CHAPTER I

Historical Development Of Khadi Industry

11 introduction of khadi

Khadi, the Hand-spun and Hand-Woven cloth, whether of cotton, silk or wool, with which we have become familiar, has seen many ups and downs. Since time immemorial, it has been the prime and universal cottage industry of this ancient land. During its long march over the centuries, it has experienced many vicissitudes, which have only strengthened it and made it a vital fulcrum around which the village community life has been built up. From simple beginnings, it reached the highest water mark of achievement and renown, then for a couple of centuries, went down, and has come up again with a new vigour and a new vitality claiming an honoured place in the economic life of the nation.

1.2 The Origin

Long, long back, in the dim past, for which we have no visible records, we can imagine the human inhabitants of this land, as of others, trying to protect their bodies with the bark and leaves of trees, which grew around them. In the second stage of civilization, these people must have stumbled upon the idea of making use of the wool with which their flocks of sheep were covered. The softness and warmth of the thick covering on the sheep’s back must have undoubtedly suggested the possibility of its use for the covering of
EVOLUTION OF SPINNING

TAKLI SPINNING (Plate -1)
their own bodies. And, just as man began to make strings out of tree bark, they began to spin the sheep’s wool and later on cotton. This was the beginning of hand spinning. This spinning began on a simple form of a takli, which was a spindle consisting of a tapering spindle of wood, and carrying a wheel of wood or clay towards one end. Plate-1 in Page 2 illustrates the takli.

From the nomadic to the pastoral or the agricultural was the third stage in the human civilization. It was during this stage that Indians discovered the cotton trees growing around them. From then on the science of cultivation of cotton on the lands where they settled was a rapid stride. Thus did India become the original home of cotton and cotton cloth, or khadi.

13 From Takli to Charkha

As the study emerges into the historical period, it could be observed that the ruins of Mohenjodaro reminding us of a civilization which had already reached a fairly advanced stage about 2500 B.C. From the discovery of many spindles and spindle wharves and clay figures clothed in some sort of apparel in the excavated houses in the Indus valley, it is evident that spinning and weaving of cotton and wool was very common.

Then came the Aryans whose Vedas reveal the existence of a variety of hand spun and hand-woven material. Some kind of spinning wheel, the first charkha had already been evolved. Studies by the researcher has shown that Charkhas have existed in India
during Vedic Period. A wooden spindle attached to a wheel rotated by handle forms the primitive Charkha.

Simple form of primitive or traditional spinning wheel, the charkha, with a fixed spindle joined with a revolving wheel by a tight-fitting cord or string.

1.4 The Vedic Era

The Charkha had already begun to be plied in the Vedic homes, occupying a most sacred place besides the plough. The handloom, too now greatly improved, had an equally important place. The art of hand spinning and hand weaving had progressed so far that we find the Vedic people as described in the Vedas, wearing a variety of garments. Plate -2 illustrates Vedic Charkha.
Following the other periods of history, during which Khadi, the universal cloth of India, and the prime cottage industry, went on developing and, besides clothing its own people, began to capture the markets of the outside world.

15 ' The Buddhist Era

During the Buddhist days, as revealed in Buddhist literature and the sculptures of those days, the weavers and dyers are found to be grouped in their own separate locations as were the other crafts for the Indian society then was highly organized. These crafts had become hereditary, and there was the institution of presidents or elder man to weld them together into craft-guides, which were an important factor in the economic life of those days.

16 The Mauryan Era

During the days of Mauryan Empire, just preceding the Christian era, Indian cotton and silk cloth had already crossed the frontiers and became popular in the western world. Greek writings of those days abound in references to "sindon" (sindhu) and Gangetika (ganges) fabrics. Greek traveller Megaesthenes testifies to the Indian's love of dress. According to him, Indian's wore dresses worked in gold and adorned with precious stones and also flowered robes of fine muslin. Alexander the Great took back from India some of the printed cottons as well as many of the finely woven silks, which he considered, comparable to those of master-weavers of china. In those days India under the mauryan Empire was greatly advanced in the production of
very fine verities of cotton and silk fabrics. All this was our hand-spun and hand-woven Khadi, though the word “Khadi” or “khaddar” (meaning rough, white cotton cloth) came into use much later.

1.7 The Golden Era

During the golden Era of the Guptas (300 A.D. to 700 A.D.), khadi had further developed its refine ness, as vouchsafed by the brilliant frescoes of the Ajanta caves. These paintings reveal an extraordin ary variety of decorative design and a highly developed sense of weaving technique.

The Arabs, the Turks and the Muslims - all came, carried out loot and massacre, but could not break the inherent strength of the nation. European travellers like Marko Polo, who visited this country during the period, speaks of the fine Buckrams, which "looked like tissues of the spider web".

1.8 ' The Moghul Era

Indian textiles - India’s Khadi reached the zenith of their career during the Moghul period, soon, to be followed by tragic decline and ruination at the hands of the British. The Moghul rulers had more or less succeeded in establishing and unifying the country. Under their patronage arts and crafts flourished. The skills of our spinners, weavers and embroiders was such that the finest products of Persia, China and Europe tended to recede in the background.
1.9 The Decline

Beginning from the landing of Vasco da Gama in Calicut (from where the calico cloth acquired its name and fame) the story of khadi takes a wide sweep - and a steep decline.

The Europeans came as traders, but remained as rulers; first Portuguese, then the Dutch and the French and finally the English. They established their trading companies in the 16th century. With trade, came the flag and with it the bayonet. Now to gain foot ~ holds in India, they clashed with each other. After the battle of Plassey (1757) the English gained mastery. The English merchant adventurers became the political heirs to the Moghul rulers. The history of India took a new turn. The era of slavery had begun.

The increasing exports of popular Indian cloth had already roused jealousy of the English textile manufacturers. The establishment of the East India Company’s rule over India gave them the power to crush Indian manufacturers. More and more protectionist measures were introduced in England against Indian goods. In India the company’s agents squeezed the artisans of all their art. Thoroughly shielded by the outright prohibition of goods or the heavy import duties on Indian textiles, the English textile industry made a good start.

Another factor which dealt a mortal blow to khadi industry, and to the other village industries, was the coming of the Industrial revolution in England in the middle of the 18th century, bringing with it
the flying shuttle, the spinning - jenny, the power-loom and the steam engine. These machines brought in rapid changes. The cost of spinning and weaving in England was cheapened incredibly with the result that India, within a short period, not only ceased to export, but began to import cotton textiles in large quantities. India became cotton growing country and shipped cotton in British ships to be worked into fabrics by British mills and capital, and to be re-imported into India by British merchants to their corresponding British firms in India. The exports of India's Khadi, which had reached about 69 million sq.yds per year in Akbar's time rapidly dwindled and by the middle of the 19 th century completely ceased. India was reduced to the wretched position of an importing country.

1.10 Final Blow

The blow to the Khadi was dealt by the transformation of India into colony of the British Empire and the establishment of textile mills in India. Faced with the flooding of cheap foreign yarn and cloth, the Indian Charkha went idle and was pushed in the lumber-room. The handloom, too, now dependent on the mercy of the mills, began to starve and to be squeezed out. Deprived of the helping hand of the friendly and neighbourly Charkha, the handlooms came to a sorry pass. The power loom gradually replaced it. The number of unemployed or under employed went up. The pressure on land increased, resulting in wide spread poverty and destitution.

Thus was Khadi led to ostensible death. But Khadi could never die; in the homes of the needy and the depressed, the Charkha
continued to be plied and the village weaver wove cloth for them. What is an integral part of the culture and life of a people cannot be wiped out for all time. In its own inscrutable ways time throws up new forces and the quality of the people asserts itself.

1.11 The Swadeshi Movement

Thus, with the cruel partition of Bengal in 1905 there came a tremendous national upsurge, which expressed itself, among other things, in the boycott of foreign goods and encouragement to Swadeshi. This boycott touched the foreign cloth too, and the cry for Swadeshi cloth went forth. In the beginning, however, this meant cloth made by Indian mills, which though mostly used foreign yarn.

1.12 Came Gandhiji

Then came Gandhiji on the scene. With him also came new perspectives. As far back as 1908, he had visualized the power of the Charkha as the panacea for the pauperization of the Indian masses and a powerful weapon of national freedom. After his return to India from South Africa in 1915, he began to advocate khadi as the only true Swadeshi. He explained that the test of Swadeshi was not the universality of the use of an article, which went under the name of Swadeshi, but the universality of the participation in the production of such an article. Thus considered, mill made cloth was Swadeshi only in a restricted sense for, in its manufacture only an infinitesimal number of India’s millions could take part; but in the manufacture of khadi millions could take part. With his finger on the pulse of India of
that times, he preached his new gospel, and thus started a new revolution. Gandhji because of his commitment, to Swatantra had the backing of millions of Indians and thus gradually true Swadeshi was able to the implemented by the true followers of Gandhji.

YERWADADA CHARKHA (Plate- 3)

Parts of the Charkha

1. Wooden block for handle
2. Tensioning eye for skein winder (flips up vertically)
3. "Mousetrap" spindle bearing assembly
4. Arms for the skein winder
5. Spindles
6. Center block for skein winder
7. Metal handle for turning the drive wheels
8. Small drive wheel which runs the drive band
9. Large drive wheel where handle is mounted
10. Wooden handle to hold the charkha steady while you work

BOX CHARKHA (Plate – 4)
As a plan of the Indian National Congress, khadi began to look up again. Old rusted Charkhas reappeared. (Plates - 3,4,5 and 6) new improvements began to be made. It was then that the name Khadi, which was confined to some provinces, only acquired countrywide fame.

1.13 The Revival Of Khadi

Although khadi then was only a plain white and coarse cloth, efforts to brighten it up had already begun. Gandhiji placed khadi on the platform of the Indian National Congress. As one of the most important weapons to fight the British with, khadi became the symbol of National unity and the urge to win freedom. Around it were waged many a battle with the British. Boycott of British goods and picketing of foreign shops were the order of the day. Gandhiji was emphatic: "Khadi is the only true economic proportion in terms of the millions of the villagers until such time, if ever, when a better system of supplying work and adequate wages for every able-bodied person is found in every one of the villages of India". With the formation of the All India Spinner’s Association (the Charkha Sangh) in 1925 under the aegis of the Congress but as a separate constructive body dissociated from politics, the revival and rehabilitation of khadi started in right earnest.

1.14 The Charkha Sangh

The work of the Charkha Sangh can be divided into three periods from the point of view of the special emphasis laid by it on the different aspects of the charkha and the development of the khadi
movement. In the first ten years, 1925 - 35, its activity centered round the propagation and sale of Khadi. The commercial aspect predominated. The primary object was to provide the widest possible employment to villagers. This had its desired effect.

As Khadi became popular, private agencies began to intrude in the life of the village poor. This was the big jolt for the khadi movement. There was great progress in production and sales but it brought little consolation to Gandhiji who saw that the moral basis of the movement was being sacrificed in commercial rivalries, which exploited the honesty of the people.

So, in 1935, a new reorientation was given to khadi movement. The principle of a fair wage for the spinners was accepted. Whereas before this, a spinner working for 8 hours a day could earn only 3 to 5 pies, now he was to be given at least one anna per hour of efficient spinning. By doing this, the Sangh set the unique example of the "employer" increasing the wages of his "employees" on his own volition in spite of the fact that cheaper labour was available in plenty. This was the "Khadi Spirit". It signified the spirit of service of the poor as opposed to their exploitation for profit. Khadi produced under the fair wage system alone was pure khadi and was certified as such. Khadi had, by now, entered, the homes of lakhs of people who began to understand its significance. Khadi thus became "the livery of freedom".

During the Second World War, Khadi suffered a set back due to the violence let loose by the alien government. But it was only a short,
transitory eclipse. At the end of the war, in 1945, the whole concept of Khadi work was revolutionized. It was decided that instead of depending on the organizations that could be destroyed, Charkha should find its own place in every home and in the life of every Indian. Instead of the spinning wheel being plied ordinarily for wages, it should be plied with a view to self-sufficiency in cloth and with full understanding of the implication of spinning. The khadi worker had to be a servant of the people in every way. Thus the concept of “Samagra Seva” emerged.

1.15 When Freedom Came

With the dawn of freedom in 1947, one epoch ended and another began. Though the Charkha Sangh was now dedicated to the achievement of self-sufficiency in khadi, it could not throw off its responsibility for making genuine khadi available to those who wanted to wear it but were unable to spin for themselves. The Sangh, therefore, decided to entrust the commercial side of its khadi work to Certified Institutions.

1.16 The Khadi Board

Soon after khadi, along with other Village Industries became a part of national development plan. With the advent of planning, the role of khadi, along with other Village Industries, was again reassessed by the Planning Commission in the light of the constitutional guarantee of right to work and the provisions under directive principles of state policy in respect of cottage industries. The
problem of rural unemployment and underemployment added a new dimension to these considerations. By then, the organization and the programme of khadi had also been given a new orientation by the Akhil Bharat Sarva Seva Sangh (now Sarva Seva Sangh), which took over the work of the Charkha Sangh and the All India Village Industries Association. Under this Institution, the revival of Khadi, along with other village industries, was considered not in isolation but as a part of an integrated plan for rural industrialization aimed at reducing poverty and unemployment and underemployment.

On the recommendation of the Planning Commission and in consultation with the leading khadi workers, an autonomous body called the All India Khadi and Village Industries Board was, therefore, established in 1953 to plan and organize the development of khadi, along with other village industries. Since then, has started the present phase of the development of khadi. From the “livery of freedom” Khadi now became a part of an over-all plan for economic development.

1.17 As A Part of the Five-Year Plan

The first five-year plan had stated: “Village industries (including Khadi) have a central place in rural development programmes. Development outside the rural sector has not been rapid enough to arrest the increasing pressure of population on the land. The development of village industries should, therefore, be as much a matter of state action, as the increase of agricultural production. During the subsequent five-year plans this objective was
reemphasized, the State policies evolving in the light of new data and new developments.

When Khadi Board took up the khadi development programmes, a whole network of organizations including the old certified institutions began to hum with various khadi activities. With the financial aid given by the Government of India, it began to formulate and executes various schemes of khadi work, both on the production and the sales sides. The progress achieved during the four years of the Board’s existence was truly remarkable. The production and sales of khadi goods all over the country increased tremendously.

1.18 All India Khadi and Village industries Commission

However, as the work of the Board was being hampered by procedural difficulties, the government of India by an Act of parliament set up the Khadi and Village Industries Commission and vested it with statutory powers. The Commission took over from the All India Board on 1st April 1957, and has been functioning since then. Invested with both executive and financial powers the Commission has, during these 47 years, further strengthened the organization of khadi work. This has resulted in an spurt in khadi production and sales, which a visit to any major production or sales center will bear out. The number of registered institutions, engaged in khadi work, which was 186 in 1953-54 and 445 in 1956-57, has now gone up. Khadi work now spread to nearly 50 lakh villages. Not only has the quality of khadi greatly improved but it has flowered into many varieties. The
traditional centres like Benares, Kanjeeveram, Sambalpur, Murshidabad, Paitan and others have been revived and new centres have come up in Bihar, Andhra and Rajas than. We now see an immense variety of fine white or coloured khadi for clothing and other uses. The ready-mades particularly have become very popular. Muslin of the finest quality is now produced in Bihar, Mushirabad and Dacca may soon revive its old fame. Plate-7 in Page -19 illustrates Muslin Charkha.

The phenomenal progress of khadi work can best be reviewed in the light of the policies evolved during the successive plans. In the first plan khadi, along with other village industries, was mainly treated as an integral part of agriculture. It was then thought that the diversion of population, depending on agriculture, towards these industries would reduce that dependence and utilize the idle manpower or leisure time in the villages in gainful productive work. In the second plan on the advice of the village and small - scale industries (Karve) Committee 1955, and in consonance with the Industrial Policy Resolution, 1956, the Khadi and Village Industries programme was made an integral part of the whole plan for the country’s industrialization. The objective was to expand work opportunities, to raise progressively the standard of living of the artisans and thus to bring about a more balanced integrated rural
7 SPINDLE MUSLIM CHARKHA (Plate-7)

economy. To serve this end, the government of India drew up a common production programme which aimed at certain protective measures such as reservation of specific spheres for these village industries, prohibition of expansion of capacity of large-scale industries competing with village industries, imposition of excise duty
or cess on products of large-scale industries etc. However, this common production programme has largely remained on paper. Khadi, as a result, has continued to struggle against the expanding large-scale textile industry.

The Third Plan maintained the emphasis on the common production programme while highlighting the need for an integrated approach. In the Fourth Plan the emphasis and policy was shifted from one of production to positive forms of assistance such as improving the skills, supplying technical guidance and better equipment and credit. The Plan highlighted the need for khadi and other village industries to increase productivity and reduce cost and to move from sheltered market to competitive market. Thus the basic objectives and approach to the development of khadi and other village industries represented a departure from the three earlier plans. The concept of viability as a basic pre-requisite for any economic activity was emphasized. Stress was also laid on the adoption of intermediate technology to ensure quality production. All this implied that the traditional industries like khadi should be able to acquire the status of well-run small industries in the rural area.

During the last 4 decades several committees including the khadi Evaluation Committee (1960), the Estimates committee (1961-62) the working group of Khadi and Village Industries (1964) and the public accounts committee (1965-66) have pointed out various weakness and inadequacies in the programme of khadi important among them are the gap between the aims and objectives of khadi
programme as enunciated in the five year plans and the actual achievements, absence of sufficient vitality in the programme to be self supporting, dependence on government subsidies, rebates and sheltered markets, dependence on urban markets for sale and failure to coordinate production to suit local demands, failure to provide employment to the more backward and the needy sections of the rural people such as agricultural labour, predominance of traditional charkha for commercial production, adoption of ambar charkha programme and inadequacies in the production programme pointed out from time to time in various reports and largely borne out by our own study, the researcher has come to the view that the programmes will have to be re oriented in terms of the basic approach and purpose.

The Khadi and Village Industries Commission Act, 1956 does not provide for any distinction between khadi and the other village industries included in the act. In practice however khadi has been accorded a special status in the programme of the commission. Out of Rs.177 Crores provided by the government for the development of khadi and village industries during the last three plan periods Rs.135 Crores i.e., more than three fourths of the total has been spent on khadi. Organizationally also, a major part of the activity relating to khadi has been kept under the control of the commission whereas the responsibility relating to the development of village industries has been mainly entrusted to state khadi and village industries boards. The reasons for special status accorded to khadi by the commission seem to be the relatively larger employment potential of khadi
programme and the existence of a number of registered institutions well equipped to develop khadi. We recognize that until the base of rural economy is strengthened and diversified and new and more attractive avenues of employment emerge, the importance of khadi as a source of employment would continue. However it has to be emphasized that even the creation of employment on an enduring basis depends on the economic viability of the industry and its ability to expand with only the minimum government subsidies. The researcher also feel that for creation of large-scale employment opportunities in rural areas a comprehensive and broad based effort covering as many rural industries as can be successfully developed in different parts of the country is necessary. The researcher would urge that this concept of rural industries in which khadi could have its due role should be given a concrete expression by effecting the necessary changes in organization. As the rural Industries can provide massive employment possibilities, all steps should be taken to provide employment opportunities to rural folk.

1.19 Self Reliance And Khadi Cloth

The basic approach and the purpose of the khadi programme should be worked out a fresh against the background of evolving pattern of Indian economy. It should be set out in terms of three broad objectives and the relative emphasis to be placed on each of them. The objectives are;

a) The economic objective of producing a saleable article
b) The social objective of providing employment
c) The wider objective of creating self-reliance among the People and building up of a strong community spirit.

While none of the three objectives can be ignored, emphasis in future expansion of khadi programme will have to be increasingly on organizing production in such a way that production and productivity is increased, costs reduced and earnings of the artisan raised through adoption of better techniques of spinning and weaving and reduction of overhead expenses on organization.

It would thus be seen that the unemployment and under employment situation in the country, especially in the rural areas is alarming. Programmes like khadi which involve little capital but help in creating employment opportunities in the rural areas, should therefore continue to be assigned a distinct role in the scheme of our planning and development. There is no doubt that large possibility of developing other rural industries especially agricultural processing industries and other industries based on rural resources will open out in the coming year. However until suitable alternatives are fully in view, the importance of khadi in providing employment cannot be underrated. In view of this provision of employment on a large scale should continue to be an important objective of the khadi programme.

At present the benefits of employment from khadi have not reached the needy sections of the rural population. As pointed out by the khadi evaluation committee, the main beneficiaries are women from the middle class families. The role of khadi in helping the less privileged and more backward sections of population will be fulfilled in
the measure in which it provides employment to the families of the poorer and needy sections of the population in rural areas. Regarding the wider objective of creating self-reliance among the people and building up of a strong community spirit, we have noted the marked shift of emphasis to commercial production from self-sufficiency production which was to be the basis of self-reliance among the people. The potentiality of khadi as an instrument for building up self-reliant individuals and communities and for providing the basis for a large-scale social and economic transformation in the rural areas needs re-examination. For khadi by itself cannot provide in the context of the current approach to economic development the necessary leverage for such transformation.

Bulk of the khadi production at present is based on yarn spun on the traditional charkha and the price differential is high not only between khadi and mill cloth but also khadi and handloom cloth produced from mill yarn. Provision of subsidies and rebates for the programme will have to be continued for some time to come if the programme is to serve its main purpose of providing subsidiary employment of certain sections of the rural people. However the commitment of government in this regard should not be indeterminate or unlimited. The emphasis in future should increasingly be on the positive rather than the protective aspects of development assistance. Among the positive kinds of assistance are the grants for training, research and technical advice and assistance and loans for working capital, which should be increased according to requirements. Concessional rates of interest on loans should also be allowed for the
khadi programme. In regard to subsidies however we are strongly of
the view that their quantum should be phased out slowly. One
effective way of doing it should be to encourage new technology
spinning tools.

Ceiling should be fixed to the total amount of government grants
provided annually by way of management grants, sales rebates,
subsidies, training etc., for the traditional khadi programme. This
amount would be inclusive of any subsidy that may be required for
extension of self-sufficiency khadi in gramdan villages or other
suitable areas or through the introduction of multi-spindle charkha.

The new multi spindle charkha could be provided to the rural
industries at concessional rates of interest and this could promote
earning a reasonable wage earning to the spinner. This will retain the
Khadi spinner in the trade and provide self-sufficiency in the khadi
industry. In this way the Khadi and rural industries could be protected
from the onslaught of globalization.

1.20 Commercial Khadi

The commission introduced new model charkhas (Coimbatore
Cbe and Rajkot models) on a large scale to raise the productivity of
the artisans from two hanks on old ambar charkha to about fifteen
hanks per worker per day and thus substantially bring down the price
differential between khadi and the mill and the handloom cloth.
(Plates - 8,9 and 10). The programme of new model charkha should
4 SPINDLE AMBAR CHARKHA (Plate - 8)
6 SPINDLE NEW MODEL CHARKHA (Plate – 9)
have been so drawn up that the element of government subsidy is reduced to the minimum and that production is kept within limits of the capacity of the market to absorb it.

Some suggestions have been offered in the past for ensuring sale of the entire production of khadi and eliminating the problems of accumulation of stocks. The first suggestion is that the production of cloth from yarn below 20 sp. should be reserved for khadi. The second suggestion is that government should purchase all surplus (i.e., unsold) hand spun yarn and get it woven after mixing it with mill yarn for sale. Thirdly it is suggested that the prices of khadi and the cloth
produced on mill, handlooms and power looms be pooled. We have carefully considered these suggestions. As regards the reservation of cloth of counts below 20's for khadi, the only way in which it can be brought into effect is by banning the production of yarn of below 20's by mills. The total quantity of cotton yarn produced by mills is at present 2400* million kgs. As against 530 million kgs of handspun yarn. A ban on production of yarn of below 20's by mill will immediately create a large vacuum in production, which could not be filled by handspun yarn. Mean while, hardship will be imposed on not only handloom weavers using mill yarn of below 20's but also the consumers of both handloom and mill products made from such yarn.

As regards the suggestion for purchase of surplus hand spun yarn by the government for getting it woven by mixing it with mill yarn. Such a course would entail financial as well as administrative burden on the government in addition, to the large subsidies and rebates already being provided for the production and sale of khadi. More over the replacement of large quantities of mill yarn being used at present by handloom industry by hand spun yarn will upset its economy. The third suggestion is regarding pooling of prices of khadi and the cloth produced on mills, handlooms and power looms. We feel that such pooling at present is not a practicable proposition.

Traditional khadi excluding ambar khadi at present accounts for about 70 per cent of the total khadi production. It is obvious that the production based on low-level technology like traditional charkha

(* Source: Compendium of textile statistics - O/O The Textile Commissioner GOVERNMENT OF INDIA 2002)
cannot be conducted on commercial lines and should essentially be for self-use. In practice, the expansion of traditional khadi production has been mainly for commercial purposes. This has resulted in periodical accumulation of stocks. The khadi evaluation committee had also underlined this lack of co-ordination between ends and means when it observed, “this inability to assign to traditional khadi the place it was intended to have and should have accounts for the khadi plan having miscarried. The position therefore has to be reviewed and traditional khadi assigned its proper place as the main constituent of production for self use only”. The views of the khadi evaluation committee in regard to utilization of traditional khadi for self use only. Since the traditional khadi production has already expanded greatly, it is time to orient the traditional khadi programme towards self-use and village self-sufficiency. This suggestion is also in consonance with the cardinal approach enunciated by Gandhiji that khadi work should be so organized that khadi is consumed locally where it is produced.

The production of khadi for sale should in future be organized with the help of yarn spun on new model charkhas. There will undoubtedly be some price differential between the cloth thus produced and the mill cloth but it could be reduced through further technological improvements in the instruments and processes of khadi production.

There has been continuous effort for improvement in the technology adopted for the production of khadi, and the commission
FOUR SPINDLE WOODEN CHARKHA (Plate-12)
2 SPINDLE HAND OPERATED CHARKHA (Plate-13)
has encouraged research in this direction. Over the last one and a half decades the commission on such research has incurred considerable expenditure. Research committee has been set up in the commission for overall guidance of research in improved technology for khadi. The need for continuous and rapid improvement in the technology adopted for the production of khadi and for organizing systematic research for this purpose.

In the past there has been a tendency for experimentation to be conducted without a clearly conceived aim in view. We are of the view that research into improved technology for khadi production should be directed towards a well-formulated objective. While the general objective should be to maintain the self-employed character of the artisan, enable the artisan to earn a minimum wage and to reduce the price differential between mill cloth, handloom cloth and khadi. A proposal for development of multi spindle charkhas to replace one spindle and two spindle charkhas. Plate -11 and 12. The criterion of technological improvements for the future should be increased in productivity over the level attained in the new model charkhas. The government should not separately finance any schemes of improvements in lower technology not conforming to the above criterion.

The table -1.3 shows the performance of khadi in India during the last decade. It can be seen that there is a steady increase in production and sales of khadi from 1990 - 1999. But there is a steady decline in production and sales between 1999 - 2002. So also the
The number of people employed in khadi production has come down from 14.15 lakhs people employed in 1990. It has come down to 8.48 lakhs people in 2002. Table -1.4, page ~ 41.

The researcher has gathered information that the two main causes for this sorry state of affairs is because of a) low wage earnings b) monotony and drudgery in working the charkha spinning machine.

If we are able to tackle these two major problems facing the khadi spinner we may be able to retain him in this cottage industry. If not we will be migration of jobs from khadi spinning to agriculture or building construction.

1.21 The Growth Of Khadi Industry in India And In Tamilnadu

Since India lives in its villages, the economic development of the country should be started from the rural areas. We should aim at "Production by mass instead of mass production". If the earnings of the village folk improves, standards of living, health and family planning will automatically follow.

The Khadi and Village Industries Commission KVIC was thus started in 1957. The Objectives of the commission are

a) Social objective of providing employment.

b) Economic objective of producing the saleable goods.

c) Wider objective of creating self-reliance among the rural people.
<table>
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<tr>
<th>SL No</th>
<th>Five year Plan</th>
<th>Public sector Plan outlay Rs</th>
<th>KVIC plan outlay Rs</th>
<th>Percentage of Share of KVIC in Total outlay</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1st Plan</td>
<td>1,960</td>
<td>15.0</td>
<td>0.76</td>
</tr>
<tr>
<td>2</td>
<td>2nd Plan</td>
<td>4,692</td>
<td>83.78</td>
<td>1.80</td>
</tr>
<tr>
<td>3</td>
<td>3rd Plan</td>
<td>8,577</td>
<td>92.40</td>
<td>1.08</td>
</tr>
<tr>
<td>4</td>
<td>Annual plan 1966-67, 1968-69</td>
<td>6,757</td>
<td>53.05</td>
<td>0.79</td>
</tr>
<tr>
<td>5</td>
<td>4th Plan</td>
<td>16,160</td>
<td>111.00</td>
<td>0.69</td>
</tr>
<tr>
<td>6</td>
<td>5th Plan</td>
<td>37,250</td>
<td>180.00</td>
<td>0.05</td>
</tr>
<tr>
<td>7</td>
<td>Annual Plan 1978-79, 1979-80</td>
<td>24,192</td>
<td>154.20</td>
<td>0.65</td>
</tr>
<tr>
<td>8</td>
<td>6th Plan</td>
<td>97,500</td>
<td>480.00</td>
<td>0.50</td>
</tr>
<tr>
<td>9</td>
<td>7th Plan</td>
<td>1,80,000</td>
<td>540.00</td>
<td>0.30</td>
</tr>
<tr>
<td>10</td>
<td>8th Plan</td>
<td>3,61,000</td>
<td>900.00</td>
<td>0.25</td>
</tr>
<tr>
<td>11</td>
<td>9th Plan</td>
<td>8,59,200</td>
<td>1,993.00</td>
<td>0.23</td>
</tr>
</tbody>
</table>

**Source:** Report of the working group on Khadi and Village Industries for the IX Five-Year Plan; Planning Commission Government of India, New Delhi (1997).
KVIC implements its programmes through 30 state KVIB (One in each State). These are about 5500 registered khadi institutions and 30,000 cooperatives implementing khadi programmes.

The plan outlay for the development of the Khadi and Village Industries can be seen in the table -1.1. It can be seen that the plan outlay of funds for khadi is shrinking from 1.80 percentage in the Second Five-Year Plan period to 1.08 percentage under the Third Five-Year Plan. Thereafter there is a drop to 0.69 percentage in the plan outlay for the Fourth Five-Year Plan.

During the Annual Plan for 1978-79 and the 1979-80 there is a further drop to 0.65 percentage in plan outlay for KVIC. In the Sixth Plan it can be observed that the plan outlay for KVIC, has further gone down to 0.5 percent. Ultimately the plan outlay has gone down to 0.23 percent in the Ninth Plan Period for KVIC in the total plan outlay.

It is generally observed the public sector plan outlay over the period from First Plan Period to Ninth Plan Period has been increasing, where as the KVIC plan outlay has been decreasing in a steady manner. Over the last 2 decades, it has been decreasing very steeply. This has effected the functioning of the KVIC and the Village Industries are facing financially difficulties. It is hoped that in the next plan period, more funds are allocated to the KVIC.
### TABLE 1.2
Production and Employment in KVI

(Rs in crores, Nos in lakhs)

<table>
<thead>
<tr>
<th>SL No</th>
<th>Plan Period</th>
<th>Production</th>
<th></th>
<th></th>
<th>Employment</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Khadi</td>
<td>VI</td>
<td>Total</td>
<td>Khadi</td>
<td>VI</td>
<td>Total</td>
</tr>
<tr>
<td>1</td>
<td>1957-58</td>
<td>7.94</td>
<td>12.72</td>
<td>20.66</td>
<td>11.36</td>
<td>5.64</td>
<td>17</td>
</tr>
<tr>
<td>2</td>
<td>2\textsuperscript{nd} Plan</td>
<td>14.22</td>
<td>33.16</td>
<td>47.38</td>
<td>17.14</td>
<td>6.81</td>
<td>23.95</td>
</tr>
<tr>
<td>3</td>
<td>3\textsuperscript{rd} Plan</td>
<td>26.81</td>
<td>55.87</td>
<td>82.68</td>
<td>18.95</td>
<td>8.76</td>
<td>27.71</td>
</tr>
<tr>
<td>4</td>
<td>4\textsuperscript{th} Plan</td>
<td>32.64</td>
<td>122.40</td>
<td>155.04</td>
<td>8.84</td>
<td>9.28</td>
<td>18.12</td>
</tr>
<tr>
<td>5</td>
<td>5\textsuperscript{th} Plan</td>
<td>64.89</td>
<td>192.53</td>
<td>257.42</td>
<td>9.22</td>
<td>14.94</td>
<td>24.16</td>
</tr>
<tr>
<td>6</td>
<td>6\textsuperscript{th} Plan</td>
<td>157.87</td>
<td>807.06</td>
<td>964.88</td>
<td>13.05</td>
<td>24.84</td>
<td>37.89</td>
</tr>
<tr>
<td>7</td>
<td>7\textsuperscript{th} Plan</td>
<td>257.87</td>
<td>1705.27</td>
<td>1963.14</td>
<td>14.12</td>
<td>32.14</td>
<td>46.26</td>
</tr>
<tr>
<td>8</td>
<td>8\textsuperscript{th} Plan</td>
<td>626.40</td>
<td>3889.85</td>
<td>4516.26</td>
<td>14.79</td>
<td>43.38</td>
<td>58.17</td>
</tr>
<tr>
<td>9</td>
<td>9\textsuperscript{th} Plan</td>
<td>411</td>
<td>7140</td>
<td>7551.52</td>
<td>8.48</td>
<td>54.16</td>
<td>62.64</td>
</tr>
<tr>
<td>10</td>
<td>10\textsuperscript{th} Plan</td>
<td>453.50</td>
<td>9228.27</td>
<td>9681.77</td>
<td>8.61</td>
<td>62.58</td>
<td>71.19</td>
</tr>
</tbody>
</table>

\textbf{Source:} Annual reports of KVIC 2001-02 T 15 to T 28 for Nineth Five Year Plan and KVIC publications for 10\textsuperscript{th} Plan Period.
From the above table - 1.2, we can see that khadi has registered lower growth rate than village industries both in terms of production and employment. This is due to the fact that people working on khadi have to undergo monotony and drudgery in operation, so they migrate to other trades to earn a living.

The production of khadi has also steadily dropped, after the Eighth Plan Period. The production of Village Industries products such as honey, leather goods, soaps, sweets and savories, agarbathies has increased from Rs 3889.85 crores to 7140 crores in Nineth Plan period. The employment in khadi which stood at 14.79 lakh people in Eight Plan period has come down very much to 8.48 lakhs in Nineth Plan period whereas Village Industries employment marginally improved to 62.64 during the Nineth Plan period.

One of the reasons for the declining employment trend in khadi industry in the poor wage earnings inspite of working for 8 hours and drudgery involved during the charkha spinning process. With the view to help the khadi spinner, the researcher has tried to develop in improved charkha.

There is also severe competition from power looms and textile mills, hence the need of the hour is to increase the wage earnings of the khadi spinner and retain him in the trade also efforts are made to improve the quality and production of the khadi yarn.
Table 1.3
PERFORMANCE OF KHADI SECTOR IN INDIA

COMPARISON OF PRODUCTION AND SALES IN KHADI SECTOR

<table>
<thead>
<tr>
<th>SL. No</th>
<th>Year</th>
<th>Production in Crores (Rs)</th>
<th>Sales in Crores (Rs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1990 -1991</td>
<td>285.95</td>
<td>296.18</td>
</tr>
<tr>
<td>2</td>
<td>1991 -1992</td>
<td>328.63</td>
<td>368.96</td>
</tr>
<tr>
<td>4</td>
<td>1993 -1994</td>
<td>357.27</td>
<td>409.24</td>
</tr>
<tr>
<td>5</td>
<td>1994 -1995</td>
<td>389.71</td>
<td>490.86</td>
</tr>
<tr>
<td>6</td>
<td>1995 -1996</td>
<td>522.23</td>
<td>567.36</td>
</tr>
<tr>
<td>7</td>
<td>1996 -1997</td>
<td>626.40</td>
<td>581.10</td>
</tr>
<tr>
<td>8</td>
<td>1997 -1998</td>
<td>624.10</td>
<td>745.90</td>
</tr>
<tr>
<td>9</td>
<td>1998 -1999</td>
<td>635.89</td>
<td>647.82</td>
</tr>
<tr>
<td>10</td>
<td>1999 -2000</td>
<td>551.94</td>
<td>631.79</td>
</tr>
<tr>
<td>11</td>
<td>2000 -2001</td>
<td>431.57</td>
<td>570.55</td>
</tr>
<tr>
<td>12</td>
<td>2001-2002</td>
<td>416.68</td>
<td>527.86</td>
</tr>
</tbody>
</table>

*Source:* Annual Report of KVIC
There has been a steady increase in production of khadi goods up to 1998, thereafter a decline, so also increase in sales up to 1998, and there after marginal drop in sales. The reasons have been discussed in subsequent chapters.
### TABLE 1.4
EARNINGS AND EMPLOYMENT IN KHADI SECTOR

<table>
<thead>
<tr>
<th>SL.No</th>
<th>Year</th>
<th>Employment in lakhs</th>
<th>Earnings in crores (Rs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1990-1991</td>
<td>14.15</td>
<td>136.74</td>
</tr>
<tr>
<td>4</td>
<td>1993-1994</td>
<td>13.87</td>
<td>179.31</td>
</tr>
<tr>
<td>5</td>
<td>1994-1995</td>
<td>13.19</td>
<td>190.08</td>
</tr>
<tr>
<td>6</td>
<td>1995-1996</td>
<td>13.97</td>
<td>228.01</td>
</tr>
<tr>
<td>7</td>
<td>1996-1997</td>
<td>14.79</td>
<td>260.82</td>
</tr>
<tr>
<td>8</td>
<td>1997-1998</td>
<td>14.01</td>
<td>270.76</td>
</tr>
<tr>
<td>9</td>
<td>1998-1999</td>
<td>13.85</td>
<td>277.26</td>
</tr>
<tr>
<td>10</td>
<td>1999-2000</td>
<td>12.35</td>
<td>265.82</td>
</tr>
<tr>
<td>11</td>
<td>2000-2001</td>
<td>9.56</td>
<td>221.53</td>
</tr>
<tr>
<td>12</td>
<td>2001-2002</td>
<td>8.48</td>
<td>215.98</td>
</tr>
</tbody>
</table>

*Source: Annual Reports of KVIC.*
The Histogram depicts the decreasing trend in employment in khadi sector, especially after 2000 AD. The spinner is seeking the other areas of employment due to drudgery, fatigue and poor earnings in khadi sector.
There is a decrease in wage earnings to the spinner and hence fewer people are opting for khadi spinning activity.
3 SPINDLE MOTORISED CHARKHA (Plate-14)
12 SPINDLE PEDAL OPERATED CHARKHA (Plate 15)
16 SPINDLE IMPROVED CHARKHA (Plate-16)
1.22 Khadi in Tamil Nadu

Next only to Uttarpradesh, Tamil Nadu is the 2nd largest producer of khadi. The state has played a significant role in development of khadi sector. Mr. Balasundram was the first person from Tamil Nadu to have invented the all-metal Hand Operated Charkha in 1954 and later it was improved in (1996). Plate-14.

Tamilnadu has one state board at Chennai and 1354 co-operatives societies and 70 registered societies implementing the khadi programme.

Referring Table - 1.5, page - 49. The production rose from Rs 56.53 crores in 1991 to 106.68 crores in 1999 and thereafter declined to Rs 54 crores in 2002. The sales which was Rs 58.73 crores in 1991 went up to 109.58 crores in 1999 and thereafter declined to Rs 83.23 crores in 2002.

So also the number of worker employed in khadi in Tamil Nadu has come down from 82.00 Lakhs in 1991 to 30 lakhs in 2002. The researcher has analysed the reasons for poor employment and drop in production in khadi industry. The main reasons and again low wage earnings, monotony and drudgery in working the hand operated charkha spinning machine. This is alarming trend as the worker are leaving the traditional charkha and handloom trade and migrating to other trades. The skills imported to them will be subsequently lost. It is the earnest wish of the researcher to retain the workers in the khadi trade by giving them gainful employment through the design and development of narrow width high speed spinning machine that could generate more wages and relieve drudgery.
<table>
<thead>
<tr>
<th>SL No</th>
<th>Year</th>
<th>Production in Rs Crores</th>
<th>Sales in Rs Crores</th>
<th>Employment in Lakhs</th>
<th>Earnings in Rs Crores</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1991-92</td>
<td>56.53</td>
<td>58.73</td>
<td>82.0</td>
<td>27.98</td>
</tr>
<tr>
<td>2</td>
<td>1992-93</td>
<td>63.16</td>
<td>62.27</td>
<td>83.0</td>
<td>29.76</td>
</tr>
<tr>
<td>3</td>
<td>1993-94</td>
<td>67.97</td>
<td>73.74</td>
<td>85.0</td>
<td>34.76</td>
</tr>
<tr>
<td>4</td>
<td>1994-95</td>
<td>74.66</td>
<td>89.80</td>
<td>82.0</td>
<td>38.19</td>
</tr>
<tr>
<td>5</td>
<td>1995-96</td>
<td>93.82</td>
<td>94.66</td>
<td>85.0</td>
<td>42.61</td>
</tr>
<tr>
<td>6</td>
<td>1996-97</td>
<td>104.70</td>
<td>98.82</td>
<td>87.0</td>
<td>48.03</td>
</tr>
<tr>
<td>7</td>
<td>1997-98</td>
<td>94.27</td>
<td>143.50</td>
<td>62.0</td>
<td>43.80</td>
</tr>
<tr>
<td>8</td>
<td>1998-99</td>
<td>106.68</td>
<td>115.42</td>
<td>62.0</td>
<td>47.90</td>
</tr>
<tr>
<td>9</td>
<td>1999-00</td>
<td>82.22</td>
<td>109.58</td>
<td>53.0</td>
<td>43.67</td>
</tr>
<tr>
<td>10</td>
<td>2000-01</td>
<td>60.40</td>
<td>90.10</td>
<td>37.0</td>
<td>33.68</td>
</tr>
<tr>
<td>11</td>
<td>2001-02</td>
<td>54.08</td>
<td>83.23</td>
<td>30.0</td>
<td>30.44</td>
</tr>
<tr>
<td>12</td>
<td>2002-03</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

**Source:** Annual Reports of KVIC

* Annual report of KVIC for the year 2002-2003 yet to be published
Even in Tamil Nadu there has been a steady decline in production and sales of Khadi goods. The high sales in the year 1997-1998 is due to stock clearance of sale of goods in that year.

This chart clearly shows the declining trend of employment in the khadi sector. This trend is common to all states. Unless the drudgery is eliminated and spinners' wages improve, this industry cannot survive for long.
FIGURE - G 1.6

Earnings in Khadi Sector in Tamil Nadu

Tamil Nadu also shows a declining trend in the earnings over the years. The khadi spinners migrate to other jobs due to poor wages earned even after 8 hours of working.