

## KHADI AND VILLAGE INDUSTRIES FOR SELF-RELIANCE AND INDEPENDENCE

**\* Dr. Prabhakar Pusadkar**

*\* Secretary, Nai Taleem Samiti, Ashram Sewagram - Wardha.*

### Abstract:

*India's independence rests on the self-reliance and self-sufficiency of millions of villages. The social, economic and cultural liberation of these villages is the true progress of the country. There is no independence without self-reliance. Gandhi knew this very well. By linking creative work with the freedom movement, the work of strengthening the rural economy and awakening socio-political consciousness was done. The foundation of creative work for the creation of an equality-based, just, sustainable and non-violent society was an important part of the freedom movement. Khadi and Village Industries had an important place in these. Khadi and Village Industries have been important keys to self-employment and employment opportunities and to strengthen the economy. The common people will contribute to the gross product of the country through work to every hand, production and service, this has been possible only through Khadi and Village Industries. Therefore, independence comes from self-reliance.*

**Copyright © 2025 The Author(s):** This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC 4.0) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.

### Introduction:

Human civilization and In the order of development of culture, clothing is the basic need after food. Natural resources have been at the core of the development of culture and civilization, balancing the social and economic system. Since ancient times, natural fibers have been used in many ways in human life. Clothing, which is a basic need, has been made from cotton, wool, bark of trees, hair or hair, etc. "Clothes were made to protect the body from cold and heat and to cover the modesty." Clothing has become an important need of life. At present, clothing is not just a need but also a symbol of pride and respect. Clothing becomes our basic need.

To make life more comfortable, it was important to move towards self-reliance. For self-reliance, it is necessary to have the most important and necessary things easily available. And this is the effort made by man. "Indian civilization has been based on the principle of minimum consumption, replenishment, recycling. Maximum population of India lives in villages, towns and small cities. Gram Swaraj is

necessary for their progress. Self-reliance, freedom and peace are necessary for Gram Swaraj. In this context, Khadi and village industry are necessary for self-reliance and freedom

### Objectives:

- To understand Khadi and village industry for self-reliance and freedom.
- To find self-reliant and self-employment opportunities through Khadi and village industry.
- To know the significance of Khadi.

### Assumption:

Khadi and village industry provide self-reliance, self-sufficiency and economic independence.

### Research Method:

Primary and secondary sources were used for this research. For the primary source, discussions and interview were held with institutional and Khadi production workers. In the secondary source, information was collected by reviewing literature written by Gandhi- Vinoba, literature related to Khadi and village industry.

### History of clothes:

We see the development of clothes in the Indus Valley Civilization in 2800 BC. Cotton was grown in India, Egypt and Peru. Cotton is derived from the Arabic word *Katun*, *Katan* or *Kutan*. In 1442, cotton was grown from Peru, West Indies to Brazil. In the 13-14<sup>th</sup> century, cotton was grown from Africa, Egypt with the water of the Nile River. It is believed that the production of short staple cotton in India has been 15 per cent. The United States produced 41 per cent and Russia, China 13 and 11 per cent and Brazil, Egypt 7 and 6 per cent and other countries produced 7 per cent cotton. There were many types of cotton in India. Thick clothes were made due to short staples, but in Bengal and some northern areas, cotton was produced in the 14<sup>th</sup> century. Thin clothes were woven in it. Dhaka muslin was famous. Every kind of craftsmanship has been there in the textile industry. Due to the process of ginning, weaving, spinning, dyeing, printing, washing, stitching, from carpentry, blacksmith, yarn making, farmers to traders, everyone has been involved in it. Therefore, textile industry has been an important means of development and livelihood for the common man.

### Khadi for self-reliance, freedom and peace:

Gandhi ji knew very well that “Without self-reliance, there is no freedom and peace. on the basis of this principle Gandhi laid the foundation of constructive work. Khadi and village industry were given an important place among the constructive work. Khadi means “**hand spun and woven cloth.**” But in the freedom movement it was not just cloth. Along with self-reliance there was also the idea of freedom. There was the idea of Swadeshi. Khadi has been important in Indian tradition. Gandhi believed that the production of Khadi and village industry is the key to strengthening the country’s economy. It is necessary to strengthen the economy for the self-reliance of villages. That is why Khadi and village industry were encouraged and

programs were run in Hindustan through the All India Charkha, Village Industry Association for the creation of a non-violent society and freedom on a large scale. Khadi has also been a symbol of nationalism, equality and self-reliance, simplicity, authenticity, truth and equality. That is why the country’s tricolor (national flag) was also made of Khadi.

### Khadi and freedom movement:

Khadi means the country’s freedom the beginning of economic freedom and equality of all people is a symbol of the spirit of complete *Swadeshi*, self-sufficiency, unity and integrity. In the words of Pandit Jawaharlal Nehru, “Khadi is the clothing of freedom of Hindustan”, hence Khadi becomes the image of Swadeshi movement. In *Young India*, Gandhi wrote “The *Charkha* (spinning wheel) is a symbol of prosperity and freedom, love, devotion and unity of the country.”

In a decentralized economy, the participation of the masses is more. Decentralization means community production of things necessary for life and distribution of economy on the bases of equality. In a decentralized economy, more and more jobs are created. Hence, production by masses for masses takes place.

Many processes have to be passed to make “**cotton to cloth**”. As many employment opportunities are created. Sowing, picking, winnowing, threshing, making bales, spinning, threading, weaving, dyeing, sewing etc. require all kinds of skills, art and craftsmanship. Hence, it provides work to everyone. If a person gets livelihood, food and pride, then he remains active in that work for a long time. For this reason, Gandhi’s creative and critical thinking made Charkha and Khadi the main means of the freedom movement.

Textile industry remained a means of livelihood. Hand spun yarn and hand-woven white clothes were called Khadi. Khadi (thick cloth) was worn in India. Khadi was produced by inventing Charkha (AIKB) was done

in 1922. After 1936, coloured Khadi was used and clothes were woven by dyeing colour and dyeing fibers, which gave a lot of income to the dyers. Dyeing cloth, dyeing yarn and weaving cloth from it, or dyeing cotton and spinning yarn and weaving cloth. Dyeing and washing of Khadi also gave a lot of employment. “Blending of machinery and manpower is seen in the production of Khadi.”

According to Vinoba, “For the common people of Hindustan, Khadi is not just a symbol of freedom, but of life. If we start with cotton, we strengthen the foundation of Khadi, village industry and art also become free.” Khadi has its own dignity; original idea and it needs to be taken to the common people. Charkha is a symbol of revolution and also philosophy. This is the importance of Khadi. Vinoba says, “Today the whole world believed in machines. Scientists call the present age ‘the age of machines’ when we talk of Khadi in such a situation it means that we are the flag of rebellion against the dominant ideology of the age”

#### **Khadi and Village Industries in Sewagram-Wardha:**

Khadi is produced in Wardha by Gram Sewa Mandal established by Acharya Vinoba Bhave, Magan Sangrahalaya established by Gandhi and Sewagram Ashram. Wardha-Sewagram has been the center for the production of Khadi from white Khadi to colored Khadi, *Muslin* and *Malkha*. Gandhi's economic idea was elaborated by Dr. J.C. Kumarappa brought it to the ground in the form of Khadi and Village Industries. He set an example of a self-sufficient economy in the form of self-reliance and independence. It became the main centre of the Government of India dedicated to self-employment and employment. Its name is “Khadi and Village Industries Commission”. Khadi and Village Industries are encouraged throughout the country through this commission. Khadi is also certified after testing it on many parameters to ensure its quality and dignity.

Looking at the Khadi idea, production capacity and employment possibilities, it becomes necessary to know the process from cotton to cloth. After eighteen types of processes, cloth is made. Artists, craftsmen, workers and traders have a share in it. By buying Khadi worth Rs. 100, Rs. 30-35 goes to the cotton producing farmers and agriculturalists. Rs. 30-35 goes to the craftsmen and artists who are involved in ginning, spinning, weaving, dyeing and sewing and Rs. 15-20 goes to washing, casting, transport and packing. Labour & People get Rs.15-20 and the trader or shopkeeper gets 15-20 rupees. This is the specialty of Khadi clothes.

The popularity of Khadi has increased in Wardha due to awareness about the Khadi idea, regional symbol, pride and self-respect. Keeping in mind innovation, new experiments, research and consumer needs, Khadi is produced from organic cotton to natural dyeing, from block printing to leaf printing and by combining traditional and innovative methods. Therefore, the demand for Khadi has increased continuously in Wardha. 30-40 years ago, only Gandhi-Vinoba or Congressmen used to wear Khadi, or workers working in Khadi institutions used to wear Khadi. That is why the sale of Khadi was limited to lakh.

But currently, Khadi sales of more than 2.5 cores are being done in Wardha. Even the common man wears Khadi and feels proud of himself. Gifting ‘Khadi cloth’ has become a common thing. Therefore, Khadi of Sewagram-Wardha has become special.

#### **Khadi production, marketing:**

The main element of Khadi is hand spun and woven. There is a need to innovate keeping this element in mind. If discounts are given on improved Charkhas, improved looms, natural colors, stitched clothes and Khadi clothes, then Khadi can be made more widespread. For this, there is a need to make arrangements for continuous financial assistance for research and development. The efforts of voluntary

organizations have their limits.

For Khadi sales and marketing, purchases should be made at the government level. Where there is a government system, Khadi cloth should be used with priority. If Khadi is used on a large scale in government guest and rest houses, government residential facilities, railway department and government offices, then the demand, production and employment opportunities of Khadi will also increase.

Exhibitions, fairs, festivals and programs should be organized at various places to encourage and promote Khadi and Village Industries, in which state governments can play a special role. Special discounts should be given on Khadi and Village Industries products, so that customers or consumers are attracted and buy the products. This will inspire self-employment and increase the participation of the common people in national production. The possibility of self-employment and self-reliance that is seen in Khadi along with the idea needs to be highlighted in every way.

#### Conclusion:

Khadi and Village Industries have the potential to create self-reliant and self-employment opportunities.

Khadi and Village Industries are strong synonyms for

self-reliance and self- sufficiency. Khadi and Village Industries are the economic contribution of the common people in economic independence and national production.

#### References:

1. *Gandhi translation Kashinath Trivedi (January 2004); Rachanatmak karykram-iska rahsy aur sthan, Navjeevan Prakashan Mandir, Ahmedabad*
2. *Raut Bharat Kumar (October 2019); Arth vicharachi grahyata swakalyanacha marg-swadeshi, Lokrajya, Information Public Relations Directorate, Mumbai.*
3. *Satyan (1959); Katai Shastra, Akhil Bhartiya Sarv Sewa Sangh prakashan , Wardha*
4. *Kale D.G (1963); Resho ki Rangai, Khadi Gramodyog Commission Bombay*
5. *Rawat Harikrishna (2013); Samajik Shod ki Vidhiya, Rawat Publication, New Delhi*
6. *Menon Meena & Uzramma (2017); A Frayed History- The Journey of Cotton in India, Oxford University press New Delhi, ISBN-13:978-0-19-947463-9*
7. *Vinoba (May 2018); Khadi-The banner of our revolt: Paramdham Prakashan Pavanar*

#### Cite This Article:

**Dr. Pusadkar P. (2025).** *Khadi and Village Industries for Self-Reliance and Independence.* In **Aarhat Multidisciplinary International Education Research Journal**: Vol. XIV (Number I, pp. 1–4).