CHAPTER II

SARVODAYA SANGH - A PROFILE

The leaders of Congress movement Bala Gangathara Thilak, Gandhiji and Vinobhave realised that the rural development in India based on Khadi, Cottage and Domestic industries produced more employment opportunities and satisfied the basic needs of the poor people. In 1919, handloom and spinning wheel 'Charka' was introduced in the Congress conference at Amirthasaras, Gandhiji announced that the symbol of Ahimsa was Charka. At the second Congress Conference at Calcutta in 1920, the handloom cloth was named as 'Khadi' and propagated for foreign goods 'boycotting'. All India Spinners Association was started by Mahatma Gandhi in 1925, managed by Nehru at Sabarmathi Ashram, Gujarat.

Khadi has been conceived as the image of Swadeshi. Charka provided national employment to the whole of India a century ago. India had the spinning wheel before the advent of the East India Company, being a cotton growing country. Its destruction was designed and carried out in a most inhuman manner by the agents of the East India Company. No amount of appliances would ever have displaced this national art and industry but for the systematic cruel
manner of carrying out the destruction. The masses lost their freedom, such as it was, with the loss of the Charka.

"The Charka or production of Khadi includes all the anterior and posterior processes - cotton growing, picking, ginning, cleaning, carding, alievering, spinning, sizing, dyeing, preparing the warp and the woof, weaving and washing. The destruction of the ancient occupation brought on slavery, pauperism and disappearance of the inimitable artistic talent which was once all expressed in the wonderful fabric of India and which was the envy of the world. Since the wanton destruction of the central village industry and the allied handicrafts, intelligence and brightness have fled from the villages, leaving them plane, lustreless and reduced almost to the state of their ill-kept cattle. The rural atmosphere is surcharged with idleness and lack of faith and hope. The Charka enabled the seven hundred thousand villages in India to become self-contained. With the exit of the Charka went the other village industries, such as the oil-press. Nothing took the place of these industries. Therefore the villages were drained of their varied occupation and their creative talent and what little wealth these brought them."

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The spinning wheel movement aimed at restoring spinning to the millions of cottages of India from which it was removed by unjust, illegal and tyrannical methods. The spinning wheel represented the hope of the masses. If the villagers were to come into their own; the most natural thing that suggested itself was the revival of the Charka and all it meant.

Gandhiji claimed for the Charka the honour of being able to solve the problem of economic distress in a most natural, simple, inexpensive and business-like manner. What was claimed for spinning by him was: It supplies the readiest occupation to those who have leisure and are in want of a few coppers; It is known to the thousands; it is easily and cheaply made; the people have no repugnance to it; it affords immediate relief in time of famine and scarcity; it alone can stop the drain of wealth, which goes out in the purchase of foreign cloth; it automatically distributes the millions thus saved among the deserving poor; even the smallest success means so much immediate gain to the people; it is the most potent instrument of securing cooperation among the people.

Khadi has passed through several phases during its history. From being an antique rarity, it became the symbol
of India's non-violent struggle for freedom. Originally, Khadi was supplementary industry to agriculture. Its mission was not merely to supply the people in towns with fashionable Khadi which would view with the mill manufactures or provide, like other industries, a few artisans with employment, but to enable the peasants to utilise gainfully their spare hours.¹

In the early twenties, Gandhiji's economic ideas became realistic. He concerned himself with problems of production and distribution of wealth and strive to popularise the spinning wheel with a view to prevent concentration of power and capital and to being about an equitable distribution of wealth. In 1925, he established the All-India Spinners Association (AISA) with an object to make the whole of India Khadi-clad. His views on Khadi underwent a further change and in 1935, there was a transference of the emphasis from the commercial to the self-help aspect of Khadi. The essential function of the All India Spinners Association was defined to be educative. Under the new orientation Khadi Bhandars were visualised as centres for imparting instruction in various processes of Khadi

¹ Dr.J.C.Kumarappa, The Message of Khadi, Gram Udyog Patrika Kumarappa Memorial Trust, Madras, 1940, p.91.
production rather that depots for the sale of Khadi for money. Self-sufficient Khadi was given the first place in all Khadi organisations.

When the emphasis was put on self-sufficient Khadi, Commercial production was restricted to the real wants of towns people. In a way self-sufficient Khadi and production for sale went together. Production for sale became a by-product of self-sufficient Khadi. Khadi connates the beginning of economic freedom and equality of all the country. It is the symbol of unity of Indian humanity, to its economic freedom and equality, and therefore, ultimately in the expression of Pandit Nehru 'the livery of India's freedom'.

"Gandhiji described, Khadi as a symbol of not a commercial war but of commercial peace. Spinning cannot succeed without cooperation. Through hand-spinning, Gandhiji was trying to founded the largest cooperative society known to the world. This was not an untrue claim; it might have been ambitious. It was not untrue because hand-spinning could not serve the purpose for which it was intended, unless millions actually cooperated in it. Cooperation from the very commencement was necessary. If spinning made one self-reliant, it also enabled one to understand the necessity of inter-dependence almost at every
step and cooperation on a large scale from millions in regard to the cultivation and disposal of the produce."

The principles of Sarvodaya Plan published by the Sarvodaya Planning Committee in 1950 attempted to provide a statement of these objectives and programmes. The objective of the Sarvodaya Plan is the establishment of a Sarvodaya Social Order. Sarvodaya is not content with the utilitarian doctrine of achieving the greatest good of the greatest number. Sarvodaya as the word implies, stands for the allround well-being of all. It believes that institutions and relationship in society should be fashioned on the twin principles of Truth and Non-violence. It believes that the only enduring cohesive force that can weld men together in a society of the free and the equal are love and cooperation, and not constraint and coercion. These forces can neither be generated nor strengthened by giving free play to the competitive and combative strain in man.

A Sarvodaya society cannot, therefore, find expression in a State which has perfected the instruments of coercion, nor in a system of competition, where selfish motives of private profit over-ride love and fellow-feeling.

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and nullify the theoretical faith in equality. It has been a social order in which the institutional expression of power, which is the symbol of constraint and coercion, is rendered unnecessary or at least reduced to the modicum that is unavoidable in the stage that has been reached in the progress towards non-violence. The Sarvodaya society thus believes in order, but not in enforced order. It believes that restraint is essential to prevent liberty from deteriorating into licence, but refuses to believe that man is made of so base a metal that he can see reason and subserve the demands of common interest only if he is subjected to external restraint.

It believes, on the other hand, that with progress in enlightenment, man may acquire sufficient self-restraint to render the organisation and use of external restraint superfluous. The State may then be a superfluous. But even if this ideal is one in the distant horizon, the progressive increase in the self-restraint that individuals exercise will certainly justify an atrophy in the authority of the State and a progressive devolution of its authority to groups and institutions that need no sanction but that of cooperation, persuasion, love and evident common interest.
"The Sarvodaya Society will, therefore, be one in which the pooling and using of power as an instrument of social cohesion and progress will yield place to the methods of persuasion and Satyagraha. The decentralisation and devolution of economic and political power to progressively smaller units that can forgo the sanctions of coercion will, therefore, be the keynote of the transition to a Sarovadaya Social Order. Such a decentralised social order will be democratic and equalitarian."

Not only political power but also the ownership of all that helps to generate power over men will be decentralised. The ownership of instruments of production will not be concentrated in the hands of a few. Instruments of production will, as far as possible, be owned by the individual producer himself and, where this is not possible, by the social group that uses them and benefits by them. There will thus be no exploitation of man by man, no manipulation of the means of production to reduce the majority of men into wage-earning machines and to elevate a minority into the lap of idle luxury. There will be no classes since every one will have to work and produce to earn his livelihood. Since the instruments of production

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will be such as can be owned and operated by the producer himself, there will be no exploitation and no division of society into classes. All socially useful work, whether it be manual or intellectual, will be regarded as of equal social value. Nor will traditional social barriers and conceptions of caste have any place in a Sarvodaya order.

It will be a society of the free and the equal who realise their responsibilities and maintain social cohesion by self-restraint and cooperation. Such a society will be united by the same bonds of affection that subserves and uphold the family. Each will feel for all, and all will feel for each. Each will enjoy the fruits of his labour for all. All will labour that each may have the requisites of material well-being necessary for the moral, cultural and spiritual progress and well-being of all. In such a society material well-being will not be an end in itself. It will be looked upon as a precondition, an essential precondition, for providing equal opportunities for all to fulfill themselves and to place themselves and society on the path of moral and spiritual progress.

It is clear that such fundamental social revolution touching all aspects of life, including the economic and political cannot be achieved by a mere
reorganisation of the economic or political structure of society. It involves a much more fundamental revolution, a revolution in the very outlook and habits of man, a transformation in values, in the goals that urge society and individuals to strive and achieve. Such a radical revolution can be achieved only through a patient and ceaseless process of positive education. But it is true that this process can be accelerated, and the chances of its success increased, by removing the obstacles that exist in our society for the realisation of these ideals, by recognising and reorienting the very basis of our economic and political institutions and relationships.

"This part of the plan, therefore, will be an attempt to indicate briefly the changes that have to be brought about in the economic and political structure of society, and to state the immediate objective of such changes:

1. To provide full and integral employment to every member of society. Every adult must be willing to work, and free to choose his vocation. Society must create the condition necessary to ensure that every individual is able to choose an occupation which not only gives him enough to meet his material requirements, but also enables him to
contribute his maximum to the all-round welfare of the community by giving full scope for his talents, training and aptitudes. Such work which provides integral employment to the individual cannot be restricted to the robot-like repetition of a highly specialised mechanical process, but has to be organically related to, and where this is not possible, supplemented by active participation on operations or activities that enable man to come in touch with and contribute to the processes of life and growth in nature. This will enable him to realise that work is not merely a means of livelihood, that the metabolism of production is not merely an appropriation from nature but an unravelling and aiding of the processes of nature to preserve and enrich life itself.

The other kind of plan which will make the provision of full and integral employment its first and foremost objective will necessarily be labour-intensive, and will concentrate on providing employment to and increasing the standards of living of, the poorest sections of the population that are unemployed or under-employed today. It will plan for reorganising industry with these objectives and increasing the technical and mechanical efficiency of industries that can maximise employment. The benefits of
such a plan will thus be evident in the lives of those who are on the lowest rung of the ladder today.

Since a Sarvodaya Social Order has to be based on decentralisation and has no place for the concentrations of the ownership of the instruments of production in the hands of rich, the powerful or the technically ingenious, full employment in a Sarvodaya society will necessarily have to be, for the most part, self-employment. In a sense, then the word 'employment' itself becomes a misnomer, since there is no one who employs another. For the distinction between the employer and the employee is a consequence of the worker losing the ownership of the instrument of production that he uses. The anomaly of one man owning and not working and another man working but not owning, will then disappear in a Sarvodaya society. The worker himself will own his tools, and be free to dispose of his produce through socially accepted channels. The means of production will be such as enable him to employ his talents, labour and time for producing articles of social value. He will, therefore, be his own employer. In otherwords, the employer-employee relationship which is the root of industries in capitalist society, and or enslavement in a totalitarian order in which the State owns all industry and instruments of production, will cease to exist in a Sarvodaya economic order.
Where the industry is such that the tools and implements it uses are incapable of being owned or operated by an individual, they will be owned and worked by cooperatives, by the village community or by the State. The effort, however, will be to widen the area of self employment. The pattern of full employment in a Sarvodaya society will, therefore, be overwhelmingly one of self-employment and in industries where this is economically and technically impossible, one of cooperative, social or mutual employment. It is also clear that such full and integral employment cannot be provided except on the basis of a decentralised system of production that makes use of technological advancement to increase efficiency and to release man from avoidable mechanical drudgery.

2. To ensure that every member of society receives an optimum of the material requisites of well being essential for the development of his personality and for enabling him to make his creative contribution to the welfare of society. It has been stated earlier that Sarvodaya does not regard the maximisation of material comforts as the main or the only criterion of social progress. It does not believe in increasing productivity for the sake of producing more, capturing markets and
increasing profits. It does not believe in limitless multi-
plication of wants making man increasingly dependent on the
mercy of industrial barons or an omnipotent state. But no
economic system which ignores the necessity to produce
enough to guarantee the basic requirements of the society it
seeks to serve can hope to ensure peace, stability, justice,
equality and non-violence.

Inadequate production, especially of the essential
requisites of existence, is a direct invitation to
inequality mal-distribution, injustice, insecurity and
social upheavels. A Sarvodaya economic order will,
therefore, have to ensure that enough of the essentials of
existence are produced to provide a basic standard for all.
Instruments of production will have to improve, and the
processes of production will have to be so organised as to
ensure the production of this basic minimum. Nevertheless
any plan for the betterment of the living conditions of the
large majority of our population will have to plan to reach
this basic minimum within a reasonable period of time. A
time schedule will have to be fixed up for achieving this
target, and the progress will have to be phased after giving
due consideration to the resources that we can draw upon in
the different stages of the plan.
3. To foster regional self-sufficiency in the elementary requisites of existence. A Sarvodaya plan should aim at maximising self-sufficiency in the elementary needs of man in every village and region, to the extent that considerations of geography and the limitations imposed by the availability of natural resources permit. Self-sufficiency will be the goal in essentials like food, clothing and other elementary needs. The voluntary limitations that a region wants to place on its dependence on other areas will be quite different from the self-sufficiency that the plan itself seeks to create. The self-sufficiency that the plan will try to foster will not be the self-sufficiency of water-tight compartments in which people are forced to resign themselves to primitive standards of living in the name of self-sufficiency. In many material goods and services other than the elementary needs of existence, as also in intellectual and cultural intercourse, there will be healthy interdependence between villages and regions.

This interdependence between equals will be based on the urges of love, service and cooperation. What will be sought to be eliminated will be the kind of interdependence that gives room to idleness and exploitation. The ideal self-sufficiency in the essential requisites of life does
not, as has been stated above, visualise the creation of hermetically sealed geographical areas. Self-sufficient units will be interdependent in a variety of things which do not pertain to the basic needs of existence. But continued dependence on other areas for the essential requirements of existence may, even as in the case of individual human beings, sap self-respect and undermine the dignity of the communities inhabiting the dependent areas. It may also lead to the dependent areas, especially when the dependence is on essential commodities, becoming victims of discrimination or exploitation by those on whom they depend. Interdependence can be healthy and profitable only when it is between units or areas that are self-dependent in the essentials of existence.

4. To ensure that techniques and instruments of production are not such as seek to increase material well-being by adopting a predatory and vandalistic attitude to nature, but are such as to instil reverence for life and keep the needs of the whole of humanity including posterity in mind. The apparent but dubious advantages of the moment should not be allowed to override permanent values. Techniques and modes of production that exhaust and destroy irreplaceable natural resources will, therefore, have to be
fustified by considerations of lasting and universal advantage. The overall needs of humanity and the cultural values that man has evolved through the ages should jointly determine the techniques and modes of production. The utilisation of natural resources should go hand in hand with efforts to replenish whatever is utilised to the extent that, and in cases where, this can be done by man.  

"Man will thus consider it, his duty to protect and provide for all life and revolves round him and his social, economic and cultural pursuits. If these are the objectives of the plan, the processes of formulation and implementation will also have to be in tune with the basic principles underlying the plan. The plan seeks to provide full employment and reorganise industry to maximise self-employment. It seeks to raise the standard of living to a minimum basic level, and to ensure that this does not end up in the illusion of a mathematical average, but is verifiable evident in the lives of 93 per cent of the families in our country. It seeks to utilise the resources available in every locality, even in every family, at every stage in the formulation and implementation of the plan. Such a plan,  

therefore, cannot be formulated by a few technicians at the national headquarters and implemented merely on the strength and efficiency of governmental agencies. It cannot hope to achieve a tangible improvement in the standard of living of millions of families by fixing targets of industrial production and seeking the most efficient technological means for reaching the targets, without concerning itself with the need to provide full and integral employment of the kind referred to in the above sections. It will therefore, have to depend primarily on the enthusiastic and conscious activity of the people in the villages.

This means that the people of every village will have to be educated on the need for a plan and on the principles that should govern a plan for the establishment of a Sarvodaya Social Order. Such an on-the-spot formulation of the plan by those who feel the pinch of the present and are fully and painfully conscious of requirements, by persons who are thoroughly informed about the available natural resources and the resources in manpower, by those who are to implement the plan and measure its success at every step, by the improvements that they are able to see in their own lives and life of the village, will make planning thoroughly democratic and real. The plan will not,
therefore, be one that treats the people as onlookers at the stage of formulation and seeks participation at the stage of implementation. It will, on the other hand, educate them to regard the formulation and fulfilment of the plan as a responsibility of their own.

If the plan is also to be formulated and implemented by the people themselves, it is evident that the basic unit of the plan will have to be a compact geographical area. It has to be formulated on the basis of a fully informed estimate of local resources and requirements. The basic unit of the plan will, therefore, be the village. The plan will be prepared and implemented by the village community with the help of such technical skill and knowledge as it may require from outside. It will attempt to provide full employment and to raise the level of family incomes to the standard of living. The limitations that natural resources may impose on the programmes of production that one can be undertaken in the village and the necessity to integrate the plans of the villages in a region and or regions within the country, and to see that production is undertaken to satisfy the requirements of the nation in all the commodities that are necessary.

There will, therefore, be need for regional and sub-regional councils as well as for a national council to
collate the plans formulated by village communities and to prevent waste. It will be the responsibility of such supra-unit agencies to see that no unit is forced to be in want because of the lack of natural resources of manpower, and that, if the deficiencies in natural resources are such as can be removed by human effort, they are removed. National and regional agencies will thus see that backwardness does not become a reason for continuously lagging behind.

It should be clear from what has been stated above that a Sarvodaya plan that seeks to provide full employment and reorganise the industrial system on the basis of decentralisation will have to be labour intensive and not capital-intensive.¹

In the post-independence period, the Central Government recognised the importance of rural and cottage industries as was reflected in the first Industrial Policy Resolution in 1948. The Constituent Assembly also included development of cottage industries in rural areas among the Directive principles of the constitution. These ideas found expression in the successive five year plans.

It was recognised that the Central Government should also set up an organisation to oversee village industries and help to create favourable conditions for action by State Governments, village cooperatives and other organisations. Thus, the All India Khadi and Village Industries Board was set up in January 1953 for preparing and organising programmes for the development of Khadi and Village Industries, including training of personnel, manufacture and supply of equipment, supply of raw materials, marketing, research and study of the economic problems of different village industries.

With a view to improving the overall performance of Khadi and Village Industries and to overcome some procedural problems, the Board was replaced by Khadi and Village Industries Commission in 1956 by an Act of Parliament.

Khadi and Village Industries Commission started functioning from April 1957. In addition to Khadi, the Khadi and Village Industries Commission was entrusted with the task of developing village industries.

It is an universally acknowledged fact that Khadi has its own distinct identity despite vast development in the textile sector. Khadi has got unique characteristics
and cannot be compared with any other fabric. In our country with vast manpower, Khadi is most labour intensive and is eco-friendly. It is suited to all the climates found in various parts of the country.

The historical development of Sarvodaya Sangh has explained below.
HISTORY OF SARVODAYA SANGHS

FREEDOM STRUGGLE MOVEMENT OF INDIA

Charka (handloom Spinning Wheel)
First Congress Conference at Amirthasaras - 1919

Khadi (Handloom cloth-boycotting Foreign Goods)
Second Congress Conference at Calcutta - 1920

All India Spinners Association - 1925
Sabarmathi Ashram, Gujarat

All India Village Industries Association (AIVIA) - 1933
Back to the Village Dr. J.C. Kumarappa

All India Spinners Association - 1936
Tamilnadu Branch at Tiruppur by C. Rajagopalachari

All India Sarva Seva Sangh
(Khadi and Village Industries-Boothan Movement)

All India Sarvodaya Mandal/Gandhi Peace Foundations
(Constructive Programmes)

Sarvodaya Planning Committee - 1950
Principles of Sarvodaya

All India Village Industries Board - 1953

Khadi and Village Industries Comission (KVIC) - 1957

Tamilnadu Khadi and Village Industries Board
(Tamilnadu Government Organisation)

Tamilnadu Sarvodaya Sangh - 1958
(21 branches registered under Societies Act)

Tiruchirapalli Sarvodaya Sangh - 1961

Tiruchirapalli North Sarvodaya Sangh - 1977
SARVODAYA SANGH - NATIONAL LEVEL

The Sarvodaya Sanghs have formed and worked under the purview of the Khadi and Village Industries Commission. The Khadi and Village Industries Commission is a statutory body created by an Act of Parliament. Established in April 1957, it took over the work of the former All India Khadi and Village Industries Board. The broad objectives that the Khadi and Village Industries Commission has set before it are:

1. The social objective of providing employment
2. The economic objective of producing saleable articles, and
3. The wider objective of creating self-reliance amongst the people and building up of a strong rural community spirit

The Khadi and Village Industries Commission is charged with the planning, promotion, organisation and implementation of programmes for the development of Khadi and other Village Industries in the rural areas in coordination with other agencies engaged in rural development wherever necessary. Its functions also comprise building up of a reserve of raw materials and implements for supply 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 Commission products apart from organisation of
training of artisans engaged in these industries and encouragement of cooperative efforts amongst them. To promote the sale and marketing of Khadi or products of Village Industries or handicrafts, the Khadi and Village Industries Commission may forge linkage with established marketing agencies wherever necessary and feasible.

The Khadi and Village Industries Commission is also charged with the responsibility of encouraging and promoting research in the production techniques and equipment 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 research.

Further, the Khadi and Village Industries Commission is entrusted with the task of providing financial assistance to institutions and persons through them to engage in the development and operation of Khadi and Village Industries and guiding them through supply of designs, prototypes and other technical information. In implementing Khadi and Village Industries activities, the Khadi and
Village Industries Commission may take such steps as to ensure genuineness of the product and to set standards of quality and ensure that the product of Khadi and Village industries do confirm to the standards.

The Khadi and Village Industries Commission may also undertake, directly or through other agencies, studies concerning the problems of Khadi or Village industries besides experiments or pilot projects for the development of Khadi and Village Industries. The Khadi and Village Industries Commission is authorised to establish and maintain separate organisation for the purpose of carrying out any or all of the above matters besides carrying out any other matter incidental to its activities.

INDUSTRIES UNDER THE PURVIEW OF KHADI AND VILLAGE INDUSTRIES COMMISSION

1. Khadi means any cloth woven on handloom in India from cotton, silk or woollen yarn, handspun in India or from a mixture of any two or all of such yarns.

2. Village Industry means any industry located in a rural area (population of which does not exceed twenty thousand or such other figure) which produces any goods or renders any service with or without the use of the power in which the fixed capital investment (in plant and machinery and
land and building) per head of an artisan or a worker does not exceed fifty thousand rupees.

The Khadi and Village Industries Commission has broadly re-grouped various village industries under seven heads for the purpose of implementation of its programmes. The list of industries including the newly added ones is as under:

Group I : Mineral based industry -- pottery, limestone, Jewellery, gem cutting, manufacture of glass toys, paints, varnishes etc.

Group II : Forest based industry -- handmade paper, match, manufacture of gums and resins, photo framing, exercise book, binding etc.

Group III : Agro based and food industry -- processing, packing and marketing of cereals, noodles making, bee keeping, fruits, oil, pickles, coir, fibre, maize and ragi, pith work, milk products, cattle feed; etc.

Group IV : Polymer and Chemical based industry -- flying, curing cottage leather industry, soap, rubber, resin, candle, plastics, shampoos, etc.

Group V : Engineering and Non conventional energy -- carpentry, blacksmithy, utensils, gobar gas, pins, pulbs, bell metal radios, stabilisers, electronic clocks, furniture, tinsmithy, motor winding, bicycles etc.
Group VI : Textile Industry (Excluding Khadi)--Polyvastra, cotton, wool, hosiery, tailoring, toys, doll making, embroidery, bandages, carpets, etc.

Group VII : Service industry--laundry barber, plumbing, servicing of electronics wiring, tyre vulcanising unit, masonry, musical instruments, motor cycle, taxi, dhabas, tea stall, iodised salt etc.¹

COMMON FACILITY CENTRE

On the basis of the scheme circulated by the Ministry of Industry, Office of the Development Commissioner Small Scale Industries, Government of India, Khadi and Village Industries Commission has decided to set up 50 common Facility centres per year in backward districts/rural areas to promote village industries clusters and extend common services for overall growth of Khadi and Village Industries in rural sector. The aim of the scheme is to provide various services besides backward and forward linkages and infrastructural facilities. The scheme has to be implemented through directly aided institution of the Khadi and Village Industries Commission like Sarvodaya.

Sarvodaya Brand

Branding is the activity which provides attribute and personality to a product and enhances its market. Brand name is used to make distinction of a particular product and influence the customer for developing the preference for its purchase. Brand makes a product an integrated product and offers many other attributes in addition to physical utility of the product. The Khadi and Village Industries sector serves as a lamp for the rural artisans lighting their home and life by providing employment and livelihood, and hence Sarvodaya was rightly chosen as a brand name for Village Industries products.

Strength of Khadi and Village Industries Products

Eco-friendly, Bio-degradable, Natural, Chemical-free, Helps generate employment, Exclusive and handmade. Products identified for Sarvodaya brand are agarbathi, honey, pickles, soap and masala.

CONSORTIUM BANK CREDIT

The Government of India has provided an amount of Rs.1000 crores to the Khadi and Village Industries Commission through the Consortium Bank credit for various Khadi and Village industries programmes. The amount will be available for viable and bankable projects under the Khadi
and Village Industries sector on the guarantee of Central Government in respect of Khadi and Village Industries Commission. The Khadi and Village Industries Commission can on-lend the bank credit to the State Khadi and Village Industries Board based on the guarantee of the respective State Government. The Khadi and Village Industries Commission can also on-lend the bank credits to its directly aided institutions, individual artisans and entrepreneurs. In case of Village Industries, capital expenditure loan and working capital loan would be repayable in 28 quarterly instalments from 15th month onward. There would be a moratorium period of 12 months for repayment of principal as well as for payment of interest, which will be accumulated and paid in the 15th month along with the first instalment. Thus the loan together with interest is repayable in 7 years after moratorium period.

Margin Money Scheme

On the basis of recommendations of the High Power Committee Report, submitted in May 1994, headed by the then Prime Minister of India, the Khadi and Village Industries Commission launched a massive Rural Employment Generation Programme (REGP) on 2nd October 1994, Gandhi Jayanthi Day for generation of two million jobs under the Khadi and Village
Industries sector in the rural areas of the country. In order to augment the Rural Employment Generation Programme, the Khadi and Village Industries Commission and Government of India introduced margin money scheme, in which loan facility is available to any industry located in a rural areas which produces any goods or renders any service with or without the use of power and in which the fixed capital investment per head of an artisans or a worker does not exceed Rs.50000 or such other sum as may be specified by Central Government from time to time, for 1995-96 a line credit of Rs.1000 crores sanctioned for this. 

SARVODAYA SANGH IN TAMILNADU

In Tamilnadu, the branch of All India Spinners Association was started in 11th October 1936, a branch extended at Thiruppur by Sri.Rajaji. In 1952, the Khadi office structure in Tamilnadu was divided into five divisions as Madras, Coimbatore, Tirunelveli, Madurai and Tiruchy, then the Association's name was changed into Khadi Gramodyog Sangh. The Tamilnadu Sarvodaya Sangh was formed in 1958 with the Presidentship of Mr.K.Arunachalam, 21 branches registered under the Societies Act 1860. The

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Tamilnadu Sarvodaya Sangh at present with 64 branches, managed by the Board of Trustees helping the branches by way of purchase of raw materials, plant and machinery, marketing and warehousing facilities.

The Khadi and Village Industries have an important place in the National economy and State-level economy in view of their unique capacity to generate large employment opportunities in the rural areas at a low capital cost. The industries develop local initiative, cooperation and a spirit of self-reliance in the economy and at the same time help in utilisation of the available manpower for processing locally available raw materials by adoption of simple techniques. Of equal significance is their potential to offer employment opportunities at the place of residence to a large section of the rural population. Besides, waste is converted into wealth in the case of certain village industries like Handmade paper, Neem oils and soap, leather etc. As it is well known, the basic of Indian rural poverty is the universally enforced leisure which in economic parlance is described as disguised unemployment or under-employment, Khadi and Village Industries offers a solution to this widespread problem.
Out of a total of 22 industries including Khadi, 16 industries are successfully implemented in Tamilnadu by the Tamilnadu Khadi and Village Industries Board, decentralised units of Tamilnadu Sarvodaya Sangh, Gandhigram, Madurai District, Gandhi Niketan Ashram, Madurai, Batlagundu and Khadi Gramodyog Sangh, Madras. The overall output of Khadi and Village Industries in the country during 1977-78 indicated a rise of 13 per cent to Rs.257 crores from Rs.228 crores in 1976-77. The sales of Khadi and Village Industries products increased from Rs.227 crores to Rs.257 crores. The level of employment reached 24.16 lakhs persons as against 20.25 lakhs i.e., 19 per cent in the country. The earnings increased by 19 per cent i.e. 81 crores as against Rs.68 crores in the previous year. In Tamilnadu the overall output of Khadi and Village Industries during 1977-78 indicated a rise of 24 per cent to Rs.38.51 crores from Rs.29.34 crores in 1976-77. The sales of Khadi and Village Industries products increased it was Rs.37.8 crores in 1977-78 but in 1976-77 it was Rs.25.70 crores, by about 37 per cent. This sector has provided employment to 4.00 lakh persons during 1977-78.
### ACHIEVEMENT OF TAMILNADU KHADI AND VILLAGE INDUSTRIES BOARD

**1995-96**

<table>
<thead>
<tr>
<th></th>
<th>Khadi</th>
<th>Village industries</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Departmental Units (Nos)</td>
<td>1147</td>
<td>243</td>
<td>1390</td>
</tr>
<tr>
<td>2. Individual Units (Nos)</td>
<td>--</td>
<td>79724</td>
<td>79724</td>
</tr>
<tr>
<td>3. Industrial Cooperatives</td>
<td>22</td>
<td>1726</td>
<td>1748</td>
</tr>
<tr>
<td>4. Production (Rs. in lakhs)</td>
<td>3770.30</td>
<td>37500.79</td>
<td>41271.09</td>
</tr>
<tr>
<td>5. Sales (Rs. in lakhs)</td>
<td>3797.80</td>
<td>39681.57</td>
<td>43479.37</td>
</tr>
<tr>
<td>6. Wages (Rs. in lakhs)</td>
<td>2002.85</td>
<td>19319.42</td>
<td>21322.27</td>
</tr>
<tr>
<td>7. Employment (No. of persons)</td>
<td>47930</td>
<td>1505134</td>
<td>1553064</td>
</tr>
<tr>
<td>8. Women employment (No. of persons)</td>
<td>35460</td>
<td>525300</td>
<td>560760.</td>
</tr>
<tr>
<td>9. Scheduled Caste (No. of persons)</td>
<td>5360</td>
<td>322620</td>
<td>327980</td>
</tr>
<tr>
<td>10. Scheduled Tribes (No. of persons)</td>
<td>140</td>
<td>21135</td>
<td>21275</td>
</tr>
</tbody>
</table>

CONCESSION EXTENDED TO THE TAMILNADU KHADI AND VILLAGE INDUSTRIES BOARD BY TAMILNADU STATE GOVERNMENT

1. Exemption from Sales Tax on the sale of all Khadi and Village Industries Products.
2. Exemption from Sales Tax at purchase point of silk, cotton and groundnut kernels.
3. Exemption from Shops and Establishment Act
4. Declaration of the Khadi and Village Industries as essential service under Lease and Rent Control Act.
5. Exemption from National Festival Holidays Act to keep open the Khadi Bhandars on 2nd October every year.
6. Exemption from payment of stamp duty and Registration fees by the industrial cooperatives under the fold of Khadi and Village Industries while executing documents to borrow funds.
7. Reservation in purchase of Khadi and Handloom cloth to meet Government requirement in equal proportion.
8. Reservation in purchase policy of stores required by Government Departments, its autonomous bodies, local bodies, statutory bodies.
9. Leasing out Public Works Department Palm Trees for the use of Palm tappers and Jaggery Manufacturers Cooperative Societies.
10. Sanction of rebate on the sale of all varieties of Khadi for 90 days by all Institutions in Tamilnadu every year.

11. Sanction of rebate at 10 per cent for polyvastra Khadi for 60 days.

12. Exemption from payment of stamp duty to the individual artisans to mortgage deeds in favour of Tamilnadu Khadi and Village Industries Board for the financial assistance sanctioned to setup home units.


14. Sanction of Ex-gratia payment of Rs.10000 to the palmgur Artisan who met with fatal accident and Rs.5000 for permanently disabled.

15. To enable the Pottery artisans to carry on their trade smoothly, Government of Tamilnadu have permitted each Potter to carry 800 cart load of sand and clay or a mixture of both per annum without payment of fees.

16. The land containing clay for making household articles or reserved for use by the potters and such lands are in the Prohibitory Order book for this specific purpose.\(^1\)

**KHADI IN TAMILNADU**

Tamilnadu ranks first in the production of Khadi, with worth Rs.13.45 crores in the country which accounted

\(^1\) A Bird's Eyevew, Tamilnadu Khadi and Village Industries Board, Madras, 1995-96, p.11.
for 21 per cent of the total output of Khadi in the country, worth Rs.64.87 crores during the year 1977-78. It has provided employment to 1.03 lakhs persons during the year.

VILLAGE INDUSTRIES

The total output of all village industries during the year 1977-78 were of the order of Rs.25.07 crores. Village oil accounted for a production of Rs.36.05 crores. Next only to palmgur whose output was of the order of Rs.10.18 crores. The cottage match and non-edible oils and soap industry accounted for a production of Rs.3.48 crores and Rs.2.10 crores respectively during the year 1977-78. The remaining industries contributed a share of Rs.5.70 crores during the year. Out of a total employment of 3.02 lakh persons, the palmgur industry alone provided employment to about 2.34 lakhs persons.

SARVODAYA SANGHS IN TIRUCHIRAPALLI DISTRICT

In Tiruchirapalli, two Sarvodaya Sanghs are functioning effectively. The following table shows the particulars of these two Sarvodaya Sanghs.
<table>
<thead>
<tr>
<th>Particulars</th>
<th>Tiruchy Sarvodaya</th>
<th>Tiruchy North Sarvodaya</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Formation</td>
<td>1961</td>
<td>1977</td>
</tr>
<tr>
<td>2. Production centres</td>
<td>10</td>
<td>15</td>
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<tr>
<td>3. Sales centres</td>
<td>24</td>
<td>20</td>
</tr>
<tr>
<td>4. Employees (permanent)</td>
<td>61</td>
<td>52</td>
</tr>
<tr>
<td>5. Details of Production (Rs. in lakhs)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TEXTILE 1990-91</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purchase</td>
<td>54.6</td>
<td>85.6</td>
</tr>
<tr>
<td>Production charges</td>
<td>11.8</td>
<td>18.4</td>
</tr>
<tr>
<td>1999-2000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purchase</td>
<td>142.5</td>
<td>426.5</td>
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<tr>
<td>Production charges</td>
<td>21.5</td>
<td>36.8</td>
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<tr>
<td>NON TEXTILE 1990-91</td>
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<tr>
<td>Purchase</td>
<td>76.5</td>
<td>44.1</td>
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<tr>
<td>Production charges</td>
<td>12.6</td>
<td>4.0</td>
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<tr>
<td>1999-2000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purchase</td>
<td>114.3</td>
<td>302.6</td>
</tr>
<tr>
<td>Production charges</td>
<td>17.5</td>
<td>13.4</td>
</tr>
<tr>
<td>6. Details of Sales</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TEXTILE SALES 1990-91</td>
<td>73.6</td>
<td>103.7</td>
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<tr>
<td>1999-2000</td>
<td>142.5</td>
<td>495.1</td>
</tr>
<tr>
<td>NON TEXTILE SALES 1990-91</td>
<td>88.7</td>
<td>55.6</td>
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<tr>
<td>1999-2000</td>
<td>152.6</td>
<td>331.6</td>
</tr>
<tr>
<td>TOTAL SALES 1990-91</td>
<td>162.3</td>
<td>159.3</td>
</tr>
<tr>
<td>1999-2000</td>
<td>295.1</td>
<td>826.7</td>
</tr>
</tbody>
</table>

Source: Audited Accounts Statement of the Tiruchirapalli Sarvodaya Sanghs
AIMS AND OBJECTIVES OF TIRUCHIRAPALLI SARVODAYA SANGHS

1. The objectives of the Tiruchirapalli Sarvodaya Sangh shall establish a sarvodaya social order, free from all forms of exploitation, based on Truth and Non-violence through Khadi Gramodyog and other programmes based on Gandhian ideology.

2. To develop a spirit of community life among the people by promoting cooperation and mutual sharing, leading, ultimately to voluntary community ownership of the basic means of production such as land and fulfilment by the village community of responsibility for the total welfare of all its members.

3. To make the village self sufficient in the primary needs of life such as food, clothing and shelter and to promote the total development of each village along with the neighbouring villages of the region.

4. To develop self reliance in the individual and initiative in the community to enable the people to manage all their affairs themselves for the realisation of Gram Swaraj.

5. To arrange for preparing and organising programmes for the production and development of Khadi and Village Industries including training of personnel, manufacture and supply of equipment, supply of raw materials,
marketing, research and study of the economic problems of different village industries.

6. To endeavour to be a clearing house of technical information, experience and statistical data relating to those industries.

7. To take overall the existing activities carried on today by the Tamilnadu Sarvodaya Sangh, Tirupur in the area of comprising Tiruchirapalli and Pudukkottai Districts.

8. To work in future also in close relation with Tamilnadu Sarvodaya Sangh, Tirupur with the State Government, with the State Khadi and Village Industries Commission and such other institutions having objectives akin to those of the sangh.

9. To run training camps and organise exhibition and to propagate the ideology of the sangh in all possible ways.

10. To secure funds from the Government both State and Central, Public, Khadi and Village Industries Commission, banks and other funding agencies and do all such things as may be necessary for the furtherance of the above objectives of the sangh.
TO REALISE THE ABOVE OBJECTIVES THE FOLLOWING DETAILS FORM THE BASIS OF THE PROGRAMME OF THE SANGH

1. Community unity;
2. Removal of untouchability;
3. Abolition of caste;
4. Agriculture;
5. Go-seva;
6. Khadi;
7. Village Industries;
8. Basic Education;
9. Village sanitation;
10. Health and Hygiene
11. Prohibition;
12. Equal status of women;
13. Regional Language;
14. National Language;
15. Economic equality;
16. Labour welfare;
17. Adivasi seva;
18. Leprosy Relief
19. Students Welfare;
20. Relief and Rehabilitation of the distressed;
21. Nature cure;
22. a. To give relief to the poor by providing them with whole time or part time employment.
b. To secure for them as far as possible a living wages
c. To provide them with suitable programme or work insurance and security against unemployment particularly in times of famine, failure of crops or other natural calamities.

23. Any other activity conducive to the furtherance of the objective of the sangh from time to time.

For the achievement of the above objectives the sangh shall have the authority to raise funds, to incur expenditure, to buy, sell, possess movable and immovable properties to establish centres and run them and to do whatever may be needed for the promotion of the sangh's objectives from time to time.

24. To sell, manage, transfer, exchange, mortgage, demise lease or let out, dispose off or otherwise deal with the properties whatever (movable or immovable) belonging to the institution.

25. To borrow and raise money with or without security or on the security of the mortgage charge, hypothecation or pledge on or all or any of the immovable or movable
properties belonging to the institution or any other manner or whatsoever.

26. To sponsor or form subsidiary institution for specific objectives or promote the interest of any industry coming under the purview of Khadi and Village Industries Commission and for this purpose to donate, lend or subscribe to the funds of such institution are formed with the same objectives as that of the sangh to lend manpower service and render other sources as may be required for proper administration of the subsidiary institution.

According to Sardar Vallabhbhai Patel, the Iron man and the Architect of United India, "Let us evolve a scheme to provide maximum benefits of Science to the village people. Every village must get cheaper power and power-run small and big machinery should be installed in every village and every home. We do not intend to break the society. We do not want to send the village people to cities. Provide them jobs in their own village and at their door-step. Population will grow but the land won't grow. The problems of villages could only be solved by their industrialisation. Industries must be such as the people live with respect, so
that they could afford their requirements and educate their children.

We should uplift the downtrodden by providing them jobs. The gap between the rich and poor is to be bridged. The villages should avail the benefits of Science with the help of education. We should do something to educate the village people to operate, repair and manufacture machines, Alongwith this, the villages must be such as the people would like to reside there.¹