CHAPTER I
INTRODUCTION

Mahatma Gandhi identified 'Sarvodaya' - a society on the basis of truth and non-violence, as a part of freedom struggle movement in India. The word 'Sarvodaya' means 'awakening for all'. In 1908, Gandhiji inspired by John Ruskin's 'Unto This Last' and translated it in Gujarathi, named it as 'Sarvodayam'—in otherwords, 'total prosperity, raising of everybody or kingdom of heaven'. The leaders of the congress movement, Bala Gangathara Thilak, Gandhiji and Vinobhave realised that India lived in villages and formulated agro-based economy to make the people self-reliant. The rural development based on Khadi, cottage and domestic industries created more employment opportunities and satisfied the needs of the poor people.

Acharya Vinobhave explained the basic idea of Sarvodaya that most of the work should be done by the people themselves. Where it is found difficult to carry out the work solely with the manpower of the people, the help of the Government can be taken to a limited extent. The concept of Sarvodaya is an all-embracing one. Its foundation is Bhodan-Yagna (Land donation movement). Under the Sarvodaya
dispensation all are equal, all are brothers. There are no distinctions of high and lower caste, the follower of Sarvodaya also should consider himself to be a servant and all others as his superiors and masters. Sarvodaya says, 'Let all others be happy: I am content to receive my portion after all the others have got theirs; that all others be first served and I will be satisfied with the crumbs that remain after the others have been satisfied.'

"The personification of the Sarvodaya ideal is present in our homes in the person of our mothers. Some people suggest that camps should be organised for giving instruction in Sarvodaya and it should be taught in colleges. I say that this should of course be done. But there is already the ground Sarvodaya scheme in force. It is not a gift of Vinobave. It is being taught by every mother to every child in every home. Every mother administers instruction in Sarvodaya to her child along with her milk. The mother serves food to all the members of the family first and then takes food herself. The Sarvodaya idea is present in this act of the mother. When a living example of Sarvodaya, and instructor in Sarvodaya is thus present in every home there should be nothing in it that may be beyond one's understanding."
The Universal Presence of God can have only one mind. Similarly the whole village will have only one mind though there will be hundreds of brains. By exercising those brains they will arrive at a decision. This is our Sarvodaya conception.\(^1\)

"Self-restraint is the outstanding features of our civilisation. We see in the Gita that he alone is Sthithapragna i.e. he who has acquired the placidity and serenity of the mind— who has all his senses under his control. This is not merely a religious dictum. It is upheld equally strong in our Political Science and Philosophy also. It has been laid down explicitly by Kautilya who was not an authority on Religion and Philosophy but on Economics and Political Science. Socialism would come into being naturally when every individual would believe and willingly agree to surrender and dedicate his entire energy and other possession to society.

These days we also see much discussions going on for the economic planning of the country. Disputes and differences of opinion and viewpoints are mostly centres round what is called the Public Sector and Private Sector,

\(^1\) Vinoba, The Voice of Vinoba - The Speeches of Acharya Vinobaji, (From a speech at Parvathipuram (Andhra Pradesh) 8.8.1955, Navajivan Publishing House, Ahmedabad, 1955, p.21
over the questions of what amount of importance and priority should be given to each of them and, lastly, what specific fields of operation and national reconstruction works should be reserved for and allotted to them. This is like asking what work shall be done by the fingers, what by the palm and in the hand.

The form and structure of the Sarvodaya plan is that the cent per cent work would be allotted to the Private sector and likewise, cent per cent work would be entrusted to Public sector, the sum total of both being a hundred. This is the mathematics of Sarvodaya, which is not taught in the University. Just as hundred per cent authority is held by every member of the family, just as there is no sharing or division and distribution of the individual authority of the father, the mother and the son in the family, and just as there is no distinction made between the family on the one hand and any of its individual member on the other, similarly there is no classification and disparity between the society and the individual. In the Sarvodaya plan of things, there would not be any clash or conflicts between the interests of the individuals or groups amongst themselves or between theirs and those of the society. What is needed is the accuracy and dexterity of planning. If the
planning is accurate and adroit, society would stand to get the service of every individual.¹

There were in those days no clashes as such in the duties and responsibilities of, say, the potter, the cobbler or the tanner, the village oil-man, etc. The planning was such that there was no scope whatsoever for any competition. With the passage of time there crept in, however, the false concept and belief of 'high' and 'low', and because of it, all the evils of casteism have shown their ugly face, with the result that factions and sections are ever on the increase. The scheme and planning of the Sarvodaya Society is of a different category altogether. Ours is one and solitary Bharatiya Dharma - or Duty of the Indians. In the Sarvodaya way and style, we wish to render service to the world. We do not intend whether to rob or exploit the world for our own ends, nor are we prepared to be robbed and exploited by anyone in the world.

Shri Jayaprakash Narayan expressed his views in 'A picture of Sarvodaya Social Order: First of all, we must realise that Boodan is not a programme of merely collecting and distributing lands. It is rather the first step towards a total revolution - social, political and economic. It

¹ Vinobave, The Basis of Sarvodaya Plan, (The speeches of Vinobaji), 1955, p.41.
stands for a society which would strive for the good of all and in which everybody would be happy. In such a society there would be no distinction of high and low.

Justice and equality would form its distinguishing features, and exploitations in any form would be completely eliminated. Power and authority would vest with the people in the true sense, and they would regulate and administer their own affairs. Central authority would be extinguished, and if it continued to exist, the sphere and extent of its operation would be minimised. The village will have all the authority and jurisdiction required. There will be perfect democracy based upon individual freedom; and the individual will be the architect of his own government. This arrangement will be extended upwards to district and provincial tiers of administration with progressively diminishing authority.

The central authority, so long as it exists, would be like a danger chain in a railway train. Passengers do not always have their attention fixed on this chain, but they make use of it in times of danger. Similarly the lower units will be self-reliant and will not always look to the central authority, but would seek its help and support when
required. There would be a complete decentralisation in the field of administration."

In Sarvodaya, one has to be solicitous of others' interests. Man's nature will have to be changed. Values of life will have to be revalued. For, if the individual does not change, even if exploitation is put out once, it will reappear afterwards. This is a high ideal no doubt, but is capable of being attained.

"Gandhiji's 'techniques of work' worked in a four-fold manner, proceeding from one step to another. Gandhiji tried for change of heart and in this he took the help and cooperation of his colleagues and followers. Complete change of heart is an ideal condition and a man progresses towards it by degrees. To what extent the change will come after each step in the operation of the technique is governed by Sarvodaya and Swadeshi. Gandhiji first made an appeal to the individual and tried to wear him away from his wrong path by persuasion. Secondly, he tried to establish in the public mind by propaganda that the evil or the unjust and untenable position he was trying to fight and put an end to, had no moral basis. Thirdly, he started movements and thereby tried to bring to bear upon the wrong doer or the mistaken party moral pressure.

Fourthly, if Gandhiji had felt that such a step was warranted by the situation he would have resorted to non cooperation; non cooperation with injustice and inequity; for he believed that injustice was possible only with the cooperation of the wronged party. Gandhiji taught us that exploitation was possible only with the cooperation of the exploited with the exploiter. If the former withdrew their cooperation exploitation would disappear. Gandhiji said that legislation without conversion is a dead letter."

"Sarvodaya" is the movement towards the 'welfare of all' derived from Ruskin's 'Unto This Last' by Mahatma Gandhiji. He wrote about that book in his The Magic Spell of a Book, a title in the 'The Story of My Experiments with Truth' such as: 'The book was impossible to lay aside, once I had begun it. It gripped me. I determined to change my life in accordance with the ideals of the book. This was the first book of Ruskin I had ever read, it brought about an instantaneous and practical transformation in my life was Unto This Last. I translated it later into Gujarati entitling it Sarvodaya. I believe that I discovered some of my deepest convictions reflected in this great book of Ruskin, and that is why it so captured me and made me transform my life.

The teachings of Unto This Last I understood to be:

1. That the good of the individual is contained in the good of all.

2. That a lawyer's work has the same value as the barber's in as much as all have the same right of earning their livelihood from their work.

3. That a life of labour, i.e. the life of the tiller of the soil and the handicraftsman is the life worth living.¹

"Anything Gandhian must necessarily be a derivative of Truth and Non-violence. Therefore, Gandhian economics must be economics purged of untruth and violence. Hence to study this subject we shall have to pause a while to search our present organisations for manifestations of untruth and violence in our economic dealings with our fellows: Gandhiji is not interested in a purely academic treatment of a subject. At every turn he is anxious to see how our action tells on our neighbours. He does not look at the life in water tight compartments but as one whole. Therefore, the moral and social implications of economic activity cannot be consider apart from economics."²


As every school boy has learnt, economics is a science which deals with how man goes about to satisfy his needs. This activity will bring man into frequent touch: cooperation or conflict - with his fellows. 'Gandhian economics will strive to enunciate principles which, when carefully followed, will allow man to satisfy his needs without injuring his neighbours; and at best, while helping his fellowmen. Our considerations cannot cease there. We have also to follow how the man reacts to his own work. Our daily round of duties is as much a part of ourselves as our physical body. Man expresses himself by his work and at the same time builds his personality by his acts whether such acts be classified moral, political, social or economic. Hence what occupations we follow is not merely a means of earning our daily bread but is a form of a very effective method of adult education.

"Taken in this setting, the standards of value we use cannot be purely materialistic. They have to measure the repercussions of man's activity in the different spheres of life; which will naturally mean that money consideration can never have the final work in deciding the questions that face us. Beyond the pale of human society are our mute brethren who minister to our needs - animals, birds etc - which have also to be dealt with consideration. The land we draw our sustenance from, the water, sunlight, air and the
rest of the physical world claim our attention and regard while we strive to satisfy our needs. If we fail to consider these factors, nature will retaliate with violence in the form of pain, disease and death.

Taking all these factors into consideration man has to pick his way through skillfully so as to obtain the greatest benefit to himself with the least harm to others and the minimum of disturbance of the natural order. The ideal position would be where man works in complete alignment with Nature. The bird eats a fruit and flies away. In the normal course it passes out the seeds, perhaps miles away from the place where it found the fruit. Thus while it was only satisfying its primary need of hunger it also helped the vegetable kingdom to broadcast the seeds—it provided the transport. In this manner the bird and the tree are cooperating to mutual benefit in fulfilling the ways of nature. This system alone eschews violence; it ensures smooth working and makes for harmony. Such should be the economic activity of man also if it is to bring about goodwill and peace among men and lead to the real progress of mankind.1

"Whenever attempt to plan production in our country to satisfy our needs, we have to be careful to choose the most progressive ways. We must remember, production, of a multiplicity of goods is not synonymous with progress nor is destruction assign of science. Attainment of quick results is not conducive to the production of culture. Nature works in mysterious ways and demands its own time. No man in a hurry can be either progressive or scientific. This we can find only through satisfying our needs by village industries and decentralised production."

Large scale industries may be used as a necessary evil in the production of tools and machines needed for cottage and village industries and provision of basic raw materials such as sulphuric acid, steel, etc. It can also provide natural monopolies, such as communications, means of transport, public utilities like water and power. Anything more than this will spell ruin and destruction to humanity. It calls for great care and fore-thought to be able to judge. However, we cannot resort to centralised methods of production in the satisfaction of our daily needs. Wherever there is a doubt, it is safer to fall back on the decentralised methods of production. Hence we hold that the

proper application of science and the way to real progress
lies in resorting to village and cottage industries to
satisfy our daily needs.

Thus, the Gandhian approach to Economics is
through the avenue of Truth and Non-violence. Its goal is
not pure material benefit but the advancement of humanity on
its road to progress by strengthening the character and the
individual development of personality of every single person
engaged in such activity. No one's gain should be anybody's
loss - financial, physical, moral or spiritual. If there is
to be a choice, the preference should fall on the eternal
constituents of man rather than on the material. At a time
when humanity is groaning under the crushing burden of wars
and struggling with the nightmare of a terrifying future,
the course indicated by the unerring fingers should come as
a solace to all who seek happiness, real prosperity and
peace and goodwill among nations.

With this introduction it is clear that Sarvodaya
visualises a revolution in the outlook and ways of living
that prevail in our society. It visualises the creation of
a real society, the establishment of a non-violent social
order. It must, therefore, have a plan for rebuilding
society. Believers in Sarvodaya must have a clear conception
of their objectives as well as the programmes that will enable them to pilot the transition to a Sarvodaya social order.

SIGNIFICANCE OF THE STUDY

Sarvodaya Sangh aims to establish a Sarvodaya social order, free from all forms of exploitation, based on Truth and Non-violence through Khadi Gramodyog and other domestic programmes based on Gandhian ideas. It develops a spirit of community life among the people by promoting cooperation and community ownership. It makes the village self sufficient in the primary needs of life such as food, clothing and shelter and to promote the total development. It develops self reliance in the individual and initiative in the community to enable the realisation of Gram Swaraj. Sarvodaya Sangh also arranges 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. This study is focussed on the functioning of the Sarvodaya Sanghs in Tiruchirapalli District.
STATEMENT OF THE PROBLEM

The Tamilnadu Sarvodaya Sangh was formed in 1958 with the Presidentship of Mr.K.Arunachalam, 21 branches registered under the Societies Act of 1860. The 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. In Tiruchirapalli District, there are 2 Sarvodaya Sanghs viz., (1)Tiruchy Sarvodaya Sangh formed in 1961, is now with 10 production centres, 24 sales centres and Rs.295.1 lakhs of sales in 1999-2000. (2)Tiruchy North Sarvodaya Sangh formed in 1977, is now working with 15 production centres, 20 sales centres and Rs.826.7 lakhs of sales in 1999-2000.

There are about thousand people depending on these Sarvodaya Sanghs for their employment and development. The large number of consumers are also fulfilling their demands by purchasing in the Sarvodaya Sanghs. It is proposed in this study to find out the major impediments in the development of Sarvodaya Sanghs in Tiruchirapalli District.

The main objectives of this study entitled PRODUCTION AND MARKETING MANAGEMENT OF SARVODAYA SANGH IN TIRUCHIRAPALLI DISTRICT are as follows:
1. To know about the activities of Sarvodaya Sanghs in Village industries and Khadi.
2. To analyse the purchase of raw materials, finished products of Khadi and Village goods.
3. To ascertain the cost of production in Sarvodaya and to compare it with the production units of modern industries.
4. To bring out the turnover performance of various sales centres of Sarvodaya Sanghs.
5. To understand the marketing strategies of Sarvodaya.
6. To assess the present position of Sarvodaya in marketing of consumer goods.
7. To study the labour relations and personnel management in Sarvodaya.
8. To suggest ways and means to improve the Sarvodaya Sanghs in Tiruchirapalli District.

RESEARCH METHODOLOGY

Both primary and secondary data have been employed in this study. The primary data is obtained from the Sarvodaya officials, employees and contract labourers. The secondary data has been collected from published sources like Annual Reports, magazines and Audited Accounts Statements of Tiruchy Sarvodaya and Tiruchy North Sarvodaya Sangh
and the circulars from Khadi and Village Industries Commission and Tamilnadu Sarvodaya Sangh, Thiruppur.

**SAMPLING TECHNIQUES**

Purposive sampling method has been adopted and the information is collected from the selected employees of 25 production centres and 44 sales centres of two Sarvodaya Sanghs in Tiruchy District. A sample of 100 respondents, 50 from the permanent employees and 50 from casual labourers from above centres, is collected for this study to analyse the labour relations and personnel management in these sanghs.

The schedule contained bio-data of the field workers and employees, qualification and age group, the reasons for joining in Sarvodaya, year of appointment, year of experience, salary and other perquisites, bonus, allowance such as Dearness Allowance, House Rent Allowance, Medical Allowance and Dress Allowance etc., Education Allowance, Deepavali incentives, security in the job, hours of work etc. This array of questions was pretested with 10 respondents and based on the results obtained, included some additional questions, the modified interview schedule used as Primary Data is given in the appendix.
To study the production and marketing management of Tiruchy Sarvodaya Sangh and Tiruchy North Sarvodaya Sangh suitable models are framed on the basis of dependent and explanatory factors. Statistical tests such as t-test, chi-square test, F-test and Normal tests are applied to draw suitable conclusions, after framing relevant null hypothesis. In order to study variations in production and marketing of textiles and non-textiles of 2 Sarvodaya Sanghs, analysis of variance (ANOVA) techniques are used. An attempt is also made to verify the presence of Auto Correlation between explanatory variables and its significance was tested with the help of Durbin-Watson-test. The data collected from the chosen respondents and other sources were edited, analysed and presented in the forms of tables, diagrams and charts.

AREA AND PERIOD OF STUDY

The Tamilnadu Sarvodaya Sangh is functioning with 64 branches. In Tiruchirapalli District there are 2 Sarvodaya Sanghs namely, Tiruchy Sarvodaya Sangh and Tiruchy North Sarvodaya Sanghs started in 1961 and 1977 respectively and both are taken into account for the purpose of this study. The period taken for this study is 1990-91 to 1999-2000 i.e. ten years.
LIMITATIONS OF THE STUDY

The two Sarvodaya Sanghs in Tiruchirapalli have worked separately with their own production and sales centres and governed by separate Board of Trustees. As this study started before the division of Tiruchirapalli District, into Tiruchy, Perambalur, Karur and Ariyalur Districts all these areas are considered for this study. This study covers a period of 10 years i.e. 1991-2000.

CHAPTER SCHEME

Entire study of the production and marketing management of Sarvodaya Sanghs have been classified into six chapters.

CHAPTER I

The introductory chapter is intended to provide a brief idea of the subject matter of the thesis, the history and development of Sarvodaya social order in our country, Significance of the Study, Statement of the Problem, Objectives of the Study, Research Methodology, Area and period of study, Limitations of the Study and the chapter scheme of the study.

CHAPTER II

This chapter SARVODAYA SANCH - A PROFILE deals with the objectives of Sarvodaya, the link between Sarvodaya and Khadi and Village Industries, the effect of Sarvodaya
movement in economy at National, State level and in Tiruchirapalli District.

CHAPTER III

This chapter PRODUCTION MANAGEMENT OF SARVODAYA SANGH is a detailed description of production which includes all the processes of converting raw materials into a finished product for delivery to the purchaser; purchase of various raw materials, list of various materials produced, cost of production and comparative study tables.

CHAPTER IV

This chapter MARKETING MANAGEMENT OF SARVODAYA SANGH deals with the marketing programme of Sarvodaya Sangh Marketing analysis as a total system of interacting business activities designed to plan, price, promote and distribute Sarvodaya's textile and non-textile products to potential customers.

CHAPTER V

This chapter PERSONNEL MANAGEMENT OF SARVODAYA SANGH explains about the factors affecting employee's selection, training, administration of wages and salaries and welfare measures of this labour oriented Sarvodaya movement.
The last chapter RESUME consolidates all the observations made in the previous chapters. This is intended to make the whole thesis a comprehensive with a beginning, a middle and a proper end.