CHAPTER I

INTRODUCTION AND DESIGN OF THE STUDY

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CHAPTER I

1.1. INTRODUCTION

There is an alarming trend in the world's economic development scenario giving a go by to the ethical values. The mass production of commodities at less investment and by employing less number of employees are leading to monopolizing the market by the big powers and by developing countries. Other countries are also trying to follow the same pattern of development and cause destruction to their natural resources by way of exploiting them to the core. As a result of this, the underdeveloped and developing countries are facing environmental degradation, problem of unemployment and poverty. It is said that there is nothing wrong in destroying some human beings or other beings for the welfare of many. This is totally against the ethical values of Science and Economics. In this trend of the present economic development, the service or marketing sector enlarges and generates employment opportunities to the qualified persons. But those who are working in the manufacturing sector are becoming lesser in number and also a sizable portion of the world's population is not having the purchasing power and is being caught in the grip of poverty. We all know that today almost half of the world's population is in the grip of poverty.¹

In countries like India, the development of agriculture and industry should go hand in hand. Lopsided development in this case in India will make
the problem of inequity more intense. Moreover it will pave way for the exploitation of human and natural resources to the core.

Economic development of the nations based on mass production, competitions and market monopolizing will end in confrontations and war between nations. So there will not be peace in the world. Gandhiji stressed the ethics to be followed in the economic development by way of asking us to observe “Swadeshi Dharma”, that is, buying and using only the locally made goods and certain other things from outside only when they are not produced locally. He also stressed on the responsibility of the producer or the seller to deliver reasonably priced quality goods to the consumers. Profit motive must not be the primary aim of the producer or the seller. At the same time, the producers or sellers should not burn their fingers. They must comfortably continue their jobs and play their useful role to the society.²

India is a developing country. The economic stagnation and the vicious circle of poverty, which characterised the pre-independence Indian economy, are slowly but steadily giving place to a rapid economic activity and a higher level of income under the impact of the economic planning.

The Indian economy indicates a very high proportion of people below the poverty line and unemployment. India is an agricultural country consisting of a large number of agrarian villages and hamlets. One of the major problems
of the Indian economy is the uncertainty of agricultural production, since
agriculture is still a gamble in the monsoons. Since the independence, there
has been a considerable increase in the production of the agricultural sector.

Economic development in the sense of a rise in the real GNP and the
real per capita income by itself is not going to be much significant in India,
unless we remove the unemployment and the underemployment. The basic
measure of economic growth of a country is the continuous expansion, year
after year, of real national income and real per capita income. Economic growth
should also include the improvements in quality of life consisting of life
expectancy, infant mortality, literacy and the like. A little consideration will show
that all these indicators of a development are inter-related in the sense that the
expansion of real national income and also improvement is the quality of life.3

India still remains essentially an agricultural country. Accordingly, the
prices of food grains and agricultural raw materials hold a key position in the
price structure of the country. Agriculture forms the backbone of the Indian
economy and despite the concerted industrialisation in the last five decades,
agriculture occupies a place of pride. Agriculture contributes even now a major
share of the national income in India. The share of the agricultural income,
however, has been decreasing continuously and the shares of the
manufacturing service sectors are increasing.4
The main reason for the poor economic conditions of the agricultural labourers is the seasonal employment, that is, the agricultural workers do not have continuous work. On an average, a farm labourer finds employment for about 200 days in a year and for the rest of the year he is idle. Apart from the problem of unemployment there is also the problem of underemployment in rural areas. Unemployment and underemployment are the two factors responsible for the low income and consequential low economic position of the agricultural workers in India.

As such, there is no other alternative left behind to provide employment opportunities to the agriculturists. After the Second World War, the scientific advancement and the technological development took the world towards new inventions. India under the British regime faced a great set back in the technological development. India became the market of foreign goods. The Indian villages which were famous for handicrafts received no moral support from the foreign rule. Slowly, the Indian handicrafts started to perish because they could not compete with the machine-made mass production of goods.

Gandhiji who was in the arena of Freedom Movement, visited and studied the poor conditions of almost all the Indian villages. He immediately thought over a plan to provide employment opportunities to the villagers.

The primary aim of the Gandhian plan was the attainment of maximum self sufficiency in village communities. Hence the plan emphasises
rehabilitation, development and expansion of the cottage industries, side by side with agriculture. Spinning and weaving were given the first place. The manufacturing of khadi is important and it is almost on the same level as the production of rice and wheat. "Just as the villagers cook their own roti and rice, so must they make their own khadi for their personal use. The surplus, if any, they may sell."

In ancient Indian villages, agriculture and village industry were considered to be two legs of human beings. There were no water-tight division and clash of interest between agriculture and other industries or occupations. Agriculture provides only a seasonal employment. Khadi and village industries can provide employment opportunities during the off seasons and help the masses to meet out their needs. Therefore it is necessary that the Indian villages should also pursue a handicraft along with their main occupation.

Gandhiji used khadi and village industries as a primary weapon for the freedom movement and also for the economic upliftment. Khadi and constructive programmes were two immortal treasures given by Gandhiji to the Indian citizens to fight against the Whites. Gandhian approach for economic development is not against the technological improvement of the cottage and village industries or small-scale industries. Gandhiji himself wanted to improve the technology of spinning wheel charka, so that the spinner could produce more and earn more.
Gandhiji was the founder of Khadi in India. Khadi is a word born at the time of ‘Swadeshi Movement’. Gandhiji had not seen a handloom or a spinning wheel in 1908. Even in 1915, when he returned to India from South Africa, he had not seen a spinning wheel. In 1920, Gandhiji founded at Sabarmathi a ‘Sathyagraha Ashram’. There he introduced a few handlooms and spinning wheels.

The Khadi and Village Industries Commission was formed in the year 1956. The Khadi and Village Industries Commission is a statutory body created by an Act of Parliament (No. 61 of 1956 and as amended by Act No. 12 of 1987). It took over the work of ‘All India Khadi And Village Industries Board’.

All India Khadi and Village Industries Commission was set up to promote khadi and village industries. These industries started generating employment opportunities to the rural masses. Gandhiji believed that khadi and village industries would abolish social and economic inequality. He said ‘I have shown a better way than preaching’. The charka and the allied industries will abolish all inequalities both social and economic. The rising consciousness of the strength, which non-violence has given to the people, and their intelligent refusal to co-operate in their slavery must bring about equality. By equality he simply meant that every body should have enough for his or her needs.

Khadi and Village Industries Department is a national project that creates a maximum of employment opportunities. Gandhiji supported khadi and
village industries for it creates a maximum of employment opportunities with a minimum of investment in accordance with the Indian economy. Gandhiji is not a person who opposes the introduction of new machinery and the use of electricity. But he often insistingly condemned the machines that reduced the human labour and made man lazy instead of encouraging him to work. Khadi and village industries becomes an instrument for bringing out the natural talents possessed by the people living in backward villages.  

The spinners are the most important cause of khadi production. This is the reason why Gandhiji named the Khadi movement as All India Charka Sangham. Spinners are the servants in the forefront of this sangham.

Swami Vinobaji says that wearing khadi is a gift in disguise. The money that is paid for khadi reaches the labourers who are involved in this activity and those who produce the raw materials and gives employment to the unemployed. Each and every fiber that is found in khadi is a product of labour. Khadi respects labour. When people buy khadi, the spinners, the weavers and the other labourers get a feeling of satisfaction and happiness that they are getting a salary for their labour but they don't get a humiliating thought that they are receiving a gift.

Gandhiji's principle of labour had two basic purposes: (i) To develop labours and thereby spreading natural feelings in the minds of people and to make the Whites to quit India.
(ii) To eradicate the poverty that was sticking on to the lives of Indians, especially that of the poor.8

In the year 1956, the government of India, aiming at a new set up in the villages, and in order to stop the destruction of khadi and village industries, gathered all the export techniques of khadi and village industries and formed the 'Khadi and Village Industries Commission'. Through this commission, the government gave interest-free and low interest loans as investment for the villages to develop khadi and village industries. In 1953, during the first five year plan period, the government of India, in accordance with one of its resolutions, established the Khadi and Village Industries Board in order to develop the khadi and village industries. This Board had been ordered that it should establish the plans for the development of khadi and village industries, in consultation with various state governments and with the All India Charka Sangham.

In 1956, in accordance with a law that was legislated in the Indian Parliament, the Khadi and Village Industries Commission was established. The All India Charka Sangam which was involved in khadi industries since 1923 joined hands with the All India Sarvodaya Sangham in the year 1953. Very soon the Sarvodaya Sangham, entrusting its all other works to the various local institutions, dedicated all its concerns and charisms to the 'Bhoomidhan Movement'.
1.1.1 Objectives of Khadi and Village Industries Commission

The broad objectives of the Khadi and Village Industries Commission are:

(i) The social objective of providing employment that means, employment to the unskilled and the semi-skilled workers at the village level and (ii) the economic objective of producing saleable articles, that is, providing good quality products to the consumers. (iii) The wider objective of creating self reliance among the poor and building up of a strong rural community spirit.9

1.1.2. Functions of Khadi and Village Industries Commission

The Khadi and Village Industries Commission is charged with planning, promotion, organisation and implementation of programmes for the development of khadi and other village industries in the rural areas in co-ordination with other agencies engaged in rural development wherever necessary.

Its functions also comprise the building up of a reserve of raw materials and implements to producers, creation of common service facilities for processing of raw materials, as semi-finished goods and provisions of facilities for marketing of khadi and village industries products apart from the organisation of training programmes for the artisans engaged in these industries and the encouragement of co-operative efforts among them. To
promote the sale and marketing of khadi and other products of village industries or handicrafts, the Khadi and Village Industries Commission may forge linkages with the established marketing agencies wherever feasible and necessary. The Khadi and Village Industries Commission is also charged with the responsibility of encouraging and promoting researches in the production of techniques and equipments employed in the khadi and village industries sector and providing facilities for the study of the problems relating to it, including the use of non-conventional energy and electric power with a view to increasing productivity, eliminating drudgery and otherwise enhancing their competitive capacity and arranging for dissemination of salient results obtained from such researches. Further, the Khadi and Village Industries Commission is entrusted with the task of providing financial assistance to institutions and individuals for development and operation of khadi and village industries and guiding them through the supply of designs, prototypes and other informations.  

In implementing khadi and village industries activities, the Khadi and Village Industries Commission may take such steps as to ensure genuineness of products and to set standards of quality and ensure that the products of khadi and village industries do conform to the standards. The Khadi and Village Industries Commission may also undertake, directly or through other agencies, studies concerning the problems of khadi and or village industries besides conducting researches or establishing pilot projects for the development of khadi and village industries. The Khadi and Village Industries Commission is
authorised to establish and maintain separate organisations for the purpose of
carrying out any or all other matters incidental to its activities.

The Khadi and Village Industries Commission is under the administrative
control of the Ministry of Industry of the Government of India. Its head office is
located at Vileparle (west), Mumbai. A chief executive officer under the rank of
Indian Administrative Service is looking after the administration and other
promotional activities of the Khadi and Village Industries Commission. The
entire nation is divided into six regions and each region consists of three or four
states. Each state has one Director, who looks after and co-ordinates the
developmental activities of that particular state and reports the progress to the
higher up to appraise the activities.

There are 28 State Khadi And Village Industries Boards, 4777
Registered Institutions which were registered under the Societies Registration
Act 1860, 31000 Industrial Co-operatives and 13000 Sales Outlets in the
country. Under this system the whole country has been well knitted by the
organisations. 29.8 percent of the SC and ST communities and the Hill Tribes
have benefitted. The main beneficiaries among the women folk are as much as
46 percent.¹¹
1.1.3. Sarvodaya

The Sanskrit word 'Sarvodaya' was coined by Gandhiji. Sarvodaya stands for the 'Welfare of all'. Mahatma Gandhi visualised such a society of individuals and families living happily, loving one another, helping one another and not even exploiting the natural resources more than what is necessary for their need. The form 'Sarvodaya' consists of two Sanskrit words, 'Sarva' and 'Udaya', which means 'all' and 'rise' respectively. It may also mean liberation. Sarvodaya expects one to live in a society and serve the humanity.\(^\text{12}\)

According to Gandhiji, 'Sarvodaya' means 'a social order which believes that every individual has a personality which, when properly developed, has a contribution to make to the society'.

1.1.4. Objectives of Sarvodaya

The objectives of Sarvodaya are:

i. That the means and proceeds of production should be placed in the hands of the real producers.

ii. That the purchasing power of the lowest in the society should be adequately raised, reducing the disparity in income between the rich and the poor.

iii. That the 'wolf' of poverty and unemployment should be kept away from every door and
iv. That the equality will be conceivable only if all have access to fair equal
economic means to fall back upon.\textsuperscript{13}

1.2. STATEMENT OF THE PROBLEM

In its efforts to bring about the overall economic development and a
balanced growth in all the region of the country after the achievement of India's
Independence, the Government, both the Centre and States have considered
giving serious attention to Khadi and Village Industries. Although the majority of
the country's population depends much on the agriculture, the farmers have
repeatedly suffered from unfavourable facts such as poor rainfall, scanty irrigation
system and low agriculture employment, resulting in rural poverty. The British
regime which governed the country in the last two centuries have not taken
adequate steps to help the growth of handicrafts industry which sustained the
Indian Villages.

With a view to bring about sustained growth in the economy of rural
population, an urgent need was felt to harness the local resources and facilitate
them into the main stream of the national development. The establishment of the
Tamilnadu Sarvodaya Sangham, Tirupur with 67 independent units was a step in
this direction. The Kanyakumari Sarvodaya Sangh and the Eraniel Sarvodaya
Sangh, two of these units were launched with this noble objective. The study
examines the extent to which these two organizations help realize Gandhiji's
concept of 'Gram Swaraj' and achieve the upliftment of poor masses of the rural
areas.
In the context of liberalisation and globalisation, the market forces decide the system and the manner of production. The allocation of resources within the khadi and village industrial sector must be governed by the criteria of efficiency, productivity and competitiveness. The khadi and village industries have to move from a region of productive environment to that a competitive environment. The tendency of selling the Kahdi products with brand name is increasing.

Agasteeswaram, Thovalai, Kalkulam and Vilavancode Taluks of Kanyakumari District in Tamil Nadu, where the study units are located are both industrially and agriculturally backward. These taluks being densely populated, without much employment opportunities, khadi and village industries have been found to offer the only solution for providing at least part-time employment, especially to the women folk of these taluks. Hence the researcher has identified this area for her study.

1.3. REVIEW OF PREVIOUS STUDIES

The related literatures have been studied to know the trends and the scope for research in the chosen field. Many doctoral theses and reports published in the leading journals have been subjected to analysis. This review has enabled the researcher to identify the area and themes for the present study.

Ashoka Mehtra. (1968), in his study entitled “Report On Khadi and Village industries”, has suggested progressive improvement of the techniques or making khadi and village industries really beneficial. The large number of
artisans already engaged in traditional rural industries should be protected against any substantial displacement during the period of transition to higher techniques, so that the technological unemployment is not on the increase.\textsuperscript{14}

Adinarayana. K. (1980), in his study entitled, “Khadi and Village Industries - A few Considerations for its Expansion”, observes that the KVI movement aims at appreciating the dignity of labour and infusing the workers with the same spirit. The development of creative faculties and human resources with an emphasis on altruistic values may lead to a better standard of living. To attain this, it is imperative that the workers and the people alike should be educated.\textsuperscript{15}

Prasad. K.N. (1980), in his study entitled “Problems of Economic Development in the Third World with special reference to India”, has stated that the priorities in future capital investment in rural industries should be for the modernisation of equipment. The aim of any developmental programme should be to train the rural labourers to handle modern equipments.\textsuperscript{16}

Meenakshi Sundaram. N. (1981) in her study entitled “Khadi and Village Industries in Tamilnadu - A Study of Financial Performance”, on the poor financial performance of the selected agencies of Khadi and village industries in Tamilnadu, has made various recommendations to make this section financially viable.\textsuperscript{17}
Sudalaimuthu. S. (1981), in his study entitled, "Adaptability of Accepted Marketing Practices in Khadi and Village Industries", has observed keenly the marketing practices adopted in KVI. He has strongly recommended modernisation in the form of attractive packing and imaginative advertisements.¹⁸

Rajula Devi. (1982), in her study entitled, "Women's Participation in Rural Areas", has stated that the khadi and village industries could provide employment to literate and unskilled women through spinning, producing utility articles, cottage match industries, processing cereals and pulser and oil seed collection.¹⁹

Gurusamy. M.P. (1983), in his study entitled "Role of Khadi and Village Industries in the Removal of Poverty," holds the view that in India, poverty is widespread and a majority of the people in rural areas are living below the poverty line. The khadi and village industries are labourintensive and capital saving. They provide gainful employment to these millions of needy villagers at their doorstep and help them to reduce, if not eradicate poverty.²⁰

Subrahmanya Raju. M. (1983) in his study entitled, "Khadi-Its Genesis and Importance Today," describes that the hand-spun and hand-woven cloth in India, struck the world with wonder, with its superfine quality in earlier ages, when it stood as a symbol of the patriotism and selfless service of people during the freedom struggle. At present it remains the sole sentry guarding the
interest of the helpless poor against heavy odds throughout. It underscores the
timelessness of human values. In war as well as in peace it continues to offer
solace to the troubled human soul.\textsuperscript{21}

Industries in Mizoram”, states that the regions on the border are as much in
need of assistance to develop themselves as the backward regions elsewhere.
In fact, being further away from the centres of activities and attention and being
sensitive areas, they need much more care and attention.\textsuperscript{22}

Products”, states that by associating the name of an organisation like the KVIC
with a product brought out by the village artisans, certainly the product image
could be upgraded. This is possible because of good will earned by the
organisation among the public concerned. But this requires proper
maintenance of self imposed discipline on the part of the artisans by strictly
adhering to the standards and specification.\textsuperscript{23}

Narendra and Saxena. (1987), in their study entitled, “Importance of
Co-ordination in Marketing KVI Products” has stated that, 60 percent to 70
percent of the sales of khadi occurs only during the special rebate period, the
work force (employees) in bhandars remain underemployed for the remaining
nine months. This can be improved upon by focusing more on the items
produced in village industries for which the demand remains throughout the
year. The Khadi and Village Industrial Sector helps women folk and families of scheduled caste/tribe to gainfully occupy themselves and make free from drudgery type of work in agriculture.24

Rama Rao. P. and Ram Krishna S. (1987), in their study entitled, “Growth of KVIS during 1956-1985”, observe that the development of khadi and village industries in India, after Independence, has been an integral part of the planned development to plan period elucidating the fact that they can play a significant role in the development of the rural economy.25

Durairaj. N. and Barathan. D. (1989), in their study entitled, “Concentration of Khadi and Village Industries in Tamilnadu”, have remarked that the industrial activities are seen to get localized near certain specific areas for various reasons and khadi and village industries are not an exception to this development. This dissertation measures such concentration of khadi and village industries with special reference to Tamilnadu, which has a good ranking in the development of khadi and village industries.26

Ramaswamy. D. (1989), in his study entitled, “Khadi and Village Industries-The Role of Technology”, points out that the productivity is low due to a meager use of machine power in khadi and village industries. Application of technology and the introduction of advanced tools in the area of skill up gradation and training through television and video can play an important role in enhancing productivity that will ensure satisfactory earning level.27
Arumukhan. P. (1990), in his study entitled, “Tamilnadu Khadi and Village Industries Board - A Study of Financial Management”, has dealt with the financial conditions of khadi and village industries run by the Tamilnadu Khadi and Village Industries Board.²⁸

Chelladurai. A. (1991), in his study entitled, “Employment Generation in Village Industries - A Case Study”, has pointed out that Tamilnadu has ample palm wealth, thanks to its congenial climate and diligent artisans. Palmgur industry ranks next to agriculture and makes a remarkable contribution to employment generation particularly in Sattankulam Taluk, Tirunelveli District. Due to its very nature, palmgur industry, particularly in tapping palmyra trees, offers seasonal employment. To strengthen the economic conditions of palm tappers, there is a need to set up self-employment schemes in the palm belts so that they could offer employment throughout the year.²⁹

Kannan Nair. N. (1992), in his study entitled, “Entrepreneurship Development in Small and Rural Industries”, states that the entrepreneurs play a very important role in developing the economy of a country. In a developing country like India, there are ample opportunities for the entrepreneurs. They can make use of the un-utilised resources of our country by initiating entrepreneurial ventures. India needs more entrepreneurs for utilising the available local resources and man power.³⁰
Muniandi. K. (1992), in his study entitled, “Gandhiniketan Ashram, T. Kallupatti-A Bird’s Eye-View”, states that an all-round development of men under one roof seems to be the motto of Gandhiniketan Ashram. T.Kallupatti, which undertakes varied activities. This institution is fulfilling Gandhiji’s wishes through its activities.31

Rajendran. R. (1992), in his study entitled “Dr. Kumarappa Institute of Rural Technology and Development”, points out that the training organisations have a great and responsible role in molding the skills and behaviour of the entrants who pass through their portal and in turn set the developmental machinery in motion. The premier training centre mentioned above has gained valuable experience in imparting new skills and techniques to the entrants.32

Ramalingom. K. (1992), in the study entitled “Performance Appraisal of Nanguneri Sarvodaya Sangh, Panagudi” has enumerated the ample scope for rural employment in uplifting the standard of living of the rural artisans through khadi and village industries.33

Basant Kumar. (1994), in his study entitled, “Human Resources Development - A Case Study of KVI” has made an investigation on the effectiveness of recruitment, training and remuneration policies leading to better labour relations as managerial means to motivate and control workers. A number of recommendations have been made in this regard in his study.34
Padmanabhan. V. (1994), in his study entitled, "Sage of a Fabric", points out that khadi's well considered programme called "Constructive Programme" exhorts people to take up the constructive work very seriously. The unique nature of this constructive programme is its identification of all issues that go to make the life of rural people. It is an original approach, bringing together the benefactors and beneficiaries.35

Pathak. S.M. (1996), in his study entitled, "Role of Khadi and Village Industries", states that any argument stressing the relevance of KVI in the present day economy cannot hold good unless, supporting reasons are furnished in detail. One such supporting reason is presented here with a particular reference to our new economic strategy of liberalisation with globalisation.36

George. M.A. (1997), in his study entitled, "An Introspection of Khadi and Village Industries," states that evolving a suitable scheme and pattern of socio-economic development of the nation which makes provision not only for a balanced approach but also for a sound base for development is the motto underlying the programme of khadi and village industries and that can be achieved only when there is an openmindedness and an unbiased practical outlook.37

Manimekalai. N. (1997), in her study entitled, "Performance of Khadi and Village Industries in Tamilnadu", points out that the khadi and village
industries in Tamilnadu shows an increasing trend in respect of production, sales, employment and earnings. It was more so in the case of employment which increased manifold in the last few years in Tamilnadu.38

Pranab. K. Banerjee. (1997), in his study entitled, “Future of Khadi and Village Industries”, has point out that the khadi and village industries products which play a crucial role in the development of the economy of a country like India, deserve a unique marketing strategy at home and abroad.39

Raghava Rao. M.V. (1998), in his study entitled, “Development of Khadi and Village Industries and Panchayat Raj Institutions,” stresses the need to explore how best the Panchayat Raj Institutions could be associated with the task of promoting KVI sector and also to what extent and in which area they have to be associated.40

Suresh Kumar. K.S.and Ganesh. C. (1998), in their study entitled, “Economic Impact of Handloom Co-operatives on Weavers”, point out that about 27 percent of the total cloth produced in the country comes from the handloom sector which earns substantial foreign exchange.41

Gujar. N.R. (1999), in his article, “Khadi Cheaper than Mill Cloth”, has critically examined the economics of running textile mills and khadi units, and has proved beyond doubt that if social cost is taken into account, it would render khadi cheaper than mill cloth.42
Prabhakar. M.V.R. (1999), in his study entitled, “Khadi Marketing: Certain Structural Constraints” has suggested that sales = rebate as an integral part of sales promotion of Khadi has come to stay and the only need for modification of the present system is to extend the benefit on a rational basis by identifying the items which could be sold even in the absence of proper rebate.\(^{43}\)

Sikandar Bakht. (1999), in his study entitled, “Creative Productivity Employment,” points out that though khadi and village industries play a pivotal role in generating productive employment in the non-farm rural sector, even small units run by the village artisans could contribute enormously to making the country self-reliant.\(^{44}\)

Memukhan. S. (2000), in his study entitled, “A Study of Financial Performance of Sarvodaya Sangh at Nagercoil”, has enumerated the employment opportunities to the rural people as the means for well uplifting the standard of the rural economically backward people.\(^{45}\)

Ramaswamy. T. And Thirumurgan. G. (2001), in their study entitled, “Consumerism Towards Khadi Products”, have pointed out the consumer behaviour towards the khadi products and the factors which influence the consumers to buy the khadi products and to know the satisfaction available to the consumers from khadi products and to know the expectation of the consumers from Khadi products.\(^{46}\)
Elangovan. R. (2002), in his study entitled, "Performance and Marketing Practices in Tamilnadu", has enumerated the needs for improvement in marketing practices in order to achieve higher level of performance in all dimensions.47

Raja Alias. K. (2003), in his study entitled, "Gandhiji and Khadi and Village Industries", has stated that, Gandhiji's argument for rural industrialisation has evolved over a period of time. Over success in its implementation was much less than desirable but the success is possible only by the support of the favourable government policy and the people's participation in the activities of the khadi and village industries.48

1.4. SCOPE OF THE STUDY

The present study will help us to identify the alternative sources of the employment, the trends in production, sales, finance and the consumer behaviour towards the use of Sarvodaya products. This will help us to specifically trace out the exact place which the Sarvodaya products occupy in the overall market economy. The views of the non-users (non-consumers) have also been collected and analysed to assess the future prospects of sarvodaya products in the area of marketing. The study would be certainly a basis for a better understanding of the sarvodaya products and Sarvodaya Sanghs' performance.
1.5. OBJECTIVES OF THE STUDY

The objectives of the present study are:

i. To scrutinize the historical perspective of the khadi and village industries in India and the Sarvodaya Sanghs in Kanyakumari District.

ii. To examine the production performance of the study units.

iii. To evaluate the sales performance of the study units.

iv. To analyse the financial performance of the study units.

v. To study about the consumers' and non-consumers' attitudes towards the products of Sarvodaya Sangh.

vi. To offer suitable suggestions to improve the performance of Sarvodaya Sanghs in Kanyakumari District.

1.6. METHODOLOGY

The present study is a blend of both case study and survey method of research. For evaluating production, sales and financial performance of the Sarvodaya Sanghs, in Kanyakumari District, namely, the Kanyakumari Sarvodaya Sangh and the Eraniel Sarvodaya Sangh, have been selected as case units. The secondary data were collected from the annual reports and the statistical abstracts published by the Sanghs and from other journals and technical books.
The study is also an empirical research based on survey method. The empirical data have been collected for analysing the attitudes of the users and the non-users of sarvodaya products by conducting a survey by using two questionnaires (Vide : Appendix A and Appendix B).

1.7. OPERATIONAL DEFINITIONS OF CONCEPTS

1.7.1. Sarvodaya

Sarvodaya means “Welfare of All”

1.7.2. Sangh

In this study, Sangh means Kanyakumari Sarvodaya Sangh at Nagercoil and the Eraniel Sarvodaya Sangh at Eraniel.

1.7.3. Khadi

Any cloth woven on hand looms in India from cotton, silk, woolen yarn, hand spurn in India or from the mixture of any two or all of such yarns49.

1.7.4. Village Industry

Any industry located in a rural area having a population not exceeding twenty thousands which produces goods or renders any service with or without the use of power in which the fixed capital investment (including plant and machinery) per head of an artisan or worker, does not exceed fifty thousand rupees.
1.7.5. Charka

Charka is a spinning wheel especially one used for cotton.\textsuperscript{50}

1.7.6. Pot Charka

Pot charka is a charka with a pot base. In the pot water is kept to keep the moisture favourable for spinning.

1.7.7. Amber Charka

Amber charka is a metal charka easier to handle than the pot charka.

1.7.8. New Model Charka

A new model charka is made of metal, easier to handle either by hand or by leg than the amber charka. It is of two types:

1. Six Spindle Charka and
2. Twelve Spindle Charka

1.7.9. KVIC

Khadi and Village Industries Commission is the funding agency of Sarvodaya Sanghs, the promoter of rural industry and the monetary and technical agency of the Sarvodaya Sanghs.
1.7.10. Artisan

A trained and expert manual worker is called an artisan. He is also called craftsman.

1.7.11. Weaver

A weaver is one who makes cloth by interlacing the threads of the weft and warp on a loom.

1.7.12. Lape

Lape is a process of polishing the leather until the leather gets smoothness.\textsuperscript{52}

1.7.13. Tape

Tape is a narrow strip of a storing woven fabric used in sewing.\textsuperscript{53}

1.7.14. Performance

By performance we mean the way in which someone or something functions.

1.7.15. Appraisal

An appraisal is an account or evaluation of the merits and demerits of someone or something.\textsuperscript{54}
1.8. HYPOTHESES OF THE STUDY

The following null hypotheses have been framed for the study:

i. Respondents' age does not influence the attitudes of the respondents.

ii. Respondents' gender does not influence the attitudes of the respondents.

iii. Education does not influence the attitudes of the respondents.

iv. Occupational status does not influence the attitudes of the respondents.

v. Marital status does not influence the attitudes of the respondents.

vi. Family size does not influence the attitudes of the respondents.

vii. Monthly income does not influence the attitudes of the respondents.

viii. Mode of purchase does not influence the attitudes of the respondents.

ix. Products' availability does not influence the attitudes of the respondents.

1.9. CONSTRUCTION OF TOOLS

This study is based on the primary as well as the secondary data. The primary data have been collected mainly to study the attitudes of the users of sarvodaya products and the non-users. Primary data have been collected with the help of two separate questionnaires for the users of sarvodaya products and for the non-users.

The questionnaire to the users have been structured by the researcher herself (Vide: Appendix A). To identify the variables to be used in the
questionnaire, the researcher conducted a trial interview with 20 users. A rough
draft of the questionnaire was prepared and it was circulated among fellow
researchers for their critical evaluation. The draft was then revised in the light of
their comments. Then the revised questionnaire was prepared, and given to 10
users of each sangh for a pretest. Their suggestions were incorporated and the
final draft was prepared.

The questionnaire administered to the non-users (Vide - Appendix B) was
also prepared by the researcher herself by conducting a trial interview with 20
non-users and pre-tested with 15 non-users of the respective regions and
finalised incorporating their suggestions also.

1.10. SAMPLING DESIGN

The survey on the attitudes of the users and the non-users of the
Sarvodaya Products was undertaken on the basis of convenient sampling
method, utilizing the responses of the users and the non-users of Sarvodaya
Products of the Kanyakumari District. Since preparation of a frame of users and
the non-users of the entire State of Tamilnadu was too vast to accomplish, care
was taken to include samples of responses from all sections of population of the
Kanyakumari District. A convinent sampling method was adopted selecting such
enlightened respondents as Government Employees, Teachers, Ideologists of
Gandhian Thought, Visitors and buyers at the sales center and senior citizens of
the district. The sample covered 400 user respondents and the 100 non-user
respondents drawn from the different strata of the society.
1.11. GEOGRAPHICAL COVERAGE

The present study covers all the four taluks of Kanyakumari District, namely, Agesteeswaram, Thovalai, Kalkulam and Vilavancode, where the activities are spread over.

1.12. PERIOD OF STUDY

The present study is a comprehensive one, comprising the production, sales and financial performance of the Sarvodaya Sanghs in Kanyakumari District, and the consumer perception. The evaluation based on the data were collected from the study units for the period of ten financial years from 1994-95 to 2003-2004. The attitudes of the users and the non-users have been studied through the data collected during the month of June to December 2006.

1.13. FIELD WORK AND DATA COLLECTION

The secondary data for production, sales and financial performance have been collected directly from the Kanyakumari Sarvodaya Sangh and the Eraniel Sarvodaya Sangh after getting written permission from the secretaries of both the Sanghs. The data relating to the attitude of the users and the non-users of sarvodaya products have been collected through two separate questionnaires.
1.14. DATA PROCESSING

The data pertaining to production, sales and financial performance have been collected directly from the annual reports and the audit reports of the study units from which the researcher has prepared the classification tables and analysed them.

The study of attitudes of the users and non-users is based on the empirical data collected from them. Having completed the collection of data, it was processed and analysed with the help of computers.

1.15. MEASUREMENT OF VARIABLES

The attitudes of the users and the non-users are qualitative in nature. With a view to measure the level of attitudes of the users of sarvodaya products an users' attitude scale has been constructed with twenty five variables by following Likert's five point scale. The non-users' attitude scale has been developed with eight variables by following five point scale.

1.16. FRAMEWORK OF ANALYSIS

For analysing the production performance and the sales performance, compound growth rate, percentage analysis and index numbers have been used. For measuring financial performance, averages, percentages and ratio analysis have been used.
To measure the levels of attitudes, standard deviation, mean, correlation matrix, multiple regression, rank correlation and factor analysis were used.

1.17. LIMITATIONS OF THE STUDY

1. The findings of the study depends purely on the responses given by the users and the non-users and the officials of Sarvodaya Sanghs.

2. A reflective study such as, this on the attitudes of the 400 users and the 100 non-users may not be construed as the general behavioural pattern of a vast majority of the users and the non-users.

3. Owing to cost and time constraint the study has been restricted to a period of ten years. The researcher could hardly find a few study relating to this topic.

1.18. CHAPTER SCHEME

The present study is organised into seven chapters, as follows:

The first chapter deals with a brief introduction and also it explains the design of the study. It includes Introduction, Statement of the Problem, Review of Previous Studies, Scope of the Study, Objectives of the Study, Methodology, Operational Definitions of Concepts, Hypotheses of the Study, Construction of Tools, Sampling Design, Geographical Coverage, Period of Study, Fieldwork and Data Collection, Data Processing, Measurement of Variables, Framework of Analysis, Limitations of the Study and Chapter Scheme.

The second chapter describes the origin and growth of the Sarvodaya Sanghs in India, with additional reference to Tamil nadu and Kanyakumari District.

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The third chapter evaluates the production performance of the Kanyakumari District Sarvodaya Sanghs.

The fourth chapter analyses the sales performance of the Sarvodaya Sanghs in Kanyakumari District.

The fifth chapter highlights the financial performance of the Sarvodaya Sanghs in Kanyakumari District.

The sixth chapter assesses the perception of the consumers and non-consumers towards the sarvodaya products.

The seventh chapter provides a summary of the findings and suggestions and it includes conclusion of the study.
REFERENCE

9. Internet
10. Internet


