Bihari Acharya, Nabakrushna Choudhury, and Rajkrushna Bose, who were present in the meeting, not to violate the order."<sup>7</sup> In other regions of Odisha, similar gatherings took place. Laxmi Narayan Mishra and Bhagirathi Pattanaik were detained in Sambalpur for violating the prohibition. The province as a whole responded to Salt Satyagraha in large numbers. The number of Satyagrahis who disobeyed the salt law quickly increased to 200 by 1<sup>st</sup> April, 1930. Odisha thus prepared for the movement of civil disobedience. On 6<sup>th</sup> April, 1930, the day Gandhi violated the Salt Law at Dandi, the first group of twenty-one Satyagrahis, under the leadership of Gopabandhu Choudhury and Acharya Harihar, launched their solemn march on foot from the Swaraj Ashram in Cuttack to Inchudi.<sup>8</sup> The party consisted of Golak Nath Day, Gokulananda Mohanty, Kishore Mohan Mohapatra, Biswanath Hota, and Kalipada Das of Balasore; Durga Prashad Guru, Rama Prashad Sahu, and Sudhanshu Sekhar Gupta of Sambalpur. Gunanidhi Mohanty, Gouranga Charan Mohanty, Balaram Pati, Madhabananda Das, Sadhu Charan Padhi, Shiba Prashad Bhagat, Govinda Chandra Mohanty, Sridhar Moharana, and Udayanath Mohanty of Cuttack and Murari Tripathy and Raghunath Mishra of Puri. On the day of their Padayatra, they received a heartfelt departure. To honor them, the whole city of Cuttack gathered in the street.<sup>9</sup> Gopabandhu Choudhury changed his initial plan to travel 129 miles from Cuttack to Balasore in a week in response to Mahatma Gandhi's message and Jawaharlal Nehru's directive to begin actual civil disobedience before 13<sup>th</sup> April. The main local organizer was Surendra Nath Das. Surendra Nath Das and Jivaramji Kalyanji Kothari were taken into custody by the government on April 5<sup>th</sup> for conducting experiments on the Balasore coast to produce salt from seawater. Gopabandhu Choudhury was imprisoned for seven days after being detained in Chandol on April 8<sup>th</sup> under section 188 IPC for breaking the prohibition order. During his absence, Acharya Harihar led the party.<sup>10</sup> On the next day, there was a fairly successful hartal organized against the arrest of the local 'dictator' Gopabandhu Choudhury in Cuttack, and there were picketing and processions, too. On 9<sup>th</sup> April 1930, the second group of Satyagrahis, under the leadership of Madan Mohan Pattnaik, left Cuttack for Balasore. Lauhastamba Vahini was the name given to it. The Patitapaban Vahini of Puri, led by Satyavadi Nanda, came next. They were joined by the Ganjam Vahini, the Sambalpur Vahini, and the Odisha Gujarati Vahini. All the satyagrahis reached Balasore in the morning of 12<sup>th</sup> April. After the afternoon prayer, Acharya Harihar, with his 12 selected volunteers, marched to their destination, Inchudi, on the same evening. They sang the song of Bira Kisore Das as such:

“O’ come to-day Who’ll go to capture the sea  
There were Pathans and Marathas  
They were not so much exploitive  
For fire, water  
They had no tax-hunger for them.....”

At that moment, there was an overwhelming wave of excitement and creativity from the volunteers. Men, women, and children crowded the whole Balasore-to-Inchudi path to see the "Satyagrahis" making their way to the coast. They were also visited by distant villagers. The Satyagrahis were garlanded by children, and ladies threw puffed rice and flowers from their trays on them as part of the Bandapana, or the welcome tradition. On 13th April, Acharya Harihar walked into the sea after finishing his morning prayer and collected some salt earth. He thereby violated the salt prohibition in front of the police. The sight on the beach had drawn thousands of spectators. They arrested him and six of his volunteers. Other volunteers were prohibited from taking salt earth. The first Satyagrahi in Odisha to violate the Salt Law was Acharya Harihar. Inspired by him, Biswanath Hota, Madan Mohan Pattnaik, and Pandit Prankrushna Padhiary broke the Salt Law with hundreds of men and cheerfully sought arrest. Satyagrahis from Cuttack, Puri, Ganjam, Sambalpur, Singhbhum, and the nearby princely state of Mayurbhanj soon poured in. On the shoreline, hundreds of locals started making the illegal salt.

### **They were all beaten and scattered.**

On the next day, Binod Choudhury, an elderly man, and numerous volunteers from nearby villages began preparing the salt at Inchudi. A lathi was used to beat them. Their plans were derailed and the salt-earth they had gathered was kicked. Despite this, the Satyagrahis continued to patiently and tenaciously gather salt earth. From 15th to 19th April, they worked from early morning to noon and again from 3 pm to 6 pm in the afternoon. As a result, the Salt Satyagraha gained momentum, bringing people from all over to the Balasore coast. For Satyagrahis, Inchudi became a place of pilgrimage. The Satyagrahis courted arrest without hesitation or opposition. The salt campaign in Balasore persisted despite the large number of arrests due to the rapid arrival of new satyagrahis. After being freed on April 19, Gopabandhu Choudhury left for Balasore that same evening. The villagers were given permission to launch a widespread campaign of civil disobedience at various locations along the Balasore coast by the Congress working committee that met in Balasore. Around the Satyagraha camp, Gopabandhu Choudhury, Dr. Harekrushna Mahatab, and Dr. Krushna Prasad Mohanty were taken into custody. Following their imprisonment, Nanda Kishore Das and Lingaraj Misra were selected to serve as the U.P.C.C.'s president and secretary, respectively. As usual, the salt campaign went on. In compliance with the working committee's decision and after giving the District Magistrate advance notice, a second Satyagraha center was opened on April 20, 1963, in Sartha, ten miles north of the Inchudi. The villagers and volunteers were led by Karunakar Panigrahi, Nilambar Das, and Mathuri Behera. They and three other villagers were arrested while producing salt. However, when other locations like Rasalpur, Srijung, Bardhanpur, Bhimpur, Tundara, Kuanrpur, Ratai, Parikhi, Kheranga, Gudi, Rajabala, Salgaon, Athilabad, Boita, Brahmapur, Mandari, Panchpara, and Eram were chosen for salt production, the entire Balasore coastline quickly turned into a storm center. The Balasore District had twenty-one centers in total. As a result, the actual scene of civil disobedience in Odisha was seen on the Balasore coast. The Oriya women's significant involvement in the salt campaign in Balasore and other Odisha locations was the most notable aspect. Smt. Rama Devi and Smt. Malati Devi were fully committed to the Odisha freedom movement from the start. On April 20, they went to the first Satyagraha center with a number of women from nearby villages, including Kokila Devi, Jahnabi Devi, Kiranbala Devi, and Kananbala Devi, and they openly produced salt. They were followed in a long procession by hundreds of women blowing conches. They were joined by volunteers from Bengal and Gujarat. Approximately seven hundred people from nearby villages staged a large-scale act of civil disobedience on April 21 and publicly built salt mounds at various locations. Thousands of people came to see the thirty Kuanrpur women who joined the celebration. The Satyagrahis began using a new technique for producing salt on April 22. The volunteers formed a sturdy ring around the center where salt was prepared. As a result, the police were unable to access this array. In the nearby villages of Tundra, Boita, Inchudi, Kuanrpur, Kuligaon, Rasalpur, and Kasba, sixty Oriya women Satyagrahis produced salt." For sale, about 20 maunds of salt produced in various locations were transported to Balasore under regular Satyagrahi escort. The Parmit Kothi (house) of Gouridatta Marwari served as the Satyagrahis' camp at Balasore.

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Interestingly, the British government collected a salt tax in this house when it was made a monopoly of the government.

### **Salt Movement in Other Parts of Odisha:**

After the break of the Salt Law at Inchudi, the Salt movement was also organised in different locations of Odisha. In Cuttack, the Gandakipur village of Kujanga was selected as the Satyagraha center. On 8th May, under the leadership of Narayana Birabara Samanta, Rama Devi, and Malati Devi. They were also supported by Dr. Brajanath Mishra, Prafulla Kumari Hota, Nata Mohan Mohanty, Raghunath Das, Baidhara Senapati, Saratchandra Das, Raghunath Satpathy, Maheswar Pradhan, Duryadhan Pattanaik, Jagannath Satpathy, Babaji Bhimsen Das, and many satyagrahis of nearby. After the arrest of Narayana Birabara Samanta, the movement was still continued in Kujanga. The Kujanga Queen Bhagyabati Pattamahadei, along with Rama Devi, breaks the Salt Law at Kaliapata Village. The Salt movement was also organised at Chatua, Paradip, Erasama, Kankaradia, and Chardia of the undivided Cuttack district.

In Puri the salt satyagraha was actively done by Nilakantha Das, Jagannath Rath, Krupasindhu Hota, Mohan Das, Mohan Das and other satyagrahis at Astaranga, Latara, Singheshwari, Khandasahi, Mandaki, Kuhudi and Olangar. After Inchudi, Ganjam played a prominent role in the salt satyagraha. On 20th April 1930, under the leadership of Ramalingam Pantulu, the chairman of Berhampur Municipality, 15 Telugu Satyagrahis break the salt law at Kotabomali. Later satyagraha was divided into two groups; one was led by Ramalingam Pantulu and Master Sannaya, and another was led by Niranjana Pattanaik and Bishwanath Hota. On 5th May 1930, under the leadership of Niranjana Pattanaik, the salt law was broken at Ganjam. Another satyagraha was held at Huma, under the leadership of Bishwanath Das, Shashibhusan Rath, Narasingha Sahu, Kundalata Dei, and Kishorimani Dei, and many satyagrahis joined them. The movement was also spread to Gopalpur, Laxmipur, Pallibandh, and Jayantigarh of undivided Ganjam.

### **Participation of other parts of undivided Balasore District:**

In Balasore district, the premier venue of the Civil Disobedience Movement was Inchudi, but soon other parts of the undivided Balasore district joined the Salt Movement. The Satyagrahis of different locations organised camps to break the salt law and other British laws. Those places were mostly rural areas, but the patriotism was no less among them. Which are discussed below:

#### **A. Athilabad:**

Athilabad was the most prominent place of Salt Satyagraha, as the place is situated near Inchudi; therefore, it was obvious that the impact of salt movement was seen in this village. In May of 1930, to suppress the salt movement, the police officers put up a camp in Athilabad. But the Satyagrahis continued the salt production without any fear. On 11th May 1930, police arrested two satyagrahis; therefore, almost three hundred satyagrahis came to the police camp and requested to release them, but police officers refused to do so. Thereafter, in the evening, almost six hundred satyagrahis came to the police camp and started protesting against the police. But it was not done by satyagrahis, as said by A.K. Bose (Collector of Balasore) in the secret letter no. 229 to the secretary of the Bihar-Odisha Presidency. Police officials implemented severe repressive measures, prompting the satyagrahis to leave the area; however, 5 satyagrahis, including a 14-year-old boy named Sadhucharan, were arrested. Sadhucharan was the son of Parbati Bewa and lost his father at an early age, but he had great courage to fight against the powerful British force. Their trial was held in the Balasore Sub-Divisional Court under Case No. 271. On the judgment day dated June 26, 1930, eight satyagrahis were imprisoned. For the crime of attacking the police camp, Sadhucharan was directed to pay a fine of Rs. 50 and serve 4 months' imprisonment; if he failed to pay the fine, he would face an additional 3 months' imprisonment. A strong protest started against this case was further extended to the district sessions court here. The honorable judge withdrew the fine, but 4 months' imprisonment was not reduced. As he was a child criminal, he was sent to the Hazaribag Jail on 31st July 1931; here another order was passed, which extended his imprisonment from 4 months to 4 years. A complete discontent was seen among the

satyagrahis, so, by realizing all things British, the secretary released Sadhucharan on 1st April 1931 by the letter no. 2024.<sup>11</sup> This incident shows the patriotism among the people of Athilabad.

### **B. Bhograi:**

The people of Bhograi also took part in the movement with outstanding patriotism, under the leadership of Nilambar Das. The people of north coastal Odisha produced a large quantity of salt, motivating themselves with slogans such as "Inqilab Jindabad" and "Bande Mataram." The repressive policy of the British government was just as severe; they suffered through physical torture and financial hardship. Their properties were seized and auctioned off until they were forced to submit to the British government. The great leaders of Bhograi are Jati Patra, Priyamohan, Dora Behera, Radhashyam, Hadibandhu, Bijay, Nagendra, Niranjana, Narahari, Sitanath, Gouranga, Ravi, Surendra, Baikuntha, Bharata, Rajani, Sarbeswara, Parameswara, Nityananda, Devendra, Banamali, Priya, Rama Chandra, Dwari, Bhupendra, etc. Young satyagrahis were arrested and sent to Patna and Hazaribag jail. Even women were not spared, like Champamani, Durgamani, Chudamani, Bishnupriya, and Sailabala, who were also arrested and sent to jail. At Gunaibasana (a village in Bhograi), satyagrahi Gajendra Jena's concrete house was ruthlessly broken for the crime of giving shelter to the other satyagrahis; his house was completely looted, and his family members were brutally beaten. His two sons, Mahendra and Jogendra, were arrested and jailed. The police arrested Satyagrahi Pravakara Das and his entire family in Dwaripatra village. At Putina village, satyagrahi Sitanath Acharya's house was completely looted by police, and his property was auctioned; his twenty-one cattle were auctioned for nine paise, but no one bought them, so they were forced to sell them at a cost of three paise to the village Chowkidar.<sup>12</sup> At Dudhapada village, police looted and destroyed satyagrahi Jati Patra's house to teach a lesson to the satyagrahis. Along with this, police officers entered Dhruvamani Jena's house and inflicted untold torture; with this, they started rowdiness in all of Bhograi. The people of Bhograi lost their property and were forced to migrate from their homeland. Thus, the repressive method was not successful in stopping satyagrahis. Inspired by Nilambar Das, satyagrahis reacted against the British govt.; they boycotted Liverpool salt, garments & textiles, kerosene, etc. Simultaneously, they picketed in front of liquor and other drug shops. Police officers severely beat them, but still, they don't leave the movement.

### **C. Jaleswar:**

The Satyagrahis of Jaleswar also participated in the salt movement. This place became a prominent salt market for the indigenous salt, which was produced by the satyagrahis. The police's repressive policy was equally harsh in this area; to prevent the sale of indigenous salt, they brutally beat the satyagrahis and destroyed their salt supplies. They arrested people without any reason. But all these measures were not able to hamper the satyagrahis, yet they carried out the trade of indigenous salt from Bolang. At this time an incident was held at Ambachua (a village of Jaleswar); here salt traders carried three Pana Daha Salt by boat to Jaleswar. A police officer seized it and arrested ten salt traders and threw all the salt into the river. He left the traders and the boat in the care of a nearby villager, Dinabandhu Das, and went back to call for reinforcements; however, when he returned, no one was present, including Dinabandhu Das, and the boat had been destroyed.<sup>13</sup> The role of Jaleswar was crucial during this period due to its strategic location between Odisha and Bengal.

### **D. Sartha:**

The Satyagrahis of Sartha played a vital role under the leadership of Mathura Mohan Behera in the salt movement. It was situated 16 kilometers from the Salt pilgrimage Includi. The salt law brutally affected the people of Sartha, a coastal village. Their economy was destroyed. So the people of Sartha eagerly participated in the salt movement and started producing salt by breaking the salt law of the British government. Here police repressive measures were too bad; they arrested many satyagrahis of Sartha, including strong leaders like Mathura Mohan Behera and Madhusudan Mohanty.<sup>14</sup>

### **E. Eram:**

Eram was situated in the undivided Balasore district, now in the Bhadrak district. It was a populated village. Its eastern part was touched by the Bay of Bengal. Nowadays it is 2 km away from Eram. Banchhandhi Mohanty took strong leadership here. He was born on 20th April, 1897. From a young age he was very energetic and organized many stage shows and theater to encourage the masses

to be aware of oppressive British rule. He wrote many patriotic poems and added fuel to the movement. As the primary step, he had chosen the house of Dibakara Tripathy of Sadheipada for the salt production. The satyagrahis were provided an iron scraper to scrape the salt field by Dinabandhu Bindhani and Ramachandra Bindhani of Chudamani village. Other great satyagrahis are Laxminarayan Padhi and Aniruddha Mohanty of Eram, Upendranath Mohapatra of Adhuan, Sudarsana Panda of Baincha, Raghunath Samantaray Mohapatra of Suan, and Bhramarabara Behera of Sudarshanapur. The women's participation at Eram is not less; the prominent women leaders are Ichhamani Devi, Banchhanidhi Mohanty's mother Kundalata, and wife Hemalata. People from Basudevpur also participated in the Salt Movement. A satyagrahi camp was opened at Kulikhati, 1 km from Eram, with contributions from Radhakanta Padhi, Radhanatha Padhi, Braja Kumar Padhi, Syamananda Mohapatra, and Sitakanta Choudhury. Many villagers contributed funds for the function of the camp, the highest amount contributed by Radhakanta Padhi, who donated 70 rupees per day for the cooking. Similar satyagrahi camps were also opened at Padhuan and Bachhada. The police's repressive policy was not the least in number; they arrested many satyagrahis, including Banchhanidhi Mohanty, Laxmi Narayan Padhi, and Sudarsana Panda. They fined Chintamani Mohanty, the father of Banchhanidhi Mohanty, and Zamindar Radhanath Padhi 200 rupees for being in charge of helping Satyagrahis.<sup>15</sup>

#### **F. Chudamani:**

The coastal village Chudamani is situated 2 km south of Eram on the seashore of the Bay of Bengal. Here on the bank of river Balajibana and Gamei, salt satyagraha started on 15th April, 1930, and continued for 15 days under the leadership of Sachindra Maharana, Dinabandhu Bindhani, and Ramachandra Nayak of Eroda, the Head Master of Chudamani U.P. School. Here they organised various meetings for salt satyagraha. Still now we found much evidence of satyagraha from Khaparapada of Nandapur on the bank of river Gomei and Golapada, Kholapokhori of Chudamani, also on the bank of river Balajibana.

#### **G. Bideipur:-**

The Barunatota village of Bideipur in the modern Bhadrak District took huge participation in the salt movement. It is situated 15 km away from the Basudevpur police station of Bhadrak. From time immemorial the people of Bideipur have been engaged in salt manufacturing, so by the British salt law they were affected very badly. Therefore, they started a protest against it. Here the leadership was taken by Upendra Behera and Gopi Behera of Gaddi village and Daitari Mohapatra of Kalipur. Barunatota was selected as the satyagraha place, and the satyagraha date was fixed for 16th April, 1930. For the preparation of the movement, a meeting was organised on 14th April 1930 at the Munipadia of Bideipur; it was presided over by Bhagabata Sahu. 20-year-old Gouranga Chandra Mohanty of Barandua Village also participated in the meeting. They announced the program for the Satyagraha. He also built a large hut without walls to provide shelter for the Satyagrahis. Many satyagrahis took part in the movement, like Gopinath Behera, Upendra Behera, Bandhu Mohanty, Bhubana Swain, Raghu Ray, Benu Mohanty, Daitari Padhi, Chinta Das, Narendra Nayak, Panchu Mahalik, Nila Mahalik of Bideipur, Rama Jena, Panchei Jena, Shankarshana Majhi of Kera Sahi, Chachhu Swain of Gadeibindha, Shyama Jena, Hari Nayak, Chemei Jena of Birasa village, and Jogendra Nayak of Bahupokhari village. Participation of women was also not less prominent; some freedom fighters are Rambai Dei, wife of Markanda Mohanty of Bideipur; Atti Dei, wife of Bhima Das; and Bhabi Dei, wife of Sukra Malik. Police arrested Bhagabat Sahu, Upendra Behera, Gopinath Behera, Bhaga Mohanty, Dinabandhu Das, Gobinda Mohanty, and Ambi Dei. At Bideipur, Benu Mahanta of Gadeibandha village brought the salt at the cost of Rs. 100/-. Mounds of illegal salt were prepared, collected, and sold. The footprints of the salt movement can be traced in Jamakunda. It was a small coastal village situated on the bank of a coast canal in North Balasore. In Balasore, 21 places are selected as satyagraha centers. Throughout the state, the effect of salt movement can be traced. During this period under the presidentship of Birakishore Das, a public meeting was held on the bank of the river Kathajori. Krushna Chandra Padhi presented a short account of the success of the salt Satyagraha at Inchudi. The manufactured salt of Inchudi was displayed in this meeting. Smt. Indira Gupta purchased it in exchange for her earrings. On this occasion a sum of Rs. 78/- was collected. The satyagrahis broke the Salt Law and produced a huge amount of salt and sold it in the

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open market by showing bravery and patriotism for their motherland. Besides breaking the salt law, they also embraced other constructive works such as the weaving of Khadi, the opening of indigenous schools and colleges, etc. The women leaders, along with the Vanarsena, started picketing and boycotting in front of the foreign clothes store and liquor shop.

### Conclusion:-

The Salt movement was a grand success in engaging a huge population against British rule in India. The British repressive policy, such as imprisonment and implication of various taxes such as punitive tax, etc., can't affect them. Police continued their repressive measures through blocking of villages, ill-treatment towards women and children, censorship of the press, billeting, fining, curfew, special tribunals, firing, mass punishment, arrest of leaders, and confiscation of property. Police indiscriminately arrested the volunteers, the villagers, and the spectators. In this way, police gundaraj prevailed in Odisha. Public meetings and processions within a radius of five miles were prohibited in Berhampur. Volunteers, while hoisting flags, organizing meetings, demonstrating, and delivering seditious speeches, were lathi-charged and kicked. Congress workers were arrested. The Tahasildars and the supervisors of the court of wards in Sambalpur were instructed to watch the progress of the Congress movement. The headmasters of schools were asked to watch the activities of the students who had participated in movement. Newspapers like Darpana and Satyasamachara and books like Haratalara Kuphala, Gramya Prahari, and Bidyalaya Picketingra Kuphala were circulated by the government to demoralize the Congress workers. Anti-Congress pamphlets were also distributed to weaken the movement. On the Balasore coast, salt production persisted until the monsoon arrived, at that point it was discontinued. Long before the monsoon arrived, police had been withdrawn. The Salt Satyagraha was permitted to proceed unhindered. Having marked the indomitable enthusiasm of men and women and fearlessness of the Satyagrahis, the government admitted that "the campaign has been pushed more energetically in Balasore than it has been in Bihar, and the police have been hampered considerably by difficulties of communication and because a considerable section of the local population has been distinctly sympathetic, partly no doubt through dislike of statutory prohibition of the old Odisha industry of salt making. The police were thoroughly unsuccessful in hampering the manufacture of salt by all possible means. The manufactured salt was sent to Balasore and then exported to other locations for sale. The government admitted their defeat and reported that "the volunteers who have assembled from many districts spread their operations over a wide front, which is difficult for the police to control, and they have also persuaded some of the inhabitants to manufacture salt in their houses. This is fairly clear from the size of the consignments seized in the neighborhood of Balasore, one of which was as large as six maunds." Despite all these activities of the government, the Congress movement weakened the foundation of British rule in Odisha. The civil disobedience movement created a new political atmosphere in Odisha. The general mass, including men, women, and children of interior villages, joined the movement. Indirectly it helped the growth of Odia literature because books, poems, pamphlets, and slogans were written in the Odia language. It played an effective role in creating awareness among the Odia's to continue their fight for freedom against the British. The Satyagrahis continued the movement with full vigor, but unfortunately, by the Gandhi-Irwin Pact of 1931, the Satyagrahis stopped the movement and returned to their previous life. Thereafter, returning from the Second Round Table Conference, Gandhiji again started the Civil Disobedience Movement, but due to low support, he was forced to withdraw the movement and completely suspended the Civil Disobedience on 7th May 1934 for the next six years and decided to start constructive programs. The Congress leaders of Odisha, therefore, took interest in constructive work, mainly the upliftment of the Harijans and the promotion of Khadi and the charkha. Thereafter, the Gandhian Constructive Programme was started and continued in full swing in Odisha till Gandhi started the Quit India Movement. The Salt Satyagraha was a tremendous success in the district of Balasore by the Utkal Pradesh Congress Committee. Therefore, Inchudi is popularly considered the 'Second Dandi' in the history of the freedom movement of India. "The mass civil disobedience in Odisha was considered only second to the movement in Dandi, where Gandhi himself had taken the lead." <sup>16</sup>

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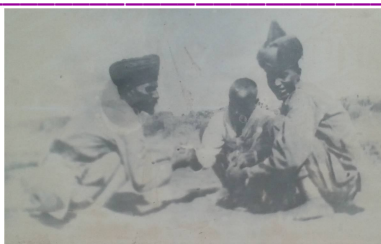
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(Photo courtesy- All photographs were taken from the Labana Satyagraha Smruti Peetha Sangrahalaya, Inchudi, Balasore, Odisha)