CHAPTER - VIII

THREE BASIC FACTORS OF VILLAGE REVOLUTION

Independent India is in dire need of a peaceful but dynamic revolution concerning more than 80 percent of her population living in the villages. The revolution can be brought about by the collective efforts of enthusiastic men who are enlightened and are ready to stake their lives like soldiers for this cause. Gandhi's teachings are best suited for village revolution. Men eager to launch in the revolution should first apply these teachings on themselves, settle in villages and by their own example, intelligence and incessant efforts, endeavour to change the surroundings. The movement must be backed by Government officials and should have the support of the ex-zamindars and many others living in towns.

There are three basic factors which need immediate attention for village revolution:

1. Agriculture: Small cultivators (or tillers) getting land and adopting improved small scale measures to increase the productivity of land.

2. Cloth: Each home adopting spinning wheel and using only hand spun cloth made in the village itself.

3. Education: Spreading compulsory need-based basic education.

The first two factors will ensure for the people their two basic needs of food and clothing. The third factor will
help them to a better understanding of their problems pertaining to agriculture (cultivation) and spinning and weaving. The three factors however need be taken integrally and synthesised for which the proper education will provide the required guidance and also act as a precursor in village revolution. Education will also help man to provide for the vital needs of life, e.g., housing and medical aid. Man needs shelter for protection and medical aid as a safeguard against diseases and keep him healthy.

Gandhiji lays a great stress on the two basic needs of man. These are in fact the primary needs of life. Life needs development and protection against heat, cold and inclemency of weather. Food is an essential factor for the development of life, and clothing provides natural protection and preservation to life. Ensuring of these two basic needs of man would mean basic economic freedom of a nation, bringing prosperity and contentment among the people, affording them equal opportunities for progress and spiritual development. It will, to a great way, help to raise the status of the society and place it on a better footing. Any negligence on this issue would bring untold miseries to man and he would be heading towards ruin.

These two basic needs of man embrace the well-known basic economic principles of production and consumption or of supply and demand. Gandhiji envisages that the basic needs of man should be earned in a natural way as his primary duty rather than forced upon him as a drudgery of life. Working for these basic needs should be a pleasure to him; he should feel no burden in his efforts. It imposes upon him two essential conditions:
1. He should well control his needs and distinguish between real needs and inflated needs, discarding the later in preference to the former.

2. The production of real needs should be guided by the principle of bread-labour each man should engage himself in bodily labour for his basic needs.

If there is natural urge for work, it will invite greater effort which in turn will provide employment with wider opportunities and more even distribution of products in the society. In the absence of natural urge, the society shall witness unemployment and underemployment as also uneven distribution of products.

The society greatly needs proper understanding of the importance and natural sequence underlying in the two basic needs and the economic order of a society. It is through basic education scheme that Gandhiji wished to sow the seed of a new revolution in the society. Thus agriculture, clothing and education form the triangle of Gandhiji's economic revolution. Decentralised economic order will then be a natural outcome of the society. Education will be a media through which quick development would be possible in the direction of cottage and small scale production. But the precondition for the development of cottage industries is greater use of man-power in the field of agriculture and cloth industry (Man-power being the supreme energy and man being the supreme machinery of nature).

The two basic needs of man have developed into modern sophisticated mechanised farming (agriculture) and mill fabric
industry. Gandhiji raises his voice against the employment of sophisticated modern machinery for that has been the main cause for killing the village industry of spinning and weaving and undermined agriculture which in turn ruined the cottage industries. It is also the root cause for creating an acute unemployment and labour problem for us. According to Gandhiji, these two industries should be so widely spread in the society that practically each home may get employment in it. Every home should be the centre of these industries.

Agriculture: Gandhiji linked his Khadi movement with village agriculture in order to resuscitate the depressed agriculturist of India and regenerate our villages. Charkha has to play a role to keep up 'the time to come' in a better way. It will supplement the work of agriculture and profitably utilise his spare time.

The state of the agriculturist in our nation is most pitiable at present. His work is taken as of a menial nature. The agriculture was the base and foundation of village industries. Gandhiji viewed, "If God is the Provider, the cultivator is His hand. What are we going to do to discharge the debt we owe to Him?"  

It is agriculture which alone can provide greater employment, provided we are prepared to listen to the call of the earth. Good earth calls for the sweat of one's brow to yield the bread of life. The search or insight of Gandhiji reveals that "trading in soil fertility for the sake of quick return would

1. Mathur, Economic Thought, p.32u.
prove to be a disastrous, short-sighted policy." This statement is a challenge to the present day sophisticated mechanised farming. Land is being made conjurer's hat out of which we get things in plenty but the black curtain hiding the reality remains unseen. There are specific reasons behind opposition of mechanisation of agriculture. Gandhiji strived to make his point clear to the society so that we may purposely come out from such economic rut.

Our dependancy on machines will make us forget how to use our hands. It is the worst drawback of humanity. He says, 'to forget how to dig the earth and tend the soil is to forget ourselves.' With these aims in life, Gandhiji preferred simple tools, small economical holdings, cottage industries and small schemes of agriculture and industries. Such schemes alone can uphold the vast masses who are in the lowest rung of society. Gandhiji wished that it should be the first concern of the government of our land to look to the real needs of the downtrodden and poor, ignorant agriculturists.

As long back as 1922, Gandhiji pointed out, "The small holdings daily getting smaller, the custom of vilisecting farms must ever make mere agriculture, in spite of improvements a poor remedy for driving away her poverty. But the restoration of the spinning wheel to its ancient status at once supplies the felt want automatically, provides for the natural increase in families. It defies the pranks of the monsoons and constitutes a general insurance against many risks. It gives the country

1. Mathur, Economic Thought, 326.
an incentive to industrial effort and renders cooperation on a national scale absolutely necessary for success.¹

Gandhiji was against subdivision and fragmentation of land into uneconomic holdings. Gandhiji's economics is a safeguard against diminishing joint family system, subdivision and fragmentation of holdings and dying village industries.

Once Prof. C. N. Vakil suggested ways for improving different problems of agricultural land, tax, debt, uneconomic holdings etc. Gandhiji was of the opinion that such a plan as suggested by Prof. Vakil could not be implemented without the cooperation and active support of the government. They need the help of the law too. Moreover they are of long term nature. They don't provide immediate solution that Khadi scheme does. Again, the foreign rule in India was the greatest hurdle to our economic advancement. Now the conditions have changed and most of the plans as suggested by Prof. Vakil have been adopted in the natural course of development. Commenting on Prof. Vakil's plan for removing poverty from India, Gandhiji says, "What therefore Prof. Vakil wants first is a summary programme of Swaraj and having been chiefly instrumental in getting it, he can command the appointment of commissioner of banishment of poverty department."² His passing remarks on the then Government were, "It can undertake irrigation schemes costing crores, it will not undertake sinking wells costing lakhs."³ Such views of Gandhiji are the guide lines for chalking out our plans.

1. Mathur, Economic Thought, p.38
2. Ibid., 107
3. Ibid., 107
Gandhiji was in favour of mixing with nature rather than posing ourselves as conqueror of nature. Man should always be the student of nature and should employ his talents efficiently in the production of his needs. Nature wants us to plant and protect trees for timely rains and to avoid soil erosion. During off-season, nature demands our energy and skill to be utilised to procure water for our fields. Gandhiji makes his views clear thus, "Everything possible should be done to draw water from the bosom of the earth. There is talent enough in this country for the purpose." Evidently he preferred the sinking wells than the costly irrigation schemes as an immediate remedy for the dire needs of the former.

Suffering caused by lack of human effort has been severely condemned by Gandhiji. "It is the fashion" says Gandhiji, "to blame nature for famine. Scarcity of rain is by no means a monopoly of India. In other countries, though people welcome rains they have made themselves fairly independent of rain-fall during a season or two. Here, Government have used themselves and the public the idea that famines come when there is shortage of water-fall. Had the mind been framed otherwise, they would have made adequate provision for short-falls."2

During the period of the most severe famine of 1946 Gandhiji has remarked, "Famine may be said to be God-sent. But a well-equipped country should be able to pull through a deficiency period and not helplessly succumb. Famines in India to-day are not due to rain or lack of it merely, but due to the

1. Mathur, Economic Thought, p.215
2. Ibid.,
fact that India is ill equipped to tide over the dry periods. Nothing has been done to safeguard her population against the threat of recurring famines. Take South Africa. There they fight against locusts, draught etc., manfully and with infinite resourcefulness.\footnote{1} Here in our country we blame the rain-code for the adverse circumstances, keep silent, witnessing the havoc it causes.

Agreeing to the view of Mr. Ramsey Macdonald, Gandhiji expressed, "If there were no railways, etc., we would be living in a natural state as they used to in England and Europe in the middle ages, when every feudal baron had his castle with its stocks of grain and water. Before the advent of railways in India every village had its granary. In that sense we were better equipped." Further he said, "Moreover, we had our system of domestic crafts to fall back upon if crops failed. Now railways have depleted the countryside of its stocks and killed the handicrafts.\footnote{2}

Gandhiji has called railways 'a snare' and cheap transport 'a trap'. Gandhiji favoured natural means of redress, like migration in times of severe scarcity. It is our weakness which makes us fatalist and apathetic whereas difficulties like famine should open our eyes to our weakness. We should learn to depend on ourselves instead of blaming others for the scarcity. This weakens the economic order of the society. Gandhiji says, "We may not blame fate before we have exhausted all available

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\item \footnote{1} Mathur, Economic Thought, p.515
\item \footnote{2} Ibid., 515
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means for combating a threatening calamity."¹ Gandhiji was of the opinion that our rivers like Ganges should be boon to us. It needs our prudence and labour. Instead of fixing our eyes on the sky for the rains to come we must be prepared to go 2000 feet deep for water.

About the limit of the quantity of land Gandhiji holds the view, "No man should have more land than he needs for dignified sustenance. Who can dispute the fact that the grinding poverty of the masses is due to their having no land that they can call their own."²

We should not be duped by the average size of land (just like average income) which includes the hundreds of acres of land of Zamindars. Gandhiji points out, "... owing to our neglect and folly, the year's rains are allowed to run down into the Bay of Bengal and the Arabian sea. If all this water was trapped and harnessed to irrigational purposes by the construction of dams and tanks, there should be no famine or food shortage in India. Similarly, cloth shortage can immediately be remedied by planting a miniature mill in every home in the form of a spinning wheel or a takli."³ Gandhiji expressed this view in the year 1946. We have to think and decide according to our circumstances what should be beneficial to us and what should be rejected. Planning will always be modified but the principle will remain the same.

Cloth 1

Cloth being the second in order of basic needs, calls for specific treatment in the economic order of Gandhiji. Khadi

1. Mathur, Economic Thought, p.216
2. Ibid., p.602
3. Ibid., p.216.
movement of Gandhiji started with this motive behind it.

Gandhiji led a South African deputation to London in 1908. There he had a talk with some earnest Indians on Indian conditions. While in conversation with them, he came to know the importance of the spinning wheel. Gandhiji mentioning this incident wrote, "I saw as in a flash that without the spinning wheel there was no Swaraj. I knew at once that everyone had to spin. But I did not then know the distinction between the loom and the wheel and in Hind Swaraj use the word loom to mean the wheel."  

Gandhiji admits that he discovered the spinning wheel only through intuition. Actual working of the spinning wheel was started in 1918. In 1919 fashionable sisters of Bombay took pledge to start weaving Khadi prepared by poor people and its importance was so well realised by 1921 that it found place in the Congress Programme.

Gradually many poor people got some employment in Khadi programme. Gandhiji had so much confidence in the spinning wheel that he said if all the foreign supply is topped and all the mills are stopped or closed, India can be supplied with all the cloth she needs through Khadi within a year.

Khadi movement pioneer swadeshi movement in India and indirectly helped our cotton mills to withstand foreign competition. "... the mills have never resented the Khadi propaganda" Gandhiji admitted, "On the contrary many of their agents have assured me that they have benefitted by the Khadi propaganda in as much as it has created an anti-foreign cloth

1. Mathur, Economic Thought, p.103.
atmosphere enabling them to sell their comparatively coarse count cloth. Stop exclusively Khadi propaganda, play with mill cloth and you kill Khadi and in the long run you kill even mill cloth, for it cannot by itself stand foreign competition."

Gandhiji even quotes Dr. Mann to stress his point that weaving (hand loom) industry was once supplying peasants with an additional source of livelihood and worked as insurance against famine. He also quotes Dr. Radha Kumud Mukerjee and R.C. Dutt to express their opinions about the place of Charkha in our economy in the past. Gandhiji wished to revive the old position of Khadi on its economic ground. He asserted, "that was once an honourable and artistic calling is now held by them to be disreputable. The weavers of Dacca when they wove the world famous Subnam, could not have been considered disruptible."

It is on account of our own ignorance and neglect of our old customs and traditions that Charkha lost its utility and usage. We were exploited by others in this respect. With our unconscious cooperation and support we brought our own ruin. Gandhiji expresses, "whilst Khadi under compulsion was badge of slavery, Khadi intelligently and voluntarily prepared, primarily for one's own use, was easily the badge of our freedom. Freedom is nothing if it is not allround selfhelp."

Economics of Khadi:

Our country consists of villages where the life of India thrives. Apathy, pauperism, disguised unemployment is rampant

1. Rathur, Economic Thought, p. 102
2. Ibid, p. 276
3. Ibid, p. 326
in villages. These evils have unbalanced the economy of villages. Our villages are very small units. Their economic betterment calls for such small scale measures which could be easily undertaken in small areas. They alone can be widely accepted by the villages with beneficial results. Gandhiji opines thus, "If this population is given an easy, substantial and profitable work to do one of the highest economic problems will have been solved."1 With these motives Gandhiji advocated the revival of hand spinning and hand weaving in each village.

India was once a flourishing country. With the extinction of hand spinning and hand weaving we brought about our economic disaster. There has been no substitute for this. This industry held the central place in the economy of the village industrialisation. Other industries met with their down-fall along with the gradual extinction of the hand spinning and weaving industry. Therefore Khadi alone bears a unique economic solution of India which is not possible by any other means.

Khadi does not provide lucrative employment. It is primarily a subsidiary industry to agriculture. Gandhiji remarks, "No one has ever said that spinning can be a means of livelihood except to the very poor.... No one asks an able-bodied labourer who can earn 12 annas a day to give up his work in order to take to spinning."2 Khadi is not an independent industry complete in itself. It is an auxiliary industry to agriculture. The central idea behind hand spinning as explained by Gandhiji is that money

1. Ibid., p 4.
2. Ibid., p. 19.
should be put in the pockets of millions through an easy uniform cottage industry. Hand spinning and hand weaving is such a cottage industry.

Khadi alone can bring equality without any insurrection or ill will. Gandhiji points out that emblem of Khadi is not the revolt but "emblem of self-assertion, self reliance and determination to abolish artificial distinctions between rich and the poor, between capital and labour and establish a living bond between the two."  

Gandhiji compares the spinning wheel with the rains and its gentle effect on land. He says, "No amount of human ingenuity can manage to distribute water over the whole land, as a shower of rain can. No irrigation department, no rules of precedence, no inspection and no water-cress. Every thing is done with an ease and a gentleness that by their very perfection evade notice. The spinning wheel, too, has got the same power of distributing work and wealth in millions of houses in the simplest way imaginable."  

The Khadi movement provides ground for due respect to each individual without the distinction of his status. It certainly draws our attention towards identifying with the poor.

Unless the why and wherefore of Khadi scheme is scientifically analysed and explained in an easy way to the general masses, we cannot prepare ground in its favour. Mental revolution can be the precursor of whole of Khadi economics.

1. Mathur, Economic Thought, p.85
2. Ibid. p.10.
Mental revolution is the basis for the whole of the Khadi scheme.

Khadi Scheme : Gandhiji analyses, "The science of Khadi requires decentralisation of production and consumption."

The primary task before Khadi scheme is that consumption and production of Khadi should be in the same place. The whole process of Khadi should be run in the village itself.

State should help in providing cotton seeds and spinning wheel and other allied instruments to the most poor and should encourage them to utilise their spare time in producing Khadi. It should at the same time impart the knowledge of making all the instruments (including loom and spinning wheel) from the resources mostly available locally. As far as possible the necessary cotton should be grown in the village itself. Gandhiji suggests, "The beginning has to be made by inducing cotton cultivation in every village, even in those where it is never known to have been grown. Without decentralisation of cotton cultivation, universal manufacture in villages may not be possible."

The whole process of Khadi scheme includes cotton growing, picking, ginning, cleaning, carding, slivering, spinning, sizing, dyeing, preparing the warp and the weof, weaving and washing. All these processes should be undertaken in the village itself with the greatest cooperation of unemployed village hands.

Khadi has to become self-sufficient. When the untapped idle resources are properly utilised, cost of Khadi will be negligible for villagers. Gandhiji holds the view, "Self sufficing Khadi has to receive the first place in all Khadi"

1. Mathur, Economic Thought, p.156.
organisations. In a way self-sufficing Khadi and production for sale will go together. Production for sale will be a by product of self-sufficing Khadi and later will ensure the success of the former.¹

Demands of cities can be fulfilled from the nearby villages. Khadi needs a natural market. As far as price is concerned, Chandhiji remarks, "The question of cheapness mainly affects the city dwellers. During the transitional period, ... it (Khadi) has to depend upon the patriotic spirit of city dwellers both rich and poor."² City dwellers have to purchase Khadi, only on service motive.

Most of the processes should be undertaken primarily with hand labour in preference to machines. There is not only the economic and humanitarian basis behind it, it upholds the scientific basis also. For instance ginning of cotton by machine loses the vitality of cotton, it is retained in the hand process of ginning. If spinners adopt self carding, the quality of yarn will certainly improve.

Three types of spinning shall have to be adopted, spinning for (1) hire, (2) self, and (3) sacrifice. Spinning for the wage earning shall be required where people are in perpetual want of work. The spinning for the self is the most important one, rather the whole substance of Khadi economics. Sacrificial spinning is the precursor to the self spinning. It should be introduced for developing the thought current of Khadi economics. Schools, Colleges, social welfare centres,

¹. Mathur, Economic Thought, p.165
². Ibid., p.162.
societies, and clubs should take lead in its development. Sacrificial Khadi should be associated with enthusiasm and the real spirit of sacrifice.

Each village must have its own weaver and there should be a miniature mill (i.e., hand spinning and takli according to need). Each province should have a standard Charkha and a body of experts, who would be available for advice. It should be declared in each village that they have to become self-sufficient within a prescribed limited time after which they would not be supposed to depend for their requirement of cloth for daily use on any external resources. As it is physically impossible for every one to grow his own rice, so is the case with Khadi." Hand spinning is a matter of greatest cooperation that the world has ever witnessed. There is cooperation among millions of human beings spread over the country. Gandhiji feels that hand spinning requires greater and honest cooperation than the agriculture needs." It should have the support of all, politicians and non-politicians, the princes and paupers, the examindars and ryots, the nation as a whole.

During experimental stage itself, Gandhiji found that neglect of weaving was harmful for the development of Khadi work. Many a time it was witnessed that enthusiastic approach for the real development of Khadi for self fell down only due to lack of understanding the importance of self weaving.

1. Mathur, Economic Thought, P.450-51
2. Ibid, p.119.
3. Ibid, p.531.
Hand spinning and hand weaving are interdependent. Gandhiji holds that 'hand weaving with mill spinning' is a faulty phase which cannot produce any fruitful result for the weavers. Therefore weaver's hope lies only in universal revival of hand spinning.1

Quality of yarn must be improved. If weavers depend for their yarn on mills, they will be no more weavers in the end. Gandhiji explains the reason thus, "Millowners are no philanthropists. They would draw the noose tight round the handloom weaver's neck the moment they come within effective range of competition with mill cloth."2

Gandhiji even suggested doubling of yarn than to adopt mill yarn. But it seems that still no proper heed is given to hand weaving along with hand spinning. Weavers always prefer mill yarn to hand spun yarn.

Khadi and National Income: The general charge against Charkha is that it does not pay. Charkha is a cheap instrument which can be easily accepted and revolved by the villagers in each home with a small capital investment. The underlying fact behind Charkha is that it has to be used during the idle hours of the family. Gandhiji says that spinning wheel is an attempt to produce something out of nothing.3 Looking to the range of unproductive period of labour of each villager, if Charkha provides chance for some kind of productive labour, it certainly should hold its unique position in our economy.

1. Rathur, Economic Thought, p.197
2. Ibid, p.252
3. Ibid, p.70.
How scrupulous GandhiJi was in his dealings and activities is clear from this one instance. A poet once apologised for having taken much of GandhiJi's time in conversation. "No" replied GandhiJi, "You have not wasted my time. I have been spinning away without allowing a break in the conversation. For every minute that I spin there is in me the consciousness that I am adding to the nation's wealth." The idea is that those who are otherwise unoccupied can add something.

It means every yard of yarn spun during the idle hours is an addition to the wealth of the nation. It's value can be realised when we multiply one yard with 300 million hands a day. GandhiJi proves it through statistics thus: "Even if it pays only one paisa per day, it does pay when we remember that our average income is six paisa per day against the fourteen rupees and six rupees per day respectively of the average American and the average Englishman... If we save sixty crores of rupees to the nation through the spinning wheel, as we certainly can, we add that vast amount to the national income."

Khadi and Employment: When Charkha is adopted in the true spirit, it gives filling to other cottage industries and thus it solves the most severe problem of disguised unemployment and mass unemployment along with the non-violent order it brings. GandhiJi claims, "It provides a way of life to crores and changes the atmosphere in support of the crores.

1. Mathur, Economic Thought, p.130
2. Ibid., p.124.
3. Ibid., p.74.
It solves the problem of underemployment but not unemployment problem. But when Khadi economics get momentum and cottage industries are spread by efforts, the unemployment problem will also be gradually solved.

Most of our people specially the villagers wear mostly coarse cloth. After independence there has been a shift in clothing habits. Still the majority wear the same.

Khadi, spun by different hands and under varied circumstances, cannot be even. There can hardly be standardisation in it, especially in the initial stage of the village which adopts it. Still it holds its own place. In olden days most women used to spin. Gandhiji remarks, "The sacred touch of her hand gives life and history to Khadi which the machine-made yarn can never give. The art that is in the machine-made article appeals only to the eye, the art in Khadi appeals first to the heart and then to the eye." Again to quote him, "Lack of the dead sameness of a machine-made article is not a sign of life, even the absence of sameness in the millions of leaves of a tree, is no sign of its ugliness. As a matter of fact, it is the variety about the leaves which gives a tree its life-like beauty."³

There can hardly be any ground of comparison between mill cloth and Khadi. One is based on the dead spirit while the other is a living spirit. Can there be any competition between the dead artificial rose, however symmetrical it may be

2. Ibid, p. 150
3. Ibid., p. 68
and the living rose whose two petals will not be alike, or a statue of Cromwell and the living one.\footnote{1}

Gandhiji aspired to revive the healthy national taste for Khaddar which shall help in making village a busy hive. Let us feel proud of upholding the cause of Khadi by changing our taste in its favour.

Fine Khadi is a matter of slow education. Occasion will make people adjust themselves and shed the present fastidious taste.

Mills Vs. Khadi: Mill-made cloth and Khadi cannot be placed on an equal footing. As viewed by Gandhiji, "It is very like putting human beings side by side with robots. Human beings may be worsted in the competition if they allow themselves to be compared to robots. Even so will Khadi fare, in comparison with mill cloth. The planes of the two are different. The aims are opposite.\footnote{2}.

Main difference between the mill economics and Khadi economics lies in their treatment of human beings. One takes human beings as machine or as one of the factors in the production while the other keep up the view that human being is not a mere machine, but also has a soul and life and has some purpose of life and some and motive behind it to fulfil. Ignoring this factor, if we still give our choice in favour of mill made cloth, it will kill the spirit of Khadi.

\footnote{1} Mathur, Economic Thought, p.150
\footnote{2} Ibid, p.179.
Khadi has a motto to serve the mass while mills serve the class. Mills have supplanted the village spinner and the village weaver. Khadi stands for decentralisation of the second major need of man and expects that millions must be spinners and weavers.

Khadi is the symbol of self-help, self-reliance, and freedom of an individual as also of the nation. It responds to the national cause, mills do not. It is the mission of Khadi to become a supplementary industry to agriculture.

Fashionable Khadi will only mean an industry added in competition in juxtaposition to mill cloth.

Drudgery is attached to the mills but there is joy underlying Khadi. While touring in Bihar in 1947, Gandhiji once remarked that if he happened to be the chief minister of Bihar he would stop new mills and expect the old mills to sell their products outside India (where it is needed) at controlled rate. If we give up Khadi we will find it impossible to lift the masses from economic and moral degradation. Gandhiji called it 'an economic blunder of the first magnitude.' Mills' place will be just like hotels and Khadi's place will be as domestic kitchen. If the argument put forth before our people that rice and bread cooked in a few centralised factory is cheaper, therefore get them prepared at that place, nobody would appreciate the idea on account of cheapness. They would prefer home made food alone. In the same way Khadi has to be placed in all the homes.
A Tough Work: We are living on the opulation of our countrymen. We eat what does not belong to us. Hence the intelligentia should adopt it as a bread-labour. Villagers have become so much lazy and inert that they need pull and push. Khadi claims to bring national consciousness if it is adopted with its scientific method. We must remember, "The message of wheel has to be carried to the people who have no hope no initiative left in them and who would, if left to themselves starve and die rather than work and live. Such was not the case before, but long neglect has made laziness a habit with them. That laziness can only be removed by the living contact and example of men of character and industry plying the wheel before them and by gently showing them the way."1

Khadi has really a difficult task before it. It has to get established among millions of these called degraded community, while at the same time it has to get established in the hearts of intelligentia who have prejudice (in favour of mills and discard the spinning mill altogether).

It is the voice of Gandhiji's conscience which revealed to him that Charkha bears greatest potency. Gandhiji believed that posterity will not like to follow the policy of exploitation which is inevitable in mechanised way of production or large scale production on centralised basis, which gradually curtail human labour. With assurance and firmness Gandhiji says, "You

may call me if you like a mad man. But the time is coming when you will say that what that old man said was right and that if India was really to prosper in her villages and not in her cities the spinning wheel was the only instrument of India's prosperity and India's freedom. ¹

It calls from Khadi workers, 'Steadfastness, honesty, scientific skill and precision.'²

There is no limit to the expansion of Khadi. It can be extended to any extent because each individual can be a (human) spindle and millions can be (human) looms³ It needs very little capital, simple technique and skill. But it definitely needs wide-spread fellow feeling and will power.

Mr. Andrew Freeman of New York asked Gandhiji whether spinning wheel has any message for Americans and can it serve as a counter weapon to the atom bomb. Gandhiji's reply was in the affirmative. Khadi has a message for the whole world. The condition behind this is that first of all India should make it her own by adopting Khadi and the simple means of spinning and weaving. Gandhiji emphatically says that if India becomes the slave of the machine, then condition in the world will become precarious.⁴ The charkha remains the only alternative. We have not to forget that the mission of India is to establish peace in the world. Mere conferences will do little. Spinning wheel is the practical measure in the direction of concrete world peace, as it develops peace

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1. Mathur, Economic Thought, p.74
2. Ibid, p.100
3. Ibid, p.111
4. Ibid, p.268
in the individual heart and instills non-violence into the hearts which becomes the basis for the world peace. It gradually means competition and exploitation which are the seeds of war. The outer atmosphere of the present day world is so deceiving that we simply fail to understand the implicit character of the Charkha through that angle. As we go deep within, we can find out the external truth behind the present day development and the Charkha.

Gandhiji felt that if the tyrant is against the Charkha and its economy, it shall mean a chaos in Indian economy. "Supposing the tyrant wants to destroy the spinning wheel itself. What then? My reply is that in that event we should ourselves perish with the spinning wheel and not live to witness its destruction." ¹

Khadi brings a revolution in life provided it is adopted with all its implications. Gandhiji remarks, "If its researches show that Khadi has no such potentiality, it will have no hesitation in declaring its insolvency. Let the reader remember that it is a science which deals with the psychology of forty crores of people in the machine age." ²

Education: "By education" says Gandhiji, "I mean allround drawing out of the best in child and man -- body mind and spirit." ³ We generally take education to be the sole measure of intellectual pursuits. In practice it has become the sole measure of employment. The essential factor in education is that it should become the basis of life. Gandhiji suggests,

1. Mathur, Economic Thoughts, p.220
2. Ibid., p. 334.
3. Ibid., p.444.
"True education is that which draws out and stimulates the spiritual, intellectual and physical faculties of the children."¹ The primary object in education therefore, is to teach best utilisation of the bodily organs (e.g., hands, feet, eyes, ears and nose etc.) so that his intellect may get chance for easy development and at the same time it may become easy to awaken the soul. If the awakening of the soul is left out or is uncared for, that sort of education will be lopsided. Purity of heart, simple life, eagerness to acquire knowledge and belief in God should be the outcome of such education.

Gandhiji says, "Reading comes before writing and drawing before tracing the letters of the alphabet."² Natural tendencies work behind it. Therefore much information can be given to children without making them read first or pressing them to cram it.

Gandhiji puts a question before the enlightened mass, do we seriously contend that the vast mass of students, who spend their days and nights in cramming, indiscriminately, Shakespeare and Milton, are engaged in a 'more profitable occupation' than hand spinning?"³ It should have been a simple task to differentiate between engaging a child in a purposeful work and engaging him in cramming like a parrot, in a state of having wide advanced knowledge of education and child psychology as our background. It is a pity that we are

¹. Gupta, Economic Philosophy, p. 57
². Mathur, Economic Thought, p. 293
ignorant of wrong approach we commonly adopt and take
shelter under the sealed advanced knowledge and disdain
the views of Gandhiji.

Gandhiji says, "We have up to now concentrated on
stuffing children's minds with all kinds of information,
without ever thinking of stimulating and developing them. Let us now cry a halt and concentrate on educating the child properly through manual work not as a side activity but as a prime means of intellectual training." This will mean a tremendous revolution in itself.

Gandhiji uses the opinion that mere book knowledge is
harmful in the development of the child. "The brain gets weary
of mere world and the child's mind begins to wander. The hand
does the things it ought not to do, the eyes see the things it
ought not to see, the ear hears the things it ought not to hear
and they do not do see or hear respectively what they ought to.
They are not taught to make the right choice and so their
children often prove their ruin." The right course is to still
the mind and adopt different measures to concentrate the same
on practical utilities. Mere cramming is suicidal.

It is wrong to treat education limited to literacy work
only. Again it is a mistaken belief that education should begin
with literacy. Gandhiji holds, "Literacy in itself is no education.
I would therefore, begin the child's education by teaching it a
useful handicraft and enabling it to produce from the moment it
begins its training."
The right course of education therefore, should begin with making a child's education purposive. There with handicrafts hold the unique place in education. It is not a novel conception to add handicraft with literacy. But novelty lies in making handicraft the primary means of imparting literacy to the child.

The secondary thing which is equally novel conception of Gandhiji's thought is to make every school self-supporting through handicrafts. It requires that state should take the manufactures of schools.

Handicrafts have to be taught scientifically. The child must develop his reason while he undertakes handicraft. He should be educated with the cause and effect of the job he undertakes. Such education named as 'Nayi Talim' does not begin with alphabets. "The sign of the alphabets" contends Gandhiji, "may be taught later when the pupil has learnt to distinguish wheat from chaff and when he has some what developed his or her tastes."

Subjects like history, geography, mathematics, biology etc. etc., are no doubt needed to be taught to a child. But they would all be developed in him through the process of art and craft. Then alone his education will become more purposive. Gandhiji remarks, "Craft, art, health and education should all be integrated into one scheme. Nayi Talim is a beautiful blend of all the four and covers the whole education of the individual.

from the time of conception to the movement of death.¹ As far as craft is concerned it is the medium for industry as it is for education, or Nayi Talim. Nayi Talim 'begins with embryo and ends with life.' It is the life giving education policy, quite different from the education introduced by Lord Makauley in India which is still being continued (a life destroying and harmful system for our nation).

The beauty underlying the Nayi-Talim is that 'except for capital expenditure it costs nothing.' It teaches the art of living. In this scheme, both the teacher and the taught are required to produce during the very act of teaching and learning. It enriches life from the commencement.² It helps each individual to develop creative tendency and productive capacity. Thus the capacity to raise per capita income is achieved by each individual.

Life beginning with such education coincides with the later developments in his practical field. The primary education has an important bearing in life. It is the starter of a revolution which must continue throughout the life of each individual. As per the views of Gandhiji it should be 'equal to present matriculation less English'. This should be the compulsory part of education for every child. About college education Gandhiji suggests, "I would revolutionise college education and relate it to national necessities. There would be degrees for mechanical and other engineers. They would

¹ Mathur, Economic Thought, p.332.
² Ibid., p.630
³ Ibid., p.445.
be attached to the different industries which should pay for
the training of the graduates they need.\textsuperscript{1}

Long before (i.e. in 1926) Gandhiji expressed his opinion
that even Tata has to run such institutions which may train the
personnel they would require for their own development. Gandhiji
preferred that higher education should be allowed and encouraged
to undertaken by private institutions. Under the present changed
condition of our nation when Government herself is the biggest
investing class, it should be natural for her to develop such
higher education which should be in link with the public sector
undertakings. Agriculture colleges should be self-supporting
to be worthy of their name.

Gandhiji's scheme calls for teachers of very high calibre,
having practical outlook along with theoretical knowledge.

Take Lesson from the Grain World: Frustration is common with
civilised masses. It is due to the limping education that we
get at the primary stage of building our life. It has been the
cause of creeping of severe drawbacks in the society. Gandhiji
points out, "Our sense of frustration should give place to hope;
our penury and starvation to a sufficiency of means to maintain
ourselves; unemployment to industry and work; discord to concord.
It should enable our sons daughters to learn, to read and write
and know along with it a craft through which they will acquire
knowledge."\textsuperscript{2}

\begin{itemize}
\item[1.] Mathur, Economic Thought, p.445.
\item[2.] Basic Education: P-16.
\end{itemize}
Peace Begins with Children's Ignorance | Gandhiji remarks, "If we are to reach real peace in this world and if we are to carry on a real war against war, we shall have to begin with children, and if they will grow up in their natural innocence, we won't have the struggle, we won't have to pass fruitless idle resolutions, but we shall go from love to love and peace to peace until at last all the corners of the world are covered with that peace and love for which consciously or unconsciously, the whole world is hungering."  

Children possess natural ignorance. It is our own ignorance of knowledge which disturbs their natural ignorance and further disturbs the natural sequence in them. Without any conscious effort, they gradually develop in them the nature of their parents. Again it is our mistaken belief that they do not learn in their ignorant stage up to the age of seven years. Gandhiji pointed out that what a child learns up to his five years of age, he cannot learn in his life after that age.

Each family needs great sacrifice while they develop a small child. They must practice incessant internal reform of their own feelings, and should themselves tread on the path on which they want their children to go. Each member of a family should be the living embodiment of such an institution where the seed of education for children is unconsciously sown.

Our country is now a days passing through a period of great unrest. Wrong approach of education can well be attributed as the primary cause of the same. Most of the educated mass have no aim.

1. Basic Education, p. 51
before them which is pernicious to their living. Human birth itself has its own end in life. Our ignorance of it must be wiped out through our education. Right approach to education solves all the problems facing the present society.

Place of Spinning: Natural needs of a human being and education are correlated with each other. The spinning wheel provides the basis to have the sequence between human being and his natural needs. Therefore Gandhiji expresses, "In any curriculum of the future, spinning must be a compulsory subject. Just as we cannot live without breathing and without eating, so it is impossible for us to attain economic independence and banish pauperism from this ancient land without reviving the spinning wheel. It is only spinning wheel which can solve the deepening poverty of the people. Gandhiji remarks, "If I have my way, I would make every available Indian learn spinning or weaving and make him or her do that work which for a certain fixed portion of every day. I would start with schools and colleges, presenting as they do ready-made organised units." Every family should rejoice that it is wearing the cloth prepared with the help of its members.

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2. Ibid., p.8.