



SALT SATYAGRAHA IN MALABAR - A HISTORICAL ANALYSIS

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Abstract

The Salt Satyagraha was started under the leadership of Mahatma Gandhi in March 1930 had its repercussions in Malabar also. Payyanur was the primary setting of Salt Satyagraha in Malabar. A few bunches of Satyagrahis from Kozhikode, Palakkad and different parts of Kerala walked to Payyanur to partake in the battle. Many best pioneers like K.Kelappan, Muhammad Abdur Rahiman, and K. Madhavan Nair captured for infringing upon salt-law and condemned them to thorough detainment. Salt March Kerala was composed under the flag of Kerala Pradesh Congress Committees. It was an impression of the Civil Disobedience Movement in India. The salt Satyagraha in Malabar brought a feeling of solidarity of among the general population in Malabar as well as in Travancore-Cochin. It supported the general population in their battle for the opportunity. Daily papers likewise assumed a noticeable part to spread the thoughts of the satyagrhis towards the ordinary citizens. Satyagraha additionally made a feeling of oneness among the general population. It got a brilliant age the historical backdrop of Kerala.

Key Words; Poorna Swaraj, Jatha, Yuvak Sangh, Agraharam, Ashram

Introduction

The Indian National Congress becomes a movement of the people. There was a considerable measure of disturbance in the nation when the Simon commission went to India. The general population of India boycotted the commission turn out to be every one of its individuals were British. Despite the noncooperation of the Indians; the commission proceeded with its work and presented the report. The general population of India were disappointed with the demeanour of the British government and clamoured for political changes. The Lahore session of the Indian National Congress in 1929 pronounced Poorna Swaraj as its objective and asked Mahatma Gandhi to lead the Civil Disobedience Movement. The AICC authorized M.K Gandhi to launch the civil disobedience movement at a time and place of his choice. Gandhiji wrote a letter to Lord Irwin regarding salt along with his colleagues. The news regarding the infringement of common law spread throughout the nation. As a part of Civil Disobedience Movement Gandhi reached the Dandi beach on 5 April 1930 and broke the salt law on 6 April by manufacturing salt on Dandi Beach. Gandiji called upon the general population to broke salt laws everywhere throughout the nation.

Objectives

1. To high light the effort of the national leaders in bringing anti-British sentiments

and thus bringing the people together.

2. To feature the participation of women in the satyagraha movement in Malabar.

Methodology

The article, prepared based on both primary and secondary sources written as per the method of Scientific Historical Research. The methodology followed is descriptive and argumentative in nature.

The Salt Satyagraha, which started on March 12, 1930, was an emblematic demonstration of across the nation wide Civil Disobedience Movement. The Kerala Pradesh Congress Committee determined to break upon the salt laws at Kozhikode and Payyanur in Malabar.¹

The Kerala Provincial committee met a Badagara in North Malabar on 9 March 1930 and respected the starting of the Civil Disobedience Movement. A Sub-Committee named to sort out viable purposeful publicity for the development in Malabar. Applications started to fill the workplace of the Provincial Congress Committee at Calicut for enrolment as volunteers, from men, youthful and old, from all parts of Malabar and additionally from the Princely States of Cochin and Travancore. Following the captures of the considerable pioneers like Sardar Vallabhbhai Patel, J.M.Sen Gupta, and the Mathrubhumi of Calicut composed a mixing publication in its unique number dated 18 March 1930, calling upon the general population of Kerala to 'prepare'. In a similar number Smt.T.C.Kochukutty Amma of Cochin Educational Service, urged her sisters in Kerala through an article, to help the opportunity development and take to the productive program sketched out by Gandhiji. Mr. P.K.Dewar, Editor of the Dharma Kahalam, in print at Cochin, made a special plea to movement in India.²

Kerala Yuvak Sangh, meeting on 30 March called upon the youth of Kerala to take part in the struggle. The Kerala Yuvak Sangh, made another wave of eagerness. The Kerala Provincial Congress Committee set out to send a clump of Satyagrahi volunteers from Calicut to Payyannur at the northern end of Malabar on 13 April 1930 to offer Salt Satyagraha. A Satyagraha Committee or War Council shaped on 3 April 1930 to be responsible for the association and control of the development.³

As a part of Satyagraha a few people presently surrendered their employments and enlisted themselves as volunteers The momentous day sixth April 1930 Was the day as on which Gandhiji and his devotees infringed upon the Salt Law at Dandi and it was watched all finished Kerala as multi day of incredible national significance. Open gatherings were held and there were huge blazes of outside fabric in all spots Mr C Krishnan Nair of Travancore was incorporated into the principal clump of volunteers driven by Gandhiji at Dandi. Mr. Thappan Nair, Swami Ananda Tirth, Mr G.Ramachandran and others from Kerala were comparably incorporated into the principal clump of Satyagrahis driven by Mr. C.Rajagopalachari to Vedaranyam shoreline. Numerous from Malabar took an interest in the development at Bombay and different spots. From sixth to 13 April, the National Week was seen in all gravity all through Malabar and in a few places in Cochin and Travancore. Expensive silk and woollen dresses flung into and devoured by the blazes of flame at a few spots where open gatherings held and vows taken. The pioneers composed a Satyagraha camp at Verkot House in Calicut on 10 April. At the camp, the Satyagrahi volunteers hailing

from all parts of Kerala got legitimate preparing under the direction of the Kerala Yuvak Sangh. At the incitement of the specialists, a couple of components, calling themselves followers, tried to incite a few episodes to exasperate general society gatherings sorted out by the Indian National Congress in Malabar.⁴

Despite the numerous obstacles, the movement assembled energy systematically. Numerous family including old women served the homeland in her trouble and detainment amid the period 1930-1947. K.Kesavan Nair, P Rama Kurup. M.Kunhandy P.K. Gopala Pillai, T.Subramanian Tirumbiri, O.V. Srikanta Poduval, M.V. Appu, V.M. Krishnan Nair, V. Echu, K. Madhavan, K.Kelu Kurup, T.V. Ramunni Kidav, K.P Warriar, A.Narayna Pai, C. Achutha Kurup. K P. Madhavan Nair, M.N. Pisharoti, P. Kesava Pillai. A Nambiar, PC. Karunakaran, K.V. Kunhi unhiraman Nambiar, N.V.Gowridas, K.Kumaran Nair Kunhiraman Nambiar (Captain).etc participated whole-heartedly in the movement.⁵

A Jatha of satyagrahis under the guidance of K. Kelappan began from Kozhikode on 13 April, and overstepped the salt laws on the shoreline at Payyanur on 21 April. At the point when the Salt Satyagraha started in 1930, Mr. Madhavan, at that point 15, was close by in the jatha from Kozhikode to Payyannur.⁶

Kelappan dithered to enroll Madhavan. At 15, he would be the most youthful and any indication of weakness or dread on his part could discourage the others. Madhavan immediately removed the gold ring on his finger and gave it to the Satyagraha finance leaving Kelappan with no choice however to incorporate him. The Satyagraha jatha left Calicut for Payyanur on April 14, 1930.⁷When he was arrested along with the others marchers after a brutal police lath charge.⁸

A comparable Jatha additionally originated from Palakkad under the leadership of T.R. Krishna Swami Aiyar to offer satyagraha at Payyanur. Among alternate Jathas that came to Payyanur and violated salt laws by Muhammad Abdur Rahuman and E. Moidu Maulavi .⁹

The general population of North were glad for the choice and prepared to tend a noteworthy welcome to the overcome nationalists. The majority of the volunteers hailed from respectable families in Malabar, Cochin and Travancore and accomplished as they were, were considering dependable positions. At the break of day on 13 April, countless accumulated at the Satyagraha camp to give the volunteers a tender send-off. The Program of the Satyagrahis was to walk each day from 6 am to 12 twelve and again 2 p.m. to 6 P.M and spend the night in any town where they would urge the general population to stick to peacefulness even under the gravest incitement. Up and down the course, the volunteers got a generous welcome for the walk.¹⁰

Mr. K Madhavan Nair, with tears streaming down his eyes and saluted the blessed warriors" of Kerala and admonished them to stick to truth and peacefulness. He exhibited a satchel containing Rs 500 to Mr. Kelappan in the interest of people in general of Calicut. The general population finished the streets with tricolor banners and trims, treated the Satyagrahis to cool beverages and refreshments as it was the most blazing piece of the year and offered those blooms. At specific spots, caparisoned elephants got them. Individuals from the landed privileged broadened

their own particular hospitality and among them. At Chokli, the following town of significance, the nearby individuals are driven by Mr. P.Muhammad, invited and garlanded the Satyagrahis. On 19 April, the Satyagrahis were at on the edges of Cannanore, where individuals from the Sarasya people group gave them a satchel. A mammoth meeting attended the gathering on the Cannanore maidan at Baliapatam.¹¹

There were three clusters of volunteers and they began their walk from Kozhikode on April 14, 1930, under the administration of K. Kelappan to Payyanur. K .T. Kunhiraman Nambiar was the General skipper and P. Krishna Pillai M.N. Pisharaody, and P Kesavan Nambiar were chiefs of each batch. The distance the whole gathering got a stirring gathering from the general population of various towns and towns. At Thalassery, Madhavan reviews an occurrence: Moyarath Sankaran, a Satyagrahi himself, and his better half washed the messy garments of the considerable number of volunteers (letting them know there was a dhobi) in the night without their insight and when they dissented, the couple communicated their pride in washing the dirty garments of opportunity warriors! Occurrences like a visually impaired bum giving his day's accumulation of a large portion of an anna to the assets are additionally enlightening. At the point when the parade achieved Payyanur, the setting of the Satyagraha, there were processing swarms. The welcome comprised of a stirring and fabulous gathering with caparisoned elephant, which ran wild, seeing the flooding swarm despite the fact that, numerous individuals fled Madhavan stood firm without fear.¹²

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In the interim, the Satyagraha Committee asked for Mr. T.R. Krishnaswami Iyer to sort out a second clump of volunteers from Palghat to Payyannur. On 19 April, that group began from Sabari Ashram at Olavakkot close Palghat, under the captaincy of Mr. R.V. Sharmal. On 16 April 1930 Gandhiji sent from Navasari a message to Mr. K.Madhavanar, Secretary, Kerala Provincial Congress Committee; "Happy to learn Kelappan Nair with a band of offenders has begun. Keep me educated of the exercises there." While at Dandi, he sent another message to the adolescents and Swadeshi specialists of Malabar through the Youth Leaguer, Mr Kizhedath Vasudevan Nair, in which he urged them to peruse the Young India, to turn and wear khadi. On 18 April there was a purposeful publicity meeting at Akatetara close Paighat when Mr. KP. Kesava Menon's sisters gave the Satyagrahis a gold ring.¹³

Following day as they began, Kesava Menon garlanded the Satyagrahis and they were, en route, decently got like Peruvemba, Vadavannur, Kollengode. Pudiyanam. At Pudiyanam there was an impressive gathering on 20 April. The boulevards additionally enriched. At Perumkulam, which was in a bubbly mind-set, each house beautified with lights around evening time as on Karthikai deepam celebration and exceptional love offered in the sanctuaries. The Satyagrahis contacted Alatur and Vadakkancherry in Palghat Taluk on their route and at Manjapra, the restriction displayed by some universal Brahmins vanished in light of intense interests routed to them by Mr. TR. Krishnaswamy Iyer and Mr. S Nilakanta Iyer. At

Balangangadharan, the youthful child of Mr. P.Velu Nair expelled a gold chain from his neck and made an endowment of it to the satyagraha development

The Brahmin people group at Pudukode got them with music yet a couple of customary individuals contradicted the section of the 'low standing' Satyagrahis into the Agraharam of Brahmin road whereupon the Brahmin individuals from the gathering cannot, in challenge to take any nourishment in the town.¹⁴ Mr. K.Kelappan and his first clump of Satyagrahis achieved the town of Pariyaram close Payyannur on 21 April, women driven by Mrs Gracy Aaron showered blooms and rice on them. Kelappan required just 32 volunteers yet in excess of 200 individuals had gathered from various parts of Kerala.¹⁵

The Youth League at Pazhayangadi gave them a satchel and address. The whole course from Pariyaram to Payyannur enhanced flawlessly. There was a formal gathering at Payyannur. The environment surcharged with feeling as national melodies sung. A large number of villagers assembled at the place in restless excitement. Mr. Kelappan tended to the colossal social occasion for two hours underscoring the significance of peacefulness and satyagraha. There was an incredible blaze of outside fabric after this address.¹⁶

At sunrise on 23 April, after mass petition, Mr. Kelappan and alternate volunteers walked to the shoreline, each with a little sack and a coconut shell to rub salt. It was entertaining to see mud everywhere throughout the salt fields on the shoreline, apparently scattered by the officers of the Excise Department to delude the Satyagrahis. Mr Kelappan in all gravity scratched out some salt, in this manner turning into the primary Salt Satyagrahi in Kerala. He tasted the salt he had taken as a right. As the volunteers too walked ahead and took salt, the energetic group who had accumulated surged forward and overstepped the law.

News spread all through the town that the police Superintendent Aamu would not allow Kelappan's men to make salt. In this manner, individuals remained far away on the shoreline to watch the satyagrahis. Disregarding the formally dressed men, the satyagrahis smoothly started to heat up the water on their temporary stoves. They clasped hands and remained in three rings, one inside another with the mud pots in the middle. Aamu captured Kelappan and different pioneers and after that arranged his mento lathi charge the satyagrahis. "The blows rained on us however we continued yelling `Bharat Mata ki jai!' `Gandhiji ki jai!',"said Madhavan. By the time the policemen left with the captured pioneers, the shoreline was covered with bits of lathi, shards of the pots, incompletely consumed kindling, dress and shoes. At a few spots, blood had saturated the sand. The satyagrahis were broken in body however not in soul. They gradually accumulated themselves into two lines and strolled through the quiet group that had viewed the ruthless assault. The jatha of injured men, some as yet dying, others sticking to their allies for help, experienced the town. The subjects of Calicut proclaimed hartal against the police violence and even the individuals who had at first been star British currently respected the satyagrahis. It was a defining moment in the political history of Malabar.¹⁷

The British laws were broken and salt made. This proceeded for some days.¹⁸ The peaceful agitations intensified after Gandhiji's arrest on 5 May 1930. The captured leaders and volunteers were put behind bars.¹⁹ Leaders captured and condemned to nine months thorough detainment. In any case, with the arrival of Mahatma Gandhi

on 26 January 1931 and with the Gandhi-Irwin Pact of 5 March 1931, the Civil Disobedience Movement briefly suspended..²⁰

Conclusion

Civil disobedience broke out all across India, shortly involving millions of Indians, and British authorities detained more than 60, 000 people. Several hundred British led Indian police officers met them and fiercely beat the peaceful demonstrators. The incident, recorded by American journalist Webb Miller, prompted a global protest against British policy in India.

Salt Satyagraha delivered insufficient advance toward domain status or self-run for India and did not win any significant concessions from the British. It additionally neglected to pull in Muslim help. Congress leaders chose to end Satyagraha as an official arrangement in 1934. Nehru and different Congress individuals floated assist separated from Gandhi, who pulled back from Congress to focus on his Constructive Program, which incorporated his endeavours to end untouchability in the Harijan development. Despite the fact that British specialists were again in charge by the mid-1930s, Indian, British, and world supposition progressively started to perceive the authenticity of cases by Gandhi and the Congress Party for power and self-run the show. The Satyagraha crusade of the 1930s likewise constrained the British to perceive that their control of India depended completely on the assent of the Indians – Salt Satyagraha was a noteworthy advance in the British losing that assent.

Endnotes

¹ Mammadan, M.P., *Kelappan*, (Mal), Kottayam, 1984, p.52.

² Menon.P.K.K., *The History of Freedom Movement in Kerala:(1885-1938)* Volume.II, Thiruvananthapuram,1972,p.218.

³ *Ibid.*p 219.

⁴ Menon.P.K.K., *The History of Freedom Movement in Kerala:(1885-1938)* Volume.II, Thiruvananthapuram,1972,p.220.

⁵ *Ibid.*

⁶ The Hindu, 3 November 2011, p.5.

⁷ The Hindu, 29 January 2006, P.5

⁸ The Hindu, 3 November 2011,p.5.

⁹ Madhavan. K., *Oru Gandhian Communistinte Ormakal*, (Mal) Kottayam, 198, p.47.

¹⁰ Menon.P.K.K., 1972, *op. cit.*, p. 221.

¹¹ *Ibid.*

¹² The Hindu, 17 April 2010, p. 10.

¹³ Menon.P.K.K., 1972, *op. cit.*, p. 222.

¹⁴ *Ibid.*

¹⁵ The Hindu, 29 January 2006, P.5.

¹⁶ Menon.P.K.K., 1972, *op. cit.*, p. 223.

¹⁷ The Hindu, 29 January 2006, P.5.

¹⁸ The Hindu, 17 April 2010, p. 10.

¹⁹ Moyyath Sankaran,*Ente JeevithaKadha* (Mal), Calicut,1965,p.55.

²⁰ *Ibid.*