

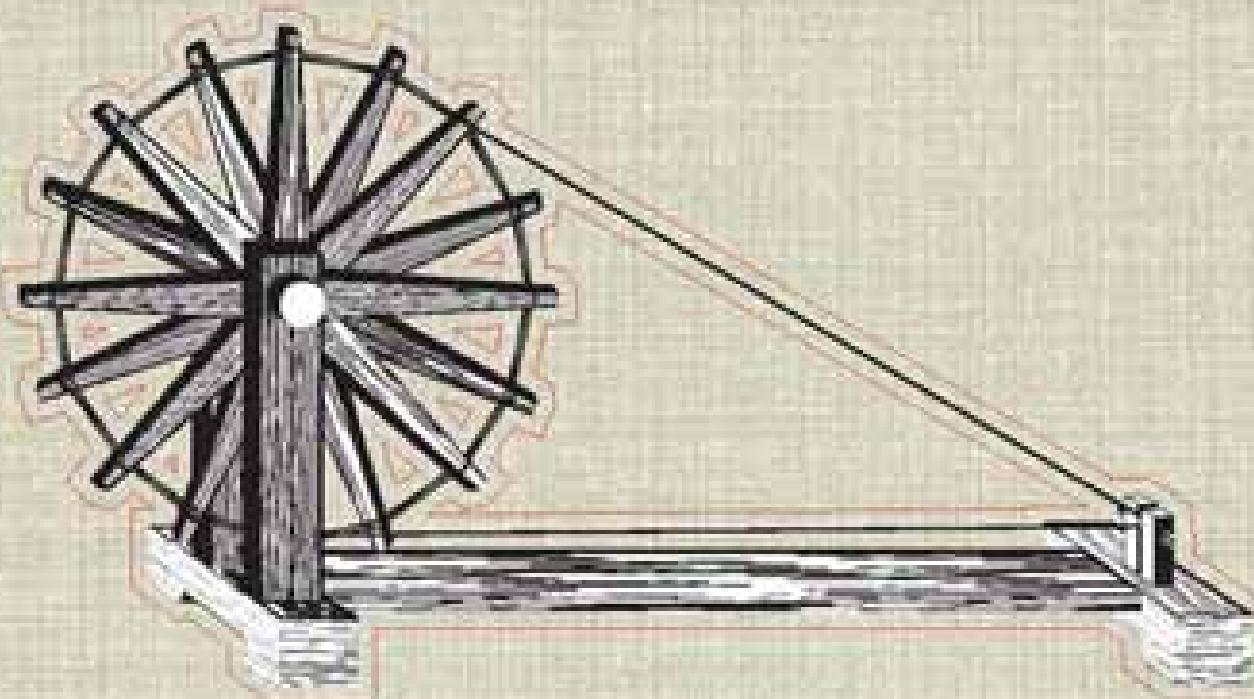


SOCIAL RESPONSIBILITY COUNCIL



KHADI & VILLAGE INDUSTRIES COMMISSION

Ministry of Micro, Small & Medium Enterprises
Government of India



Design & Media Partner



for
दिल **MAKE IN INDIA**



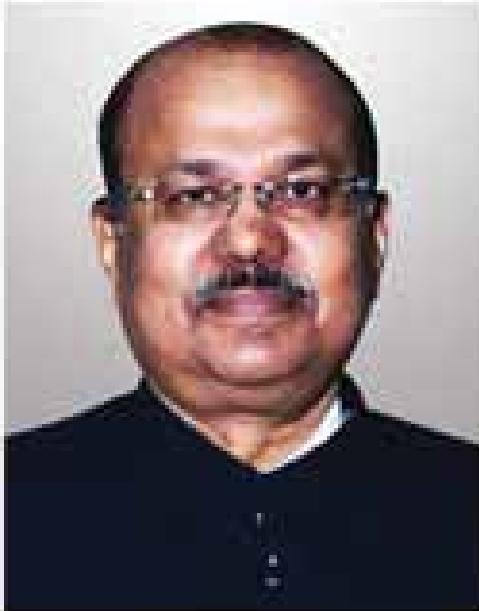
Khadi India



Arun Khurana
Founder/Director

Today, the production of Khadi is by far the largest rural productivity programme in the world wherein thousands of families directly reach their produce to the consumer without the means of middlemen or complex marketing apparatus. It provides the rural communities a high value for their effort while providing the consumers a great value for money. For the nation, it is undeniably an invaluable asset of heritage. Over 5,000 institutions and 30,000 societies, form the vast network machinery, implement the objectives and programmes of KVIC in India. Over 12 lac people are engaged in productive activity under KVIC's various schemes, a majority of which (over 80%) are women. KVIC generates over Rs. 11,000 crore, a major part (around 40%) of which flows back to the rural communities as livelihood support. Khadi production in the country will cross Rs 1,000 crore in 2015-17 and create 19.5 lakh jobs. Rs 360 crore has been allocated to Khadi and Village Industries Commission in the Union Budget. Village Industries production is expected to cross Rs 45,000 crore during 2016-17, creating employment for more than 165 lakh persons. The MSME ministry has prepared a time bound action plan for utilizing the allocation of Rs 3,000 crore and the implementation of major schemes which include PMEGP, SFRUTI, ASPIRE, etc. Under Prime Minister's Employment Generation Programme (PMEGP), a sum of Rs 1,119 crore will be utilized during 2015-17 to assist 15,000 projects with margin money which will generate employment for more than 4,25,000 persons. The Government has decided to take up development of 29 clusters with an approximate cost of Rs 40 crore which will benefit more than 10,000 artisans. Government is keen to strengthen economic activities in rural pockets and with this purpose a sum of Rs 100 crore has been earmarked under the Scheme for Promotion of Innovation in Rural Industries and Entrepreneurship (ASPIRE) which will be utilized to set up of 45 Livelihood Business Initiatives and 25 Technology Business Initiatives. Honourable Prime Minister Sri Narendra Modi Ji headed Government is all set to make Khadi a "zero effect, zero deficit" global product. The government has decided to harness solar energy to power "charkhas" (spinning wheels) across the country to enable handspun khadi to become the zero-carbon-footprint green fabric of India. The Solar Charkha Project and the field trial of the 'solar charkhas' has already begun on a pilot basis in the Kharsa village of Nanded district in Bihar. A vision document for the revival of the Khadi industry in the country has been released. The vision of this initiative is multi-pronged, i.e. ideological, economic and social. It is to add technology to spinning by charkhas as per the vision of Gandhi Ji who wanted the application of science to the spinning wheel; only that technology should not replace humans. On the other hand, solar charkhas will make khadi the green organic yarn that does not hurt the environment. While harnessing solar power for spinning would not involve the use of electricity, it would also drastically reduce water consumption. The fact remains that for making a meter of khadi fabric, three liters of water is required; for making a meter of mill fabric, 15 litres of water is needed. The new-age-charkhas have been named nano spinning mills and the MSME ministry's new slogan is "Nano Spinning Mills as the new Charkhas". The need of the hour is decentralized production which is able to create more jobs and make Khadi competitive in terms of reducing the cost of yarn and production. In the next phase of implementation, the ministry would extend the solar charkha scheme to all the villages in India that are covered under the 'Janashree Yojna'. The MSME ministry has found that even at the experimental stage, the technology has yielded Rs 6,000 to Rs 9,000 a month for every household involved in the exercise. The ministry plans to introduce 1,000 such spinning wheels in all villages. With just 400 spinning wheels now, the village is earning around 1.5 crore a month; with 1,000 such wheels, the income of the villagers will go up to Rs 30 crore. We will achieve this before 2016 ends. According to the estimates of the ministry, the solar spinning wheels would also generate employment. Estimates say that 10 persons are engaged in every solar spinning wheel; thus in the village alone, 10,000 jobs would be created. Given the number of parliamentary constituencies and the villages under the Janashree Yojna, we shall be able to create 70 to 80 lakh jobs in 2016-17. According to studies conducted by the MSME ministry, solar charkhas have boosted production 20 times. The Khadi vision document says solar charkhas have also led to more than four-fold appreciation in terms of artisans. With a drastic reduction in cost of wages, cost of yarn, which has so far remained rather high, becomes competitive.

"Khadi: India's Gift to the World"



Dr. (Prof.) Prabhas Chandra Sinha
Chief Advisor, SBC

The concept of Khadi was developed by Mahatma Gandhi. It was a symbol for political agenda during the fight for independence in India against the British rule. It was primarily a means to provide employment to the unemployed rural population of India at that time. That is why it was made mandatory in post-independent India that the Indian flag would also be made from Khadi material. Thus, Khadi holds utmost national importance. We could even call it the national fabric of India. Khadi is a versatile fabric. It has the unique property of keeping the wearer warm in winter as well as cool in summer season. Khadi is eco-friendly because it is decomposed in the earth within six months. Khadi is also skin-friendly. By buying and wearing Khadi, we discharge our social responsibility of helping all the workforces involved in making Khadi garments; we contribute to the ecological balance as Khadi is carbon neutral; we honour the spirit of patriotism that was created by this freedom fabric; we save our skin and protect our health from the hazards of synthetic textile; and we help in strengthening Khadi India movement as Khadi is nucleus to many nation-building activities. We often talk about building India a modern developed nation. While it is important to develop infrastructure, scientific spirit, technical strength, military might, artistic excellence, and other multiple facilities that characterize modernity, it is more important for us to recognise our foundation and domestic capacities, which will help us to move forward more confidently. No doubt, a nation owes more to the grain it is made of, and realising a dream depends much on the foundations which have stayed with us for long. Even after centuries of British rule, we as a nation, remained distinctly grounded to the cultural and traditional ways of living. Mahatma Gandhi was quick to perceive that our future lies in our own strengths at the grass root level and that it cannot be built on a foundation of imported values. In the year 1929, in the middle of British imperialism in India, Gandhi Ji launched 'Khadi' as a political weapon of nationalism within the Swadeshi Movement. By calling it 'the fabric of freedom', he brought the eternal symbolism of self-sufficiency to India. He demonstrated to the British that India can sustain on its own, while at the same time, gave the pride to Indians that they are free to weave the prosperity of their lives from the fabric of their daily lives. Khadi and the village industries' productivity became a great source of nationalism and India demonstrated to the world that the Indian society is uniquely founded on the efforts and contributions of the rural masses. As such, Khadi came to be known, not just a piece of cloth, but it became a harbinger of peace and an icon of our freedom and national existence. This was a tribute to the power of self-sufficiency that built a nation that had a huge human resource which was willing to work but was bereft of economic resources. India, then, had to channelise the collective human power and talents to produce useful national products, besides supporting individuals to earn livelihood and gain prosperity. India could never have pursued anything more significant and suitable than this aspiration of encouraging 'Khadi and Village Industries'.

Over last few years, Khadi has taken over the center stage. From an almost an out-of-fashions commodity, Khadi has suddenly transformed its branding and positioning in all sense. A lot of credit must be given to various stakeholders of this industry. Now the Prime Minister of India Shri Narendra Modi Ji has expressed his interest to revive Khadi which actually represent the rural part of the India. Now, we can say that Khadi is not just a symbolic of rural parts of the India but it has emerged as a bridge between rural and urban India. Over last 18 months or so, the Khadi products have shown immense versatility and has also emerged a preferred fashion statement for Indian urban youth. This is indeed a remarkable achievement. Khadi has also become a force of attraction between the rural and urban parts of the country and have also attracted a lot of ambitious entrepreneurs. Solar Charkha is a great example of such attraction. The Khadi programme consists of production of cotton, silk, muslin and woolen, and village industries consisting of 111 industries and implemented through directly aided agencies and State/UT level Khadi and Village Industries Board. The Government will continue to encourage the Khadi and village industry sector so that its products can become more competitive. KVIC has also launched a massive marketing development plan throughout the country so as to generate interest, awareness and attraction amongst the masses about the khadi and village industries products. The MSME Ministry is also implementing a comprehensive reform package for the Khadi sector. This envisages upgradation and capacity building of 500 Khadi institutions and also for improving their marketing skills. Under the package, steps are being taken to distribute 1 lakh modern charkhas to artisans and also new handlooms to various Khadi Sanghans. Seventy nine clusters have been selected under the Scheme of Fund for Regeneration of Traditional Industries (SFTRTI). It undertakes activities like skill improvement, transfer of technology, research and development, marketing etc. and also helps in generating employment and self-employment opportunities in rural areas. To face the challenge of globalisation, KVIC has introduced a number of new products range like Khadi denim jeans, Sarrodesa brand for export purpose. The KVIC is also training its sales staff in order to attune them to the new market-context being created by globalisation. For ensuring quality for KVI products, the commission is approaching the Bureau of Indian Standards and Directorate of Marketing and Inspection of Ministry of Agriculture. Moreover, to create a market-niche for eco-friendly pure and bio-degradable natural products, the KVIC has introduced two new brands via, "Sarrodesa" and "Khadi". The KVIC has decided to participate actively in international trade exhibitions being organised by IITPO, with the primary objective of popularising its products in international markets. The KVIC has worked out a plan to supply KVI products in a big way to Central and State Government organisations. Plans are afoot to set up show windows in Indian Missions abroad as well as to open Khadi Gramodyog Bhawan in Australia, Germany, U.K., U.S.A., Canada, Dubai and Singapore.

प्रधान मंत्री
Prime Minister

MESSAGE

I am happy that a Heritage Charkha Museum is being inaugurated and a Large Steel Charkha is being unveiled at Connaught Place, New Delhi by the Khadi and Village Industries Commission (KVIC) in association with the New Delhi Municipal Council (NDMC). It is also heartening to see that Charkhas are being distributed to Khadi artisans from seven states on this occasion.

As Mahatma Gandhi himself believed, the Charkha is a symbol of our Swaraj and Self-reliance. The museum and the monument for the Charkha in the National Capital will be a proud tribute to the Charkha's historic importance in our nation.

I am sure this endeavour will help everyone to appreciate the significance of the Khadi Industry in our country and make Khadi more popular. This will economically empower the lives of several weavers associated with the Khadi industry.

I congratulate KVIC and NDMC on this endeavour and wish them all the success.

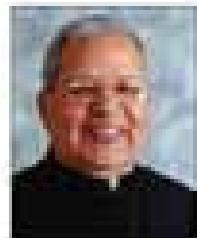


(Narendra Modi)

New Delhi
31 March, 2017

Shri V.K Saxena
Chairman
Khadi and Village Industries Commission
New Delhi

कलराज मिश्र
KALRAJ MISHRA



खड़ी वंगी समिति
वटी भवन
५८ फ्लॉर - १०००११
Minister
of
Micro, Small & Medium Enterprises
Government of India
New Delhi-११००११

MESSAGE

Khadi and Village Industries Commission (KVIC) is a statutory body formed by the Government of India, under the Act of Parliament, Khadi and Village Industries Commission Act of 1956. It is an apex organization under the Ministry of Micro, Small and Medium Enterprises (MSME) which seeks to plan, promote, facilitate, organize and assist in the establishment and development of khadi and village industries in the rural areas in coordination with other agencies engaged in rural development, wherever necessary.

The Commission has three main objectives which guide its functioning, such as, the social objective oriented towards providing employment in rural areas; the economic objective of providing suitable articles; and the wider objective directed towards creating self-reliance amongst people and building up a strong rural community spirit. The Commission seeks to achieve these objectives by implementing and monitoring various Schemes and programmes. Earlier also, Honourable Prime Minister, Shri Narendra Modi Ji had made several fervent appeals to every person in India to buy khadi and promote khadi culture.

I convey my good wishes to Social Responsibility Council (SRC) for undertaking the task of producing such a fascinating Coffee Table book on "Khadi for Make in India".

कलराज मिश्र
(KALRAJ MISHRA)

FATHER FIG
GIRRAJ SINGH



THE GOVERNMENT OF INDIA
MINISTRY OF MICRO, SMALL & MEDIUM ENTERPRISES
GOVERNMENT OF INDIA,
NEW DELHI-110011

MESSAGE

Khadi is the most ancient fabric in the world. Khadi is an Indian Fabric, also known by another name, Khandi. It is made by spinning the threads on an instrument known as CHAROKHA, the spinning wheel. During pre-independence era the movement of khadi manufacturing gained momentum under the guidance of 'Father of the Nation' Mahatma Gandhi Ji. This movement of khadi manufacturing and wearing was primarily directed towards discouraging the Indians from wearing foreign clothes. Khadi, before independence, was considered as the fabric for the political leaders and the rural people. But now it has found its way into the wardrobe of fashion conscious people. The current situation is that the demand is more than the supply. Earlier the type of khadi available was khadi cotton which had very coarse texture and feel. However, many varieties of khadi like khadi silk, cotton are available now. Which makes it a fashionable fabric.

Hon'ble Prime Minister Shri Narendra Modi Ji's "Make in India" initiative has encouraged the art of 'Handloom' and had re-energized all of us to make India economically independent and self-sustaining. Recently, Hon'ble Prime Minister Narendra Modi Ji has reiterated the fact that Khadi has the power to employ crores of people in India. Khadi has become a symbol of Republic India. It has now become a centre of interest of nation's youth. The experiment of associating spinning wheel with solar energy has been a success. The solar 'Charokha' initiative will bring enormous changes in people's lives, its vision is multipronged: ideological, economic and social. It is to add technology to spinning by charokhas as per the vision of Gandhi Ji who wanted the application of science to the spinning wheel; only that technology should not replace humans. On the other hand, solar charokhas will make khadi the green organic yarn that does not hurt the environment. Solar charokhas have the potential to boost khadi production 20 times and can also lead to more than four-fold appreciation in income of artisans.

I am glad about Social Responsibility Council (SRC) for undertaking this proactive initiative to produce Coffee Table book on "Khadi for Make in India". I am convinced that SRC's efforts in this direction will lead to further strengthening of our nation-building process.

(Girraj Singh)

हरिभाई पराधीभाई चौधरी
HARIBHAI PARATHIBHAI CHAUDHARY



मुख्य सचिव और मंत्री नाम सम्बन्धी
प्रधान मंत्री
संख्या दिल्ली - 110011
Minister of State for MSME
Government of India
Udyog Bhawan,
New Delhi-110011

Message

"Make In India" Campaign: A Positive Game Changer for India's Khadi & Village Industries

The "Make in India" campaign, launched by Hon'ble Prime Minister Shri Narendra Modi Ji, primarily to motivate Indian companies, as well as global firms, to invest and partner in the manufacturing sector is a well-drawn out concept and is the most relevant for India's MSMEs, particularly the Khadi & Village Industries. In order to enhance the capabilities of MSMEs, the Ministry of MSME has been implementing a number of programs and schemes in the areas of finance, infrastructure, technology, marketing and skill development to address the problems confronting the sector, such as, Procurement Policy; MSE-Cluster Development Programme; National Manufacturing Competitiveness Programme; Prime Minister's Employment Generation Programme (PMEGP); Skill Development; Credit Guarantee Scheme; Credit Linked Capital Subsidy (CLCS) Scheme for Micro and Small Enterprises; Marketing Assistance Scheme; Performance and Credit Rating Scheme; International Cooperation Scheme; Assistance to Training Institutions; Udyami Helpline; and above all, Thrust on Khadi & Village Industries.

It is a matter of great pride that the sale of Khadi and Village Industries products have recorded a quantum jump after the appeal of the Hon'ble Prime Minister in his Radio address to the nation 'Mann Ki Baat' on October 03, 2014 "to buy at least one 'Khadi' product for use in their day-to-day life. If you buy Khadi, you light the lamp of prosperity in the house of a poor person". This has re-energized the Khadi sector which has resulted in increase of sales at Khadi Gramodyog Bhawan, New Delhi by 125% compared to previous year sales. The appeal by the Hon'ble Prime Minister has evoked emotional response amongst the people, more so among the youth of the country, which has resulted in a new lease of life to Khadi sector. Khadi & Village Industries Commission (KVIC) has also risen to the occasion by reviving the Khadi Gramodyog Bhawan; establishing a Charkha Park and the National Museum of Charkha in Connaught Place , New Delhi; and ensuring that a wide variety of Khadi and Village Industries products are showcased to cover all age groups, all sections of textile market, such as designer wear, home furnishing, upholstery, woollens including Pashmina, bridal wear, wide range of saris from across the country, office wear, casual wear, children wear, ready to use and readymade dresses. In addition, a wide range of Village Industries products, such as, handwoven paper and products, honey, natural soaps, incense sticks, herbal beauty and health care products, jewellery, gift items and decorative, household artifacts, household grocery items (which are ready to eat) and organic farm products are also made available. In order to give a youth centric focus, KVIC has extended a special discount for students on the occasion of International Youth Day and Gandhi Jayanti. KVIC is also taking Khadi to schools, colleges, universities, ITIs, VTIs and other educational/ technical institutions by organizing college fairs, fashion shows, awareness programmes and competitions to attract the youth. In addition, KVIC which has been for a long time supplier of Khadi products to key sectors, like Railways. With the opening of defence sector for domestic manufacturers and suppliers, KVIC is in the process of gearing up to explore this sector aggressively. Other sectors, from where an encouraging response has come, include the Health Sector, the Tourism Sector, the Aviation Sector, etc. The future of Khadi and Village Industries products looks quite promising.

With this message, I convey my good wishes to Social Responsibility Council (SRC) for undertaking this task of visualizing and publishing an impressive Coffee Table Book, titled, "Khadi for Make in India". I also wish SRC all the very best in their similar future endeavours.

(Haribhai P. Chaudhary)

राष्ट्रीय खड़ी
VINAL KUMAR SAXENA



मोर्चा

CHAIRMAN

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मंत्री प्रबन्ध विभाग

मोर्चा संसद

गवर्नमेंट ऑफ इंडिया

26th February, 2012



Message

Our current generation is witnessing a historic epoch changing horizon concerning Khadi.

A little less than a hundred years ago, Khadi set the nation on the path to freedom, with the Father of the Nation giving a clarion call for the use of this indigenous fabric. That was Khadi's first reign. A little over 60 years ago, the torchbearers of Indian democracy gave Khadi an institutional status by establishing a Commission to develop the entire sector. That was Khadi's second reign. In the past two years, a new epoch of inclusive national development has been heralded and Khadi is being launched onto hitherto unknown horizons by vastly expanding its user base, thereby adding modernity to its nostalgic heritage. This is Khadi's third reign.

At a time like this, it is important to have before us a document that pictorially espouses Khadi's historic reigns and contemporary gains. Social Responsibility Council (SRC) has just accomplished such an onerous task in a commendable manner by bringing out a pictorial treatise called "Khadi for Make in India". The book unambiguously describes how Khadi is the original 'Make in India' mascot that has stood by an nation's pride and prestige.

As the Chairman of KVIC, it is important for me to bring awareness among people on the multiple dimensions of Khadi and its timeless relevance to our efforts of bridging the rural-urban divide. Khadi is hand-spun and hand-woven, besides being an organic and carbon footprint free fabric. While it is one of the most health and skin friendly fabric, it yields itself to modern designing, fashion and glamour. A broader point is that over 1 million artisans secure their livelihood from spinning and weaving Khadi, as a result of which, every Khadi cloth that we wear or sell sustains a family of our rural brethren. As such, Khadi is just not an attire, it is a whole system of social justice and value of life.

I am hopeful that the book published by SRC will bring out these perceptions among the readers and will help the development of Khadi sector, indefinitely pursued by KVIC under the eminent support and guidance of our Prime Minister.

(Vinal Kumar Saxena)



SOCIAL RESPONSIBILITY COUNCIL

KHADI for MAKE IN INDIA

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My life is
my message.

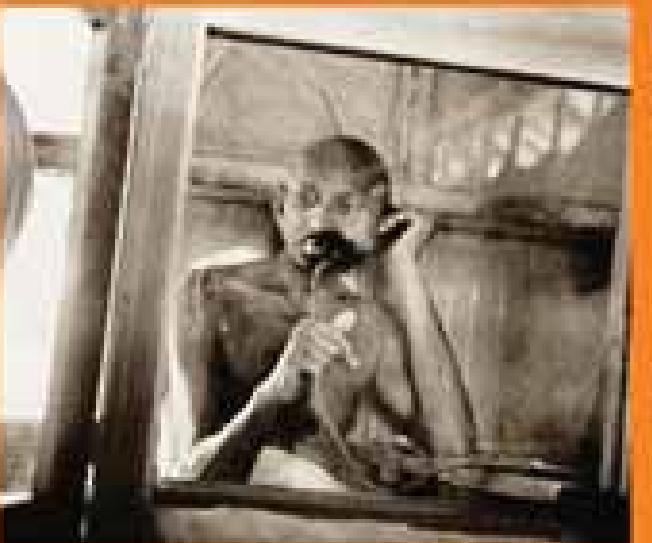
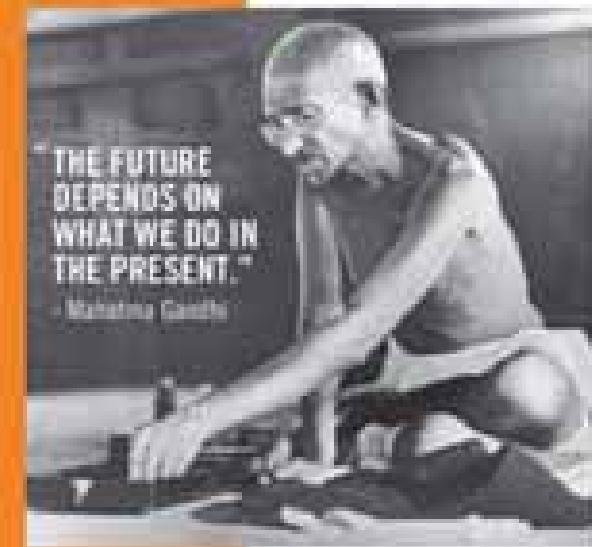
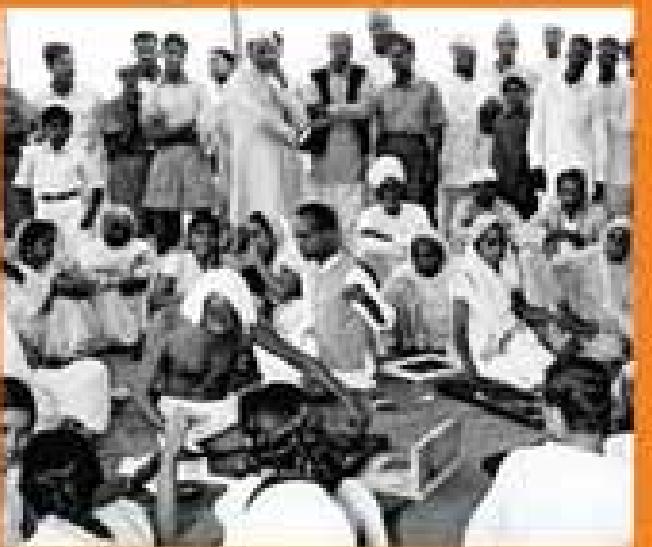
Mahatma Gandhi



"Khadi: The livery of freedom"

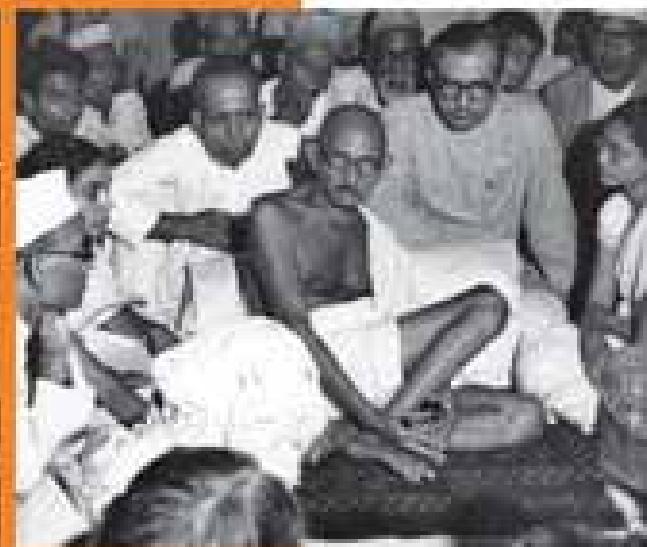
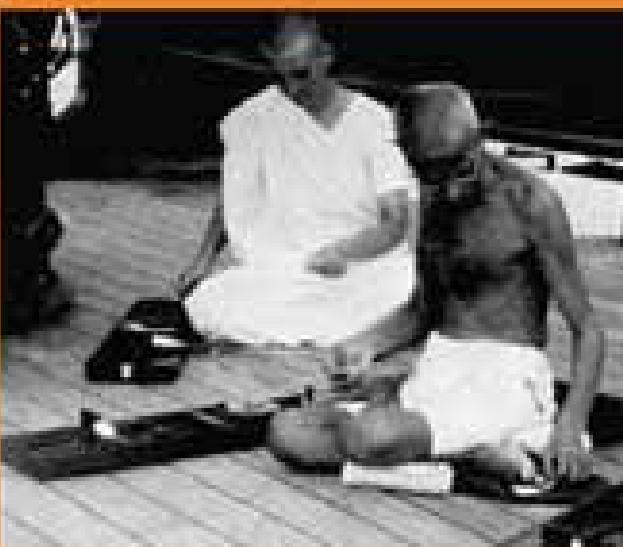
— Father of the Nation Mahatma Gandhi Ji

Glimpses of Mohandas Karamchand Gandhi's Experiment with Charkha Reflecting Moods and Gravity of Involvement



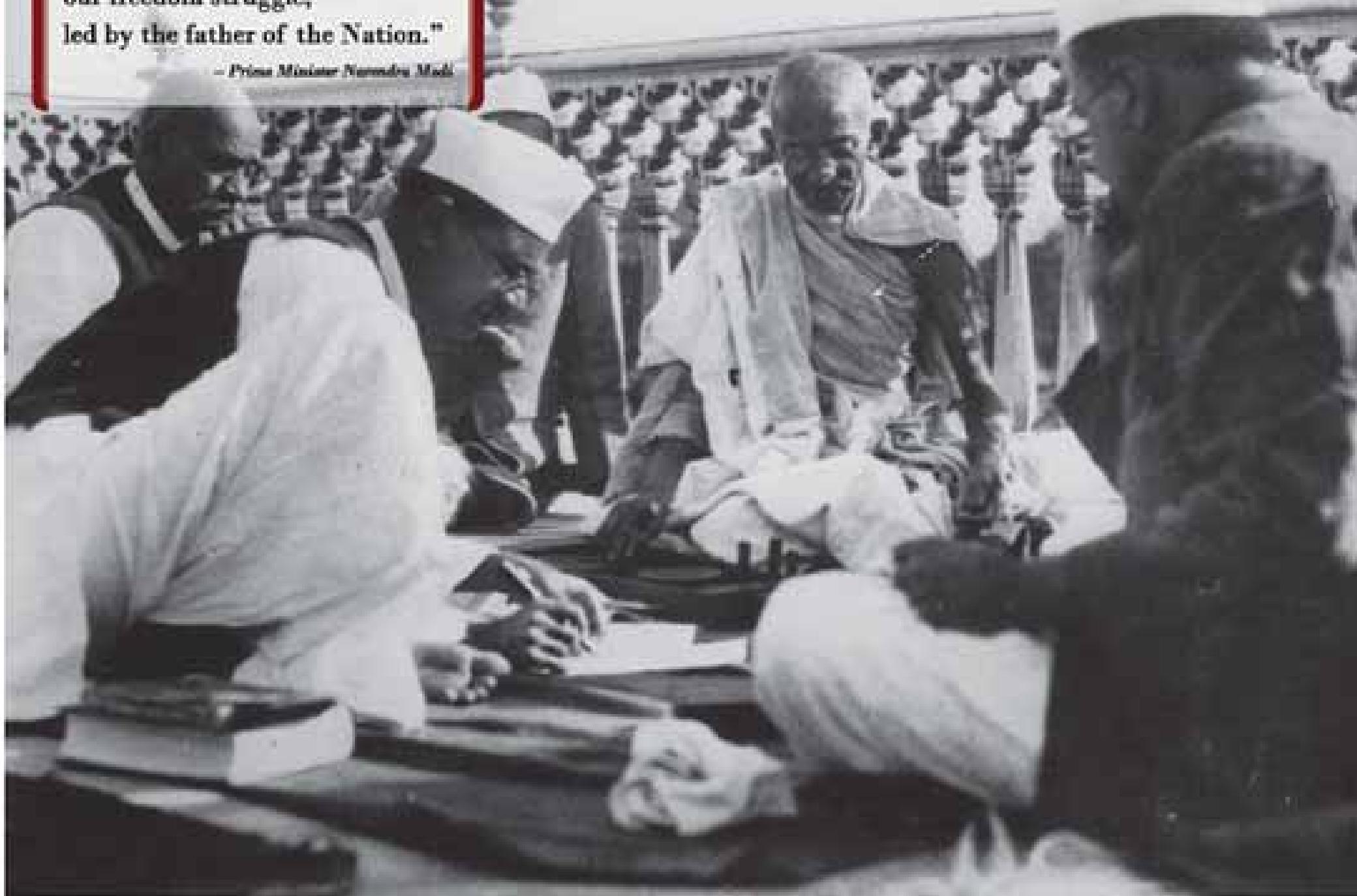
Take to spinning to find peace of mind. The music of the wheel will be as balm to our soul. I believe that the yarn we spin is capable of mending the broken warp and woof of our life. The charkha (spinning wheel) is the symbol for nonviolence on which all life, if it is to be real life, must be based.

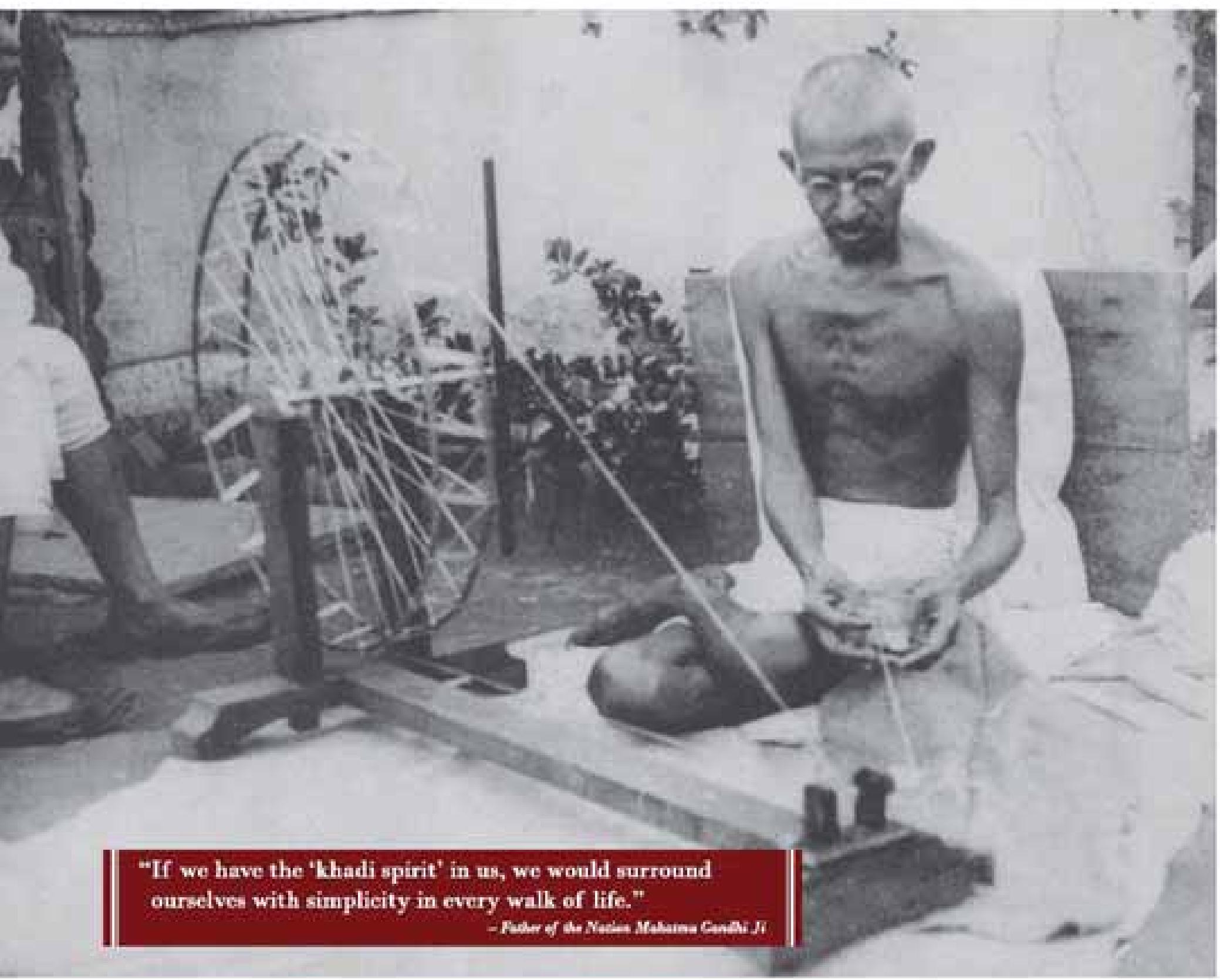
Mahatma Gandhi
Harjan, April 27, 1947



**"The charkha is a symbol of
our glorious heritage,
and an inspiring reminder of
our freedom struggle,
led by the father of the Nation."**

— Prime Minister Narendra Modi





"If we have the 'khadi spirit' in us, we would surround ourselves with simplicity in every walk of life."

— Father of the Nation Mahatma Gandhi



Prime Minister Modi Spun Khadi at Ludhiana Event,
Following the Dream Inspired by Mahatma Gandhi

Modi Ji Streams Gandhi Ji's Khadi Dreams



Modi Ji Gave a New Meaning to Gandhi Ji's Khadi Dream

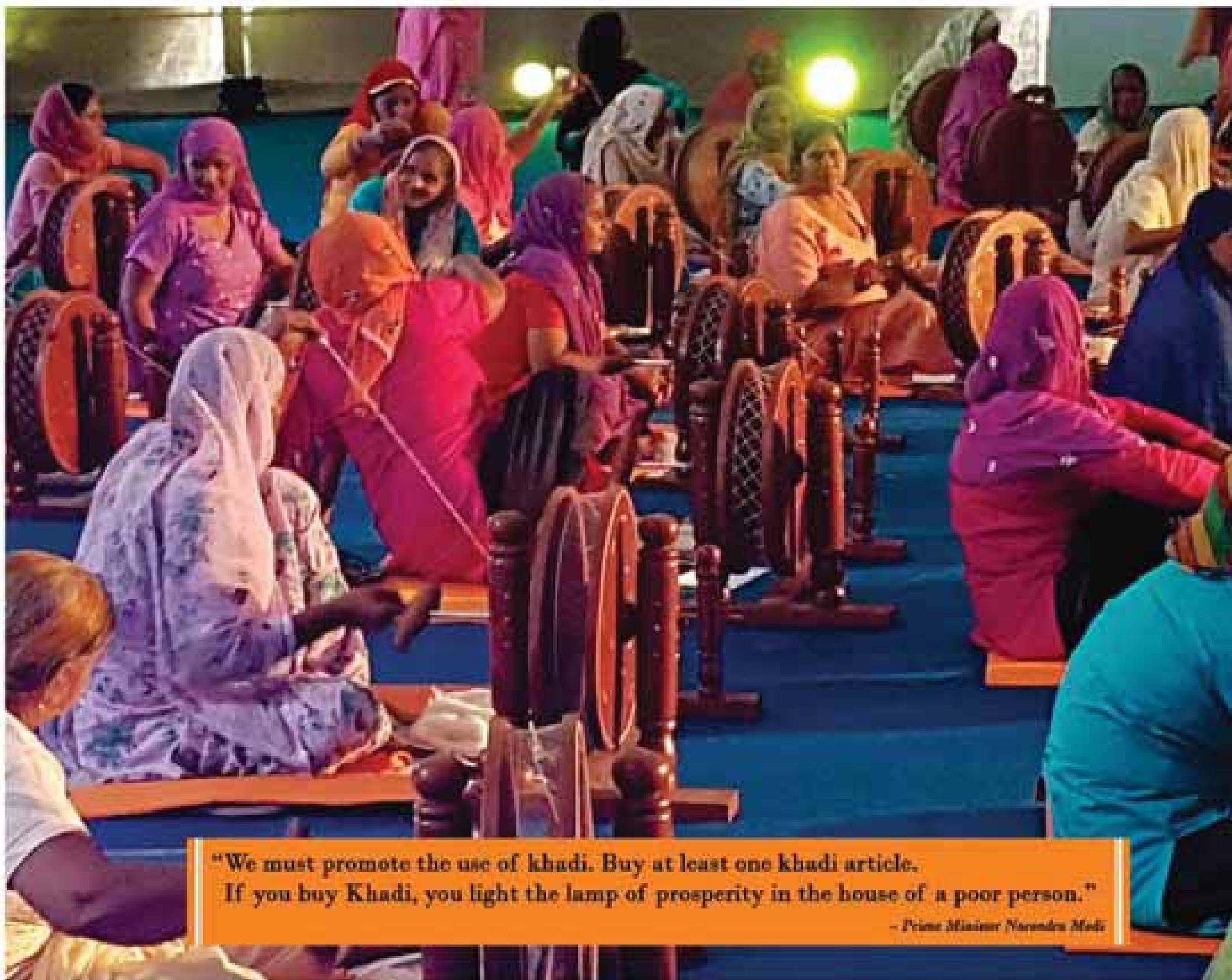
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**KHADI, CHARKHA & VILLAGE INDUSTRIES:
REFLECTING THE "MAKE IN INDIA" VISION**





"We must promote the use of khadi. Buy at least one khadi article.
If you buy Khadi, you light the lamp of prosperity in the house of a poor person."

- Prime Minister Narendra Modi

"The Charkha, a powerful symbol of progress and empowerment of the poorest of the poor."







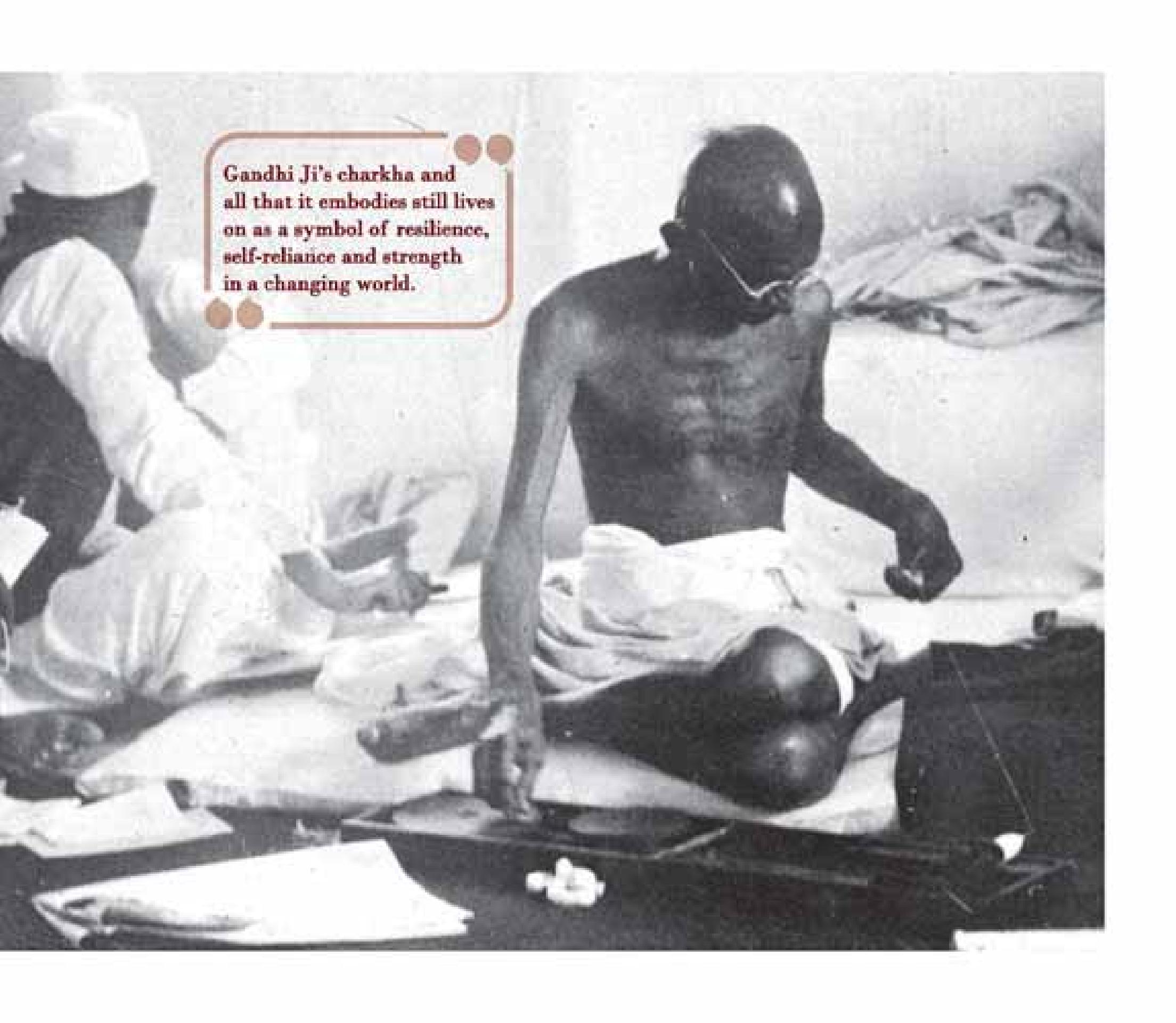
Khadi India

KHADI

"Khadi for Fashion"



Reinventing the Wheel:
The Charkha Hasn't Stopped Spinning



Gandhi Ji's charkha and all that it embodies still lives on as a symbol of resilience, self-reliance and strength in a changing world.



KHADI AND VILLAGE INDUSTRIES, 1925

The inhuman destruction of village-industries was corroding Gandhi's heart. He believed that their restoration alone would feed the hungry millions.

खादी और ग्रामोदय, १९२५

ग्रामोदय का विरोध करने की वजह से गांधीजी का दृष्टिकोण बदल गया।
वे अब वे विवरणों की वजह से अपनी विश्वासीता को बढ़ावा देते हैं।



UNIT 1

HISTORY OF KHADI

In a historical context, from the earliest times, the spinning wheel or Charkha had been plied in Indian homes. The excavation at Harappa and Mohen-jo-dare reveal that the charkha was a part of the Indian household. The Vedic Aryans also used the charkha. The Buddhist age also the charkha continued to be plied. During the reign of Mauryas, there existed a large organization to deal with matters connected with spinning and weaving. The spinners were women who did the work at home in their spare time. The entire process from picking of the raw cotton to carding, slivering, spinning and weaving was done by hand. It involved great skill and our textiles were unrivalled for their excellence. Foreign travelers like 'Marco Polo' (1283) and 'Tavernier' (1660) wrote in details about the excellence of Indian cotton fabrics. In the Mughal period, hand spinning and weaving continued to be an important occupation. The fabrics were known for their exquisite beauty. From the Sixteenth century, foreign traders i.e. the Portuguese, the Dutch the French and the British had begun to come to India from the West. By the seventeenth century, the English traders set-up the East India Trading Corporation in English with the main object of importing Indian goods including textiles. But the influx of Indian fabrics excited the jealousy of the weavers in England. The British Parliament passed an Act imposing excessive duties on cloth from India. It also imposed heavy penalties on the users of Indian fabrics in England. Afterwards, the British, lowered duties levied on English goods coming to India and imposed heavy duty even on inland transit on Indian products. As a result, India was flooded with cheap cotton goods from England where the adoption of mechanical invention gave the manufacturers an advantage over Indian weavers, which affected seriously the position of the Indian spinners and weavers.





As far as, the background of Khadi in the last one half centuries is concerned, it can be split into following distinct phases, viz. I: (1854 – 1920); II: (1920 – 35); III: (1925 – 35); IV: (1935 – 45); V: (1944 – 53); and The Current Phase: (1953 onwards till Date).

- * PHASE – I (1854 to 1920): The first cotton mill of India was started in Bombay in 1854. The economic and cultural consequences of this event were disastrous. Due to sudden mechanisation, the concept of wages and labour underwent a transformation and the dignity of the art of spinning and weaving of Khadi was lost. The contemporary social fabric of the rural areas disrupted severely. During Swadeshi movement, people were asked to boycott British goods. After 1903, the movement spread to the whole of the country. But, khadi was still not in vogue, and the handlooms worked with mill-spun yarn. Afterwards, in 1915, khadi came into its own. Gandhi Ji discovered in the spinning wheel, the panacea wheel, the panacea for India's poverty and also the symbol of nation's struggle for freedom. By 1921, khadi became a part of the national movement. In 1926, Gandhi Ji advocated khadi as the only true "Swadeshi". He declared "Swadeshi" is the soul of "Swaraj". Khadi is the essence of Swadeshi. The only Swadeshi cloth is 'Khaddar' because in the manufacture of it, millions of persons can participate. As the non-cooperation movement under Gandhi Ji progressed, the popularity of khadi increased. Khadi, became the livery of freedom. The spirit of khadi become synonymous with plain living and high thinking khadi become a symbol of the Nation' will to labour and sacrifice and it stood for a new social order free from inequities and inequalities and also it upheld the principle of 'bread labour' i.e. the truth that man must live by the sweat of his brow.
- * PHASE – II (1920 – 1925): Khadi was introduced in 1920 with a primary intention to make the boycott of foreign goods in general, particularly foreign cloths and provide an opportunity to every man, women and child for self-discipline and self-sacrifice as a part of the non-cooperation movement. However, this was linked with the necessity of finding work for spinner and weavers as a measure of relief from the evil of wide spread unemployment. In 1923, an All India Khadi Board under the supervision of the Indian National Congress, with branches in all States was constituted to create an organization for coordinated development of the khadi programme.
- * PHASE – III (1925 to 1935): In 1925, an autonomous organization named the All India Spinners Association or the Akhil Bharat Charkha Sangh was created. The AIS, till 1945, concentrated its activity on propagation, production and sale of khadi. Effort was made to adopt production to the requirements and taste of people in urban area. The technique of carding, spinning, weaving, dyeing and printing was considerably improved and new varieties of khadi were placed on the market. In 1933, 10 million sq. yards of cloth were produced and partial employment was estimated at 2 lakh persons. However, during this time, considerable expansion of demand led to the production of spurious khadi and steps





had to be taken to counteract this un-wholesome practice. Gandhi Ji, however, continued to emphasize upon the village khadi, its style and durability to suit the taste of the villagers and create a better and more real bond between spinners, carders, spinners and weavers, on the one hand and khadi workers on the other. He emphasized that 'khadi' can be permanent only when it had obtained a permanent footing as a village wear. During this period, production for sale in town and cities became the main pre-occupation of khadi workers. There was considerable expansion of production, techniques was improved, new varieties of goods were put in the market and an atmosphere for development was created.

- ♦ PHASE – IV (1935 to 1946): In the next two phases, social objectives became the primary object of consideration. Gandhi Ji raised the issue of giving the spinners 'living wage' i.e. the spinners family had to have the means for sustenance at a minimum level, i.e. minimum for maintenance of health of the family and the rates of wages have to be high enough to make it possible to earn his income for a full day's work. In 1938, it was decided to introduce uniform wage chart of spinners. Besides the payment of standard wages, Mahatma Gandhi stressed the importance of other social objectives, like: (i) self-sufficiency, (ii) decentralization of production and consumption, (iii) establishment of a personal touch with the khadi workers and befriend them in all round economic development in their economic condition, (iv) Cultivation of cotton practically in every village without which khadi, according to Gandhi Ji, could never succeed.
- ♦ PHASE – V (1944 to 1953): In this phase, social significance and importance of khadi received a new and fresh emphasis as Gandhi Ji placed before the conference of workers convened in 1944, his views on the position and future of khadi. In his view, khadi, in spite of selfless work and sacrifice of many, had failed to achieve its object. The central theme of his new approach was that khadi could begin 'to have permanent effect only when carried out as a part and parcel of the wider programme of non-violent age, uplift of village reconstruction – this he called "Samagra Seva" which meant work for re-organization of the entire rural economy on a new basis.



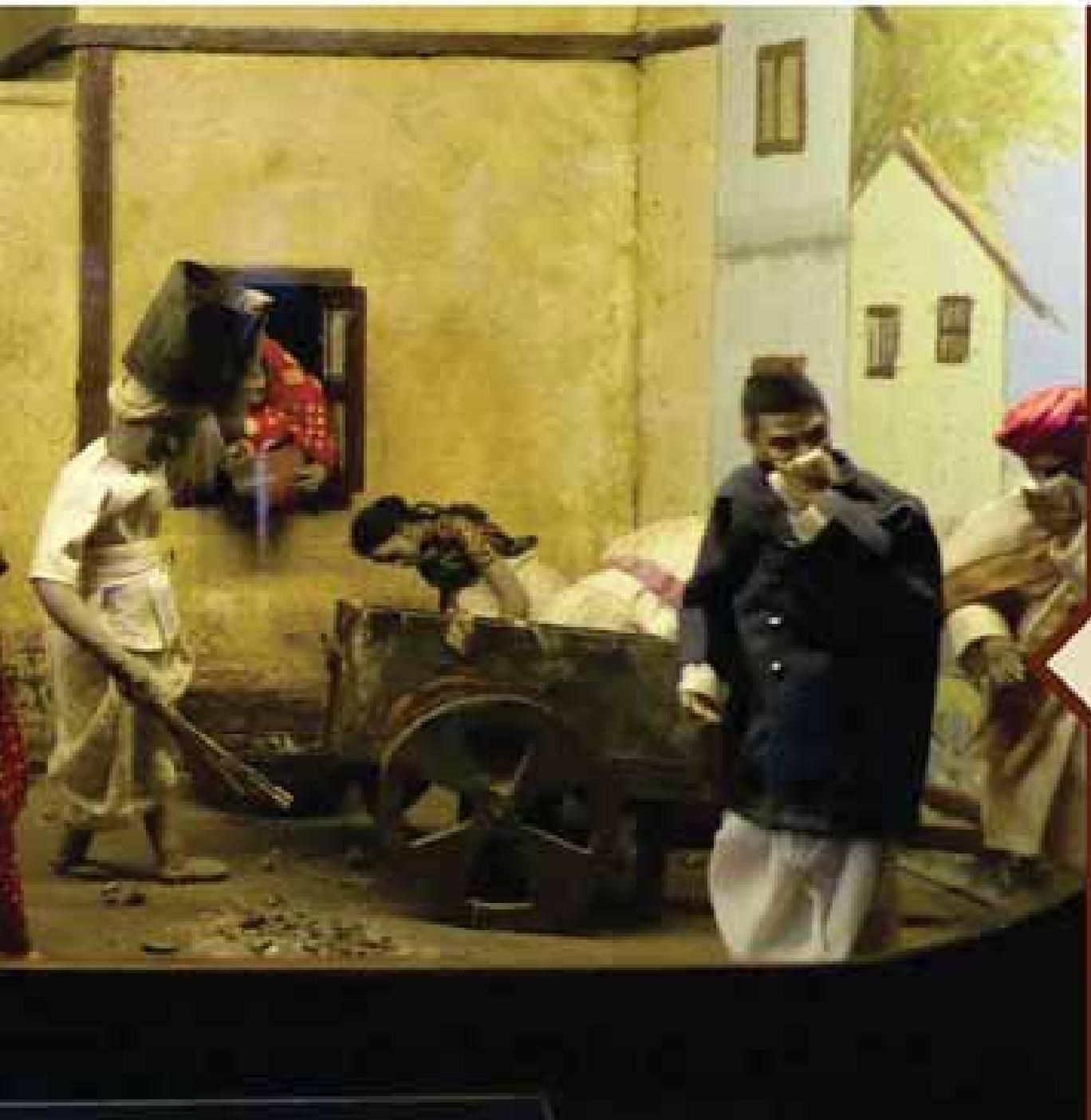


- ❖ **The Current Phase:** (1953 onwards till Date): After the attainment of independence in 1947, the AISA prepared an ambitious plan for meeting the clothing requirements of the country through hand spinning and hand weaving and at the same time, giving employment to large number of persons in rural areas. In the first five year plan, the planning Commission, recommended in view of the growing problem of unemployment, creation of a central organisation which could give close attention to the problems of khadi and village industries and help create favorable conditions for action by State Governments constructive organisations and village cooperatives. The Government of India accepted the recommendations of the Planning Commission and in January 1953, the All India Khadi and Village Industries Board was set up. This Board took over the activity from the Akhil Bharat Sarva Seva Sangh in which the AISA was already merged earlier. Afterwards in 1957, a statutory body called the Khadi and Village Industries Commission was established by the Government of India under an act of Parliament, in order to overcome certain procedural difficulties which was hampering the progress of KVI programme. Even after the formation of the Khadi and Village Industries Commission, the Khadi and Village Industries Board continued to be an advisory board of this Commission.



THE CURSE OF UNTOUCHABILITY

Gandhi pleaded for the upliftment of the downtrodden untouchables and for restoring equality between man and man. His plea was : "Inner oneness pervades all



आत्मपूर्यवाक्य कथा

गांधी जींना आमुळोके असर तसा गड्डार
जेंके निवारणाचा टप्पालिंग करावेला
हो दिला !

Chronology of Khadi

Given below is a chronology of events that contributed to the development of Khadi in India over time:

- 1920 It was at the time of the Nagpur session (1920) that the Indian National Congress decided to encourage "Khadi". The first Khadi Production Centre was established at Kathiawar, Gujarat. Mahatma Gandhi used to refer to Khadi as "The livery of freedom". In fact, Khadi was introduced in 1920 as a political weapon and as the best instrument for giving concrete expression to the Swadeshi Spirit to boycott foreign goods. Khadi rendered an opportunity to every man, woman and child to cultivate self-discipline and self-sacrifice as a part of the non-cooperation movement.
- 1923 Development of All India Board under the Indian National Congress by Gandhiji.
- 1925 Setting up of All India Spinners Association (AISA) / Akhil Bharat Charkha Sangh.
- 1935 All India Village Industries Association (AIVIA) was formed.
- 1946 Govt. of Madras sought the advice of Gandhiji and set up a Department for Khadi.
- 1948 Govt. of India recognised the role of Rural Cottage Industries in the Industrial Policy Resolution, 1948. Constituent Assembly included Cottage Industries in Rural Areas among the directive Principles of the Constitution in Article 43. These ideas were elaborated in the First five-year Plan, which laid down the Policy framework for setting up of a body for Khadi and Village Industries. Central Govt. also recommended for setting up of a Board.



धमाक संस्था द्वारा हुंडी भुनाई जायगी।

हमाहारणानी हुंडी प्रता तारीख से ओक तर्ह तक सकारी जायगी।

1953 In accordance with these recommendations, Govt. of India set up All India Khadi & Village Industries Board in January, 1953. (AIKVIB)

1955 It was decided that a statutory body should replace the Board.

1956 Khadi and Village Industries Commission Act 1956 was passed.

1957 Khadi and Village Industries Commission came into being.

The post-independence period saw the Government of India and the planning commission assuming the responsibility of fitting Khadi and Village Industries within the framework of five-year plans.



Role of Khadi and Village Industries in Pre-Independence Period

The western impact, both political and economic, changed the picture of the Indian economy radically. The traditional industries of the country were discouraged and imported goods like textiles from Manchester and the manufactured goods became the hall mark of modernisation. The Indian people were gradually reduced to growing raw material for the looms and factories of the colonial powers. Millions of Indian artisans lost their earnings. The manufacturers of silk and cotton that were the pride of the traditional artisans receded a sharp fall. The death of so many traditional industries affected the demographic equilibrium of the Indian population. The number of dependents on agriculture began to grow from 60% of the total population at the turn of 18th century to 75% in 1931. Hundreds of thousands of people who once earned their livelihood from cottage industries were now forced to turn to





overcrowded sector of agriculture to eke out a meager living. After the First World War, some industrial development took place in the country and that also at the expense of unorganised sector of the cottage industry. Large scale industry, however, could not absorb the labour that had been displaced in the cottage industry sector. This led to unemployment in the country and rural poverty was intensified. It was at this time that, Mahatma Gandhi, the undisputed leader of the freedom struggle, realised that the decline of traditional crafts had impoverished the nation. He propagated the idea of village revival based on Khadi, which included other traditional Village Industries as well. Khadi, to Gandhiji, was not merely a piece of cloth, but, the emblem of a whole programme of rejuvenation of the villages. It was the sun of the rural industrial solar system. Origins are often obscure but in the case of "Khadi", it is possible to trace back its recent history to the eulogistic reference to 'ancient and sacred handlooms' made by Mahatma Gandhi in his Hind Swaraj or Indian Home Rule (Hind Swaraj, 1948). In his conversations with earnest Indians in London in 1908, Gandhiji had, however aver "as in a flash that without the spinning wheel there was no Swaraj" and that "everyone had to spin". Immediately after his return to India in 1915, he discovered that "the center of swadeshi lay in Khadi" and that without Khadi there was no swadeshi (Harjera, June, 1948). Swadeshi was defined by him as "that spirit in us which restricts us to the use and service of our immediate surroundings to the exclusion of the more remote".





Gangababen's Gift to Mahatma Gandhi which introduced him to Charkha

Gandhi Ji, after his return from South Africa on January 9, 1915, set up an ashram at Kochrab near Ahmedabad and installed a loom there. Gangababen, a spinner from the village Vijapur of Gaikwad State joined the ashram. Since that day, Charkha, the spinning wheel, has started rotating.

Role of Khadi during Freedom Movement

It was at the time of the Nagpur session (1920) that the Indian National Congress decided to encourage "Khadi". The first Khadi Production Center was established at Kathiswar, Gujarat. Mahatma Gandhi used to refer to Khadi as "The livery of freedom". It was in 1920, that for the first time the Indian National Congress at its special session adopted hand spinning and the weaving of Khadi as "measures of discipline and self-sacrifice for every man, woman and children". In fact, Khadi was introduced in 1920 as a political weapon and as the best instrument for giving concrete expression to the Swadeshi Spirit to boycott foreign goods. Khadi rendered an opportunity to every man, woman and child to cultivate self-discipline and self-sacrifice as a part of the non-cooperation movement. In 1921 at Barwada, the All India Congress Committee called upon the people to get ready 20 lakhs of working charkhas. This was the beginning of large scale work for activating and introducing spinning wheels and by 1922, an All India Khadi Department was created by the All India Congress Committee for supervising the work being carried on by provincial and subordinate congress committees. This department was replaced in 1923 by the All India Khadi Board which in turn, was replaced by The All India Spinners Association (A.I.S.A.), in 1925. Within about 10 years, i.e., by 1934, the production of Khadi at the centers connected with A.I.S.A., had gone up to 10 million square yards valued at about Rs.34 lakhs. There were 567 sales depots of which 288 belonged to the A.I.S.A., 38 were aided by the organization and 241 were running independently. The sales during the year amounted to Rs.47 lakhs. The activities of the Association covered nearly 6,000 villages. The emphasis on viability of the production centers is evident from the fact that in 1935, the council of A.I.S.A., adopted the general policy of running only those centers which could be conducted on a self-supporting basis. Mahatma Gandhi considered the spinning wheel not only as the key to Swaraj, but also a means of mass education, a link between the masses and classes, a symbol of the dignity of manual labour, a means for securing more even distribution of the means of living, a check on drain of wealth to foreign countries, an occupational therapy for psychic illness afflicting the west, an emblem of non-violence, a force for international peace and an instrument for village reconstruction. He deployed it both for promoting the spirit of swadeshi and carrying out the boycott of foreign cloth, describing these two uses as benign and terrible aspects of the spinning wheel. Mahatma Gandhi's approach to Khadi was not in terms of cost and price analysis or market competitiveness; Khadi was the only available means for accomplishing a worthwhile end, viz., to provide work and adequate wages to millions in rural areas. He attached the highest importance to the full utilization of human resources of the country. About Village Industries, Gandhiji's approach was similar to that for Khadi except that he treated Khadi as the "Sun of the whole industrial solar system". All the other industries were to receive warmth and sustenance from the Khadi industry. At the same time, without the revival of other industries, Khadi could not make further progress. "For villagers to be able to occupy their spare time profitably, the village life must be touched at all points". The formation of the All India Village Industries Association in 1934, marked the formal recognition of the importance attached to the development of Village Industries. The association was to strive to revive and encourage as many industries as were necessary for the moral and material growth of village life. The Khadi and Village Industries movement emphasized the social objective of providing employment to the people rather than the economic objective of producing and sale of goods. The cardinal point in the

above approach was to build up self-reliance among the rural people. To achieve this wider objective he had emphasised the need for (i) self-sufficiency, (ii) decentralisation of production and consumption, (iii) close personal contact with artisans, (iv) production of Khadi without any subsidies from Government and its sale in local market and to the people in villages, (v) Government assistance to be confined to education, technical research and technical guidance, and cultivation of cotton to reduce dependence on the supply of raw materials from outside areas. The aspiration of clothing the entire population of the country with Khadi was a part of Mahatma Gandhi's approach and for this, he wanted all the villagers, young and old, to spin for one hour. He did not extend this principle of self-reliance to all articles and did not rule out use of machinery for producing power fans, paper, etc. Khadi was on a different footing from the rest. The first move to make Khadi a Governmental programme was made in 1946 by the Government of Madras, which deputed a senior officer to obtain advice from Gandhiji and set up a separate department of Khadi soon thereafter. After the death of Mahatma Gandhi in 1948, the band of constructive workers in the field of Khadi and Village Industries have turned for direction and guidance to Gandhiji's associate and disciple, Acharya Vinoba Bhave. Shri. Vinoba Bhave's approach to Khadi and Village Industries retains the hard core of Mahatma Gandhi's approach in regard to self-sufficiency, the ideal of clothing village population with Khadi and the rejuvenation of village life as a whole. It is however, marked by considerable liberalism in the matter of use of power and recognition of the inescapable position which "Khadi" for sale has come to occupy.



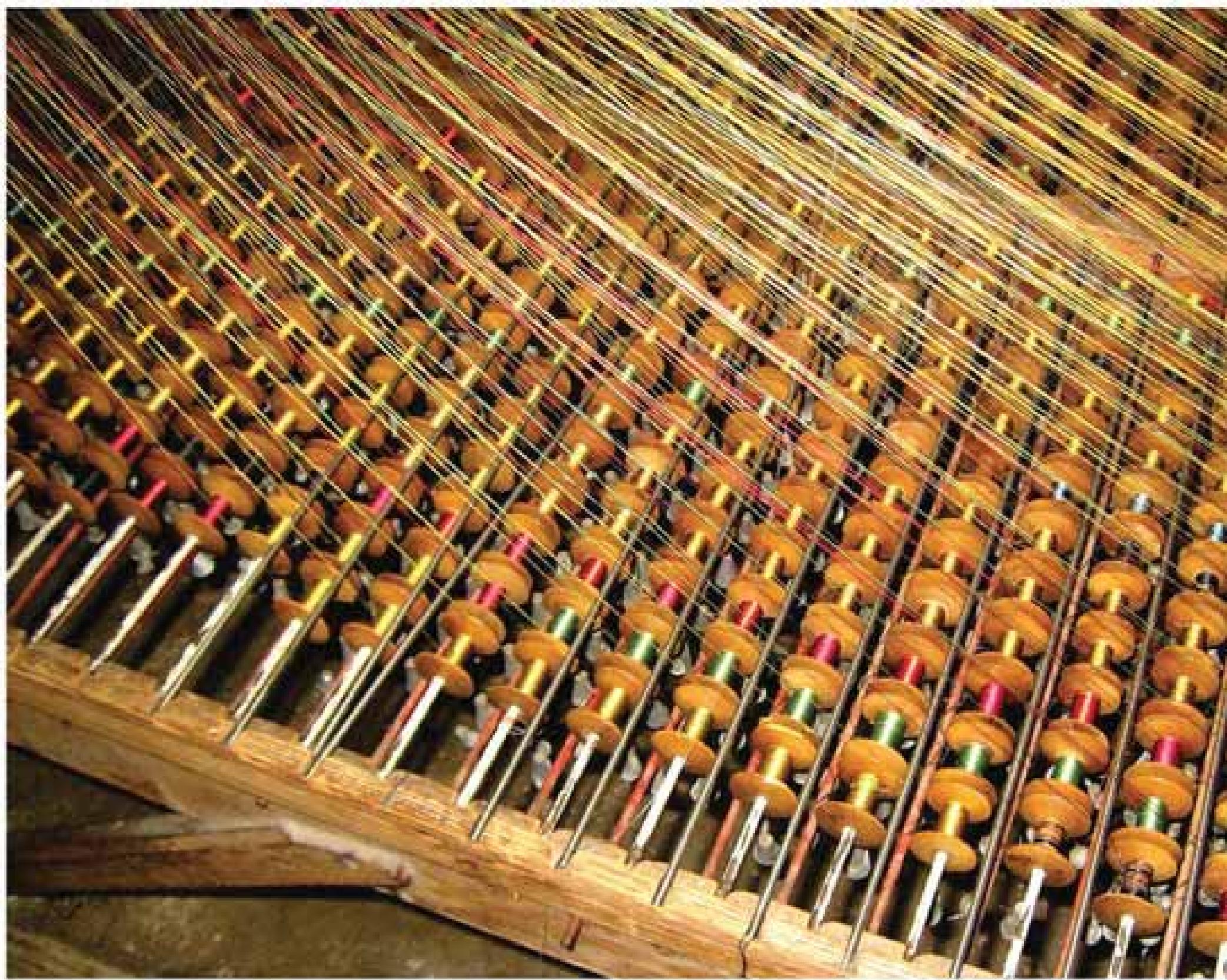


Award for Improved Charkha Initiated by Gandhi Ji

Way back in 1929, Gandhiji realised that if khadi had to become an alternative to the mill-made cloths from England, the charkha had to become more efficient. At his behest, in July 1929, Akhil Bharatiya Charkha Sangh Workers' Samiti decided to organise a contest for inventors and engineers all over the world to come up with a charkha or a samyukta yantra for making the thread for cloths. The winner was offered a prize money of Rs 1 lakh. All those taking part in this contest were asked to send their machines to Sabarmati Ashram by October 30, 1930, with their own input costs and expenses. The judges for the contest were Khadi Pratishthan's Satish Chandra Das Gupta, Bardoli Swarajya Ashram's technical director Sri Lakshmidas Purushottam and Tiruchengondanu Gandhi Ashram's director Chakravarthy Rajagopalachari. "In case there is no consensus among the judges on the winner, Gandhiji's decision shall be the final one," Akhil Bharatiya Charkha Sangh Mantri, Shankar Lal Bunker, wrote in the advertisement of the contest.

The contest had various criteria, such as the machine should be so designed such that it costs no more than Rs 150 in producing it in India only. Among other criteria, the charkha must be light-weighted, easy to move, and it should be in such a way as to be operated using either hand or one's leg. Charkha must be in such a way that a lady shall be able to work with it for 8 hours at a stretch without great effort put in. On working with the charkha for 8 hours at a continuous stretch - it should result in 12 to 20 numbers of 16,000 feet yarn. The machine should be strong and well-made and with time-to-time servicing it should be capable of running for at least 20 years without any stopping. Servicing of the machine should not cost much and every year not more than 5% of the cost of the machine that year shall be needed for servicing.

In sum, a prize of one lakh of rupees was announced for a charkha that would yield good yarn at a low cost. A box-model charkha was given the proper shape by Gandhi Ji in Yeravda Chakra. Another cheap and very simple spinning mechanism, Dhanush Takli, was later popularised by Gandhi. He found that he could spin equally fine and strong yarn on it with the same speed as on a charkha. He also spun on a Takli. His yarn was not very fine but well-twisted and even. He presented Kasturba saree made from that yarn. Kasturba too was a regular spinner.





Role of Khadi and Village Industries in Post-Independence Period

The ideology of cottage and Village Industries popularized by Mahatma Gandhi caught the imagination of our planners after independence. Promotion of Village Industries was enshrined in the constitution as one of the Directive Principles of State policy, in Article 43. The Central Government recognized the importance of rural and cottage industries, in the very first Industrial Policy Resolution of 1948. These ideas were elaborated in the successive five-year plans. The All India Khadi and Village Industries Board was set up in January 1953 for preparing and organizing programmes for the development of Khadi and Village Industries - including training of personnel, manufacture and supply of equipments, supply of raw materials, marketing, research and study of the economic problem of different Village Industries. To improve the overall performance of Khadi and Village Industries and to overcome some procedural problems, the Board was replaced by Khadi and Village Industries Commission in 1956 by an Act of Parliament. The Commission started functioning from April 1957. Besides Khadi, the Commission was entrusted with the development of twenty six Village Industries. Recently, the definition of Village Industries has been modified and more industries were added to the charge of KVIC, through amendment of the Act. In the year 1987-88, the Government of India, as per the recommendations of the Khadi and Village Industries Review Committee (KAVIRC), amended the KVIC Act, which ushered in considerable expansion of the scope of Village Industries making it eligible for KVIC finance and coverage. KVIC now plays a pivotal role in the strengthening of rural economy by providing employment opportunities by promotion of Khadi and Village Industries.

Khadi and Village Industries Commission (KVIC), is a statutory organisation engaged in promoting and developing Khadi and Village Industries created by the Act of Parliament (No.61 of 1956 and as amended by Act No.12 of 1987). Khadi and Village Industries Commission was established in April 1957, taking over the former All India Khadi and Village Industries Board. The Khadi and Village Industries Commission is charged with the planning, promotion, organization and implementation of programmes for the development of Khadi and Village Industries in rural areas, in coordination with other agencies engaged in rural development. Up to 1987-88, KVIC was entrusted with twenty six Village Industries. However, through an amendment of KVIC Act in 1987, the definition of Village Industries was changed without altering the definition of Khadi. A Village Industry means any industry, located in rural area (population of which does not exceed 10,000 or such other figures which may be specified), which produces any goods or renders any services with or without the use of power in which fixed capital investment (in plant, machinery, land and building) per head of an artisan or worker does not exceed Rs.15,000. Khadi and Village Industries Commission has taken up thirty four new Village Industries from 1988-89, in addition to the twenty six Village Industries entrusted to KVIC up to 1987-88. There are also few more Village Industries identified for being taken up in future by KVIC. The list of Village Industries under the purview of KVIC as of 1988, new industries entrusted to KVIC from 1988-89, after the amendment of the KVIC Act in 1987 are provided in Appendix 1, and 2. The definition of Village Industries was modified in the Khadi and Village Industries Commission (Amendment) Bill, 2005 (Bill number 109 of 2005). As per clause 2 of the bill it proposes to



amend the definition of "village industry". The amendment proposed in the definition of "village industry" raised the fixed capital investment per head of an artisan or worker to an amount not exceeding one lakh rupees instead of fifteen thousand rupees under the existing provision. This will result in increase in the number of Village Industries which will be eligible for assistance by the Khadi and Village Industries Commission. The Khadi and Village Industries Commission (Amendment) Bill, 2005 was introduced in Lok Sabha on August 22, 2005. It was referred to the Department-related Parliamentary Standing Committee for examination. The committee submitted its report to Parliament on December 13, 2005, recommending amendment to four clauses of the Bill and gave its approval on February 1, 2006 for moving amendments to the bill. On March 11, 2006, the Rajya Sabha passed this Khadi and Village Industries Commission (Amendment) Bill, 2005, which was already passed in the Lok Sabha of the Parliament. The broad objectives of Khadi and Village Industries Commission are, providing employment, and producing saleable articles with the wider objective of creating self-reliance among the people and building up a strong rural community.

In sum, the principal objectives of the KVIC is to promote non-farm employment opportunities in rural areas mainly for the weaker sections of the society, such as women, scheduled castes, scheduled tribes, minorities etc., for the overall betterment of rural areas. Khadi and Village Industries Commission functions at the national level and there are respective State Khadi and Village Industries Boards in the different States to achieve the broad objective of rural development. The State Khadi and Village Industries Boards are funded from the Khadi and Village Industries Commission for implementation of KVIC schemes, in accordance with its norms/guidelines. Khadi and Village Industries Commission is also charged with the responsibility of building up of a reserve of raw materials and implements for supply to producers, creation of common service facilities for processing of raw materials as semi finished goods and provisions of facilities for marketing of Khadi and Village Industries products apart from organizing of training of artisans engaged in these industries and encouragement of co-operative efforts among them. KVIC also looks in to encouraging and promoting research in the production techniques and equipment employed in the Khadi and Village Industries sector. Further, the KVIC is entrusted with the task of providing financial assistance to institutions and individuals for development and operation of Khadi and Village Industries and guiding them through supply of designs, prototypes and other technical information. The central office of the Khadi and Village Industries Commission is at Mumbai, with one Zonal office at Guwahati and twenty nine State offices. Functional Directorates have been constituted to co-ordinate the functions like training, marketing, accounts, Khadi economic research and Rural Employment Generation Programme (REGP).

Khadi and Village Industries Commission also undertakes sales activities through its twelve departmentally run Khadi Gramodyog Bhawans and around 7050 institutional sales outlets located in different parts of the country. Six Central Silver Plants provide quality raw materials to the different Khadi institutions. Khadi and Village Industries programmes are implemented through around 5549 registered institutions, co-operative societies, 33 State/Union Territories (UTs), Khadi and Village Industries Boards (KVICs), and 27 Public Sector Banks, Regional Rural Banks (RRBs) and a few selected Co-Operative Banks. The Khadi programme is implemented through institutions registered either with the KVIC or the State Khadi and Village Industries Boards. In the case of Village Industries, the Khadi and Village Industries Commission implements the Rural Employment Generation Programme (REGP). Khadi and Village Industries Commission play a creditable part in promoting improved technology in Khadi and Village Industries and thereby helping artisans in various industries to derive higher incomes.



“मेरा ... दावा है कि चतुर्था संवादिक सहज, सख्त, सख्ती और अवशारिक द्रग से हमारे जारीक लोकों की समस्या का समाप्तन कर सकता है ... यह राष्ट्र की समृद्धि का और इसलिए स्वतंत्रता का प्रतीक है। यह वाणिज्यिक युद्ध का नहीं, अपितु वाणिज्यिक शांति का प्रतीक है।”

—महात्मा गांधी



HERITAGE CHARKHA MUSEUM & PARK

“चरूआ हमारे गीत्यशाली विरासत का प्रतीक है एवं
हमारे स्वतंत्रता संग्राम की प्रेरणादायी धार है
जिसका नेतृत्व राष्ट्रपिता महात्मा गांधी ने किया था”

-राहुल गोयल

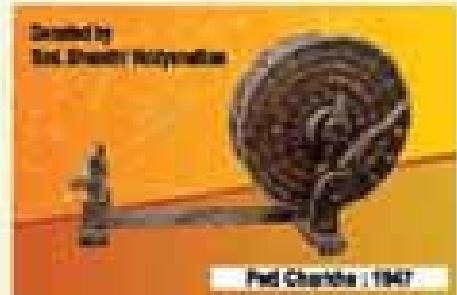
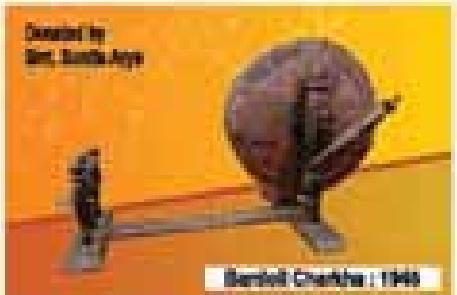
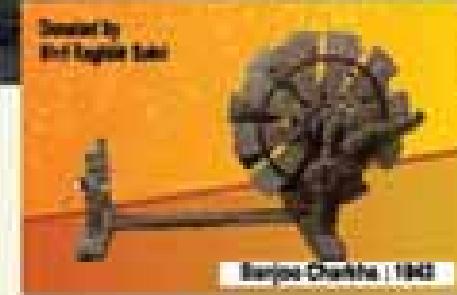
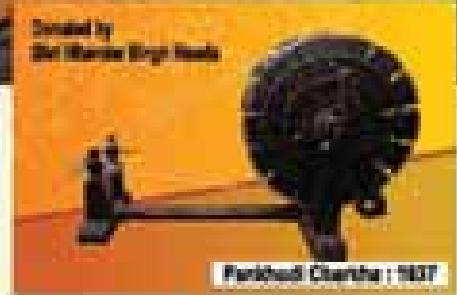
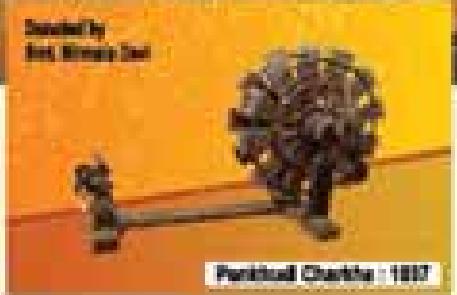


Inspired by Hon'ble Prime Minister Sri Narendra Modi Ji's initiatives in promoting Khadi, the New Delhi Municipal Council (NDMC) has developed a Heritage Charkha Museum in the heart of the city, Connaught Place, New Delhi, popularly known as CP, which has been inaugurated on 09th March, 2017. This Museum has a 4 feet high white stone statue of the Father of the Nation Mahatma Gandhi Ji. A digital show of famous Dandi March will be displayed to visitors. The 3 monkeys of Gandhi Ji will find place in this complex. A mural on Gandhi Ji's life will be there. On LCD screens, films and documentaries on Gandhi Ji and Charkha will be shown to visitors.

Further, to give a window into the great heritage of Indian Charkha, embodying the philosophy of self-reliance, the NDMC Area of the Capital of India, installed a larger-than-life Charkha, which is a 25-ft-long (about 8 meters) and 13-ft-height (about 4 meters) Stainless Steel Charkha above the Palika Bazaar, right opposite the KVIC outlet, Khadi Bhawan in historic Regal Building. This Charkha, one of the biggest in the world, is made of high quality stainless steel. It is built in such a way so as to withstand all weather conditions.

This Charkha will reflect independence of the country and modernity with stainless steel. It will inculcate the feeling of 'Indianness' and 'swadeshi'. This Charkha is coming up as part of the Heritage Charkha Museum that NDMC has built at the location.

Mahatma Gandhi, our leader, the bearer of Satya and Ahimsa (Truth and Non-violence), the messiah of poor and the greatest freedom fighter observed, realised and analysed that the mass people need a livelihood for which the simplest instrument, the spinning wheel called Charkha, is the best solution satisfying one of the basic needs of food, cloth and shelter.



The Charkha would sensitise people about the significance of preserving national heritage. Charkha remains a symbol of India's independence struggle and it has been installed to pay homage to Mahatma Gandhi.

Heritage Charkha Museum will further infuse the inspiration towards self-sufficiency. The Museum would showcase the heritage of the Charkha, including an exhibition of vintage models, some of which are more than 100 years old. In this initiative, NDMC and KVIC have requested the general public to gift old and heritage charkhas for the Museum. Already, 13 such charkhas have been received for the said purpose and are displayed in this Museum, in addition to the Charkha, which was used by the Hon'ble Prime Minister Sri Narendra Modi Ji to spin Khadi in Ludhiana in October, 2016.

Hon'ble Prime Minister Sri Narendra Modi Ji is all set to make khadi a "zero effex, zero-defect" global product. The government has decided to harness solar energy to power "charkhas" across the country to enable handspun khadi to become the zero-carbon footprint green fabric of India. It is to add technology to spinning by charkhas as per the vision of Gandhi Ji who wanted the application of science to the spinning wheel; only that technology should not replace humans. On the other hand, solar charkhas will make khadi the green organic yarn that does not hurt the environment. While harnessing solar power for spinning would not involve the use of electricity, it would also drastically reduce water consumption. The solar charkhas have the potential which will lead to more than four-fold appreciation in income of artisans. With a drastic reduction in cost of wages, cost of yarn, which has so far remained rather high, Khadi fabric is already becoming highly competitive. In sum, Khadi, the handspun fabric that was a metaphor for India's freedom movement, has got a new lease of life with solar looms that will use less water, generate employment and boost productivity.

NDMC believes that the charkha based khadi technology is still a vibrant livelihood source of artisans in the country. The country has witnessed that number of people having love and affection for khadi and village industries products is growing continuously, particularly after the appeals made by Hon'ble Prime Minister Shri Narendra Modi. The Heritage Charkha Museum is a part of NDMC's plan to present modern India's heritage in context of contemporary developments in NDMC Area as one of India's Smart Cities. It has digital content on Bapu's life as well as matter related to India's freedom struggle. NDMC salutes the grand idea of the father of Nation and his vision is being shown here in the heart of the New Delhi at Connaught Place. NDMC decided to distribute 300 charkhas to artisans of India in collaboration with NBCC and Power Finance Corporation. NDMC salutes the legacy of Bapu, The CHARKHA, "The Spinning Wheel".



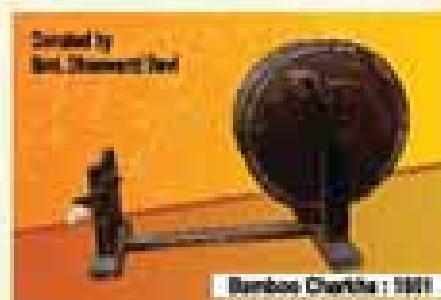
Spun by
Bapuji him

Pentball Charkha : 1947



Spun by
Bapuji him

Bamboo Charkha : 1948



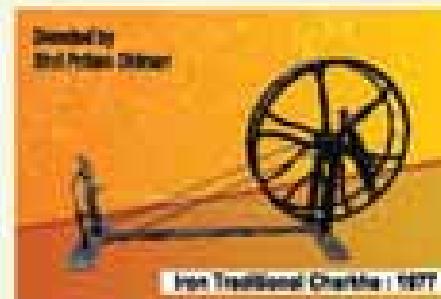
Spun by
Bapuji him

Bamboo Charkha : 1949



Spun by
Bapuji him

Two Tasse Handoll Charkha : 1947



Spun by
Bapuji him

Iron Traditional Charkha : 1947



Charkha : 1947 Spun by Bapuji him

New Delhi Municipal Council

Palika Kendra, Sansad Marg, New Delhi 110001
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To be The Global Benchmark for a Capital City





UNIT-2

ELEMENTS AND DIMENSIONS OF CHARKHA

A CHARKHA, i.e., a spinning wheel, is a device for spinning thread or yarn from natural or synthetic fibers. The Charkha is a device which can be used to spin fibers, such as cotton, into yarn. Fabric from this yarn can be used to make all sorts of clothing.

The charkha, or spinning wheel, was the physical embodiment and symbol of Gandhi Ji's constructive program. It represents Swadeshi, self-sufficiency, and at the same time interdependence, because the wheel is at the center of a network of cotton growers, carders, weavers, dharmashas, and users. It also embodied the dignity of labor, equality, unity, as all volunteers were to spin each day, and finally independence, as British control of India was rooted in control of indigenous industries such as textiles. For this reason, Nehru called khadi the bourgeois cloth "the bivvy of our freedom."

Spinning formed the "sun" in the "solar system" that was Gandhi Ji's Constructive Programme. Almost every person, regardless of age, social class or gender, was involved in spinning and sometimes elsewhere in the chain of cloth production, from sowing the seeds of cotton to wearing khadi. Spinning was both symbolic and quite real, as it gave employment to millions and produced a basic need of Gandhian economics.

Meditation can be regarded as our inner charkha and its expression is the raising of the human being.

The idea to employ the spinning wheel as a symbol of national resurgence and as an economic and political weapon against the British Raj came intuitively to Mahatma Gandhi in 1906 when he was going from London to South Africa. As per his own testimony, he could not then differentiate between the loom and the spinning wheel, and in Hind Swaraj (1909)





which he wrote on board "S.S. Kildonan Castle" used the word loom to mean the wheel. He first took to weaving in his Satyagraha Ashrama (later known as Sabarmati Ashrama) which he founded in 1915 after returning to India. He had not seen the spinning wheel till 1917 when Ganga Behn Mummedar, a social worker of great accomplishment whom Gandhi Ji met at the Broach Educational Conference, finally discovered it for him from Vijapur in the then Baroda state. Gradually, he learnt the art of spinning and with the mechanical expertise of Magan Lal Gandhi, he was able to make some improvements in the wheel and manufacture it in the ashrama itself. Spinning was raised to the rank of a daily mahayajna and included among the ashrama vows.

Charkha found a place in the programme of Indian National Congress as well as on the first National flag (also called Swaraj flag) in 1921. The flag began to be officially hoisted by Congressmen from the 28th session of the Congress held at Coconada (Andhra Pradesh) in 1923. The Congress constitution made it compulsory for its candidates standing for election to be habitual wearers of hand-spun and hand-woven khadi. With the formation of Akhil Bharati Khadi Mandal (1924) and Akhil Bharati Charkha Sangh (1925) charkha began to burn in nationalist circles. It caught the imagination of even school children who delivered the message of self-reliance in their homes. The Dhansak takki, a kind of spindle used in hand-spinning without the aid of spinning wheel, of Mahatma Gandhi became a symbol of peace, goodwill and love.





UNIT: 3

HISTORY OF CHARKHA

The spinning wheel was invented in India, between 500 and 1000 C.E. The earliest clear illustrations of the spinning wheel come from Baghdad (drawn in 1234), China (c. 1270) and Europe (c. 1280), and there is evidence that spinning wheels had already come into use in both China and the Islamic world during the eleventh century. In France the spindle and distaff were not displaced until the mid-18th century.

The spinning wheel replaced the earlier method of hand spinning with a spindle. The first stage in mechanising the process was mounting the spindle horizontally so it could be rotated by a cord encircling a large, hand-driven wheel. The great wheel is an example of this type, where the fibre is held in the left hand and the wheel slowly turned with the right. Holding the fibre at a slight angle to the spindle produced the necessary twist. The spun yarn was then wound onto the spindle by moving it so as to form a right angle with the spindle. This type of wheel, while known in Europe by the 14th century, was not in general use until later. The construction of the Great Wheel made it very good at creating long drawn soft fuzzy wools, but very difficult to create the strong smooth yarns needed to create warp for weaving. Spinning wheels ultimately did not develop the capability to spin a variety of yarns until the beginning of the 19th century and the mechanization of spinning.

In general, the spinning technology was known for a long time before being adopted by the majority of people, thus making it hard to fix dates of the improvements. In 1533, a citizen of Brunswick is said to have added a treadle, by which the spinner could rotate her spindle



with one foot and have both hands free to spin. Leonardo da Vinci drew a picture of the flyer, which twists the yarn before winding it onto the spindle. During the 16th century a treadle wheel with flyer was in common use, and gained such names as the Saxony wheel and the flax wheel. It sped up production, as one needn't stop spinning to wind up the yarn.

On the eve of the Industrial revolution it took at least five spinners to supply one weaver. Lewis Paul and John Wyatt first worked on the problem in 1738, patenting the Roller Spinning machine and the flyer-and-bobbin system, for drawing wool to a more even thickness. Using two sets of rollers that travelled at different speeds, yarn could be twisted and spun quickly and efficiently. However, they did not have much financial success. In 1771, Richard Arkwright used waterwheels to power looms for the production of cotton cloth, his invention becoming known as the water frame.

More modern spinning machines use a mechanical means to rotate the spindle, as well as an automatic method to draw out fibres, and devices to work many spindles together at speeds previously unsustainable. Newer technologies that offer even faster yarn production include friction spinning, an open-end system, and air jets.

Traditional History of Charkha

Until recently in India, women could not inherit real property. She was trained to be the perfect bride and must excel in domestic tasks to provide for her family such as cooking, cleaning and spinning. In rural India, rules were set up so that so that a man could not marry a girl from his own village, so when a girl got married, she had to leave her village. In order to compensate the girl for her share of the land, she was given a dowry when she married that would allow her to complete her duties as a wife, including large sums of cash, household items and a charkha. This charkha might be highly decorated if the girl came from a wealthy family.

Women would spin as part of their daily routine and would often get together in groups to spin and socialise (much like a quilting bee in rural America). Cotton and silk both are traditional fibers spun on the charkha. They would weave cloth or rugs from their spun yarn.

When Gandhi Ji came along, India was under British colonial rule. Cotton was grown in India where the men would harvest it and the British would ship this cotton back to England and have it woven and spun into cloth which was then shipped back to India and sold at a price that the people could not afford. In order to resist against the British, Gandhi Ji encouraged the men to spin (which was traditionally women's work) and weave their own cloth and wear clothing made from this homespun cloth. This cloth was called khaddar or khadi (meaning rough).

As part of the passive resistance movement, Gandhi Ji would often spin in public. Since the traditional charkha was typically bulky and difficult to move, he needed a charkha that could be transported easily. He held a contest to design a charkha that would be compact, portable and affordable. The box design of charkha won that contest. Tradition states that the accelerator wheel was an idea of Gandhi Ji's.

This experiment of Gandhi Ji eventually forced the British to leave India because the men were not harvesting the cotton and the use of khaddar cut out the market for the British made cloth. India gained economic independence from England. This is why some Indian money has a charkha on it and the Congress Party in India placed a charkha on their flag.





UNIT 4
TYPES OF CHARKHA

Numerous types of spinning wheels exist, including the great wheel also known as walking wheel or wool wheel for rapid long-draw spinning of broken-spun yarns; the fire wheel, which is a double-drive wheel used with a distaff for spinning fine, sticky and upright threads; all-purpose treadle-driven wheels used to spin both woollen and worsted-spun yarns; and the charkha, native to Asia. Until the introduction of rotor spinning wheel, all yarns were produced by aligning fibers through drawing techniques and then twisting the fibers together. With rotor spinning, the fibers in the roving are separated, then spun, and then wrapped and twisted as the yarn is drawn out of the rotor cap.







Charkha

The tabletop or floor charkha is one of the oldest known forms of the spinning wheel. The charkha works similarly to the great wheel, with a drive wheel being turned by hand, while the yarn is spun off the tip of the spindle. The floor charkha and the great wheel closely resemble each other. With both, the spinning must stop in order to wind the yarn onto the spindle.

The word charkha, which has links with Persian charKh, wheel, is related to the word "circle". The charkha was both a tool and a symbol of the Indian independence movement. The charkha, a small, portable, hand-cranked wheel, is ideal for spinning cotton and other fine, short-staple fibers, though it can be used to spin other fibers as well. The size varies, from that of a hardbound novel to the size of a briefcase, to a floor charkha. Mahatma Gandhi brought the charkha into wider use with his teachings. He hoped the charkha would assist the people of India achieve self-sufficiency and independence, and therefore used the charkha as a symbol of the Indian independence movement and included it on earlier versions of the Flag of India.



Great Wheel

The great wheel was one of the earlier types of spinning wheel. The fiber is held in the left hand and the wheel slowly turned with the right. This wheel is thus good for using the long-draw spinning technique, which requires only one active hand most of the time, thus freeing a hand to turn the wheel. The great wheel is usually used to spin short-staple fibers (this includes both cotton and wool), and can only be used with fiber preparations that are suited to long-draw spinning.

The great wheel is usually over 5 feet (1.5 m) in height. The large drive wheel turns the much smaller spindle assembly, with the spindle revolving many times for each turn of the drive wheel. The yarn is spun at an angle off the tip of the spindle, and is then stored on the spindle. To begin spinning on a great wheel, first a leader (a length of waste yarn) is tied onto the base of the spindle and spiraled up to the tip. Then the spinner overlaps a handful of fiber with the leader, holding both gently together with the left hand, and begins to slowly turn the drive wheel clockwise with the right hand, while simultaneously walking backward and drawing the fiber in the left hand away from the spindle at an angle. The left hand must control the tension on the wool to produce an even result. Once a sufficient amount of yarn has been made, the spinner turns the wheel backward a short distance to unwind the spiral on the spindle, then turns it clockwise again, and winds the newly made yarn onto the spindle, finishing the wind-on by spiraling back out to the tip again to make another draw.



Treadle Wheel

This type of wheel is powered by the spinner's foot rather than their hand or a motor. The spinner sits and pumps a foot treadle that turns the drive wheel via a crankshaft and a connecting rod. This leaves both hands free for drafting the fibres, which is necessary in the short draw spinning technique, which is often used on this type of wheel. The old-fashioned pointed driven spindle is not a common feature of the treadle wheel. Instead, most modern wheels employ a flyer-and-bobbin system which twists the yarn and winds it onto a spool simultaneously. These wheels can be single- or double-treadle; which is a matter of preference and does not affect the operation of the wheel.





Double Drive Wheel

The double drive wheel is named after its drive band, which goes around the spinning wheel twice. The drive band turns the flye, which is the horse-shoe shaped piece of wood surrounding the bobbin, as well as the bobbin. Due to a difference in the size of the wheels (the round pieces or pulleys around which the drive band runs) the bobbin wheel, which has a smaller radius than the flye wheel, turns slightly faster. Thus both the flye and bobbin rotate to twist the yarn, and the difference in speed continually winds the yarn onto the bobbin. Generally the speed difference or "ratio" is adjusted by the size of the wheels and the tension of the drive band. The drive band on the double drive wheel is generally made from a non-stretch yarn or twine; candlewick is also used.



Single Drive Wheel

A single drive wheel has one drive band that goes around both the flywheel and the flyer, and a short tension band which goes only over the bobbin. The tension band adds an adjustable amount of drag to the bobbin and thereby increases the yarn take up force.

If the tension band were extremely tight and the bobbin could not rotate at all, yarn would be taken up onto the bobbin by the rotation of the flyer constantly at a rate of one wrap per revolution of the flyer. In practice, the tension is set such that the bobbin can slip, but with some drag, generating the differential rate of rotation between the flyer and the bobbin. This drag is the force which winds new yarn onto the bobbin.

While the spinner is making new yarn, the bobbin and the flyer turn in unison, driven by the single drive band. When the spinner feeds the yarn onto the bobbin, the drag on the flyer slows it and thus the yarn winds on. The tighter the tension band is, the more pull on the yarn, because the more friction the bobbin has to overcome to turn in sync with the flyer.

Castle Style

When the spindle and flyer are located above the wheel, rather than off to one side, the wheel is said to be a castle wheel. This type of wheel is often more compact, thus easier to store. Some castle wheels are even made to fold up small enough that they fit in carry-on luggage at the airport.



E-CHARUKHA

This project is based on the concept of a traditional charukha (a traditional Indian lamp). The lamp is made of a glass bulb and a red cylindrical base. The base contains a battery and a small motor. The motor rotates a wick inside the bulb, creating a flame effect. The base also contains a small LED light. The entire assembly is connected to a power source.

Project Name : E-CHARUKHA
Category : Electronics
Age Group : 16-18

E-CHARUKHA
Project by -
Name : [unclear]
School : [unclear]



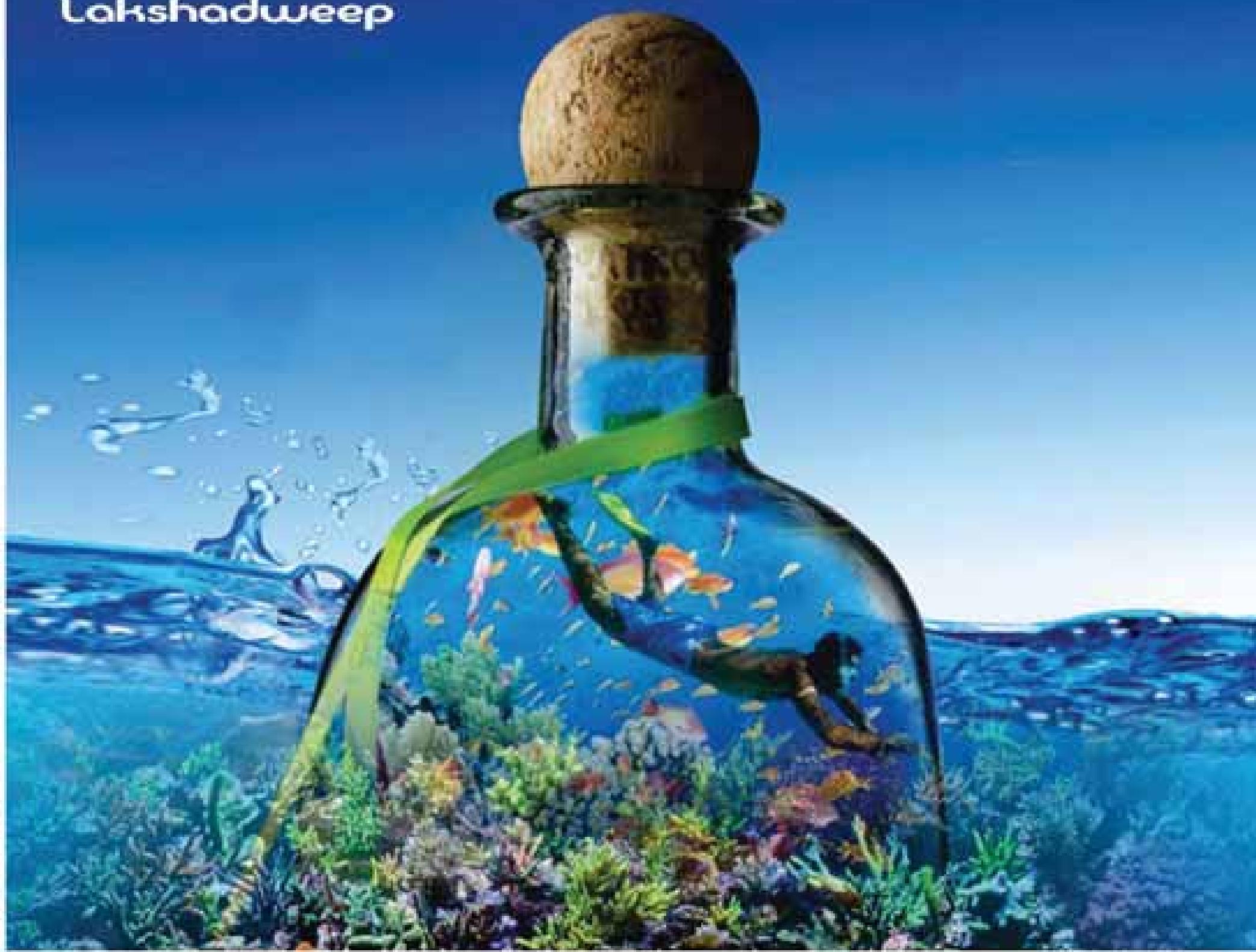
Electric Spinning Wheel

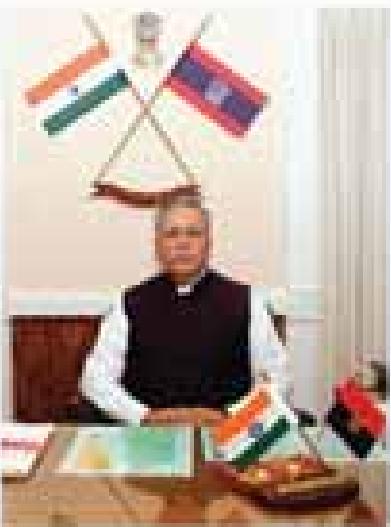
Electric spinning wheels or e-spinners are powered by an electric motor rather than via a treadle. Some require mains power while others may be powered by a low-voltage source, such as a rechargeable battery. Most e-spinners are small and portable.

One of the attractions of an e-spinner is that it is not necessary to coordinate treadling with handling the fiber (drafting), so it is generally easier to learn to spin on an e-spinner than a traditional treadle-style spinning wheel. E-spinners are also suitable for spinners who have trouble treadling for various reasons.

E-spinners represent an evolution of the tools used in the craft of hand spinning, similar to what has occurred in sewing, quilting, woodworking, and other crafts.

Lakshadweep





Shri. Farooq Khan
Lieutenant Governor
UT of Lakshadweep

The Government of Hon'ble Prime Minister Shri. Narendra Modi is all set to make Khadi a "zero effect, zero-defect" global product under PM's favorite "Make in India" campaign. As a part of this endeavor, the Union Territory of Lakshadweep is also committed to the Philosophy of Khadi and Charkha for Sustainable Development of islands with zero carbon footprint.

Lakshadweep Development Corporation Limited(LDCL) acts as the fulcrum around which multiple developmental activities are carried out in sectors like shipping, agriculture, fisheries etc. It is an omnibus Corporation for Lakshadweep established as a fully owned Government Company registered under the Companies Act, 1956 on 22.12.1987. The Corporation has emerged as the largest passenger vessel management company of India and currently manages and operates 26 vessels, owned by the Union Territory of Lakshadweep (UTL), consisting of Passenger Vessels, High Speed Crafts, Cargo Barges, Oil Barges, Tugs. The Shipping operation carried out by LDCL employs 630 Crew men from Islands. LDCL has also contributed to the Government of India intervention of rescuing Indian Citizens from Yemen during Operation Rahat.





A. Agriculture based Industry.

Industrial activity in the Islands is carried out by LDCL alongside Industries Department and Khadi & Village Industries Board. Products include Desiccated coconut powder and Coconut Virgin Oil. The Coir Sector is another major agriculture based traditional activity. Coir twisting is one of the oldest traditional industries. Large section of population is engaged in coir twisting and production of other coir products like curled fibre, coir yarn, coir rope, coir mats etc. Increased thrust towards solar, including roof top solar and, other renewables as well as increased efficiency through LED's etc. are being carried out to ensure smaller carbon foot print for these industries. Traditional methods of production are also promoted.



B. Organic Farming and Organic Certification.

Primary Agriculture crop is Coconut. Traditionally organic farming is practiced and still continuing. Organic certification process is ongoing to ensure ecological sustainability and increased values. Value addition is also enhanced by further processing of organic products.



C. Promotion of Traditional Handicrafts.

Cottage Industries like Wood based Handicrafts are prevalent in Islands, particularly, in Minicoy and Chetlat. Coir based Handicrafts like Coir Ornaments are also produced.





D. Eco-Tourism

The attraction of these Islands is the untouched Azure seas and white beaches which thus create a huge potential for tourism. The Tourism is promoted and operationalized in the Islands through a society called as SPORTS (Society for promotion of Recreational Sports) to ensure that the benefits trickle down sustainably to the society. Tourism operations in the Islands are guided by eco-friendly norms requiring rain water harvesting, sustainable waste disposal and renewable source for energy. Organic products and traditional handicrafts as well as culture is leveraged to enhance the value of Tourism. Untouched pristine underwater environment allows for water sports activity like scuba diving, snorkeling etc.



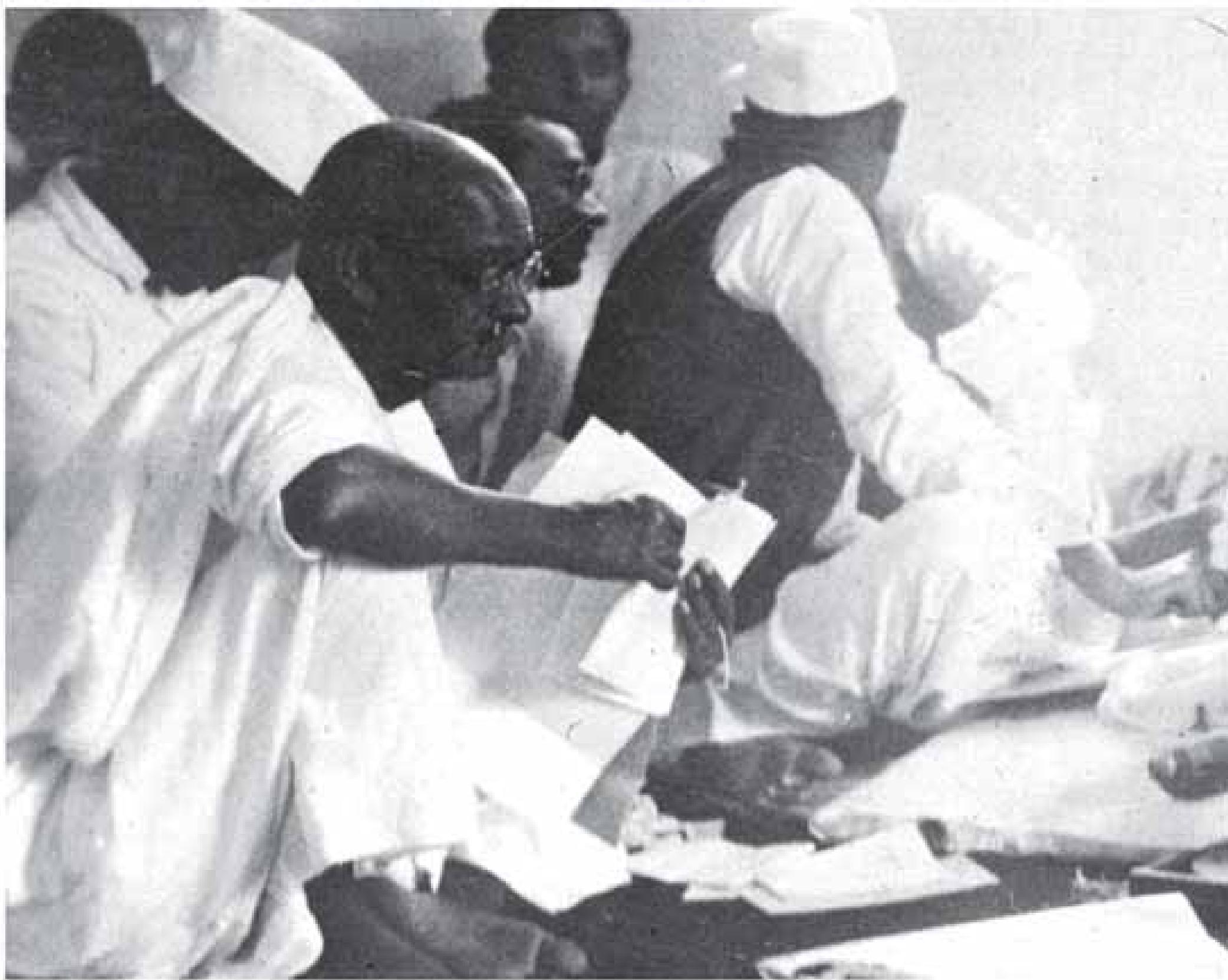
E. Preserving Culture and Promotion thereof.

Rich tradition and heritage of boat building and sea faring exists, particularly in the Island of Minicoy. Tradition is promoted and preserved by Tourism events like National Minicoy Festival. Traditional art forms like Parichakali, Kolkkali, Aattam, Oopuna all are testament to the vibrancy of the socioculture in the islands.



**Lakshadweep Development
Corporation Ltd.**

Botanical Garden, UT of Lakshadweep
Kavaratti - 682 555





UNIT 5

MAHATMA GANDHI AND THE GOSPEL OF THE CHARKHA

Unto The Poor

I THINK of the poor of India every time that I draw a thread on the wheel. The poor of India today have lost faith in God, more so than the middle classes or the rich. For a person suffering from the pangs of hunger, and desiring nothing but to fill his belly is his God. To him any one who gives him his bread is his Master. Through him he may even see God. To give alms to such persons, who are sound in all their limbs, is to debase oneself and them. What they need is some kind of occupation, and the occupation that will give employment to millions can only be hand-spinning.

.... I have described my spinning as a penance or sacrament. And, since I believe that where there is pure and active love for the poor there is God also, I see God in every thread that I drew on the spinning-wheel. (YI, 20-5-1926, p. 187)

...The spinning-wheel enables us to identify ourselves with cores. The millionaires imagine that money can bring them anything in the world. But it is not so. At any moment death might come and snuff them out.... Losing one's life...is not the same thing as shedding 'self'. One has to learn to efface self or the ego voluntarily and as a sacrifice in order to find God. The spinning-wheel rules out exclusiveness. It stands for all-inclusiveness. It stands for all including the poorest. It, therefore, requires us to be humble and to cast away pride completely. (H, 13-10-1946, p. 345)

Revival of the cottage industry, and not cottage industries, will remove the growing poverty. When once we have revived the one industry, all the other industries will follow.... I would make the spinning-wheel the foundation on which to build a sound village life. I would make the wheel the centre round which all other activities will revolve. (YI, 21-5-1925, pp. 176, 177)



Message of The Charkha

I ... claim for the Charkha the honour of being able to solve the problem of economic distress in a most natural, simple, inexpensive and business-like manner.... It is the symbol of the nation's prosperity and, therefore, freedom. It is a symbol not of commercial war but of commercial peace. (YI, 8-12-1921, p. 606)

The message of the spinning-wheel is much wider than its circumference. Its message is one of simplicity, service of mankind, living so as not to hurt others, creating an indissoluble bond between the rich and the poor, capital and labour, the prince and the peasant. That larger message is naturally for all. (YI, 17-9-1925, p. 321)

The message of the spinning-wheel is, really, to replace the spirit of exploitation by the spirit of service. The dominant note in the West is the note of exploitation. I have no desire that our country should copy that spirit or that note. (YI, 2-2-1928, p. 34)

I do feel that it has message for the U.S.A. and the whole world. But it cannot be until India has demonstrated to the world that it has made the spinning-wheel its own, which it has not done today. The fault is not of the wheel. I have not the slightest doubt that the saving of India and of the world lies in the wheel. If India becomes the slave of the machine, then, I say, heaven save the world! (II, 17-11-1946, p. 404)



Return to Simplicity

If I preach against the modern artificial life of sensual enjoyment, and ask men and women to go back to the simple life epitomised in the Charkha, I do so because I know that, without an intelligent return to simplicity, there is no escape from our descent to a state lower than brutality. (YL, 21-7-1921, pp. 228-9)

I believe that no other path but that of non-violence will suit India. The symbol of that DHARMA for India is the spinning-wheel as it alone is the friend of the distressed and the giver of plenty for the poor. The law of love knows no bounds of space or time. My Swaraj, therefore, takes note of Bhagis, Dubias and the weakest of the weak, and except the spinning-wheel I know no other thing which befriends all these. (YL, 8-1-1925, p. 18)





Wheel of Life

Take to spinning [to find peace of mind]. The music of the wheel will be as balm to your soul. I believe that the yarn we spin is capable of mending the broken warp and woof of our life. The Charkha is the symbol of non-violence on which all life, if it is to be real life, must be based. (H, 27-4-1947, p. 122)

Some will recall through the wheel the name of that Prince of Peace, Ashoka, the founder of an empire, who ultimately gave up the pomp and circumstance of power to become the undisputed Emperor of the hearts of men and became the representative of all the then known faiths. We would call it a legitimate interpretation of the wheel to seek in it the Wheel of Law ascribed to that living store of mercy and love.

The spinning-wheel, thus interpreted, adds to its importance in the life of billions of mankind. To liken it and to derive it from the Ashoka disc is to recognize in the insignificant-looking Charkha the necessity of obeying the ever-moving Wheel of the Divine Law of Love. (H, 3-8-1947, p. 266)

... Spinning has become a part and parcel of the Ashram prayer. The conception of spinning as sacrifice has been linked with the idea of God, the reason being that we believe that in the Charkha and what it stands for lies the only hope of salvation of the poor. (H, 18-8-1946, p. 263)

It is my claim that the universalization of hand-spinning with a full knowledge of all that it stands for alone can bring that [composuit of inertia] in a sub-continent so vast and varied as India. I have compared spinning to the central sun and the other village crafts to the various constellations in the solar system. The former gives light and warmth to the latter and sustains them. Without it they would not be able to exist. (H, 31-3-1946, p. 38)



Duty of Spinning

Just as every one of us must eat and drink and clothe himself, even so every one of us must spin himself. (VI, 28-5-1925, p. 182)

I do not know whether I am a Karmayogi or any other Yogi. I know that I cannot live without work. I crave to die with my hand at the spinning-wheel. I one has to establish communion with God through some means, why not through the spinning wheel? Him who worships Me, says the Lord in the Gita, I guide along the right path and see to his needs. (II, 8-5-1937, p. 99)

If every woman in India spins, then a silent revolution will certainly be created, of which a Jawaharlal [Nehru] can make full use. Unless steam generated is put to proper use, the engine will not run and the person generating the steam may himself be scalded by it even unto death. (II, 14-4-1946, p. 88)

A scientific study of the spinning-wheel will lead on to Sociology. The spinning-wheel will not become a power for the liberation of India in our hands unless we have made a deep study of the various sciences related to it. It will then not only make India free, but point the way to the whole world. (II, 31-3-1946, p. 59)



'Livery of Freedom'

...While Khadi is good for the poor as an honourable occupation for earning bread, it has an additional and far greater value as an instrument of winning Swaraj through non-violence means. (H, 28-4-1946, p. 104)

In 1908, in South Africa, I conceived the idea that, if poverty-stricken India were to be freed from the alien yoke, India must learn to look upon the spinning-wheel and hand-spun yarn as the symbol, not of slavery, but of freedom. It should also mean butter to bread. (H, 22-9-1946, p. 320)

Khadi to me is the symbol of unity of Indian humanity, of its economic freedom and equality and, therefore, ultimately, in the poetic expression of Jawaharlal Nehru, "the livery of India's freedom."

Moreover, Khadi mentality means decentralisation of the production and distribution of the necessities of life. Therefore, the formula so far evolved is, every village to produce all its necessities and a certain percentage in addition for the requirements of the cities.

Heavy industries will needs be centralized and nationalised. But they will occupy the least part of the vast national activity which will mainly be in the villages....

Since the wanton destruction of this central village industry and the allied handicrafts, intelligence and brightness have fled from the villages, leaving them inane, listless, and reduced almost to the state of their ill-kept cattle. (CP, p. 12)





Economic Regeneration

I feel convinced that the revival of hand-spinning and hand-weaving will make the largest contribution to the economic and the moral regeneration of India. The millions must have a simple industry to supplement agriculture. Spinning was the cottage industry years ago, and if the millions are to be saved from starvation, they must be enabled to introduce spinning in their homes, and every village must repossess its own weaver. (YI, 21-7-1920, p. 4)

It bears not a message of ill-will towards the nations of the earth but of good-will and self-help. It will not need the protection of a navy threatening a world's peace and exploiting its resources, but it needs the religious determination of millions to spin their yarn in their own homes as today they cook their food in their own homes.

I may deserve the curses of posterity for many mistakes of omission and commission, but I am confident of earning its blessing for suggesting a revival of the Charkha. I stake my all on it. For every revolution of the wheel spins peace, good-will and love. And with all that, inasmuch as the loss of it brought about India's slavery. Its voluntary revival with all its implications must mean India's freedom. (YI, 8-12-1921, p. 406)







Hope of Rural Masses

I have often said that, if the seven lakhs of the villages of India were to be kept alive, and if peace that is at the root of all civilization is to be achieved, we have to make the spinning-wheel the centre of all handicrafts. (II, 19-2-1938, p. 11)

The spinning-wheel represents to me the hope of the masses. The masses lost their freedom, such as it was, with the loss of the Charkha. The Charkha supplemented the agriculture of the villagers and gave it dignity. It was the friend and solace of the widow. It kept the villagers from idleness. For the Charkha included all the anterior and posterior industries—ginning, carding, warping, sizing, dyeing and weaving. These in their turn kept the village carpenter and the blacksmith busy.

The Charkha enabled the seven hundred thousand villages to become self-contained. With the exit of the Charkha went the other village industries, such as the oil press. Nothing took the place of these industries. Therefore, the villages were drained of their varied occupations and their creative talent and what little wealth those brought them.... Hence, if the villages are to come into their own, the most natural thing that suggests itself is the revival of the Charkha and all it means. (II, 13-4-1940, p. 85)

I have no doubt in my mind that the wheel can serve as the instrument of earning one's livelihood and, at the same time, enable the worker to render useful service to his neighbours.... In order to ply the wheel intelligently, he should know all the processes that precede and succeed spinning. (II, 17-3-1946, p. 42)

The conviction dawned upon me even before I came to India that the revival of hand-spinning alone could restore India to its pristine glory. I have since compared the spinning-wheel to the central sun round which the solar system of our village economy revolves. It provides the golden bridge between the rich and the poor. (II, 21-7-1946, p. 231)

The Charkha is not like either the small or large machines of the West. There cores of watches are produced in a few special places. They are sold all over the world. The same tale applies to the sewing machine. These things are symbols of one civilisation. The Charkha represents the opposite.

We do not to universalise the Charkha through mass production in one place. Our ideal is to make the Charkha and all its accessories in the locality where the spinners live. Thence lies the value of the spinning-wheel. Anything that goes wrong with it should be put right on the spot and the spinners should be taught how to do so. (II, 20-10-1946, pp. 363-4)





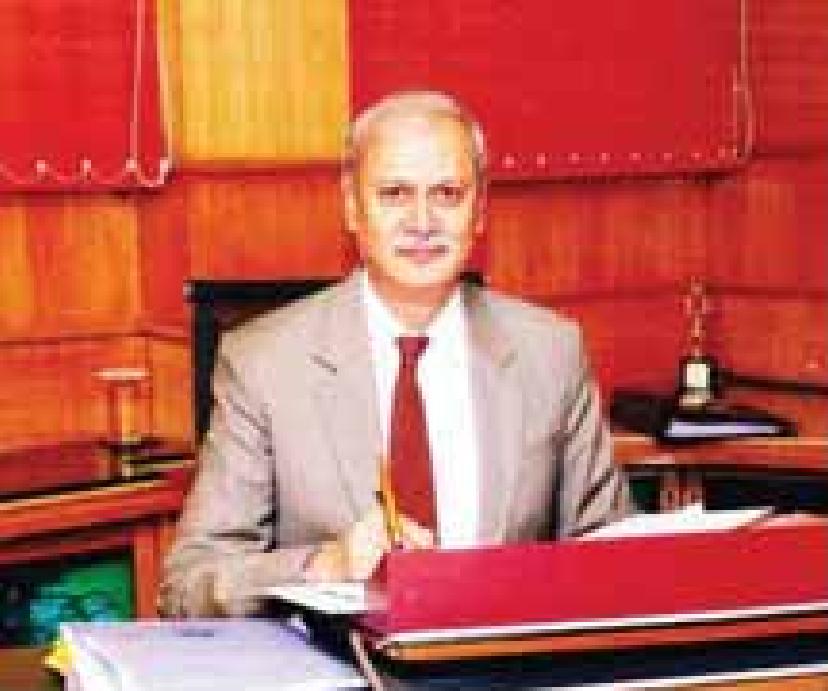
Mill Industry

Our mills cannot today spin enough for our wants, and if they did, they will not keep down prices unless they were compelled. They are frankly money-makers and will not, therefore, regulate prices according to the needs of the nation. Hand-spinning is therefore designed to put millions of rupees in the hands of the poor villagers. Every agricultural country requires a supplementary industry to enable the peasants to utilise the spare hours. Such industry for India has always been spinning. Is it such a visionary ideal—an attempt to revive an ancient occupation whose destruction has brought on slavery, pauperism and disappearance of the immeasurable artistic talent which was once all expressed in the wonderful fabric of India which was the envy of the world? (YI, 16-2-1921, pp. 50-51)

Do I seek to destroy the mill-industry, I have often been asked. If I did, I should not have pressed for the abolition of the excise duty. I want the mill-industry to prosper—only I do not want it to prosper at the expense of the country. On the contrary, if the interests of the country demand that the industry should go, I should let it go without the slightest compunction. (YI, 24-2-1927, p. 58)

In my opinion, the mill-hands are as much the proprietors of their mills as the share-holders, and when the mill-owner realises that the mill-hand are as much mill-owners as they, there will be no quarrel between them. (YI, 4-8-1927, p. 242)





For the success of "Make In India" campaign, let us Join Hands to Promote the "Khadi and Village Industries"

SUJAY BANERJI

Chairman-CMD Managing Director (Officiating)

The Oriental Insurance Co. Ltd., a public sector non-life insurance company in India, has played a vital role in promoting the Khadi and Village Industries in India particularly by providing insurance to local artisans and bookkeepers. ORIENTAL with its head Office at New Delhi has 31 Regional Offices and 1800+ operating Offices in various places across the country. The Company has overseas operations in Nepal, Kuwait and Dubai. Expanding its operations, the Oriental Insurance Company would soon open its fourth overseas office in Qatar. The Company has a total strength of around 14,000+ employees.

The premium of the Company, in its first year of its operations i.e. for the year ended 31st December 1950, stood at Rs.99,846 and 10 years has now crossed landmark global premium of more than Rs.11,000 crores in March 2017. The Oriental Insurance Co. Ltd. has been adjudged as "Best General Insurance - Public" in the CNBC TV18 Best Bank and Financial Institution Awards presented by MCX in recent past.

The Company's vision is to be the most respected and preferred non-life insurer in the market where it operates. The Company is a pioneer in evolving systems for smooth and orderly conduct of business. The strength of the company lies in its highly trained and motivated work force that covers various disciplines and has vast expertise. Oriental specializes in devising special covers for large projects like power plants, petrochemical, steel and chemical plants. The company has developed various types of insurance covers to cater to the needs of both the urban and rural population of India. The Company's technically

qualified and competent team of professionals render the best customer service. Its corporate objectives are to ensure that it:

- Acts as a financially sound corporate entity with high business ethics
- Implements best human resource development practices to build a highly efficient, dedicated and motivated workforce with high ethical values
- Optimally utilizes the information technology infrastructure
- Provides excellent customer service
- Runs the business profitably through prudent underwriting and efficient & proper claim management
- Effectively manages its reinsurance operations
- Effectively manages its investments for optimizing yield
- Has effective risk management systems
- Improve the penetration of non-life insurance by proper underwriting, innovation & marketing
- Prime Minister of India had announced a social Security Scheme for the citizen of India entitled "Pradhan Mantri Suraksha Bima Yojna" in 2013. Oriental Insurance has covered more one Crore lives through this scheme and paid claims of more than Rs.29 crores till March 17.

For The Oriental Insurance Company Limited, Corporate Social Responsibility philosophy is delineating its responsibility as a Corporate Citizen

and laying down the guidelines and mechanism for undertaking socially useful programmes for welfare & sustainable development of the community. The Vision for CSR is that ORIENTAL INSURANCE, in its role as a socially responsible corporate citizen will endeavor to participate in programmes that benefit the society at large and also those who need special assistance. The objective of ORIENTAL INSURANCE for CSR is to operate its business in an economically, socially & environmentally sustainable manner; to directly or indirectly take up programmes that benefit the community; enhance the quality of life for people for whom the specific programme is designed; and to create community goodwill and enhance its socially responsible image. Some glimpses of CSR initiatives are as below:-



India's heart beats in the rural segment where over 70% of our population lives and fails to enrich our country. The Oriental Insurance looks at rural insurance as more than a mere social responsibility, and has worked to offer protection covers custom-designed to suit the needs of rural India.

This Fiscal Year 2016-17 our total RID premium is approx Rs. 1100 Crores which is total 11% of Company's total Premium. This is an indicator how Oriental values this sector. The major RID products are as under:

- Crop Insurance under Pradhan Mantri Fasal Bima Yojana
- Livestock Insurance which also covers National Livestock Mission all over India
- Rashtriya Swasthya Bima Yojana which provide cashless Health cover to BPL Population
- Janta Personal Accident Insurance
- Kisan Package Policy
- Kisan Credit Card- Personal Accident Insurance

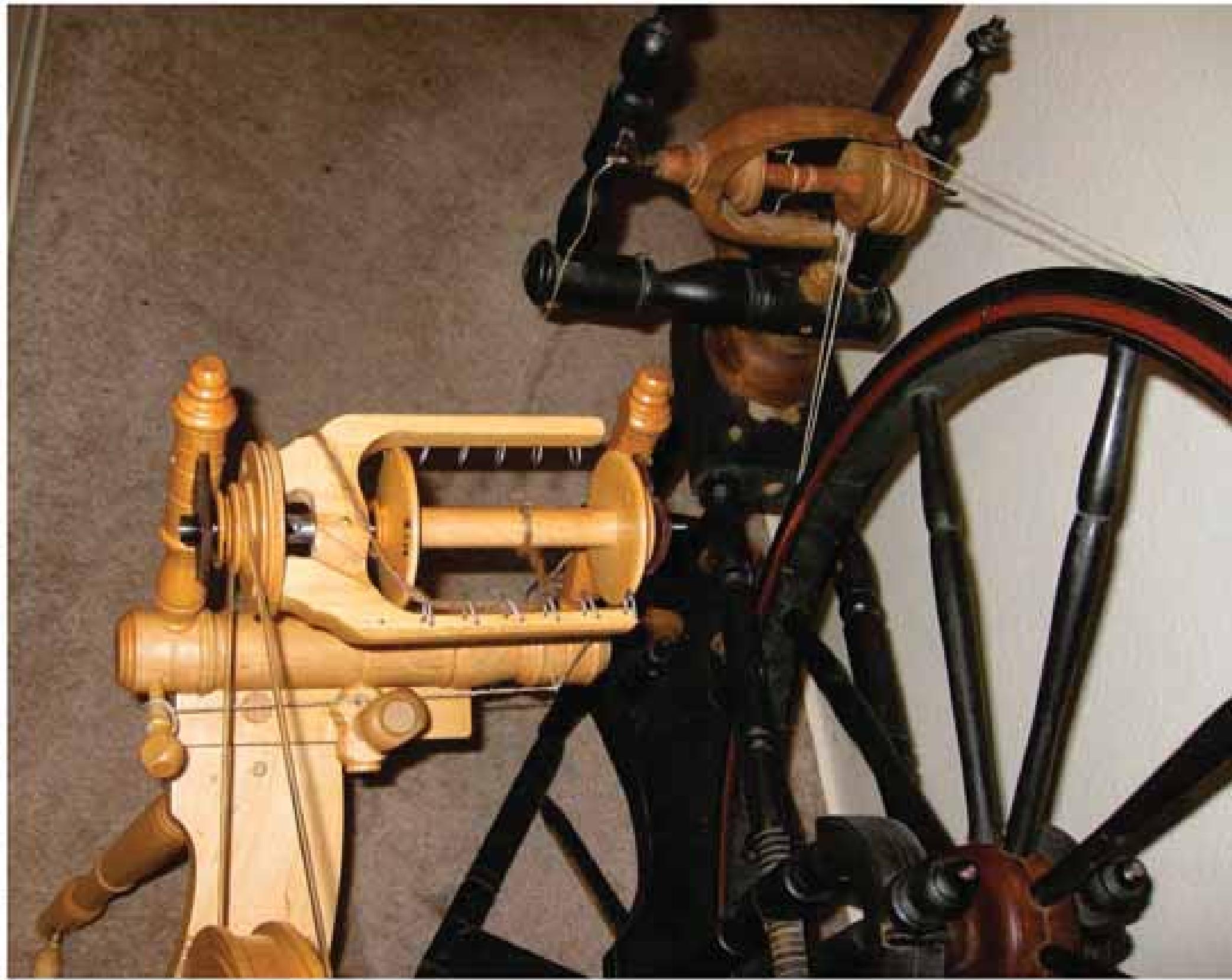
The Oriental Insurance has over 50 Rural Insurance products which cater to the rural segment which covers the following:

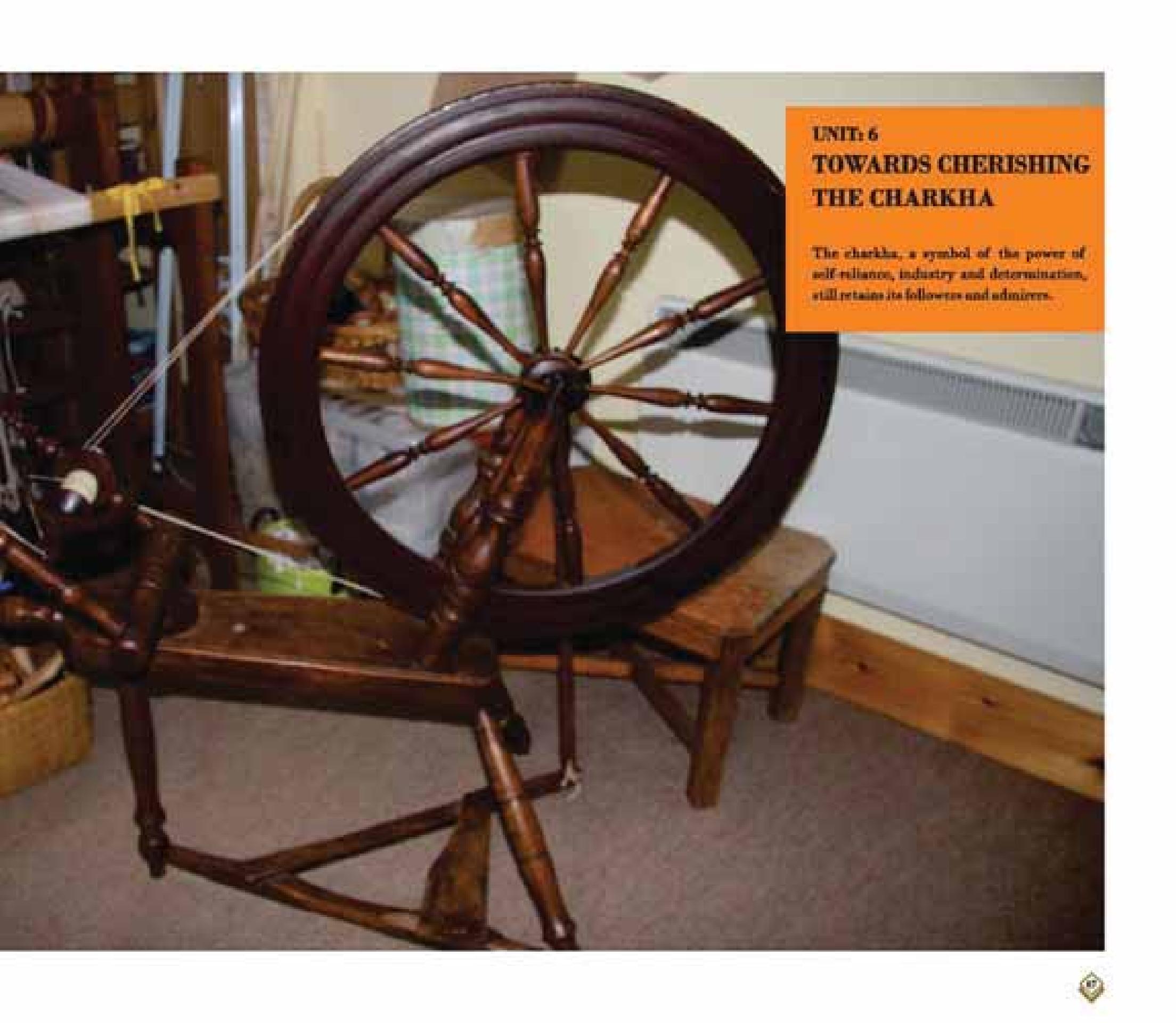
- Livestock including sheep, cattle, goat, etc.
- Sub-animals including honeybee, silkworm etc.
- Property. For example agricultural pumps, tractor etc.
- Crops including Habi and Khajil crops
- Plantation and horticultural crops including grapes, rubber trees etc.
- Persons. For example Janata/Grain Accident.



**Oriental
insurance**

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UNIT: 6

TOWARDS CHERISHING THE CHARKHA

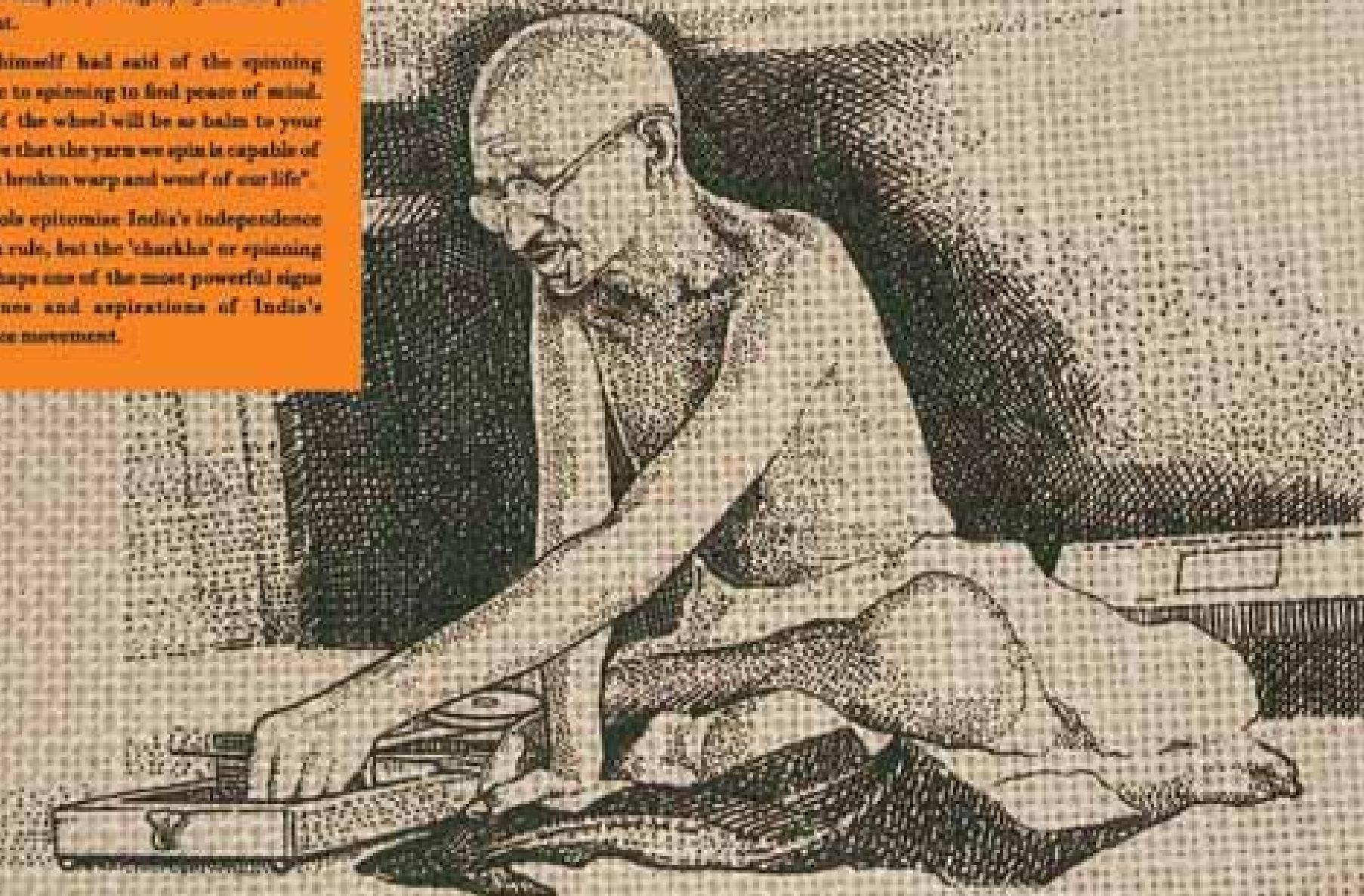
The charkha, a symbol of the power of self-reliance, industry and determination, still retains its followers and admirers.

Gandhi Ji on Charkha

After trying his hand at Mahatma Gandhi Ji's cherished spinning wheel at the Sabarmati Ashram, Amitabh Bachchan, one of India's best loved film personalities, wrote that 'peace and serenity' descended upon him. There was never a stronger modern advocate of the cause of using this simple, yet highly symbolic piece of equipment.

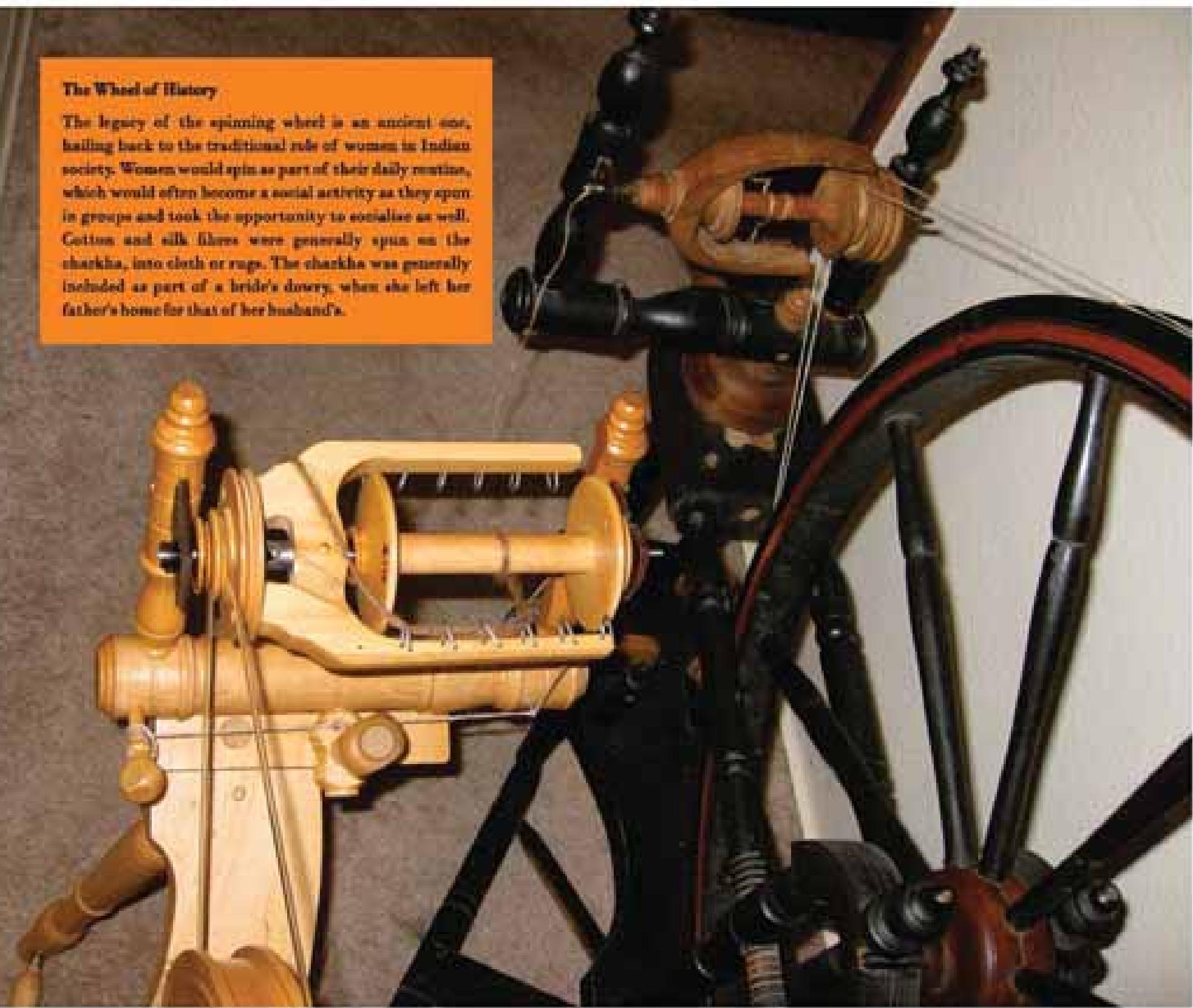
Gandhi Ji himself had said of the spinning wheel, "Take to spinning to find peace of mind. The music of the wheel will be as balm to your soul. I believe that the yarn we spin is capable of mending the broken warp and woof of our life".

Many symbols epitomise India's independence from British rule, but the 'charkha' or spinning wheel is perhaps one of the most powerful signs of the values and aspirations of India's Independence movement.



The Wheel of History

The legacy of the spinning wheel is an ancient one, hailing back to the traditional role of women in Indian society. Women would spin as part of their daily routine, which would often become a social activity as they spun in groups and took the opportunity to socialise as well. Cotton and silk fibres were generally spun on the shankha, into cloth or rugs. The shankha was generally included as part of a bride's dowry, when she left her father's home for that of her husband's.





British Imperialism at Its Worst

During the colonization of India, the British realised that growing cotton was a cash crop that could enrich their coffers. Cotton was grown in India, then harvested and shipped to Britain by the colonialists, where it was woven and spun into cloth. This was then shipped back to India and sold at unaffordable prices.

Naturally, Mahatma Gandhi opposed this blatantly unfair practice and propagated the concept of weaving homespun cloth on charkhas in India, and wearing this in defiance of the price of English-made cloth. He made spinning on the charkha a symbol of the passive resistance movement in India, through this seemingly mild, yet powerful activity.

The homespun cloth was called 'khaddar' or 'khadi', meaning 'rough'. Always one to lead by example, Gandhi Ji began spinning his own khadi on a charkha, and through his influence, thousands of Indians took to the spinning wheel, dealing a severe economic blow to the British.





Swadeshi Self-Sufficiency

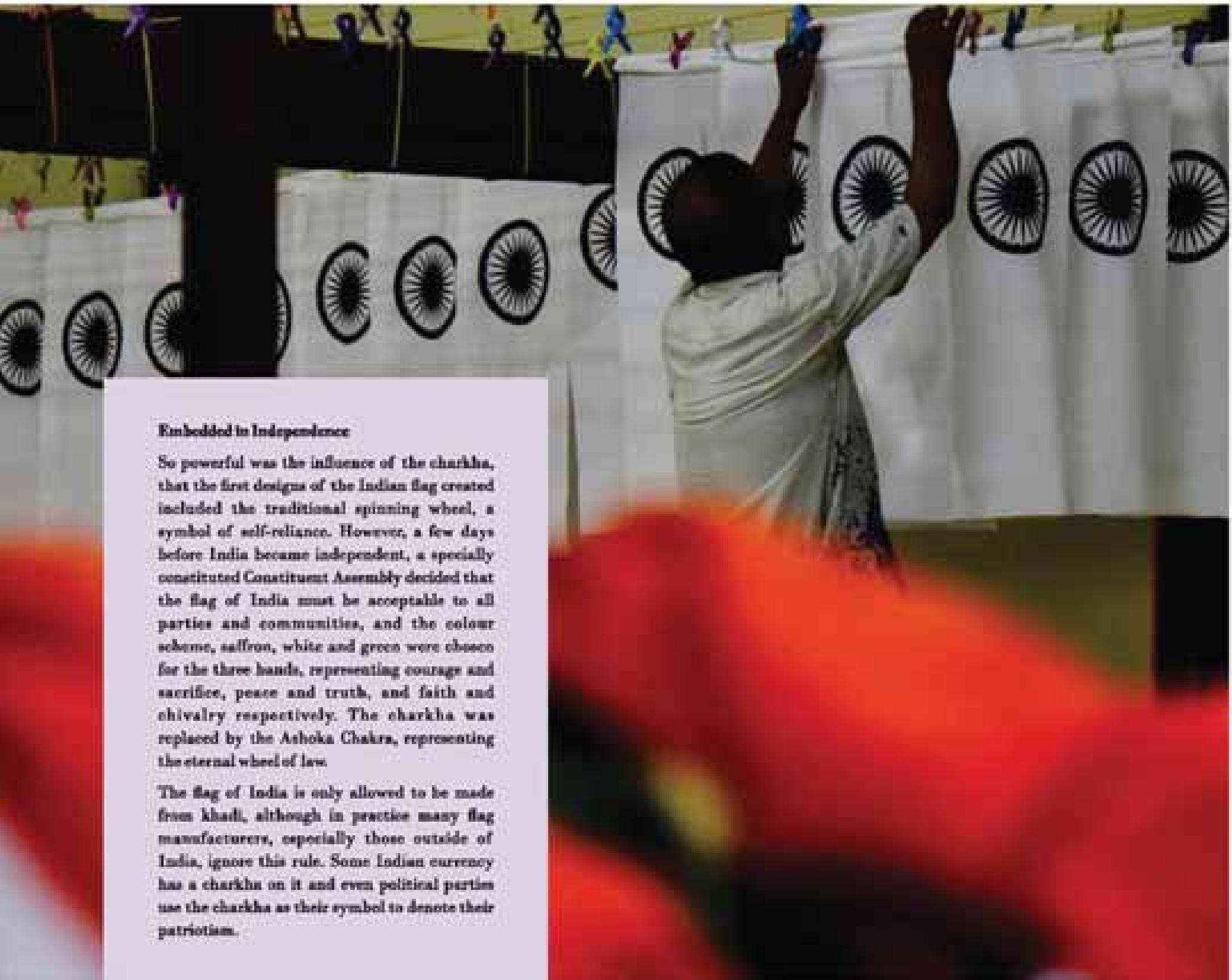
The entire network of cotton growers and pickers, weavers, carders, distributors and shawl makers benefitted from this movement that represented self-sufficiency and interdependence on themselves as a community. Khadi embodied the dignity of labour, equality, unity and independence, as India took control of her indigenous industries. It employed millions from sowing of cotton seeds to spinning the final cloth to creating an outfit; it provided the basic need of clothing for the population, also creating a feeling of patriotic pride in the product. Indeed, Nehru called khadi 'the livery of our freedom'.

Besides helping local business, this gesture heralded the start of a nascent 'be Indian, buy Indian' movement, as Indians began boycotting foreign goods and choosing locally produced ones instead. This was a significant boost to India's fledgling economy. The 'swadeshi' (home-grown) movement had taken root, and was here to stay.

More Than a Message

Although it's likely Gandhi Ji began the charkha movement to make a statement to the colonialists, he soon discovered the merit in spinning, as it aided him in silent meditation. It is recorded that he found the action of the spinning wheel soothing and pleasing to the psyche. Gandhi Ji spent many an hour placidly spinning on his charkha, engrossed in the silence of his own thoughts. To take this concept to the masses, Gandhi Ji also spun in public. It is said that since the traditional charkha was bulky and difficult to move, Gandhi Ji held a contest to design a charkha that would be compact, portable and easy to afford. The winner was the box design of the charkha, and history recounts that the accelerator wheel was his idea. Also, the role of spinning that was traditionally associated with women, morphed into an activity that could be performed with ease and relatively pleasing results by men too.







Iconic image

The black-and-white image of Gandhi Ji with his spinning wheel that has become an iconic image of the Mahatma, was taken by American photographer Margaret Bourke-White in 1946, and published in Life magazine in 1948. Margaret Bourke-White said later, "It would be impossible to exaggerate the reverence in which (Gandhi Ji's) 'own personal spinning wheel' is held in the ashram".

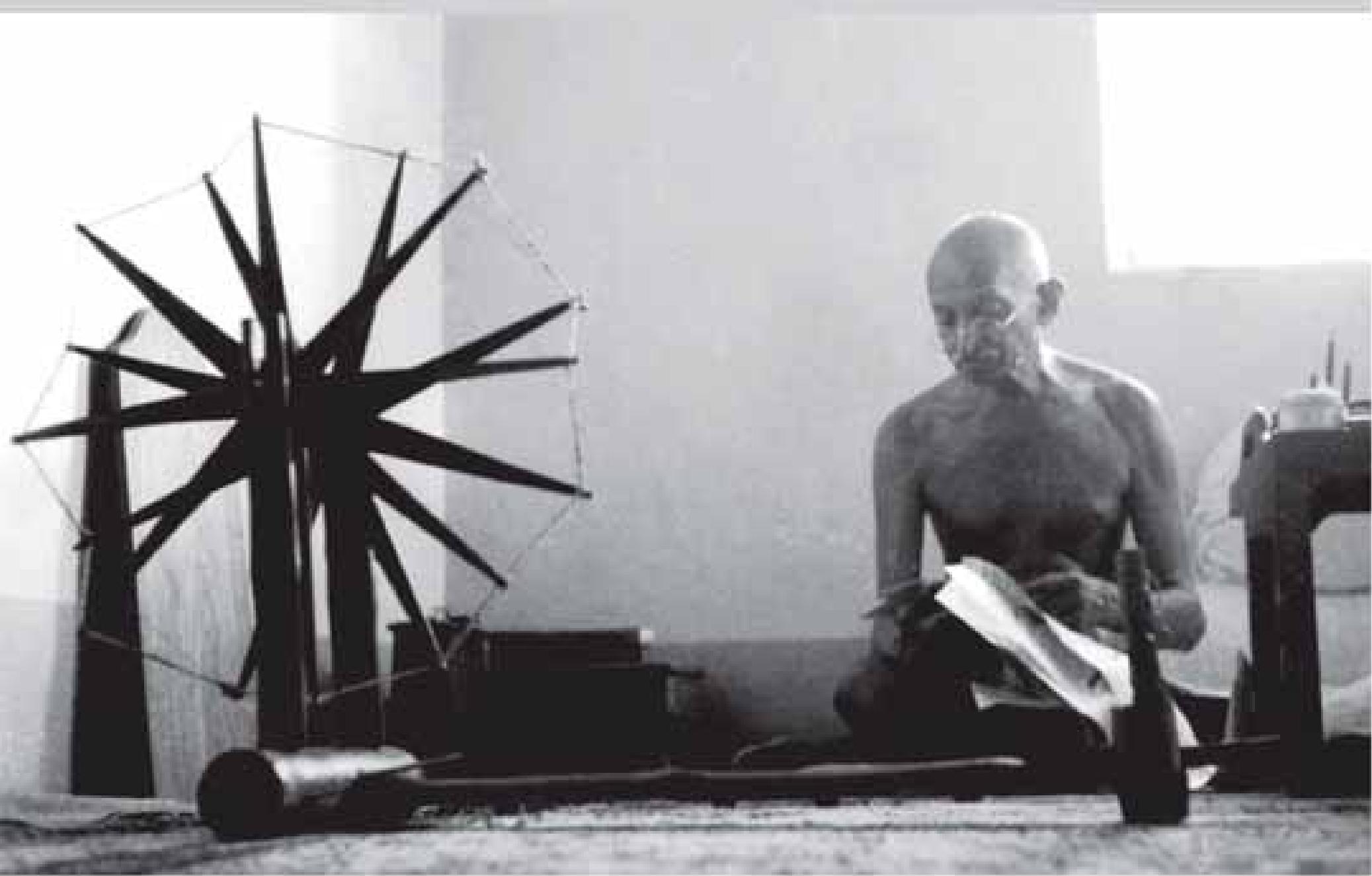
In notes accompanying the image, Bourke-White observed, "(Gandhi Ji) spins every day for 1 hour, beginning usually at 4. All members of his ashram must spin. He and his followers encourage everyone to spin. Even M. B-W was encouraged to lay (aside) her camera to spin ... When I remarked that both photography and spinning were handicrafts, they told me seriously, 'The greater of the two is spinning.' Spinning is raised to the heights almost of a religion with Gandhi Ji and his followers. The spinning wheel is sort of an icon (sic) to them. Spinning is a cure all, and is spoken of in terms of the highest poetry".

Even though some of Gandhi Ji's contemporaries did not understand his obsession with the spinning wheel (Rabindranath Tagore thought the charkha and khadi movement were akin to a cult), it cannot be denied that it became an agent of change, by heralding the swadeshi ethos, recognizing the dignity of labour, bringing in social and economic upliftment, and importantly, unifying the Indian masses against a common threat.

Modern Mission

The charkha remains an icon of the swadeshi movement, and despite economic, industrial, political and social change, has never lost its popularity. Home spun khadi is still in demand despite mechanisation of the production process, and the charkha is still used to create wonderful, rare and unique pieces of clothing, rugs or other items. Charkha spinners are sought after for their trade which, while not as aggressively promoted since the past 65 years, still retains its followers and admirers. Indeed, some are found here in Australia, keeping alive the legacy of the spinning wheel.

Gandhi Ji's charkha and all that it embodies still lives on as a symbol of resilience, self-reliance and strength in a changing world.





The Powerhouse Museum

Another charkha sits in state at the Powerhouse Museum in Sydney. A prized boxed charkha dating from the 1960s, it was donated by a fabric spinner of many years. Accompanying documentation claims a friend bought the item in Bombay for \$4.00 and presented it to the donor as a gift. The donor approached the museum to see if it would acquire the artifact, and the gift was gladly received.

The Mahatma advocated the use of the charkha as a spiritual act, with the hope that its inherent attribute of fostering self-sufficiency characteristic would alleviate poverty and bring about much-needed social upliftment. And indeed, history proves that it did! This intended message of the charkha, to become self-reliant and to live more local and communal lives as a means of resisting the globalizing power of corporations, is perhaps even more relevant today than it was in Gandhi Ji's time. It is hoped that the charkha will continue to inspire generations to come through its message of hope, humility and perseverance.





The e-Charkha

In 2007, Indian inventor H. S. Hiremath produced a modified version of the Indian spinning wheel which harnesses the energy used to spin it and transforms it into electricity. Called the e-charkha, the device is now commercially produced by Bangalore-based firm Flexitron. It is used in rural India where people are used to the idea of hand-spinning. The e-charkha comes fitted with a dynamo which converts the kinetic energy generated by the spinning wheel into electric energy. The electricity thus generated charges a battery connected to the device. Two hours of continuous spinning can power an LED light for six to seven hours. This might not seem much, but in sections of rural India with no electricity, it is substantial. The e-charkha costs between Rs 3000 to Rs 12,000, comes with a warranty of 35 years and is made of light material to make it more user-friendly. The idea came to Hiremath as a child when he saw his grandfather's charkha.





Importance of Charkha

The spinning wheel increased the productivity of thread making by a factor of greater than 10. Medieval historian Lynn White credited the spinning wheel with increasing the supply of rags, which led to cheap paper, which was a factor in the development of printing. The charkha hasn't stopped spinning since Mahatma Gandhi advocated self-reliance. It continues to be a channel of peace, and sometimes a lesson in patience. The legacy of the spinning wheel and a vision of Mahatma Gandhi at the charkha still preoccupies us pride and patience.



“ICSI:Expanding, Extending,Exceeding”

CS (Dr.) Shyam Agrawal,
President, ICSI

ICSI is a statutory professional body in India with the objective of promoting, regulating and developing the profession of Company Secretaries in India. It is the only licensing and regulating body of Company Secretaries profession in India and awards the designation of Company Secretary (CS) to qualifying candidates. It is headquartered in New Delhi and has additional offices at Chennai, Kolkata and Mumbai, and has 69 chapters around the country. The Institute functions under the jurisdiction of Ministry of Corporate Affairs, Government of India. The Institute of Company Secretaries of India (ICSI) has on its rolls over 49000 members and over 4 lakh students.

In the light of global transformation, India is coming up with contemporary agenda of establishing itself as a global leader at social, economic, political and technological front. ICSI strives to achieve the comprehensive leadership wherever the government is focused towards revitalization, reinforcement and inclusive growth of India. ICSI always seeks to deliberate and discuss true empowerment of our country and the appropriate strategy it needs to embark upon to take up the challenges like poverty elimination, agricultural reforms, transparency, judicious delivery of services, job creation, development of infrastructure and setting up of business with ease and conveniences etc. Company Secretaries would be moving forward from their compliance roles and start taking up a bigger role of ‘Powering Governance’. In other words, the Company Secretaries, as hard core professionals, need to envisage and execute a much larger role in empowering Governance in India. Today, entire country is looking forward to their professional acumen to achieve the desired goals of an empowered country and its people. Their exposure towards the specialised areas and professional skills can help attain the goals of ICSI effectively and efficiently while countering the challenges at right place. The CS professionals need to achieve the bigger goal of empowering

stakeholders for an empowered economy as they have the innate qualities of turning odds into opportunities. The professional skills of Company Secretaries can have far reaching impact in attaining the goals of these initiatives effectively and efficiently while countering the challenges at right place. They can contribute their skills for Compliance; Secretarial Audit; Due Diligence; Valuation; and in Enhancing Skills of Indian Masses. The true empowerment of our country needs appropriate strategy. A power driven governance is a key to empower the people of the nation and nation as a whole. A strong league of professionals like Company Secretaries are the real power who can steer the channelling of these initiatives in the right direction with their competencies and expertise in corporate governance, due diligence and legal compliance. ICSI has launched e-library to provide knowledge resources and to keep Company Secretaries abreast with the latest happenings in the field of Corporate Laws. This digital initiative particularly assumes a lot of significance keeping in mind the changes in Corporate Laws and the Digital India drive launched by the Hon'ble Prime Minister of India. The Institute of Company Secretaries of India conducts seminars on Goods and Services Tax across the country and aims to train students on GST and its implications through the seminars.

The present Government, headed by Hon'ble Modi Ji, has launched several large-scale campaigns including Bharat Nirman, Skill India, Smart Cities, Swachh Bharat, Jan-Dhan Yojna, Digital India, DBT (Direct Benefit Transfer), Start Up India, eGovernance and many more. The reach of such schemes among

the remotest masses as well can be made possible through professionally enabled channels. Globally, services offered under the expertise of professionals and alike have been the greatest enabler in causing remarkable positive transformation. India's story is not different, and the utilisation of professional resources in the form of Company Secretaries and other professionals have been seen as a game-changer. Company Secretaries play a pivotal role in multifaceted functional dynamics. Their encompassing role in the varied areas like corporate governance, compliance management of laws including Company Law, Competition Law, Bankruptcy and Insolvency Law, Goods and Services Tax etc. are contributing towards empowering stakeholders. Indeed, Company Secretaries have the necessary competence to handle all issues concerning governance and ensuring compliances. There is a need to continually reiterate our pledge and commitment to the trust and confidence placed on Company Secretaries, by the Society and regulators which is important and critical to the sustenance and growth of the profession. The 'Make in India' initiative was launched globally in September 2014 as part of the Government of India's renewed focus on invigorating the country's manufacturing sector. The landmark initiative has made a tremendous impact on the investment climate of the country. Since its launch, the Government of India has taken several reform initiatives to create an enabling environment that has provided a push to

manufacturing, design, innovation and entrepreneurship. India has emerged as the fastest growing economy globally and it remains an oasis in the midst of a turbulent global economic landscape. World Bank and World Economic Forum data also show that India's rank jumped on the 'Ease of Doing Business' list as well as on the Global Competitiveness Index.

The ICSI has always advocated the cause of inclusive growth of India and KVIC is the biggest example of inclusive growth of India. The Khadi and Village Industries Commission (KVIC) is riding high on the upsurge in demand for khadi products. KVIC expects to surpass the sales target of Rs. 5,000 crore by the end of 2017-18. KVIC will help in making khadi an international brand. Further to improve the quality and sales of products, KVIC is regularly organizing training programmes for spinners and weavers in areas like designing and marketing. The khadi and village industries products are manufactured by about 7 lakh privately-owned household units. These units are funded through schemes such as Prime Minister's Employment Generation Programme. KVIC has offered 25% discount to members and students of ICSI on its products at select KVIC outlets and ICSI looks forward to partner KVIC on many such platforms to bring awareness on Khadi and Khadi products amongst its members & students on a large scale.



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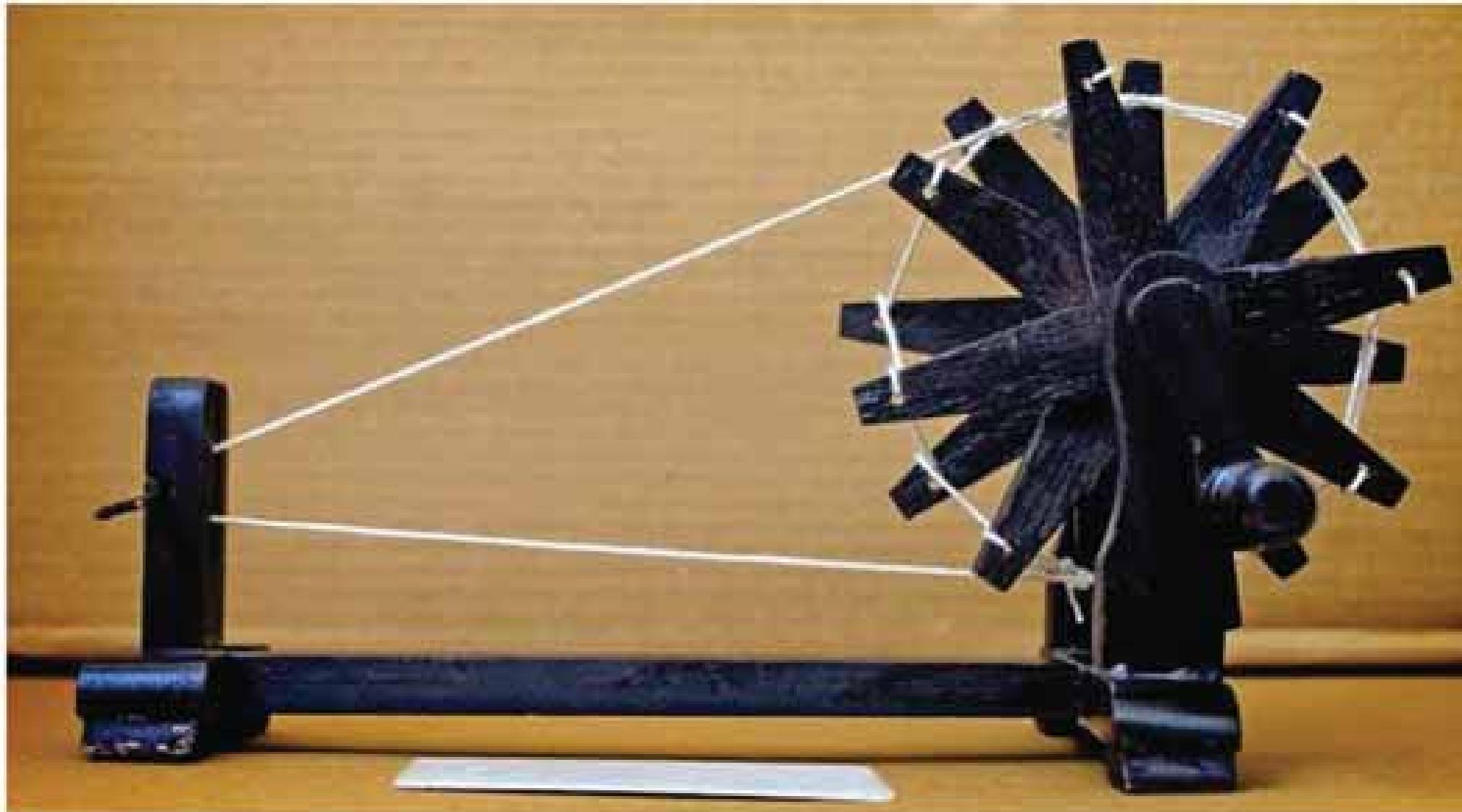


UNIT: 7

CULTURE OF CHARKHA

The ubiquity of the spinning wheel has led to its inclusion in the art, literature and other expressions of numerous cultures around the world, and in the case of South Asia it has become a powerful political symbol.





Political Symbolism

Starting in 1931, the traditional spinning wheel became the primary symbol on the flag of the Provisional Government of Free India.

Mahatma Gandhi Ji's manner of dress and commitment to hand spinning were essential elements of his philosophy and politics. He chose the traditional khadi cloth as a rejection of Western culture and a symbolic identification with the poor of India. His personal choice became a powerful political gesture as he urged his more privileged followers to copy his example and discard—or even burn—their European-style clothing and return with pride to their ancient, precolonial culture. Gandhi Ji claimed that spinning thread in the traditional manner also had material advantages, as it would create the basis for economic independence and the possibility of survival for India's impoverished rural areas. This commitment to traditional cloth making was also part of a larger swadeshi movement, which aimed for the boycott of all British goods. As Gandhi Ji explained to Charlie Chaplin in 1931, the return to spinning did not mean a rejection of all modern technology but of the exploitative and controlling economic and political system in which textile manufacture had become entangled. Gandhi Ji said, "Machinery in the past has made us dependent on England, and the only way we can rid ourselves of the dependence is to boycott all goods made by machinery. This is why we have made it the patriotic duty of every Indian to spin his own cotton and weave his own cloth."



Literature and Folk Tales

The Golden Spinning Wheel (*Zlatý klobouk*) is a Czech poem by Karel Jaromír Erben that was included in his classic collection of folk ballads, *Kytice*.

Rumpelstiltskin, one of the tales collected by the Brothers Grimm, revolves around a woman who is imprisoned under threat of execution unless she can spin straw into gold. Rumpelstiltskin helps her with this task, ultimately at the cost of her first-born child; however, she makes a new bargain with him and is able to keep her child after successfully guessing his name.

Another folk tale that incorporates spinning wheels is the classic fairy tale *Sleeping Beauty*, in which the main character pricks her hand or finger on the poisoned spindle of a spinning wheel and falls into a deep sleep following a wicked fairy or witch's curse. Numerous variations of the tale exist (the Brothers Grimm had one in their collection entitled *Little Briar Rose*), and in only some of them is the spindle actually attached to/associated with a spinning wheel.

Perhaps surprisingly, a traditional spindle does not have a sharp end that could prick a person's finger (unlike the walking wheel, often used for wool spinning). Despite this, the narrative idea persists that *Sleeping Beauty* or *Briar Rose* or *Dornröschen* pricks her finger on the spindle—a device which she has never seen before, as they have been banned from the kingdom in a forlorn attempt to prevent the curse of the wicked godmother-fairy.

Walt Disney included the Saxony or flax wheel in their animated film version of Perrault's tale and Rose pricks her finger on the distaff (which holds the plant fiber waiting to be spun). Whereas only a spindle is used in Tchaikovsky's ballet *The Sleeping Beauty* which is closer to the direct translation of the French "*un fuseau*". Spinning wheels are also integral to the plot or characterization in the Scottish folk tale "Habitrot" and the German tales, "The Three Spinners" and "The Twelve Huntsmen".

Louisa May Alcott, most famous as the author of *Little Women*, wrote a collection of short stories called *Spinning-Wheel Stories*, which were not about spinning wheels but instead meant to be read while engaging in the rather tedious act of using a spinning wheel.

Music

Classical and Symphonic

In 1814, Franz Schubert composed "Gretchen am Spinnrade", a lied for piano and voice based on a poem from Goethe's Faust. The piano part depicts Gretchen's restlessness as she spins on a spinning wheel while waiting by a window for her love to return.

Antonín Dvořák composed The Golden Spinning Wheel, a symphonic poem based on the folk ballad from Kytice by Karel Jaromír Erben.

Camille Saint-Saëns wrote *Le Rouet d'Omphale* (Omphale's Spinning Wheel), symphonic poem in A major, Op. 31, a musical treatment of the classical story of Omphale and Heracles.

A favorite piano work for students is Albert Eilmenreich's *Spinnleinchen* (Spinning Song), from his 1863 *Musikalische Genrebilder*, Op. 14. An estimate of repeating melodic fifths represents the spinning wheel.





Folk and Ballad

The Spinning Wheel is also the title/subject of a classic Irish folk song by John Francis Waller.

A traditional Irish folk song, *Túirne Mhdairt*, is generally sung in praise of the spinning wheel, but was regarded by Mrs Costelloe, who collected it, as "much corrupted", and may have had a darker narrative. It is widely taught in junior schools in Ireland.

Sun Charkhe Di Mithi Knock is a Sufi song in the Punjabi language inspired by the traditional spinning wheel.



Opera

Spinning wheels also feature prominently in the Wagner opera *The Flying Dutchman*; the second act begins with local girls sitting at their wheels and singing about the act of spinning.

KHADI & VILLAGE

"KHADI E



Art

Spinning wheels may be found as motifs in art around the world, ranging from their status as domestic/utility items to their more symbolic role (such as in India, where they may have political implications).





UNIT: 8

THE WAY CHARKHA WORKS: SPINNING COTTON ON SPINNING WHEEL

Charkha, literally meaning "wheel," is India's generic term for any spinning wheel or hand-cranked spinning machine. The type of charkha available in the U.S. is more strictly identified as the box charkha. The various models of box charkhas have been designed and then manufactured by Gandhi Ji's co-workers and followers as part of his "khadi movement," to promote self-sufficiency in cloth-making. The double-wheel drive, which allows greater speed and control as well as portability, is Gandhi Ji's own innovation.

The box charkha was for a long time available in two sizes only: "briefcase" and "book." The smaller book charkha was more portable but trickier to adjust and use, so the briefcase charkha was usually the best choice. More recently, a medium-sized box charkha has also become available, for a compromise between portability and ease of use.

The drive ratio on these charkhas is 125:1. They are normally used to spin yarns between 19 and 20 counts (8,400–16,800 yards per pound). The finest yarns are spun not on the charkha at all, but on a small metal takli (hand spindle).



Making the Pooch

Indians spin their cotton from a compressed, cigar-shaped rollag called a *pooch*. Tightness and consistency in the *pooch* is one of the keys to fine and even spinning. You can make your *pooch* directly from pre-carded cotton, but further carding will improve the texture. In India, the cotton is prepared with a bow; but you can instead use special cotton cards such as sold in the U.S. These are meant to be used with a light touch and minimal loading.

Once carded, the cotton should be formed into *poochis* at once. Lay a thin layer of cotton on a smooth, flat surface. Now roll the layer around a thin, straight stick or dowel. Once all the cotton is around the stick, keep rolling it, pressing down with your hands or a paddle to compress it.

To keep your *poochis* properly compressed, bundle them tightly together with paper wrapped around them, and a rubber band around all.



Setting up Spindles

The charkha is a sensitive apparatus, so there's not much point trying to spin on it before it's set up correctly! For proper tension, the spindle support post must be positioned far enough forward so that the spindle drive cord holds it vertical—straight up! This gives just the right flex to the metal spring pushing on the post. Also, the post base should be angled so that, when the spindle is spinning freely, its pulley rotates midway between the post arms, not touching either one. The post position is locked by a screw mechanism or a wedge.

A common error is to let the post lean over. This is understandable, as there is often a device on each charkha that seems meant for this. On the briefcase charkha, this is commonly a wooden arm in front of the post and swinging toward it. On the book charkha, it is commonly a movable metal arm on the post itself. Yes, you should move the device into place, but it's only a guard so the post will not accidentally spring forward and bend your spindle. In normal spinning, the post should never lean on the guard.





In the same way, the metal disk on the spindle should not rest against the support post, which would obstruct the spindle's rotation, lead to tangling at the disk end, and make a lot of noise. To hold the disk away from the post, put a little white glue at one point on the spindle, wrap some yarn a few times around the glued section to form a small mound, then spread a little more glue on top of the windings. With the glue still wet, you should also push the metal disk against the wrapping to fix it in place. Of course, the yarn wrapping must be positioned far enough down the spindle so that it does not itself touch the post and interfere with rotation.

But don't forget the pulley bearing, which must go on before the wrapping is applied! It will either be a long, thin strip of what looks like parchment with a hole at each end, or a leather washer. The parchment-style bearing is positioned against both sides of the pulley. The leather washer goes against the pulley on the spinner's side. The bearing's job is to keep the pulley from rubbing directly on the support post, especially while drafting.

Spindle bearings are inserted through holes in the post so the spindle will not rotate directly against wood. The Indians make their bearings out of leather or string and then oil them with each use, but those bearings wear through fairly quickly. Following a suggestion by spinning wheel maker Abbie Amos, I installed braided strips of dried corn husk, which seem to last forever and also produce less friction, with no oil at all.

Some U.S. spinners have used charkhas modified to make the spindle horizontal. But this is apparently only to compensate for letting the support post lean over—which is a mistake to begin with. The traditional downward angle of the spindle has been set precisely for greatest speed and comfort of the spinner.

The Gondhians install the spindle drive cord to lead from the underside of the spindle pulley to the far side of the small wheel. This turns the spindle counterclockwise as viewed from the tip, for an S twist. Of course, you can choose the opposite direction, as long as you're consistent.

Tuning Up the Charkha

The drive wheels should turn together firmly but easily. If they're turning hard, the main drive cord is too tight. If the cord slips, it's too loose. The tension is adjusted by moving the small wheel. This wheel, though, should also be kept as close as possible to the edge of the case on the spinner's side, so that the spindle can point more directly outward.

To move the two wheels far enough apart, you'll need to first remove the main drive cord, then afterwards put it back on. To remove a tight cord, just shift it off the big wheel rim while turning the wheel. Be careful not to let the cord touch the small wheel's oiled axle.

To put the cord back on, install it first around the metal pulley under the small wheel, again being careful to avoid the oiled axle. Insert the cord only partway around the big wheel rim, then rotate the wheel to bring the cord the rest of the way into place. If you're able to simply pull the cord into place without turning the wheel, then the fit is too loose.

Now and then, you'll have to replace the spindle drive cord. Before fitting, stretch out your cord to anticipate stretching during spinning. Then fit it to the spindle with the support post positioned as close as possible to the small wheel, again to anticipate stretching. After knotting the cord, cut off the loose ends as close to the knot as you dare and compress the knot against a hard surface. Then coat the cord with beeswax to reduce slipping and to extend the life of the cord.



Getting in Position

Traditionally, Indians sit cross-legged on the floor for just about everything, so of course that's what the charkha was designed for. While you might well want to work out a different arrangement, the customary position has its advantages.

Here's how the Gandhians would position things: Both you and the charkha are on the floor. The charkha is to your right and pointing forward, so that the spindle is in front of you and pointing left. With the briefcase charkha, the big wheel is parallel to your hip, so that your right hand falls easily onto it.

In this position, it's simple to hold the charkha steady by using your left foot. With the briefcase charkha, this means resting your foot on the case handle. The book charkha doesn't have a handle but instead comes with a separate device that looks like an oversize tongue depressor with a piece of bent metal on the end. This metal end is slipped over the edge of the case at a point just next to the big wheel, so that the wooden piece points outward for the spinner's foot to rest on.

If you can't sit cross-legged, you might want to add non-skid strips to the case, as suggested by spinner Lee Raven. In any case, try to keep the charkha beside you and on the same level as your seat.



The Spinning Cycle

The following sections will have more detail, but let's first go over the basic steps of the spinning cycle:

1. Draw out the yarn to arm's length with your left hand while turning the big wheel clockwise with your right. The drafting is done in a continuous motion, at a slight angle to the spindle. The trick is to coordinate the speed of the draw with the speed of wheel turning, so that the yarn holds together but not too much twist travels up into the cotton in your hand.
2. Keeping the yarn taut, lift your hand. Unwind yarn from the spindle tip while turning the wheel counterclockwise.
3. Still keeping the yarn taut, turn the wheel clockwise to wind the yarn tightly onto the spindle. Finish by winding yarn loosely down to the tip while moving your hand back to drafting position. A good spinner can complete this cycle in just a few seconds!



Joining the Yarn

With cotton, joining requires a different touch than is used for wool. Here's how to join the pooni to a starting length on the charkha spindle—or to reconnect the pooni following a yarn break.

Hold the pooni lightly in your left hand, with your palm diagonally upward. The yarn to be joined should extend about one foot or more from the spindle for easier, smoother joining. Lay the last several inches of the yarn on top of the pooni and hold it there lightly with your thumb. Most problems with joining the pooni result from too heavy a touch with the thumb.

Now start turning the wheel, and at the same time pull the pooni slowly away from the spindle so that the yarn slides out from under your thumb. Just as the tip of the yarn escapes from under your thumb, it should contact the fibers at the tip of the pooni and mesh with them. Continue drawing back the pooni—and you're spinning!



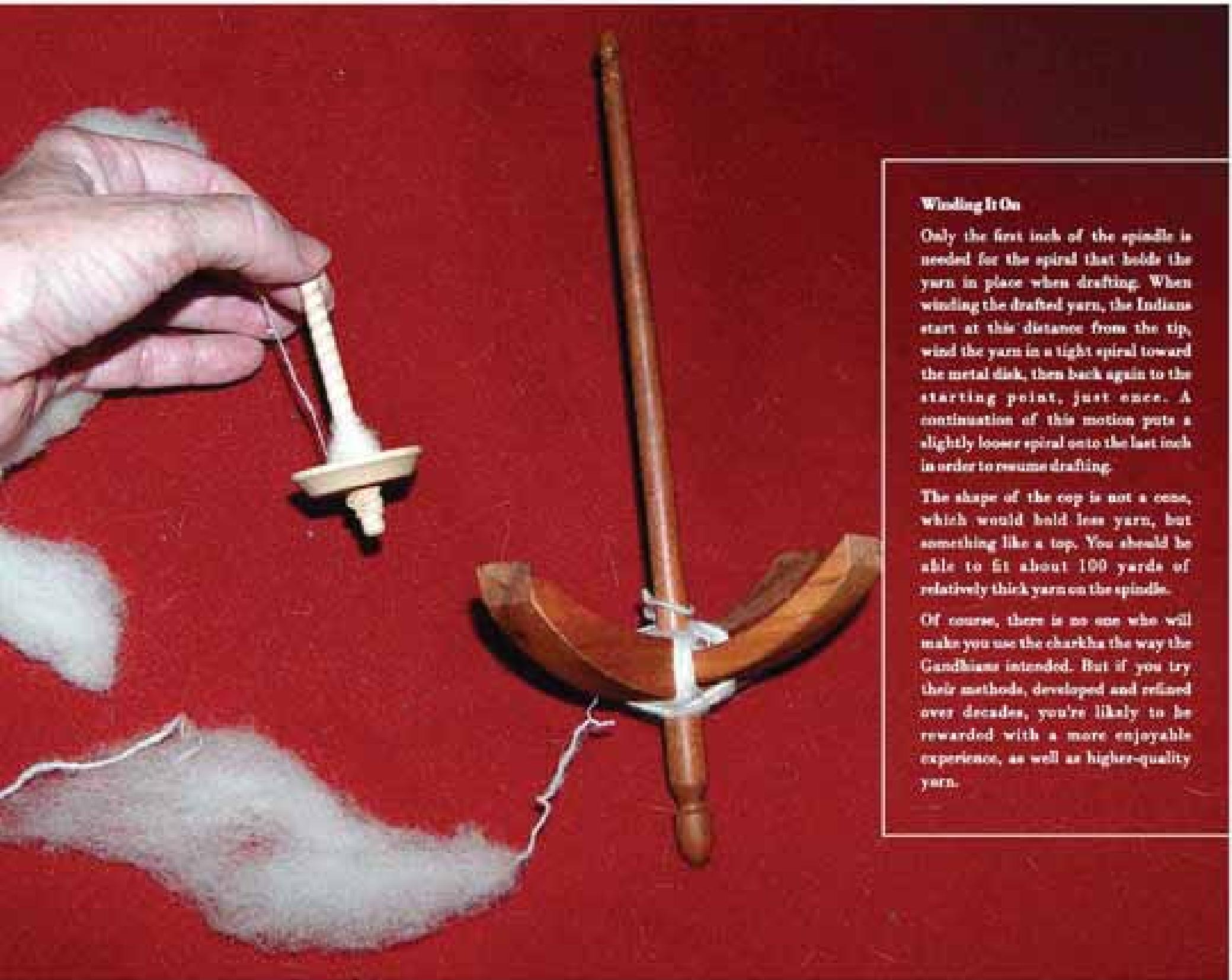


Drawing It Out

For the beginner, probably the easiest method of drafting the yarn is to draw it out to arm's length with incomplete twist, then pinch the yarn at the pencil tip and add final twist to strengthen it. About three extra turns of the wheel should do it, and you'll feel the yarn shorten. But before this final strengthening, be sure to draw out any thicker, looser portions of the yarn by pulling carefully and adding a little twist as needed. Evenness is crucial with cotton, because thick sections can still be weak enough to pull apart even as a thin section snaps from over twist.

Though this method works well enough for a beginner—and it's the only one I've managed myself—my teacher called it "unscientific" and strongly objected to it. Using a tight, consistent pencil, he drew out a consistent yarn already at its final twist, relying on the clicking of the yarn against the spindle tip to tell him that this twist was being achieved. At the end of the draw, he wound the yarn onto the spindle without further strengthening. This yarn, if sized, could be used for warp without plying.





Winding It On

Only the first inch of the spindle is needed for the spiral that holds the yarn in place when drafting. When winding the drafted yarn, the Indians start at this distance from the tip, wind the yarn in a tight spiral toward the metal disk, then back again to the starting point, just once. A continuation of this motion puts a slightly looser spiral onto the last inch in order to resume drafting.

The shape of the cap is not a cone, which would hold less yarn, but something like a top. You should be able to fit about 100 yards of relatively thick yarn on the spindle.

Of course, there is no one who will make you use the charkha the way the Gandhians intended. But if you try their methods, developed and refined over decades, you're likely to be rewarded with a more enjoyable experience, as well as higher-quality yarn.







UNIT 9

THE MODERN SOLAR CHARKHA

For many freedom fighters, khadi was not just a piece of cloth, but a metaphor for ushering in a revolution. Mahatma Gandhi believed in the spinning wheel as a powerful instrument for the eradication of poverty and unemployment. Solar charkhas, it seems, can wheel in change and take the Mahatma's legacy forward. Khadi, the homespun fabric that was a metaphor for India's freedom movement, could get a new lease of life with solar looms that will use less water, generate employment and boost productivity.

The push by India's Ministry of Micro, Small And Medium Enterprises (MSME) to promote the use of solar 'charkhas' (looms) in the moribund khadi (loom-woven fabric) cottage industry augurs well. The move will not only make khadi a zero-carbon footprint fabric by eliminating the use of electricity during production, it will also generate employment for thousands of poor artisans and bolster productivity through modern technology. MSME, which has catalysed the Charkha Solarisation Project, is of the opinion that harnessing solar power for spinning khadi yarn makes it an eco-friendly, green fabric as it whittles down the consumption of water at the production stage. As against 55 litres of water guzzled by mill fabric during production, khadi requires a meagre three litres. Among the MSME's other plans to popularise solar looms are providing employment to over 50 million women by giving them the new machines over the next 10 years. "The measure will dramatically augment khadi's share in the Indian textile industry from the present 1.4%," said a ministry official. "We also hope to create 70 to 80 lakh (7-8 million) additional jobs in 2016-17 by extending the solar charkha scheme to all the villages in India covered under the Adarsh Gram Yojna (Ideal Village Plan)." The plan was launched in 2014 for rural development and social



mobilisation of village communities. Though solar charkhas have sporadically and experimentally been in use across India, this is the first concerted push by the government to introduce them on a mega scale with private and public participation. Field trials of solarised charkhas in Khanwa village of Nawada district in the eastern state of Bihar have been encouraging.

According to the MSME ministry's estimates, these charkhas have the potential to be a force multiplier for the economy. They can boost productivity and augment artisans' incomes. Conventional wheels hold three to eight spindles of khadi and can only produce 25 banks of yarn in eight hours. Solar-powered spinning wheels with up to 36 spindles can crank out 100 banks in the same time. The new machines have been developed by the state-run Khadi and Village Industry Commission (KVIC), the premier organisation for the promotion and use of khadi in India, in synergy with two Maharashtra-based organisations — Gandhigram Urja Vikas Sanstha and the Mahatma Gandhi Institute of Rural Industrialisation (MGIRI). Experts predict that the new looms have the potential to dramatically alter the khadi industry's landscape in the country apart from mitigating physical strain for both spinners and weavers. The new spinning wheel kit (which can be attached to hand-operated charkhas) will provide high quality yarn by maintaining a constant rotation speed during weaving. As the cost of a solar-powered spinning wheel is pegged at around Rs. 30,000 (approx. \$45) — against a manual one which costs Rs. 13,500 (\$200) — the government will also pitch in with subsidies for poor artisans and underfunded organisations, said an official at MGIRI, an organisation which accelerates rural industrialisation by providing technological support.

A weaver can earn about Rs.100 on the solar charkha as against the Rs.40 they get for manual weaving. This will especially help women who form the bulk of khadi workers. Such returns aren't possible with hand-spun charkhas. Perhaps the biggest beneficiaries of the new technology will be thousands of artisans languishing in remote outposts where uninterrupted electricity is still a chimera. In these underdeveloped areas, especially in the hilly north and southern states, sunshine is available aplenty which can be leveraged for industrial gain. A report titled Technology Transfer of Solar Charkha in Khadi Sector says the solar charkha can be a vital source of employment for the rural masses. An effective intervention like the solarisation of charkha, it states, can prevent millions of charkhas from being abandoned and artisans left in the lurch. The new user-friendly charkha is also in sync with the central government's aim to attract more artisans (especially the disabled) to the dying craft of khadi spinning. Two Gujarat-based institutes — Udyog Bharti Trust and Khadi Gram Udyog Sangh-Samavay — have already signed a memorandum of understanding with KVIC to supply the new machines to khadi institutions and artisans across India. The Khadi Gram Udyog Sangh-Samavay, based in Rajkot, Gujarat, that manufactures and sells khadi garments in the state, will provide 100 solar charkhas to their artisans. Plans are also afoot to buy traditional charkhas and convert them into solarised ones with MGIRI's help. The MSME also plans to revamp the 7,000-odd KVIC centres across the country.

Khadi institutions provide employment to about a million artisans across the country. Studies suggest that the market potential for khadi goods — especially as uniforms for schools, railways and hotels — stands at about \$6 billion in India. Plus, there is a 24-million strong middle class with potential purchasing power that is keen to explore options beyond malls and branded goods. With the changed market dynamics, and technological innovations in the field, market analysts predict the fabric can become an economically viable one for manufacturers, distributors as well as buyers. Such optimism notwithstanding, experts feel that a comprehensive and sustainable roadmap to revive the sector is an important prerequisite to usher in lasting change. As per the Dastkari Haat Samiti, a non-profit that works with craftspeople to promote traditional crafts, believe that any technological advancement that helps poor artisans improve their productivity and enhance incomes is a welcome development. However the government needs to ensure that apart from providing solar charkhas, a blueprint is also drawn up for the revival of craftsmanship in India. We need to turn the cottage industry into a successful enterprise through modern design development and provisioning of market linkages.





Application of Solar Energy in Charkha

The use of charkhas (manual spinning wheels) to produce hand-spun clothes (khadi) is common in rural India. Historically, the use of charkhas is associated with Mahatma Gandhi's vision of a self-reliant village economy. However, the use of hand-driven charkhas is slowly but steadily declining. Key factors in this development are the rise of new employment opportunities in other sectors offering better wages, competition from cheaper garments of high quality from local cotton mills, and the tedious physical drudgery associated with the use of traditional charkhas.

The Mahatma Gandhi Institute for Rural Industrialisation (MGRI) has designed a solar-powered charkha with the aim of reducing the spinners' physical drudgery, increasing the quantity of cloth output and thereby positively influencing livelihoods in rural communities. This briefing note aims at highlighting the potentials and challenges of integrating a technological innovation into an existing manufacturing value chain in rural India. Using the case of solar-powered charkhas, this note shares the lessons learned from a techno-economic assessment undertaken as part of the Indo-German Energy Programme (IGEN) in close collaboration with MGRI. MGRI has been able to increase the energy efficiency of existing charkhas by integrating a DC motor that can be powered by solar photovoltaics (PV). The eight-spindle solar charkha designed by MGRI consumes only 25–40 watts of power. The cost of a solar handloom unit including a solar PV panel, battery and circuit drive for an eight-spindle charkha is around INR 25,000. The output from a traditional handloom over 8 hours ranges from 20 to 30 banks (1 bank = 1,000 m), while that from a solar-powered handloom using a solar charkha is around 40–50 banks. Using a solar charkha allows weavers to earn more than traditional weavers and has reduced the physical drudgery substantially. Gandhi Gram Urja Vikas Samshan, a non-governmental organization based in the Wardha district of Maharashtra, is one of the institutions where the technology developed by MGRI has been installed and piloted.



Challenges for Large-Scale Application

An in-depth assessment of the economic potential for large-scale application of solar spinning has highlighted a couple of challenges that still need to be addressed.

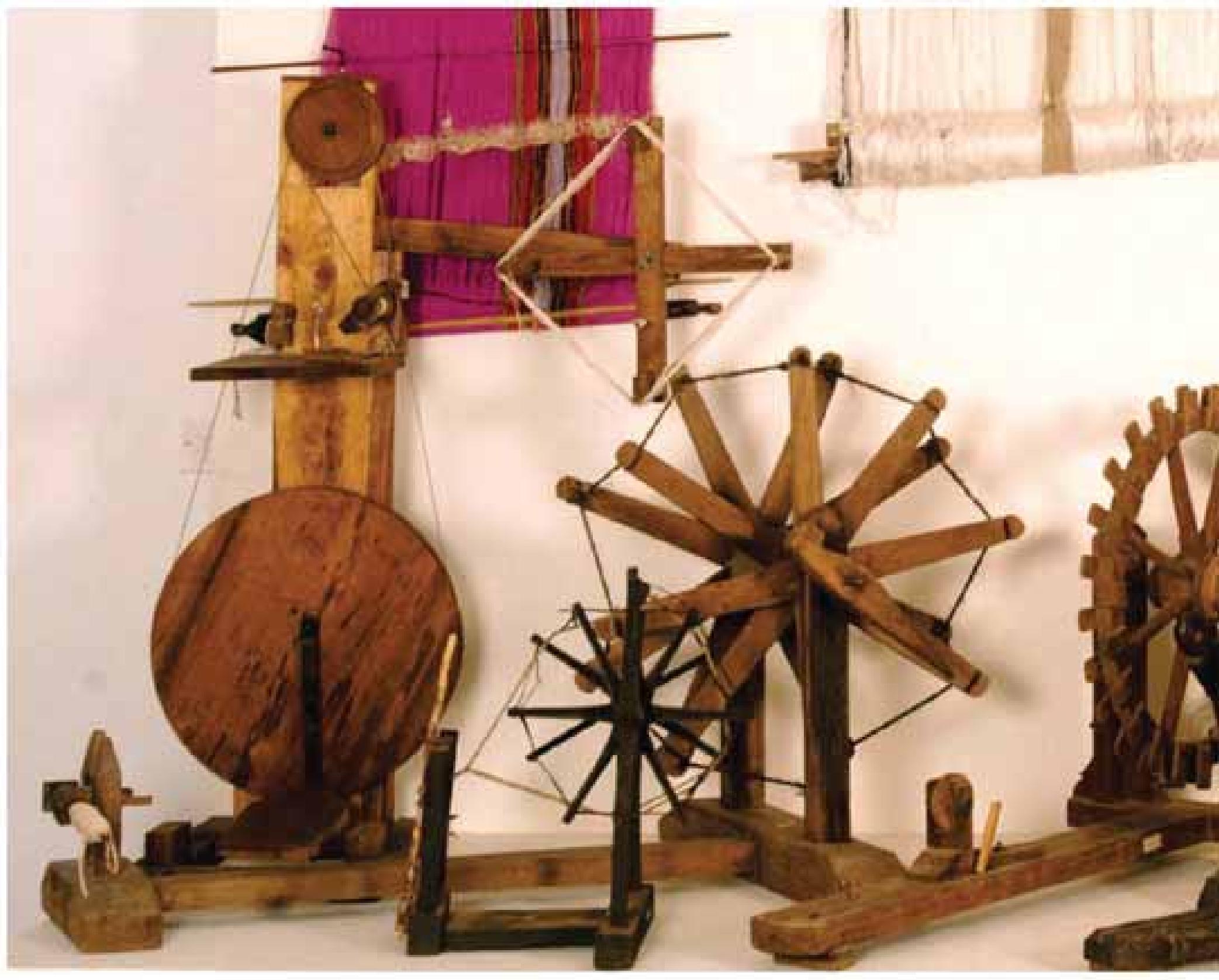
- **Customizing the Technology:** There is a mismatch between the characteristics (in particular size/capacity) of a technology required to run an economically viable business and the technology developed by MGRII for the existing pilot project. Instead of an eight-spindle solar charkha, local entrepreneurs have expressed the need for a 24-spindle charkha to make the system profitable. The required 24-spindle charkha is yet to be prototyped.
- **Product Positioning:** The Khadi Village Industries Commission (KVIC), the nodal institution in charge of promoting khadi garments, is currently not allowing clothes that involve solar technology in the production process to be classified as khadi. To allow for a premium price that would justify the investment in solar energy, solar garments would have to be positioned strategically as a desirable brand. Developing a new brand for solar garments would require sustained institutional support to generate consumer awareness in order to establish significant demand.

In sum, the technological innovation in production processes is important and necessary to improve the efficiency of product value chains. However, integration of a technological innovation in a rural area can only be sustainable if it caters to the specific needs and demands of the existing market players. Based on the present assessment of the feasibility of large-scale application of solar charkhas, the following conclusions can be drawn:

- To allow for large-scale application, the technological innovation must cater to and be designed for addressing the specific needs of the entrepreneurs who are supposed to use it. In this particular case, the size and capacity of the solar charkhas need to match the requirements of the existing garment entrepreneurs. It is important that MGRII prototypes its design in close consultation with local garment manufacturers and should address their specific needs.
- Existing regulations are acting as a bottleneck to the integration of technical innovation. The regulations do not allow for the simple adoption of the end product (cloth prepared using a solar charkha) acceptable within the existing value chain. In the case of solar charkhas, higher production costs mean that the production output needs to be positioned as a premium product to be able to compete with similar existing products currently available in the market. KVIC, the regulatory institution for the hand-spun clothes sector, would therefore either need to include solar-spun clothes in their definition of khadi or create a new product category, such as 'solar garments', to allow for an economically viable business model.

In sum, Government of India, headed by Honorable Prime Minister, Narendra Modi Ji, is all set to make Khadi a "zero effect, zero defect" global product. The Government has decided to harness solar energy to power Charkhas across the country to enable handspun Khadi to become a totally green fabric with zero carbon footprint. The move is as per Gandhi's vision; add technology but not at the cost of human labour. On the contrary, the solar charkhas would make it more convenient for those using charkhas even while helping the environment. The plan is to introduce the new solar charkas in all villages covered under the "Adarsh Gram Yojana". This year itself, about 60-70 lakh new jobs are expected to be created. Solar chakras have the potential to increase Khadi production more than 20 times and lead to four-fold appreciation in the income of the spinners.







UNIT-10

ROLE OF KHADI & VILLAGE INDUSTRIES IN NATIONAL PLANNING FOR RURAL DEVELOPMENT & REJUVENATION

Khadi

Khadi is a hand spun and hand woven cloth made in India from cotton, silk and woolen yarn. Started UNIT-10 with the spinning in Takli, 2 spindle new model charkha, 4 spindle, 6 spindle, 8 spindle, 10 spindle and 12 spindle new model charkhas have been introduced in spinning of Khadi yarn. Likewise a number of handlooms including Wardha loom, Gram Laxmi loom, and Pit loom are in operation in weaving Khadi cloth.

Village Industries

The Village Industries can be classified in to seven broad groups. These are: Mineral based industry, Forest based industry, Food and agro based industry, Polymer and Chemical based industry, Rural Engineering and Non-Conventional Energy based industry, Textile industry and Service industry. Industries like Hand Made Paper (HMP) and Fibre which come under Forest Based Industry is considered as a separate group recently by the Khadi and Village Industries Commission.

Vinoba Bhave's Contribution to Khadi

Vinayak Narahari "Vinoba" Bhave was an Indian advocate of nonviolence and human rights. Often called Acharya (Sanskrit for teacher), he is best known for the Bhoomi Movement. He is considered as a National Teacher of India and the spiritual successor of Mohandas Gandhi.

Historically, Vinoba Bhave was highly inspired by Gandhiji's speech at the Banaras Hindu University. Vinoba Bhave wrote a letter to Gandhiji and after a few exchange of letters, Gandhiji advised Vinoba Bhave to come for a personal meeting at Kochrab Ashram in Ahmedabad. Vinoba Bhave went and met Gandhiji on June 7, 1916 and this meeting changed the course of Vinoba Bhave's life. He developed a deep bond with Gandhiji and participated with keen



also made some notorious dacoits of Chambal surrender. In 1970, he announced his decision to stay at one place. He observed a year of silence from December 25, 1974 to December 25, 1975. In 1976, he undertook a fast to stop the slaughter of cows. His spiritual pursuits intensified as he withdrew from the activities. He died on November 15, 1982 after refusing food and medicine few days earlier. He was posthumously honored with the Bharat Ratna in 1994.

Vinoba, the spiritual disciple of Mahatma Gandhi slightly modified Gandhi's concept of khadi and village industries and endorsed the support and assistance from Government for the promotion of these activities in respect of research, development and training. As another point of departure from Gandhiji's view, he accepted production of khadi for sales as distinct from production of khadi for self-sufficiency. When Gandhiji launched khadi and village industries during the British rule in India, he did not envisage any state-approach for the promotion of these activities. Further he wanted everyone to spin khadi during leisure for one's own use as khadi cloth. Thus, there was no place for commercial production of khadi in his view. Therefore, Vinoba Ji's acceptance of commercial khadi was a significant milestone in the evolution of philosophy of khadi and village industries.

Charkha spinning in remembrance of Acharya Vinoba Bhave was undertaken recently on 15 November 2014. 'Chalo Charkha Ramiye' is an aVni initiative in association with the KOCHRAB ASHRAM, Ahmedabad. This is not just a one day event but a project that will commence round the year. This is planned to be a revival of a Contemporary movement of the CHARKHA. 2nd October, 2013 is a start to a journey with the CHARKHA which can go a long way, viz. knowing it, learning it, using it and eventually making thread out of it. It has all the potential to bring the present generation closer to BAPU and his ideologies which the world reveres about.

interest in the activities at Gandhi's ashram, like teaching, studying, spinning and improving the life of the community. In 1921, Vinoba Bhave was asked by Gandhiji to take charge of the ashram at Wardha. In 1923, he brought out 'Maharashtra Dharm', a monthly in Marathi, which had his essays on the Upanishads. He increased his involvement with Gandhiji's constructive programmes related to Khadi, village industries, new education, sanitation and hygiene. In December 23, 1932, he shifted to Nalgonda, from where he experimented his idea of supporting himself by spinning alone. Later, when he was sick in 1938, he shifted to what he called Parandham Ashram in Paunjab, which remained his headquarters. In 1940, he was chosen by Gandhi Ji to be the first Individual Satyagrahi. Vinoba Bhave also participated in the Quit India Movement. After independence he started social reform movements such as Bhoojan Movement (Gift of the Land) and Sarvodaya Movement. He

Role of MSME

The role of Micro, Small and Medium Enterprises (MSMEs) in the economic and social development of the country is well established. The MSME sector is a nursery of entrepreneurship, often driven by individual creativity and innovation. This sector contributes 8 per cent of the country's GDP, 45 per cent of the manufactured output and 40 per cent of its exports. The MSMEs provide employment to about 60 million persons through over 26 million enterprises producing over six thousand products. The labour to capital ratio in MSMEs and the overall growth in the MSME sector is much higher than in the large industries. The geographic distribution of the MSMEs is also more even. Thus, MSMEs are important for the national objectives of growth with equity and inclusion. It would be an understatement to say that MSME sector in India is highly heterogeneous in terms of the size of the enterprises, variety of products and services produced and the levels of technology employed. Cutting across all sections of production and services, MSME sector is truly a strategic asset for the economy of the country. Micro, Small and Medium Enterprises (MSME) sector has emerged as a highly vibrant and dynamic sector of the Indian economy over the last five decades. MSMEs not only play crucial role in providing large employment opportunities at comparatively lower capital cost than large industries but also help in industrialisation of rural & backward areas, thereby, reducing regional imbalances, assuring more equitable distribution of national income and wealth. MSMEs are complementary to large industries as ancillary units and this sector contributes enormously to the socio-economic development of the country.





Role of KVIC

Khadi & Village Industries Commission (KVIC) established under the Khadi and Village Industries Commission Act, 1956 (61 of 1956), is a statutory organization under the aegis of the M/o MSME, engaged in promoting and developing Khadi and Village Industries (KVI) for providing employment opportunities in the rural areas, thereby strengthening the rural economy. KVIC has been identified as one of the major organisations in the decentralised sector for generating sustainable non-farm employment opportunities in rural areas at a low per capita investment. It undertakes activities like skill improvement, transfer of technology, research & development, marketing etc. and helps in generating employment/self-employment opportunities in rural areas. Khadi is the proud legacy of our national freedom movement and the father of the nation. Khadi and Village Industries (KVI) are two national heritages of India. One of the most significant aspects of Khadi and Village Industries (KVI) in Indian economy is that it creates employment at a very low per capita investment. The KVI Sector not only serves the basic needs of processed goods of the vast rural sector of the country but also provides sustainable employment to rural artisans. Khadi and Village Industries today represent an exquisite, heritage product, which is 'ethnic' as well as ethical. It has a potentially strong clientele among the middle and upper echelons of the society.





Role of Khadi and Village Industries in Rural Rejuvenation in India

First Plan (1951-56): The planning era for economic development of India started from 1951-52. In 1951, the First Five Year Plan (1951-56) was formulated. In the First Plan, the development of Khadi and Village Industries was treated as an adjunct to the development of agriculture. It was stated in the plan that the Government should give same attention to Khadi and Village Industries as to agriculture. The basic idea was that with the development of the Khadi and Village Industries sector, the excessive population pressure on agriculture could be considerably reduced. The emphasis was on maximum utilization of idle or leisure time during off-season for the agriculturists. The priority was for producing goods for local consumption and specific measures of assistance, duly supported by appropriate State policy, were to be formulated. This sector, however received partial support by way of State policies and the importance of Khadi and Village Industries, next to agriculture, was not fully realized.

Second Plan (1956-61): The Second Plan visualised an independent position for development of Khadi and Village Industries sector. Among others, the primary objectives laid down during this period were to extend work opportunities, raise progressively the standard of living of artisans and bringing about a more balanced and integrated rural economy. This plan gave more importance to heavy industry. However, it was visualised that Khadi and Village Industries by their contribution to the production of consumer goods, would be able to reduce inflationary pressure caused by large investment in heavy industry. It was feared that the purchasing power of higher magnitude would be generated as a consequence of large investment in heavy industry. The Village Industries were expected to meet the growing demand for common commodities, generated as a result of enhanced purchasing power. In order to realize this objective, the Government prescribed "Common Production Programme" for such Village Industries which had to compete with large scale industries. This was a part of the package for protective measures for Village Industries. Other measures included, prohibition on expansion of a capacity of large scale industries competing with the Village Industries, imposition of excise duty or cess on production of large scale industries, supply of raw materials and provision of technical research and training for Village Industries. However, there was a wide gap in the policies laid down, their implementation and results.

Third Plan (1961-66): The emphasis in the Third Plan was laid on integration of Village Industries with rural economy. More significance was attached to positive form of assistance, such as improvement of skills, providing technical guidance, better equipments and liberalised credit. It highlighted the need for improving productivity of artisans through their own efforts and use of better tools and equipments. The objectives laid down in the Third Five Year Plan for Village Industries were realized, by and large. The three annual plans from 1966-67 to 1968-69 following Third Plan, also followed the same policy.

Fourth Plan (1968-74): The Fourth Plan witnessed a radical change in the main objectives in the Khadi and Village Industries programme. The emphasis was laid on (i) social objectives of providing employment, (ii) the economic objective of producing saleable articles and (iii) wider objective of creating self-reliance among the people and building up a strong rural community. It also emphasized the concept of viability as a basic requisite for undertaking economic activity in Khadi and Village Industries Sector. Considerable efforts were made to improve tools, equipment and technology employed in various Village Industries so as to increase the productivity and earning of the artisans, during this period.

Fifth Plan (1974-79): The basic thrust of the fifth five year plan was on arresting displacement of traditional artisans from the existing crafts, providing fuller work opportunities, widening the employment base in the backward areas and ensuring the level of earning for



the artisans, adequate enough to meet the basic needs of life. It also emphasized the role of appropriate State policies for increasing the coverage of Village Industries. Another aspect emphasized in the Fifth Plan was reduction in inequalities of earnings along with growth and attainment of self-reliance. Since the measures taken earlier for removal of regional imbalances and providing work opportunities to the poorest had not produced appreciable results, the stress was laid on making significant effort for providing minimum needs and developing backward areas. Khadi and Village Industries Commission took steps to realize the objectives mentioned in the Fifth Plan, but full policy support from the Government was not available. The two annual plans for 1978-79 and 1979-80, following the Fifth Plan, also followed the same policies.

Sixth Plan (1980-85): In the Sixth Plan, the importance of Village and Small Industries sector, as a major source of providing employment opportunities in rural and semi-urban areas, next to agriculture, was recognized. It also visualized greater management and organisational inputs into this sector to bring about overall improvement. More attention was to be paid to (i) Supply of raw materials in adequate quantity and of proper quality, (ii) design improvement based on feedback from internal and foreign markets, (iii) skill upgradation, (iv) energy supply and (v) improved marketing. It is significant to mention that, the plan emphasized that the responsibility for development of rural industries is primarily that of the States and recommended strengthening of State Khadi and Village Industries Boards through inputs of professional and managerial expertise and by establishing meaningful linkages with Khadi and Village Industries Commission. It was also stressed that there should be greater participation and involvement of State Governments in Khadi and Village Industries Programme. It is however, regrettable, that the State Khadi and Village Industries Boards have, by and large, not taken much interest in the development of Khadi and Village Industries programmes. There are however, a few exceptions like the State of Tamil Nadu, Gujarat, etc.

Seventh Plan (1985-90): The Seventh Plan, while recognizing the need for structural changes in the organizational and implementation pattern, for achievement of accelerated growth, conceded that the question of setting up of a separate commission for Village Industries for giving exclusive attention to their promotion and development would be examined. Some of the new directions given in the Seventh Plan included creation of institutional infrastructure at block level for providing (a) training facilities, (b) raw material banks and warehouses and (c) increasing Khadi and Village Industries market outlets. Efforts were also made for greater collaboration with organizations dealing with handlooms, handicrafts, coir, silk etc.

Eighth Plan (1993-1997): The eighth plan identified two major problems in the promotion of Khadi and Village Industries. Firstly, artisans engaged in their units face problems in obtaining assured and timely supply of raw materials at reasonable rates. Though Khadi and Village Industries Commission have arrangements for supply of raw materials, these arrangements were inadequate. Secondly, the Khadi products are traditional in character and face problem in competing with organized textile sector. For increasing consumption and sale of Khadi, it is therefore required to adopt an aggressive marketing approach, which takes into account the consumer taste, price and other related factors. One feature of Khadi sales is that, the Government provides rebate on Khadi sales. This issue has been examined in depth by the committees headed by Shri. M. Ramakrishnappa and Shri Abid Hussain and these committees have favored continuance of rebate in the Khadi sector. However, the emphasis during the Eighth Plan has been to promote those activities in Khadi sector, which are economically viable without the support of subsidies. During the Eight Plan, allocation to Khadi and Village Industries programme was Rs. 1498 Crores as against the revised budget proposal of Khadi and Village Industries Commission for Rs. 5864 Crores. This wide divergence between the "proposal" and "actual" allocation and multiple revisions of proposals point to the weakness in the budget formulation process of Khadi and Village Industries Commission. During the Eighth



Plan, the share of Khadi and Village Industries Commission was more than 50% for Andhra Pradesh, Jammu and Kashmir, Karnataka, Kerala, Meghalaya, Orissa, Rajasthan, Tamil Nadu, Uttar Pradesh and West Bengal. While the share of the State Governments was substantial for Assam (39%), Gujarat (32%), Himachal Pradesh (39%), and Tripura (39%). Though there was a substantial share for Khadi and Village Industries Commission in these States, the actual release and utilisation rates of available resources were extremely low in both the Khadi and Village Industries sectors. The employment growth in the Khadi sector was negligible during the Eighth Plan, while that in the Village Industries sector grew at the rate of 4.14% per annum. In the Khadi sector, the physical output of cloth remained more or less constant and so did the labour productivity. In the Village Industries sector on the other hand, there has been a positive growth in employment, labour productivity (35%) and sales realisation (32%) during the Eighth Plan.

Ninth Plan (1997-2002): Khadi and Village Industries programmes achieved a growth rate of around 12% in 2000-01 over the year 1999-2000 in terms of production, generating employment for 60.07 lakh against 59.23 lakh reported in 1999-2000. Plans were made to set up a professionally managed company for domestic as well as export marketing of Khadi and Village Industries products. The appropriate participation of Scheduled Castes/Scheduled Tribes artisans in Khadi and Village Industries employment is around 34% and that of women is around 40%. A committee on strengthening of the Khadi and Village Industries sector was set up under the chairmanship of Shri. K. C. Pant, Deputy Chairman, Planning Commission. The report of the Pant committee, submitted in November, 2001, recommended a special package for the development of the sector. This package includes; (i) providing the option of Market Development Assistance (MDA or rebate for Khadi cloth, (ii) continuity of rebate/MDA for five years, (iii) creation of a database for the sector, and (iv) intensive marketing support so that the sector may fulfill the objectives of generating rural employment and improving the quality of life of the rural people. In a major initiative during the Ninth Plan, the marketing of a select range of Village Industry products was launched under the brand name 'Sarvodaya', with a focus on quality.

Tenth Plan (2002-2007): With the liberalisation and globalisation of the economy and the removal of quantitative restrictions, the smaller units of the Khadi and Village Industries sector are facing stiff competition. An 8% per annum growth in Khadi cloth production has been envisaged during the tenth plan period. Employment in Khadi industries is expected to increase at 3% per annum and efforts are made to improve the quality and value of Khadi production by focusing upon design inputs and improving the quality of Khadi cloth. In order to increase the earnings of Khadi artisans, attention was made on ensuring higher productivity by introducing improved tools and equipments. With an eye on developing a niche market for Khadi, it is proposed to restructure and strengthen the marketing strategy. In case of Village Industries, efforts are made to provide adequate finance and tax exemptions, like octroi, purchase tax etc. This plan also aimed at increasing awareness of the Margin Money Scheme of the Khadi and Village Industries Commission for the Village Industries. Technology interfaces are proposed to be established in the Tenth Plan to disseminate information as well as function as technology adoption centers. In the Tenth Plan, it is proposed to set up rural industrial estates and artisan clusters to provide necessary infrastructure and support services to the Village Industries. Developed land, power, water, common facility centers, training and skill upgradation centers, design and quality inputs and common packaging facilities would be provided at such clusters. The Tenth Plan strategies for the Khadi and Village Industries sector include (i) generation of employment in rural areas, (ii) adoption of market oriented production plan, (iii) creation of self-employment in rural areas and building up of rural communities by fully utilizing local resources, raw materials and man power and adoption of 'no loss' practice by Khadi and Village Industries units instead of the present 'no profit' policy in order to strengthen the Khadi and Village Industries sector and to make this sector viable and vibrant.



Eleventh Plan (2007-2012): Khadi and Village Industries Commission (KVIC) could provide employment to 145 lakh people (15 lakh in khadi and 130 lakh in village industry) in the KVI sector by the end of Eleventh Five Year Plan. As on March 31, 2009, employment has been provided to an estimated 104 lakh persons in KVI sector. As on 30 September 2009, the total employment in Khadi and Village Industries sector was estimated as 107 lakh persons. The growth of Khadi and Village Industries (KVI) sector during the successive Five Year Plans has been in tandem with overall growth of the economy of the country. Khadi activities provide employment opportunities mainly to spinners and weavers who usually work from their dwelling units using simple tools and technology and within the time available with them along with other livelihood/household activities. The wages to weavers are being paid based on the cost chart prescribed by the Central Certification Committee of KVIC. The remuneration to spinners and weavers are being paid by the concerned Khadi Institutions (which are basically NGOs enlisted with KVIC/State Khadi and Village Industries Boards) on piece work basis. As far as Village Industry artisans are concerned, the wages are paid generally on the basis of output of the individuals employed by the entrepreneurs in the units set up by them with margin money assistance from Government through KVIC under schemes including erstwhile Rural Employment Generation Programme (REGP) and the present Prime Minister's Employment Generation Programme (PMEGP). However, for upliftment of Khadi Artisans and Weavers, the Government through KVIC implements a number of schemes which include Janashree Bhima Yojana (JBY) to provide insurance to Khadi Artisans and Weavers, Workshed Scheme for Khadi Artisans providing assistance for construction of workshops for better work environment, Scheme for Enhancing Productivity & Competitiveness of Khadi Industry and Artisans to assist 200 Khadi Institutions to make Khadi Industry competitive with more market driven and profitable production by replacement of obsolete, old machinery and equipment and Scheme of Fund for Regeneration of Traditional Industries (SFURTI) providing need-based assistance for replacement of production equipment, setting up of Common Facility Centres (CFC), product development, quality improvement, improved marketing, training and capacity building, etc.

Twelfth Plan (2012-2017): The broad targets for development of Khadi and Village industries sector during the 12th Plan period (2012-2017) are to achieve at least 11 per cent growth in Khadi sector and 13 per cent growth in Village Industries. The strategy for achieving targets are to develop product-wise clusters of Khadi and Village Industries products and develop their domestic as well as export market, introduce innovations in design and technology, creation of entrepreneurship and growth in manufacturing in rural non-farm sector to prevent migration by enhanced allocation for PMEGP. The Khadi Reform Programme has been taken up in the 11th Plan for up scaling marketing of Khadi Products and improving earning of Khadi artisans. The reform also includes introduction of Khadi mark, strengthening Khadi Institutions, market promotion of Khadi products and participation of private party in the form of partnership in the existing establishment of Central Silver plants. The process has been slow and needs to be stepped up in the 12th Plan. Also, outcomes need to be clearly defined. Although the PMEGP is the flagship Programme under KVIC, it is yet to be evaluated in terms of its efficacy. A quick evaluation is warranted before any major up-scaling. Likewise an evaluation of the cluster based initiative by the name of SFURTI is also necessary to evaluate how shortcomings can be overcome while taking up the proposed expansion and introduction of Heritage Clusters. Since the Textile Ministry has been implementing such clusters in Handloom and Handicrafts sectors it would be desirable to ensure convergence whenever possible and avoid duplication.



Khadi and Rural Rejuvenation

Village Industries

Industries in rural areas, which are mostly micro or tiny in structure, are quick yielding. In other words the irrigation period is much less as compared to large-scale industries. Rural industries are labour-intensive and provide large employment opportunities to rural folks of all age groups. Khadi and Village Industries Commission at national level and Khadi Village Industries Board at State level have played a pivotal role in this context. The village and small-scale industries were set-up with the following aims:

- To orient the rural population specially the rural youth towards entrepreneurship
- To increase the earnings of artisans in rural areas
- To sustain and create avenues for self-employment among unemployed youth
- To ensure regular supply of goods and services through use of local skills
- To develop entrepreneurship in combination with improved methods of production through appropriate training and package of incentives
- To preserve craftsmanship and art heritage of the country.

Rural Entrepreneurship: A Catalyst for Rural Development

The majority of the population in India lives in villages. The village is the back bone of the country. Village or rural industries play an important role in the national economy, particularly in the rural development. Rural entrepreneurship is not only important as a means of generating employment opportunities in the rural areas with low capital cost and raising the real income of the people, but also its contribution to the development of agriculture and urban industries. Rural entrepreneurship can be considered one of the solutions to reduce poverty, migration, economic disparity, unemployment and develop rural areas and backward regions.

According to Khadi and Village Industries Commission (KVIC), "Village industry or rural industry means any industry located in rural areas, the population of which does not exceed 10,000 or such other figure which produces any goods or renders any services with or without the use of power and in which the fixed capital investment per head of an artisan or a worker does not exceed thousand rupees". The definition of 'village industry' has been recently modified by the Government of India so as to enlarge its scope. According to Government of India, "Any industry located in rural areas, village or town with a population of 20,000 and below and an investment of 3 crores in plant and machinery is classified as a village industry".

Improving terms of trade for agriculture and rural sector

In the recent past, terms of trade are going against the farming sector with increase in cost of cultivation mainly in terms of higher wage rates (labour charges), seed prices and pesticide prices. The prices of inputs are increasing but the prices of outputs are decreasing in agricultural sector. As a result, farming is becoming economically unviable. It is also true for the most of the khadi and village industries. Distress migration from rural to urban is increasing because of unviable nature of agriculture as well as rural industries. Hence there is a need to focus on price or income support not only for agricultural sector but also to village and khadi industries.

Rural Employment Generation

The only way to solve the unemployment problem was to strengthen the khadi movement in villages. Khadi has the unique capability to create employment at the dwelling place of artisans with very low capital requirement. Khadi has, over the years, kindled hope for over a million artisan families to rise above deprivation and backwardness. Government is supporting implementation of Khadi programmes throughout the country and it is now considered as a potential tool for generating employment at the door steps of rural artisans with extremely low capital investment. It remains an important vehicle for the development of rural India. There are at present around 10.45 lakh Khadi artisans of which seventy per cent are women. There are around 2300 Khadi institutions all across the country involved in the propagation of Khadi, providing employment opportunities to over 10.71 lakh artisans (mostly women), to earn their livelihood. The KVI sector comprising of khadi and village industries is so far providing employment to more than 1 crore artisans, entrepreneurs and their families living in rural areas.







UNIT 11

OVERVIEW OF KHADI & VILLAGE INDUSTRIES COMMISSION (KVIC)

The Khadi and Village Industries Commission (KVIC) is a statutory body established by an Act of Parliament (the Khadi and Village Industries Commission Act, No. 61 of 1956, as amended by act no. 12 of 1987 and Act No.10 of 2006). In April 1957, it took over the work of former All India Khadi and Village Industries Board. KVIC is engaged in promoting and developing khadi and village industries for providing employment opportunities in rural areas, thereby strengthening the rural economy. The KVIC has been identified as one of the major organisations in the decentralised sector for generating sustainable rural non-farm employment opportunities at low per capita investment. This also helps in checking migration of rural population to urban areas in search of the employment opportunities.

Objectives

The broad objectives that the KVIC has set before it are:

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



The tableau of the Ministry of Micro, Small & Medium Enterprises (MSME) passes through the Rajpath, on the occasion of the 68th Republic Day Parade 2017, in New Delhi on January 26, 2017.



Functions

Some of the major functions of KVIC are:

The KVIC is charged with the planning, promotion, organization and implementation of programs for the development of Khadi and other village industries in the rural areas in coordination with other agencies engaged in rural development wherever necessary. Its functions also comprise building up of a reserve of raw materials and implements for supply to producers, creation of common service facilities for processing of raw materials as semi-finished goods and provisions of facilities for marketing of KVI products apart from organization of training of artisans engaged in these industries and encouragement of co-operative efforts amongst them. To promote the sale and marketing of khadi and/or products of village industries or handicrafts, the KVIC may forge linkages with established marketing agencies wherever feasible and necessary.

The KVIC is also charged with the responsibility of encouraging and promoting research in the production techniques and equipment employed in the Khadi and Village Industries sector and providing facilities for the study of the problems relating to it, including the use of non-conventional energy and electric power with a view to increasing productivity, eliminating drudgery and otherwise enhancing their competitive capacity and arranging for dissemination of salient results obtained from such research. Further, the KVIC is entrusted with the task of providing financial assistance to institutions and individuals for development and operation of Khadi and village industries and guiding them through supply of designs, prototypes and other technical information. In implementing KVI activities, the KVIC may take such steps as to ensure genuineness of the products and to set standards of quality and ensure that the products of Khadi and village industries do conform to the standards.

The KVIC may also undertake directly or through other agencies studies concerning the problems of Khadi and/or village industries besides research or establishing pilot projects for the development of Khadi and village industries.

The KVIC is authorized to establish and maintain separate organizations for the purpose of carrying out any or all of the above matters besides carrying out any other matters incidental to its activities.

Village Industries

The term "village industries" has been redefined in amended KVIC, Act, 1956 as "any industry located in a rural area which produces any goods or renders any service with or without the use of power and in which the fixed capital investment per head of artisan or worker does not exceed Rs. one lakh (Rs. one lakh and fifty thousand in case of village industry located in a hilly area) or such other sum as may, by notification in the Official Gazette, be specified from time to time by the Central Government".

Any industry located in a rural area which produces any goods or renders any service with or without the use of power and in which the fixed capital investment per head of an artisan or a worker does not exceed [one lakh rupees] or such other sum as may, by notification in the Official Gazette, be specified from time to time by the Central Government Provided that any industry specified in the Schedule and located in an area other than a rural area and recognised as a village industry at any time before the commencement of the Khadi and Village Industries Commission (Amendment) Act, 1987 shall, notwithstanding anything contained in the sub-clause, continue to be a village industry under this Act

Provided that any industry specified in the Schedule and located in an area other than a rural area and recognised as a village industry at any time before the commencement of the Khadi and Village Industries Commission (Amendment) Act, 1987 shall, notwithstanding anything contained in the sub-clause, continue to be a village industry under this Act:.....any other non-manufacturing unit established for the sole purpose of promoting, maintaining, assisting, servicing (including mother units) or managing any village industry.



Village Industries during the First Five Year Plan

Village industries have a central place in rural development programmes. Diminishing opportunities for gainful employment account to some extent for the reduction in the standard of life of some sections of the rural population. Products of large-scale industries have increasingly limited the market for several classes of artisans. Their occupations now give them only partial employment, so that they tend to join the ranks of agricultural workers. 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. Indeed, one cannot be separated from the other, for, increase in agricultural production presupposes fuller utilization of the available manpower and release of surplus workers for other occupations. Village industries, therefore, call for programmes which will develop a great deal of local initiative and co-operation, and an economic environment in which they have a reasonable chance of succeeding. If the measures to be undertaken are to be effective in dealing with so difficult a problem, it is essential that they should be commensurate with its size and importance.

Village industries are concerned, in the main, with the processing of local raw materials for local markets and with simple techniques. The scope for such industries depends, in part, on their relation to the corresponding large-scale industry, in part, on the development of agriculture and the growth of rural amenities. As agriculture becomes more intensive, there will be greater demand for certain articles of consumption and tools and implements which could be met by village industries. Amenities in rural life such as supply of pure drinking water, street lighting, sanitation, hospitals, recreation grounds, community centres and roads increase the field for village industries. The possibility of turning waste into wealth, for instance, production of gas from cow dung and other refuse of the village through gas plants in so far as the operations prove economic, production of bone manure through bone digesters, soap making out of non-edible oils, etc., will further provide scope for the development of village industries.

We may refer here also to rural arts and crafts which have both social and economic significance. Village printing, embroidery and pottery and the crafts of tribal people, for instance, have not only a long tradition but have also been essential elements in the organic unity and culture of the villages. In any programme for the revival of village industries, these crafts which have suffered much from the economic development of the past few decades, will deserve special attention.

If village industries are to be developed, it is necessary to deal with the deficiencies which have led to their decline. These relate to (1) Organisation, (2) State policy, (3) Finance, (4) Raw materials, (5) Research, (6) Technical guidance, (7) Supply of equipment, and (8) Marketing.





Organization

So long as villages worked largely as self-sufficient units, goods and services were mutually exchanged within a group and there was a great deal of inter-dependence and identity of interests within the village. One effect of new large-scale industry and of imports was to reduce steadily the demand for the products of local artisans. It follows, therefore, that village industries have the best chance of growing on the basis of local demand, that is, increase in mutual exchange. The village organization has to be rebuilt to suit changed conditions. It can hardly function now in the form of a loose organization in which individuals work as largely distinct units; it has instead to function as a fairly compact unit. The exact pattern of the village organization can only evolve after a series of experiments, but with assistance from the Government, the village should become capable to a large extent of discharging the obligation of providing employment to all the workers in the village, whether they are farmers, landless labourers or artisans. It is in this context that village industries become all-important in village development. They have, therefore, to become the concern of the village community functioning as an organised group. While artisans may form associations on the basis of single craft or multi-craft cooperatives, preferably the latter, carrying on operations connected with their crafts, they are likely to derive the maximum benefits in respect of finance, raw materials and demand for the finished goods if the village organization takes upon itself the principal responsibility of developing village industries.

There are a number of institutions in India such as the All-India Village Industries Association, the All-India Spinners Association and the Khadi Pratisthan, Sodepur, which have a long record of valuable work and considerable experience in the field of village industries. In addition to organising industrial co-operatives, a useful method of developing village industries would be to give a measure of assistance to such associations so that, in turn, their workers can assist village artisans.

While organisation in the village provides the base, the development of village industries requires drive and direction from the Central and State Governments. The primary responsibility for carrying out programmes for village industries rests with State Governments, but in many aspects the framework within which they can execute programmes for individual village industries is set by the policies followed by the Central Government. In the Central Government, there is, therefore, need for an organization which will give close attention to the problems of village industries and help to create favourable conditions for action by State Governments, constructive organizations and village Co-operatives. In view of the growing importance of the problem of employment, the Central Government must now give the same attention to village and small-scale industries as it has undertaken, in view of the shortage of food and raw materials, to give to agriculture.

The Central Government is shortly constituting a Khadi and Village Industries Development Board for executing programmes of khadi and village industries. Experience will indicate whether these two sets of industries should in practice be handled separately or together. The board is intended to be an organization outside the departmental machinery of the Government and is to be composed of experienced workers in the field of khadi and village industries and a few representatives of the Central Government. Some members of the board might devote their entire time towards its work, some only part of their time. The board would be responsible for preparing and organizing programmes for the production and development of khadi and village industries, including training of personnel, manufacture and supply of equipment, supply of raw materials and marketing, research and study of the economic problems of different industries. The board would also be in executive charge of village industries schemes suggested later in this chapter. New schemes for village industries, for which assistance may be needed from the Central Government would also be considered by the board. The board is expected also to function as a clearing house of information and experience relating to the progress of cottage industries. Training programmes too would be within the purview of the board.

In the States also there is need for similar organizations working in collaboration with the Central organization. In Bombay, for instance, there is already a Village Industries Committee which consists of experienced social workers and has executive responsibility for certain industries for which the funds are provided by the Government. In many States there are Cottage Industries Boards, but these function as a rule in an advisory capacity. This factor limits their value considerably. In addition to any non-official organization that may be proposed, it is essential to have well-staffed departmental organizations as well. At present village industries do not receive as much attention from State departments of Industries as they require. The arrangements in any State will depend upon its own requirements and the nature of the industries for which the State Government has to provide. For instance, in Uttar Pradesh, there is a separate Director of Cottage Industries. On the other hand, in Bombay, where the role of industrial cooperatives has been emphasized, there is a separate officer designated as Joint Registrar of Industrial Co-operatives and Village Industries.

Chairpersons of KVIC



Shri V. L. Mehta
01-04-1963 / 31-03-1963



Shri U. N. Dikher
01-04-1963 / 31-03-1970



Dr. G. Ramchandran
01-04-1971 / 31-03-1973



Shri Chanchankhui Das
31-03-1973 / 31-03-1974



Shri A. M. Thomas
01-04-1974 / 31-03-1977



Shri Sambati Vedalankar
01-04-1977 / 31-03-1980



Shri A. M. Thomas
31-05-1980 / 31-12-1980



Shri M. Arunachalam
01-06-1981 / 31-03-1983



Shri Laxmikant
31-03-1983 / 31-05-1983



Dr. Yashveer Singh
31-05-1983 / 30-03-1994



Shri Naval Kishore Sharma
01-03-1994 / 02-03-1996



Shri Surendra Mohan
03-03-1996 / 31-03-1999



Dr. Mahesh Sharma
19-03-1999 / 14-10-2004



Shri Kavindra Joshi
19-07-2004 / July 2004



Shri Devendrabhai Desai
18-01-2011 / 24-01-2014



Shri V. K. Sapre
27-10-2013 – Till Date





State Policy

A programme of village industries, such as is suggested later in this chapter, has to be supported both by specific measures of assistance as well as by appropriate State policy. In addition to the emphasis on technical improvements, research and other measures for improving efficiency, the primary objective of policy should be to provide a field within which each cottage industry may be able to organize itself. Wherever a large-scale industry competes with a cottage industry, the appropriate course to adopt would be to try and formulate a common production programme. In preparing a common production programme, account would have to be taken of the factors determining the efficiency of large-scale and small-scale production, the scope for development through small-scale methods, the extent to which the social aspect has to be emphasized and the value of any particular course for increasing rural employment. The aspect of employment will naturally receive special emphasis in considering the details of any common production programme. Common production programmes, which included cottage industries within their scope, have necessarily to be worked out in general terms, because these industries are still more or less unorganized. Gradually, however, as organization develops, the programme for cottage industry could be integrated more closely with that for a corresponding large-scale industry. In addition to a determination of the overall conditions of supply and demand one or more of the following elements may enter into a common production programme for the related large-scale and small-scale industries:

- reservation of spheres of production,
- non-expansion of the capacity of a large-scale industry,
- imposition of a cess on a large-scale industry,
- arrangement for the supply of raw materials, and
- co-ordination for research, training, etc.

A common production programme for an industry necessarily implies a measure of control by the Government, especially over the organized side of the industry. The subject is considered further in the following chapter.

The general principle underlying common production programmes can, as a rule, be applied only after detailed study and investigation with reference to the conditions of a particular industry. What is certain is that unless the planning and development of village industries and many small-scale industries is conceived as part of the process of formulating policies and programmes for the related large-scale industries, it will be extremely difficult to promote the smaller industries and almost every technical and economic factor will weigh against them. Reservation of spheres has, for instance, been already attempted on a small-scale between the organized textile industry and handloom weavers. In view of the unemployment which has become a fairly constant feature of the handloom industry, there is scope for the extension of this principle. The principle can also be applied to a number of other industries. For instance, in the oil industry the policy could be adopted of developing the production of edible oils through the village industry and the production of non-edible oils through oil mills.





In the sphere of food processing industries the stage appears to have been reached when further expansion of large-scale industry should not be permitted, except under certain conditions such as, for instance, establishment of a unit by the government or by a co-operative organisation. Rural employment has been affected directly by the growth of privately owned units in this field. For example, in the paddy growing areas rice pounding was always a substantial source of employment, both whole-time and spare-time, especially for women. The recovery of rice from paddy by hand processes was also satisfactory. The introduction of rice mills of the huller type greatly diminished this employment and was also wasteful in various ways. It appears to us that in the interest of rural employment and to ensure better nutrition, the Government should now formulate a programme for replacing the huller type of rice mills by organized hand-pounding of rice.

The imposition of a cess on a large-scale industry for the benefit of the corresponding cottage industry may have two objects. The first object may be to equalize the difference in their costs of production. We believe that the scope for the imposition of a cess for achieving this object is limited and, in any event, such a measure should only be taken after careful investigations by an appropriate body. On the other hand, if the problems of the large-scale industry and the cottage industry are viewed in terms of a common production programme and it is recognized that improvement in the efficiency and growth of the cottage industry are basically in the interest of the development of the industry as a whole, it is legitimate to suggest that the organized sector of the industry may provide, by means of a small cess, the means for promoting technical improvement and organisation in the weaker and the unorganized sector. It is for this reason that the Central Government has recently decided to impose a cess on all mill-made cloth so as to raise funds for the development of the khadi and handloom industries. On similar grounds, we recommend the imposition of a small cess on mill oil for the benefit of the village oil industry.

The Government is directly in a position to assure the supply of raw material for the cottage industries only in those cases in which it is itself in control of it. It, therefore, follows that in industries in which a common production programme is adopted or is considered necessary for the related large-scale and cottage industries, either a suitable machinery of control over the raw materials should be maintained, or some other arrangements to ensure the supply of raw materials should be made. The outstanding case of distribution of a controlled raw material by the Government is of course yarn for handloom weavers. The difficulties are no doubt greater where the raw material is an agricultural commodity which is not subject to procurement. In such cases, the only means at the disposal of government can be supply of finance and, when this course is justified, resort to requisitioning.



Research and Training

While it is essential that village industries should receive the maximum support in terms of State policy and specific assistance from the Government, these measures cannot have more than short-term value unless the techniques of cottage production improve rapidly. The utmost importance must, therefore, be attached to arrangements for research and training in village industries. There are a number of institutions already engaged in research in the problems of village industries but, by and large, they are not adequately equipped and staffed, their programmes are not co-ordinated with one another and, so far, their problems have not become actively linked with research work in the National Laboratories. One of the first results of an intensive programme for the development of village industries will be to bring to light the problems on which research is most needed. Some of these problems are already known. For instance, in the direction of improved tools, the need has been felt for suitable hand-ginning machines, delinting and decorticating machines for cotton seed, better hand-carding machines, improved spinning machines, a small carbonising machine for removing vegetable matter from indigenous wool etc. Similarly, for paddy husking, improved implements are needed for reducing the proportion of broken rice and for separating unhusked paddy. Some work has already been done on improved types of oil presses. Another field in which, for want of research and adaptation the artisan is being steadily reduced is that of village pottery. In addition to tools and implements which are operated by hand or foot, there is need for evolving machines worked by power which may be suitable for small-scale operations. The prospect of rural electrification in several parts of the country during the next few years emphasises the importance of investigations of this kind.

These illustrations suggest the need for an institute for village technology which could carry out investigations into problems of small industries, especially those pointed towards rural areas. Such an institute could itself try out new ideas, adaptations and designs and indicate directions in which artisans could be trained and guided. The institute would have to maintain close contact, on the one hand, with the existing organisations in different parts of the country and, on the other, could present problems to the National Laboratories and other centres of advanced research. It could also communicate its experience and results to the smaller research centres and to artisan groups in different parts of the country. The proposal has to be worked out by a group of experts. We suggest that the proposal for an institute of village technology should receive high priority in the Central Government's programme for the development of village and small-scale industries.

In the past there was no organised system of training for village artisans. For the greater part, crafts were chosen on the basis of caste, and skills were passed on from one person to another. These methods proved inadequate against the competition which village crafts had to face, so that new products came into the village market and tended to replace the old. With tools of new types coming into increasing use, for instance, in agricultural operations, the demand for the services of local artisans has further diminished. Training programmes have now to be organised on a large scale if the process of adaptation on the part of village artisans is to be expedited. For many years State Governments have relied on demonstration parties and peripatetic parties for achieving this result. It has been found that demonstration parties are unable to provide continuous guidance. On the other hand, peripatetic parties, which give longer training, are unable to maintain any system of follow-up after they have imparted training. In Uttar Pradesh a system of training-cum-production centres known as 'tuition classes' appears to have yielded useful results. In these centres training is provided under normal working conditions side by side with trained artisans who work either as instructors or as employers. Another recent development in Uttar Pradesh which deserves study relates to the establishment of pilot workshops for training village blacksmiths and artisans in the more advanced skills such as smithy, tin work, casting, etc. New types of machines which are gradually finding their way into the villages are also repaired at these workshops so that the artisans trained by them enter the field with much greater ability to hold their own and to develop their crafts than the ordinary type of village artisan. With better training arrangements, it might also become possible to arrange for the manufacture of standard tools and equipment for work in the villages.





Finance

Village artisans have scarcely any financial resources of their own, nor have they any security to offer. They produce mainly for local demand and, if they manufacture for a market outside the village, finance is generally found by some middle-man. Finance for the development of village industries has to be viewed as a problem inseparable from finance for agriculture. The formation of industrial co-operatives is essential if the Government and the co-operative movement are to be able to render substantial assistance to village artisans. Given the necessary organization, it should not only be possible to extend financial assistance, but also to initiate organized development programmes and, if need be, in the process, to assist co-operative societies which lend money through guarantees and in other ways. The operations of State Governments under legislation relating to State aid for industry have not touched village artisans to any extent. These again depend upon the existence of suitable organizations such as industrial co-operatives being available. With the establishment of Industrial Finance Corporations in different States—a process which itself should be hastened—it should be possible to render much greater assistance to village industries, if departments of industries and rural extension workers give special attention in the immediate future to the organization of industrial co-operatives in villages.

While the development of co-operative organizations has to be expedited to the maximum extent possible, in the immediate future the responsibility for revitalising village industries devolves upon the Central and State Governments. In the States the Five Year Plan makes a total provision of Rs. 12 crores for cottage and small-scale industries which represents a doubling of the level of development expenditure in this field prior to the Plan. Realizing that the resources of the States have to be substantially supplemented if the progress is to be at all commensurate, in the plan of the Central Government a total provision of Rs. 15 crores has been made. In undertaking programmes for village and small-scale industries, finance is perhaps not the major obstacle. Organization, both on the side of the Government and on behalf of artisans and the determination of fields of work in which small-scale operations can be sustained continuously raise the more difficult problems.



Village Industry Programmes

We summarise below the programmes which have been drawn up by the Planning Commission in consultation with a number of experts, for the following village industries:

- | | |
|-------------------------------|--------------------------------|
| (1) village oil industry | (6) leather industry |
| (2) soap-making with neem oil | (7) woollen blankets |
| (3) paddy husking | (8) high-grade hand-made paper |
| (4) palm gur industry | (9) bee-keeping, and |
| (5) gur and khandsari | (10) cottage match industry. |



It is proposed that the Khadi and Village Industries Board should take further action on these programmes in consultation with State Governments and other organisations engaged in the field of village industries. The programmes have been prepared on the basis of a period of four years being available for their implementation.

- **Village oil industry**—The programme for this industry envisages a common production programme for village oil presses and for oil mills. The production of ghee is proposed to be raised from 10 to 13.5 lakh tons of seed pressing. This will involve some diversion of seeds now pressed by mills and substitution of them by cotton seeds. It is suggested that 1,200 village oil centres, each serving a group of 40 to 50 villages and about 50 village oil presses may be organised. Inefficient types of village oil presses are to be replaced by efficient types. A research and training institute and five regional training centres are proposed for training artisans in the manufacture and repair of improved oil presses and for generally improving the efficiency of the village oil industry. Apart from giving greater employment to village artisans, this industry is expected to improve the nutrition of the rural population by supplying fresh and pure oil which has become difficult to obtain owing to the widespread practice of adulteration in the mill oil.
- **Soap-making with neem oil**—This is a small scheme, the main object of which is to utilise material now going waste. The scheme aims at establishing production-cum-demonstration centres in different States where neem oil will be produced and utilised in soap manufacture. It provides for 11 neem units, each unit consisting of 1 soapery and 7 neem pressing centres producing a total of 1,260 mounds of neem oil and utilising it for the production of about 70 tons of soap per year.
- **Paddy husking**—Hand-pounding of rice is an



important village industry even to this day. It processes about 65 per cent of the paddy, the mills processing the remaining 35 per cent. The programme aims at improving the hand process for increased recovery of rice and production of bran in a pure form by the introduction of paddy husking stone chakkis in place of the pounding method. It is recommended that over a period of four years the distribution of about 50,000 chakkis in rice pounding areas might be subsidized. Research is proposed to be carried out for evolving suitable implements for paddy husking such as paddy separator, a better type of chakki which can reduce breakage etc. It is also proposed that rice mills of the huller type should be gradually eliminated.

- *Palm gur*—The schemes for the development of palm gur envisages increase in production to the extent of about 80,000 tons of gur. This will afford employment to about 60,000 rural workers. The scheme provides for training and research and an element of subsidy may also be necessary.
- *Gur and khandsari*—These are well-established village industries. The object of the programme is to extend the use of improved types of cane crushers to obtain a higher percentage of extraction. It is proposed that over a period of four years about 100,000 improved cane crushers should be introduced. The introduction of small centrifuges for the manufacture of khandsari is also suggested.
- *Leather*—The object of this scheme is to minimize waste due to the incomplete utilisation of dead animals. The four-year programme provides for recovery work, tanning, leather craft in municipal areas and in adjoining rural areas and also for the organisation of co-operatives of village leather workers.
- *Woolen blankets*—It is proposed that four wool spinning and weaving centres may be established for developing hand-spinning and hand-weaving for the production of woolen blankets required by the defence services. The centres may be run by State Governments or by co-operatives. It is suggested that carding and finishing should be done by machinery operated by power, but the spinning and weaving should be done by hand.
- *Hand-made paper*—The programme suggests the production at 11 existing centres of the varieties of high-grade hand-made paper which are at present imported. These centres should be assisted in respect of equipment, training and research. Pulp-making is proposed to be done by power-operated machines, while other processes will be done by hand.
- *Bee-keeping*—The intensive development of bee-keeping is proposed in selected areas in States in which the industry has already made some progress, for instance, Madras, Bombay, Uttar Pradesh, Punjab, Mysore, Travancore-Cochin and Coorg. In each selected area there may be a sub-station serving a group of 20 to 30 villages. The scheme provides for training of staff and bee-keepers and for supply at subsidized rates of bee-hives and other appliances. Co-operative of bee-keepers are envisaged in each sub-station for collecting and marketing of the honey produced by the members.
- *Cottage match industry*—The scheme aims at increasing the production of the cottage match industry from about 0.6 million gross to about 1.8 million gross at the end of four years. This result is to be achieved through provision of training and certain concessions as also financial assistance to cottage match manufacturers.
- *Khadi*—Certain tentative proposals for the khadi programme have been prepared, but these have to be considered by the proposed Khadi and Village Industries Board.
- *Coir*—The depressed state of the coir industry in Travancore-Cochin calls for special action for the reorganization of the industry on co-operative basis. A programme for this purpose has been indicated in the State Government's Five Year Plan.

An illustrative statement summarizing the programmes for the village industries mentioned above, other than khadi and coir, is given in the Appendix. It is expected that finance for the village oil industry and soap-making from neem oil will be found by means of the cess mentioned earlier and for the remaining industries assistance will be extended to the States by the Central Government from the allotment for Rs. 15 crores made in the Five Year Plan.



Village Industries Currently under KVIC's Purview

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

Mineral Based Industry

- I. Pottery
- II. Lime

Agro Based & Food Processing Industry (ABFFI)

- I. Pulses & Cereals Processing Industry
- II. Gud & Khandsari Industry
- III. Palengur Industry
- IV. Fruit & Vegetable Processing Industry
- V. Village Oil Industry

Polymer & Chemical Based Industry (PCBI)

- I. Leather Industry
- II. Non Edible Oils & Soap Industry
- III. Cottage Match Industry
- IV. Plastic Industry

Forest Based Industry (FBI)

- I. Medicinal Plants Industry
- II. Bee Keeping Industry
- III. Minor Forest Based Industries

Hand Made Paper & Fibre Industry (HMPFI)

- I. Hand Made Paper Industry
- II. Fibre Industry

Rural Engineering & Bio Technology Industry (REBTI)

- I. Non-Conventional Energy
- II. Carpentry & Blacksmithy
- III. Electronics

SEZ/Service Industry

- I. Co-ordination

Programme for Promotion of VI Cluster - Rural

Industry Service Centre (RISC) for Khadi and VI Activity up to Rs. 5.00 Lakhs

Title of the Programme:

Programme for promotion of VI Cluster-Rural Industry Service Centre (RISC) for Khadi and VI activity.

Objectives of the Programme:

- I. Provide backward forward linkages to Khadi & VI activities in a cluster.
- II. To provide services like raw material support, skill up-gradation, training, Quality Control, Testing facilities, marketing promotion, design & product development in order to strengthen the rural clusters.

Implementing Agency: I. KVIC and State KVIIs. 2. National level / State level Khadi and VI Federations 3. Khadi and VI Institutions affiliated to KVIC and KVIIs. 4. NCO who have already worked in implementation of programme relating to development of rural artisans in activities excluding the negative list of KVIC with financial assistance at least for 3 projects from any Ministry of State / Central Government, CAPART, NABARD and UN agencies.

Rural Industry Service Centre (RISC):

"Rural Industry Service Centre (RISC) is the Common Facility Unit which aims to provide infrastructural support and necessary services to the local units to upgrade their production capacity, skill upgradation and market promotion."

One of the following services must be covered by the Rural Industry Service Centre (RISC):

- I. Provide testing facilities by establishing laboratory to ensure quality of the products.

- II. Provide improved machinery/equipment to be utilized as common utility facilities by the nearby units / artisans to enhance production capacity or value addition of the product.

- III. Provide attractive and appropriate packaging facilities and machineries to the local units / artisans for better marketing of their products.

In addition of the above facilities RISC can also cater to following services:

- I. Provide training facilities to upgrade artisan's skill in order to increase their earnings.
- II. Provide new design or new product, diversified product in consultation with experts /agencies for a value addition of rural manufacturing units.
- III. Provide raw material support which mainly depend on seasonal procurement.
- IV. Prepare product catalogue.

Types of Khadi & Village Industries to be covered under Rural Industry Service Centre (RISC):

- ◆ Khadi & Poly Vastra post weaving value addition facilities.
- ◆ Herbal products: Cosmetics and Medicines.
- ◆ Edible Oil.
- ◆ Detergents & Soaps.
- ◆ Honey.
- ◆ Hand Made Paper
- ◆ Food processing
- ◆ Bio-Fertiliser / Bio-Pesticides / Bio Manure
- ◆ Potteries
- ◆ Leather
- ◆ Woodwork
- ◆ All other VI, except those which are in the negative list.





Financial Pattern	NE States	Other areas
a) KVIC's Share	90%	75%
b) Own Contribution or Loan from Bank/Financial Institutions	10%	25%

In case of North Eastern States 90% of project cost will be provided by KVIC upto a project cost of Rs. 5.00 lakhs.

The financial assistance should follow the norms below:

a)	Building/Infrastructure	:	Maximum 15% of project cost.
b)	Plant & Machinery for manufacturing and/or testing facilities and packaging	:	Minimum 50% of project cost.
c)	Raw material /new design, product Diversification, etc.	:	Maximum 25% of project cost.
d)	Skill upgradation & training and/or Product catalogue	:	Maximum 10% of Project cost.

However, a, c, d can be reduced depending upon requirements as the case may be.



Sanctioning Authority:

The project proposals to set up Rural Industry Service Centre (RISC) upto Rs. 5 lakhs will be appraised and sanctioned by a Committee constituted for the purpose at State / Regional level, consisting of following members:

- Director Industry of concerned State Govt. or his representative not below the rank of Additional Director Member
- CEO of concerned State KVIC Board Member
- Representative of Lead Bank in the State / Region: Member
- Representative of NABARD: Member
- Secretary of KVIC Institution Having highest turnover in the State: Member
- State/Regional Director, KVIC: Member/Congressor

Terms and References :

- The Committee will evaluate capability of the organization to implement.
- The Committee will examine commercial viability of the project.
- Accord approval upto project of Rs. 5 lakhs
- Evaluate and monitor the execution of programme in the Rural Industry Service Centre (RISC)

Release of funds :

After Committee approved the proposal, the funds will be released in 2 installments by State/Regional Directors. The first installment will be 50% of the amount share of KVIC for the project. The second and last installment will be released only after amount released by KVIC

and 50% of the share of the organization is utilized.

Stages of Programme Implementation:

- Identification of the cluster.
- Selection of a Cluster Development Agency.
- Technical feasibility by an expert or an agency.
- Project formulation.
- Approval of the project and release of funds.
- Monitoring and Evaluation.

Operationalization and Programme Implementation:

• For the purpose of establishing Rural Industry Service Centre (RISC), it may be ensured that the number of artisans / Village Industries units shall not be less than 25 individual artisans or 5 REGP units / KVIC Institutions / Societies for projects upto Rs.5.00 lakhs.

- The implementing agency / Organization should have its own land where the Rural Industry Service Centre (RISC) will be established.
- The period of setting of project should not be more than 6 months.
- After submission of the proposal by the implementing agency to set up Rural Industry Service Centre (RISC), State / Regional Director shall conduct technical feasibility and place the proposal with his recommendations before State Level Committee. Technical feasibility may done either by DIC or by State Office or State Board

• The funds shall be released based on the progress of work report received periodically from State / Regional Director and based on activities of the project and also within a specific time frame for timely completion of the project.

- The State / Regional Director of the concerned state where the project is located shall ensure monitoring and evaluation and timely completion of project.
- After obtaining approval by the State Level Committee for setting up of project State/Regional Director will intimate to concerned Industry Programme Directors at Central Office of the Commission.

Programme for Promotion of VI Cluster - Rural Industry Service Centre(RISC) for Khadi and VI activity up to Rs. 25.00 lakhs

Title of the Programme:

Programme for promotion of VI Cluster- Rural Industry Service Centre (RISC) for Khadi and VI activity.

Objectives of the Programme:

- To provide backward forward linkages to Khadi & VI activities in a cluster.
- To provide services like raw material support, skill up-gradation, training, Quality Control, Testing facilities, marketing promotion, design & product development in order to strengthen the rural clusters.

Implementing Agency:

- KVIC and State KVICs.
- National level / State level Khadi and VI Federations
- Khadi and VI Institutions affiliated to





KVIC and KVIIs:

- NGO who have already worked in implementation of programme relating to development of rural artisans in activities excluding the negative list of KVIC with financial assistance at least for 3 projects from any Ministry of State / Central Government, CAPART, NABARD and UN agencies.

Rural Industry Service Centre (RISC):

"Rural Industry Service Centre (RISC) is the Common Facility Unit which aims to provide infrastructural support and necessary services to the local units to upgrade their production capacity, skill upgradation and market promotion."

One of the following services must be covered by the Rural Industry Service Centre (RISC):

- Provide testing facilities by establishing laboratory to ensure quality of the products.
- Provide improved machinery/equipment to be utilized as common utility facilities by the nearby units /artisans to enhance production capacity or value addition of the product
- Provide attractive and appropriate packaging facilities and machineries to the local units / artisans for better marketing of their products.
- In addition of the above facilities RISC can also cater to following services:
- Provide training facilities to upgrade artisan's skill in order to increase their earnings.

- Provide new design or new product, diversified product in consultation with experts /agencies for a value addition of rural manufacturing units.
- Provide raw material support, which mainly depend on seasonal procurement.
- Prepare product catalogue.

Types of Khadi & Village Industries to be covered under Rural Industry Service Centre (RISC):

- Khadi & Poly Vastra post weaving value addition facilities.
- Herbal products, Cosmetics and Medicines.
- Edible Oil,
- Detergents & Soaps.
- Honey
- Hand Made Paper
- Food processing
- Bio-Fertilizer / Bio-Pesticides / Bio Manure
- Potteries
- Leather
- Woodwork
- All other VI, except those which are in the negative list.

Financial Pattern		NE States	Other areas
a)	KVIC's Share	90%	75%
b)	Own Contribution or Loan from Bank/Financial Institutions	10%	25%

In case of North Eastern States 90% of project cost will be provided by KVIC upto a project cost of Rs. 25.00 lakhs.

The financial assistance should follow the norms below:

a)	Building/Infrastructure	:	Maximum 15% of project cost.
b)	Plant & Machinery for manufacturing and or testing facilities and packaging	:	Minimum 50% of project cost.
c)	Raw material /new design, product Diversification, etc.	:	Maximum 25% of project cost.
d)	Skill upgradation & training and/ or Product catalogue	:	Maximum 10% of Project cost.

However, a, c, d can be reduced depending upon requirements as the case may be.





Appraisal and Recommendation Authority :

- The project proposals to set up Rural Industry Service Centre (RISC) upto Rs. 25 lakhs will be scrutinised and recommended by a Committee constituted for the purpose at State / Regional level, consisting of following members for sanction:
- Director Industry of concerned State Govt. or his representative not below the rank of Additional Director : Member
- CEO of concerned State KVIC Board : Member
- Representative of Lead Bank in the State / Region : Member
- Representative of NABARD : Member
- Secretary of KVIC Institution Having highest turnover in the State : Member
- State/Regional Director, KVIC : Member/Convenor

Terms and References :

- The Committee will evaluate capability of the organisation to implement.
- The Committee will examine commercial viability of the project.
- Evaluate and monitor the execution of programme in the Rural Industry Service Centre (RISC)
- Technical appraisal Committee :
- The project proposals to set up Rural Industry Service Centre (RISC) upto Rs. 25 lakhs will be technically appraised by a Committee constituted for the purpose at Central level, Central Office, KVIC, Mumbai-56, consisting of following members after appraisal and recommendation of State / Regional level Committee:
- Financial Advisor, KVIC: Chairman
- General Manager of lead Bank: Member

- One Expert Member from IIT Concerned with subject of the project: Member
- Dy. Chief Executive Officer (VI): Member
- Director (Finance): Member
- Programme/Industry Director: Member
- Director (VIC): Member / Convenor

Terms and References :

- The Committee will evaluate the recommendation of the State / Regional level Committee before technically appraising the Project.
- The Committee will examine commercial viability of the project.
- The Committee will examine the collateral security or surety bond submitted by the implementing agency and recommended by the State / Regional level Committee.

Mode of Sanction :

Once the project up to Rs. 25.00 lakhs have been technically appraised by the Technically Appraisal Committee, the concern Industry/Programme Director will process the proposal and placed before the SFC either Khadi or VI as the case may be.

Security for Release of fund :

- Surety Bond must be submitted against the release to the tune of 90% of the project cost of maximum upto Rs. 25.00 Lakhs for NEZ and 100% women artisan best institution/organisation and 75% of the project cost of maximum Rs.25.00 lakhs for others.
- The surety Bond must be register with the competent authority of the State the following points must be taken into account while submitting the Surety Bond to KVIC.
- Resolution of the institution.
- Original Surety Bond duly stamped (Non-

Judicial) as per the stamp Act of the State.

- Original Valuation Report of the property of the Sureties from Government Registered valuer/Revenue Authority.
- Original Blue Print/Lay out plan of the property of the Sureties duly approved by the competent Authority.
- Original extract of record of rights certified by the Revenue Authority.
- Original Non-encumbrance Certificate in respect of the Properties from a Govt. Pleader or from the Revenue/Competent authority certifying that the property is marketable and free from all encumbrance.
- The Borrower should submit all extract from the revenue record evidencing that charge has been created on the revenue record in respect of the properties of the surety bond/s after sanction and before release of funds.
- In addition to the surety bond the implementing agency must mortgage their assets i. e. machinery, building etc. to the Commission created from out of the RISC fund before the release of 3rd installment.
- However in case of the institution already enlisted with KVIC and carrying out Khadi & VI programme and already having infrastructure land, building, etc. and also mortgaged the property to the Commission, if they desired to take up the RISC activity, they have to enhance the limit of EM created to the tune of RISC project and do not required to execute surety bond.

Release of fund to state/Divisional offices of KVIC :
After SFC approval of the proposal, the funds will be released as per the guidelines prescribed in the standing order No.1606





Mode of release of installment of funds to beneficiary institution :

1st installment for Building/Infrastructure	:	Maximum 15% of project cost.
2nd installment for Plant & Machinery for manufacturing and or testing facilities and packaging	:	Minimum 50% of project cost.
3rd installment for Raw material /new design, product Diversification, etc.	:	Maximum 25% of project cost.
4th installment for Skill upgradation & training and/ or Product catalogue	:	Maximum 10% of Project cost.

Note- 1st installment will be released on the basis of feasibility report of the field official and subsequent installment on the basis of utilization certificate duly inspected by the field official of the State/Divisional office concerned and on satisfaction of the State /Divisional Director.
 Note- 1st installment will be released on the basis of feasibility report of the field official and subsequent installment on the basis of utilization certificate duly inspected by the field official of the State/Divisional office concerned and on satisfaction of the State/Divisional Director.

Stages of Programme implementation :

- Identification of the cluster.
- Selection of a Cluster Development Agency.
- Technical feasibility by and expert or an agency.
- Project formulation.
- Approval of the project and release of funds.
- Monitoring and Evaluation.

Operationalisation and Programme Implementation :

- For the purpose of establishing Rural Industry Service Centre (RISC), it may be ensured that the number of artisans / Village Industries units shall not be less than 25 individual artisans or 5 REGP units / VI Institutions / Societies for projects upto Rs.25.00 lakhs.

- The implementing agency / Organization should have its own land where the Rural Industry Service Centre (RISC) will be established.
- The period of setting of project should not be more than 6 months.
- After submission of the proposal by the implementing agency to set up Rural Industry Service Centre (RISC), State / Regional Director shall conduct technical feasibility and place the proposal with his recommendations before State Level Committee. Technical feasibility may done either by DIC or by State Office or State Board.
- The funds shall be released based on the progress of work report received periodically from State / Regional Director and based on activities of the project and also within a specific time frame for timely completion of the project.
- The State / Regional Director of the concerned state where the project is located shall ensure monitoring and evaluation and timely completion of project.
- After obtaining approval by the State Level Committee for setting up of project State/Regional Director will intimate to concerned Industry Programme Directors at Central Office of the Commission.

Scheme for Instituting National and State Level Awards for Khadi and VI. Artisans

The Award

At the national level for the Best Gramodyog Shilpi /Artisans such as Best Beekeeper, Best Handmade Paper entrepreneur and Artisans, Best Pottery Artisans, Best Leather Artisans, Best Fibre Artisans etc. in Village Industries & one spinner or reeler and one weaver in Khadi may receive a cash Award of Rs.50,000/- (Rupees Fifty Thousand only) with memento, shawl and Certificate. The runner up may be provided Rs. 25,000/- (Rupees Twenty five Thousand only) in cash along with appreciation certificate and shawl.

At the State level, for the best awardees, Rs. 10,000/- in cash, shawl and certificate may be provided, while the runner up Rs.5,000/- in cash, appreciation letter and shawl etc., may be provided to both Khadi & VI Artisans.

Proposal in Detail:

Background:

The Khadi & V. I. Commission is working since last 50 years and providing Technical and Financial support to the rural artisans and generated the employment to the unemployed youths presently. There is no subtype of scheme to provide the State & National Award to the Gramodyog Shilpi/skill artisans, etc. who are





excellence in development of process, design etc. and engaged in manufacturing of V.I. Products as these artisan's skill needs to be appreciated in KVI Sector. Therefore there is need to evolve/ formulate a scheme for providing the Award to the Gramodyog Shilpi / Skill Artisans such as Bee-keeping, Handmade Paper, Pottery, Leather, Fiber etc. Who have done a remarkable and excellence work in the VI Sector. With an objective of recognizing to the Gramodyog Shilpi/Skill Artisans who made outstanding contribution in the Development of village Industries and Excellence work in processing and manufacturing of Gramodyog products in Khadi & VI Sector. This award is to encourage to the Gramodyog Shilpi/skill artisans for their good work in their respective areas for evolving good process in the rural Industrialisation. Further this will set an example to other artisans who will improve their skills to get such type of awards.

The financial implication under the Award Scheme have been worked out as under:

A) Award Pattern (For Khadi & VI)

National level:	Winner	=	Rs. 0.50 Lakhs
	Runner up	=	Rs. 0.25 Lakhs
State level:	Winner	=	Rs. 0.10 Lakhs
	Runner up	=	Rs. 0.05 Lakhs

B) No of persons to be awarded

I.	At National level 10 in VI & 4 in Khadi	=	14
II.	At State level: Under VI	=	
	Winners 5 Categories in 27 States	=	135
	Runner up 5 Categories in 27 States	=	135
	Total	=	270
	Under Khadi	=	
	Winners 2 Categories in 27 States	=	54
	Runner up 2 Categories in 27 States	=	54
	Total	=	108

(At State level 308 persons to be awarded under Khadi & VI.)

III VI Categories		National level		IV Khadi Categories		National level		
1	Best Beekeeper	Winner	- 5 X 0.50	= 2.50 lakhs	1	Spinner or Reeler	Winner - 2 X 0.50	= 1.00 lakhs
2	Best Handmade Paper entrepreneur and Artisans	Runner up	- 5 X 0.25	= 1.25 lakhs	2	Weaver	Runner up - 2 X 0.25	= 0.50 lakhs
		Total		= 3.75 lakhs		Total		= 1.50 lakhs
3	Best Pottery Artisans	State level		State level				
4	Best Leather Artisans	Winner	- 5 X 27 X 0.10	= 13.50 lakhs		Winner	- 2 X 27 X 0.10	= 5.40 lakhs
5	Best Fibre Artisans	Runner up	- 5 X 27 X 0.05	= 6.75 lakhs		Runner up	- 2 X 27 X 0.05	= 2.70 lakhs
		Total		= 20.25 lakhs		Total		= 8.10 lakhs

Total Funds for Awards (VI + Khadi) = Rs. 33.60 lakhs





Scope

The awards will be given to all practicing Gramodyog Shilpi / Skill artisan (and not entrepreneur doing business) as mentioned above residing in India and will be provided to them on the basis of State & Central Level selection in each V.L. Sector under KVIC programme.

Criteria for selection:

The following points will be considered for selection of Gramodyog Shilpi/skill artisans persons based on following:

- 1) Excellence of the Khadi Gramodyog Shilpi /skill artisan engaged in production of Khadi V.L products can be decided on receipt of samples, photographs, etc., which will be provided by the said artisans.
- 2) The Khadi Gramodyog Shilpi /skill artisans should submit the details of the training provided to the other skill artisan for development of their skills in Khadi V.L Sector or in particular industries.
- 3) The details of the process, design etc. developed in Khadi V.L Sector.
- 4) The details of the experience made in the new developed process, design etc.
- 5) The details of the Contribution made by the Khadi Gramodyog Shilpi /skills artisans in the development/improvement of the skills and its techniques.
- 6) The details of the products, process design etc. produced by the artisans.
- 7) Number of artisans trained in the excellence work made by Khadi Gramodyog Shilpi/skill artisans to

disseminate the skill to the younger generation.

- 8) The details of the major exhibition participated for demonstrating their skills or for displaying their new developed products, process design etc.
- 9) The details of the monthly income earned by the Khadi Gramodyog Shilpi/skill artisans.
- 10) The details of the traditional technique involved in the new developed products, process design etc.
- 11) The impact of work of Gramodyog Shilpi/skill artisans creating community effect in field up technology, marketing, excellence/perfection.
- 12) In respect of Khadi parameters such as count of yarn weaving designs and skills, productivity etc, may be considered.

Mode of selection:

- The selection will be made by the central level committee.
- The Central Level Committee will decide the awardees for State level as well as National level out of the State level winners.

The State level Committee:

- (a) The State Director KVIC, acting as a Member/Congressor of state level committee, Shall initiate the proposal for getting by advertising in the new paper and also to circulate to all KVIC /KVIB offices in and around of the State regarding to send the proposal for National Awards of the excellence work

done in V.L sector by the Gramodyog Shilpi/skill artisans.

- (b) Receipt of Application date will be fixed in every year and after that no application may be considered / entertained.
- (c) The state level committee will first scrutinize the proposal to be received form the Gramodyog Shilpi/skill artisans' etc. by the State Director in the prescribed application Performa.
- (d) Receipt of the related documents as mentioned in the application and to scrutinize the same.
- (e) Receipt of the samples and certify the same in the prescribed proforma.
- (f) To assess the samples and other points mentioned therein.
- (g) To verify the proposal received from the Gramodyog Shilpi/skill artisans visiting their working place and also verify their samples etc. there and also to ensure quality and competitiveness
- (h) After satisfaction in all respect, the committee will recommend not exceeding 10 of the proposal for providing State level Awards to the Central Committee along with all relevant documents, samples etc.

Central Level Committee:

The Central Committee will make the final selection from the proposals received and to decide the number of Gramodyog Shilpi /skill artisan to be rewarded for State Level and Central level Awards.







Performance Of India's Khadi & Village Industries

The khadi and village industries programme holds great potential for generating gainful employment opportunities for the rural poor, arresting migration of rural unskilled workers to urban areas and for promoting the strategy of sustainable development. It can also be a viable and effective social safety net to enable the poor to ward off the adverse impacts of structural adjustment and economic reforms on their well-being.

The idea of reviving of traditional industries generates from the significant role they are playing in promoting employment, particularly to the poor. Village Industries predominantly in the form of traditional crafts have engaged a part of the rural population for centuries. They form a part of the rural occupational structure and their decline leads to the dislocation of a sizeable number of workers. The term industry generally covers any productive activity, involving collection, processing, manufacturing, repairing, addition or alteration, servicing etc. According to the Section 3 (J) of the Industrial Disputes Act 1947, the term industry means any business, trade, undertaking, manufacture, service, employment, handicraft or industrial occupation or a vocation of a workman. The village and small scale industries come under the category of rural industrialisation. Rural industrialisation is important not only as a means of creating employment for the labour force and raising the real income of the nation but also it contributes to the development of agriculture. The development of rural industries also creates opportunities for women domestically and changes the pattern of leisure and work. Definitions of Village and Small Industries have changed over the years. It is relevant to look at the small-scale sector



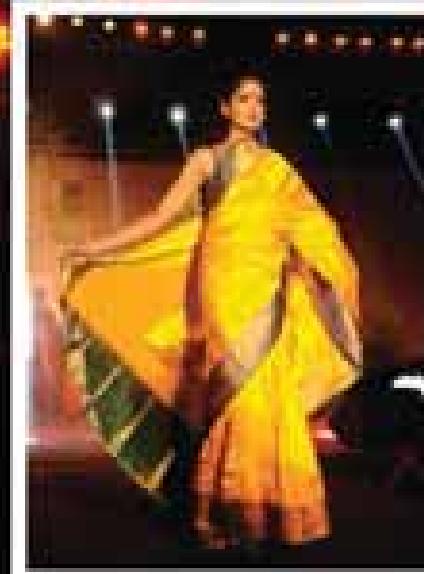
as distinct from the Village Industry sector. So far no acceptable definitions of small-scale industry, village/traditional industries, tiny industries and artisan activity have been available. For the purpose of distinguishing Small Scale Industry from Village/Traditional Industries, different countries use different parameters such as number of persons employed, type of activities, use of energy, capital employment etc. The characteristics that are common to the traditional and rural industries is that they use simple tools, skilled and unskilled labour, simple methods of management, irregular employment, segregation of occupation as female and male, wage differences etc. For development purposes the entire field of VSI has been broadly grouped under six different areas. Village and Small Industry sector has been divided into these different sub sectors for administering assistance programmes and specialised institutions have been created to look after each of the sub sectors at the national level. Categorisation of VSI sector based on the national level organisation, implementing the assistance programmes is given below:

Industry	Implementing Agency
Handloom Industry	The All India Handloom Board
Handicrafts Industry	The All India Handicrafts Board
Coir Industry	The Central Coir Board
Silk Industry	The Central Silk Board
Khadi and Village Industries	Khadi and Village Industries Commission (KVIC) at the centre and Khadi and Village Industries Boards (KVBs) in the States.
Small Scale Industries	Small Scale Development Organisation (SSDO) with development commissioners (Small Scale Industries)-DC (SSI) as the headquarters organisation.
Powerlooms	Textile Commissioner

Significance of Village and Small Industries sector in the Indian Economy

Indian economy is featured with large scale unemployment and poverty. Village and Small Scale Industries play an important role in the country by providing employment opportunities in rural areas with less amount of capital. Other factors, which weigh in favour of this sector, are its capacity to attract small savings to productive channels, short gestation period, and its adaptability to rural and semi urban environment where infrastructure may not be fully developed. The village and small industries sector has been recognized as an effective tool for providing gainful self-employment opportunities. These industries are also considered an important instrument for promoting rapid industrial growth by providing greater employment opportunities in particular to women and weaker sections of society and for bringing about a reduction in regional disparities and removal of economic backwardness of the rural and undeveloped area of the country. The importance of village and small industries sector in the economy is evident from the fact that, this sector provides employment opportunities to about 23.6 million persons (both part time and full time) as against 4.5 million persons in the large and medium sector. In the sphere of exports, this sector accounted for about 45% of the total exports of manufactured goods from the country. The promotion of Village and Small Industries continues to be an important element in the national development strategy, particularly due to its lower capital output ratio and higher employment intensity.





Share of Khadi and Village Industries in the Economic Development of India

The Khadi and Village Industries fulfill the social objective of providing employment to millions and ensure economic development, and help removal of the main obstacle to growth i.e. the vicious circle of poverty. Khadi and Village Industries produce goods, which are articles of daily necessity like cloth, oil, gur, leather goods etc. Khadi and Village Industry help in the conversion of waste in to wealth. Gobar gas industry, handmade paper industry, non-edible oil industry, soap industry are classical examples of production of wealth from waste. Thus Khadi and Village Industries with its intermediate technology and emphasis on viability can fulfill the social objective of creating employment to millions and at the same time fulfilling the economic objective of producing saleable goods of daily use on a decentralised basis.







Physical Performances of Khadi and Village Industries from 1997-2007

The physical performance on the basis of production, sales and employment in the Khadi and Village Industries is discussed below:

Table: Production - Khadi and Village Industries (1997-2007)

(Rs. in crore)

S.No.	Year	Production		
		Khadi	Village Industry	KVI
1.	1997-98	624.10	3895.21	4519.31
2.	1998-99	635.89	4476.48	5112.37
3.	1999-2000	551.94	5613.41	6165.35
4.	2000-01	431.57	6491.69	6923.26
5.	2001-02	416.69	7140.52	7557.21
6.	2002-03	443.07	8126.30	8569.37
7.	2003-04	453.50	9228.27	9681.77
8.	2004-05	461.54	10458.89	10920.43
9.	2005-06	468.30	11915.54	12383.84
10.	2006-07	491.52	13537.19	14028.71

Source : KVIC Annual Report





Table: Sales - Khadi and Village Industries (1997- 2007)

(Rs. in crores)

S.No.	Year		Sales	
		Khadi	Village Industry	KVI
1.	1997-98	745.90	4319.38	5065.28
2.	1998-99	647.83	4953.18	5601.01
3.	1999-2000	631.79	6137.41	6,769.20
4.	2000-01	570.55	7384.55	7955.10
5.	2001-02	527.86	8383.49	8911.35
6.	2002-03	577.63	9615.71	10193.34
7.	2003-04	587.04	10988.17	11575.21
8.	2004-05	617.84	12487.35	13105.19
9.	2005-06	628.69	14647.33	15276.02
10.	2006-07	663.19	16899.21	17562.40

Source: KVIC Annual Report



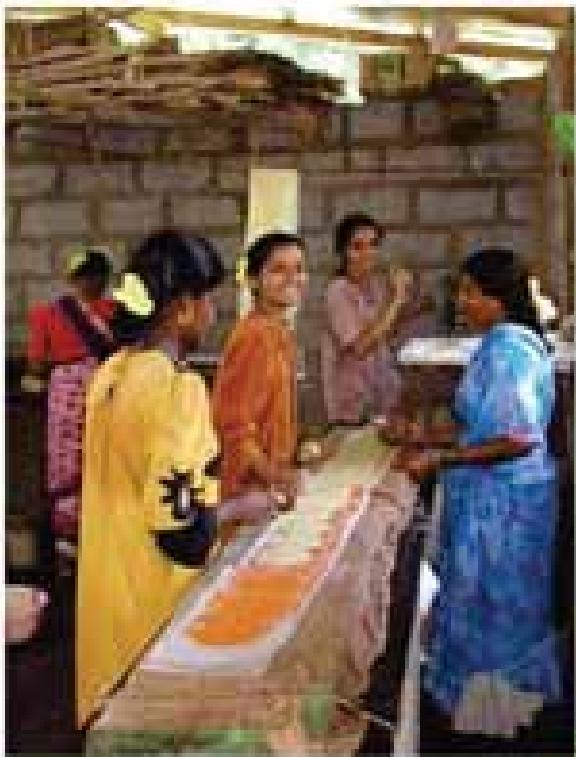


Table: Employment - Khadi and Village Industries (1997-2007)

(Figures in lakh person)

S. No.	Year	Employment		
		Khadi	Village Industry	KVI
1.	1997-98	14.01	42.49	56.50
2.	1998-99	13.85	44.44	58.29
3.	1999-2000	12.35	46.88	59.23
4.	2000-01	9.56	50.51	60.07
5.	2001-02	8.48	54.16	62.64
6.	2002-03	8.58	57.87	66.45
7.	2003-04	8.61	62.58	71.19
8.	2004-05	8.64	68.14	76.68
9.	2005-06	8.68	74.09	82.77
10.	2006-07	8.84	80.08	88.92

Source: KVIC Annual Report



Table: Provisions of Budgetary Support to KVIC

(Rs. in crores)

Year	Budget Allocation		Government Releases	
	Plan	Non-Plan	Plan	Non-Plan
2003-04	444.75	83.75	423.60	63.70
2004-05	462.00	83.90	460.99	83.90
2005-06	572.58	83.81	559.68	84.76
2006-07	618.90	84.82	608.85	82.80
2007-08	674.15	84.82	633.83	82.80
2008-09	1123.20	107.63	1122.14	107.62
2009-10	919.20	192.41	836.06	192.38
2010-11	1544.16	172.64	1447.37	171.64
2011-12	1494.22	185.22	1258.47	184.72
2012-13	1548.79	168.22	1466.39	160.65

Source: KVIC Annual Report



Table: Khadi & Village Industries Sector's Performance

(Rs. in crore; Employment : in lakh persons)

S. No.	Year	Production			Sales			Employment		
		Khadi	VL	KVIC	Khadi	VL	KVIC	Khadi	VL	KVIC
1.	2003-04	453.50	9228.27	9681.77	587.04	10988.17	11575.21	8.61	62.58	71.19
2.	2004-05	461.54	10458.89	10929.43	617.84	12487.35	13105.19	8.64	68.14	76.68
3.	2005-06	468.30	11915.54	12383.84	628.69	14647.33	15276.02	8.68	74.09	82.77
4.	2006-07	491.52	13537.19	14028.71	663.19	16899.21	17562.40	8.81	80.08	88.92
5.	2007-08	543.39	16134.32	16677.71	724.39	20819.09	21543.48	9.16	90.11	99.27
6.	2008-09	585.25	16753.62	17338.87	799.60	21948.59	22748.19	9.50	94.41	103.91
7.	2009-10	628.98	17508.00	18136.98	867.01	23254.53	24121.54	9.81	98.72	108.53
8.	2010-11	673.01	19198.25	19871.86	917.26	24875.73	25792.99	10.15	103.65	113.80
9.	2011-12	716.98	21135.06	21852.04	967.87	25829.36	26797.13	10.45	108.65	119.10
10.	2012-13	761.93	23362.31	24024.24	1021.56	26818.13	27839.69	10.71	11.05	124.76

Source: KVIC Annual Report





Table: Performance of the Central Sliver Plants

(Qty. in lakh Kgs. Value: Rs. in lakh)

Year	Production		Sales	
	Quantity	Value	Quantity	Value
2003-04	23.17	20.10	21.67	20.20
2004-05	23.61	22.76	22.66	22.02
2005-06	21.85	20.72	22.82	20.62
2006-07	24.46	21.31	25.94	22.36
2007-08	29.86	26.90	32.73	27.18
2008-09	33.96	33.26	30.13	29.53
2009-10	35.27	35.70	35.46	35.82
2010-11	32.98	42.88	34.17	41.14
2011-12	29.63	48.81	24.98	42.76
2012-13	20.81	30.87	26.48	40.57

Source: KVIC Annual Report



Table: Khadi Village Industries Government Supplies

Year	Amount of Government Supplies (Rs. in crore)
2003-04	19.00
2004-05	22.03
2005-06	22.87
2006-07	29.10
2007-08	33.99
2008-09	31.82
2009-10	21.36
2010-11	30.28
2011-12	29.94
2012-13	38.79

Source: KVIC Annual Report





The Production and Sales figures for the past three years, State-wise, are as follows:

SR. NO	STATES/UTS	2012-13		2013-14		2014-15		(Rs. in crore)
		PRODN	SALES	PRODN	SALES	PRODN	SALES	
1	Jammu & Kashmir	13.83	12.60	14.71	13.30	26.46	22.93	
2	Himachal Pradesh	4.95	10.57	5.26	11.17	5.51	11.27	
3	Punjab	12.86	9.02	13.69	9.53	13.69	11.41	
4	UT Chandigarh	0.01	2.06	0.02	2.17	0.02	2.38	
5	Haryana	74.56	94.63	79.36	98.89	85.15	98.93	
6	Delhi	2.74	28.36	2.91	29.96	3.12	30.50	
7	Rajasthan	48.09	65.61	51.18	69.19	51.18	69.29	
8	Uttarakhand	17.35	33.39	18.47	35.37	20.16	38.57	
9	Uttar Pradesh	188.63	304.72	200.78	325.10	222.01	344.59	
10	Chhattisgarh	17.30	11.33	18.42	11.97	18.74	13.98	
11	Madhya Pradesh	10.27	14.84	10.93	15.68	10.93	15.68	
12	Sikkim	0.09	0.11	0.00	0.12	0.00	0.12	
13	Arunachal Pradesh	0.13	0.27	0.14	0.28	0.19	0.34	
14	Nagaland	0.01	1.07	0.78	1.13	0.84	1.13	
15	Manipur	0.79	0.86	0.79	0.90	0.79	0.91	
16	Mizoram	0.02	0.07	0.02	0.08	0.03	0.09	
17	Tripura	0.02	0.06	0.02	0.09	0.02	0.09	
18	Meghalaya	0.05	0.10	0.09	0.10	0.10	0.11	
19	Assam	10.55	9.36	11.06	9.88	11.60	13.63	
20	Bihar	14.21	18.84	15.14	19.90	15.61	21.08	
21	West Bengal	94.84	53.36	100.95	56.26	116.74	58.41	
22	Jharkhand	8.90	32.56	9.47	34.40	9.58	34.19	
23	Odisha	6.78	4.59	7.22	4.85	7.29	5.52	
24	A. & N. Island	0.09	0.00	0.00	0.00	0.00	0.00	
25	Gujarat	38.70	56.13	41.19	59.26	42.03	59.68	
26	Maharashtra	5.28	14.45	5.60	15.26	5.64	17.17	
27	Goa	0.09	0.24	0.00	0.25	0.00	0.28	
28	Andhra Pradesh	29.07	15.80	30.77	16.68	30.82	17.37	
29	Karnataka	46.01	36.40	48.68	38.44	49.68	45.25	
30	Lakshadweep	0.00	0.00	0.00	0.00	0.00	0.00	
31	Kerala	29.59	74.35	31.49	78.53	37.89	96.94	
32	Tamil Nadu	96.34	114.79	91.90	121.24	94.33	133.11	
33	Paducherry	0.04	0.53	0.04	0.55	0.04	0.50	
	Total	761.93	1021.56	811.98	1081.04	879.98	1170.38	

Source: KVIC Annual Report





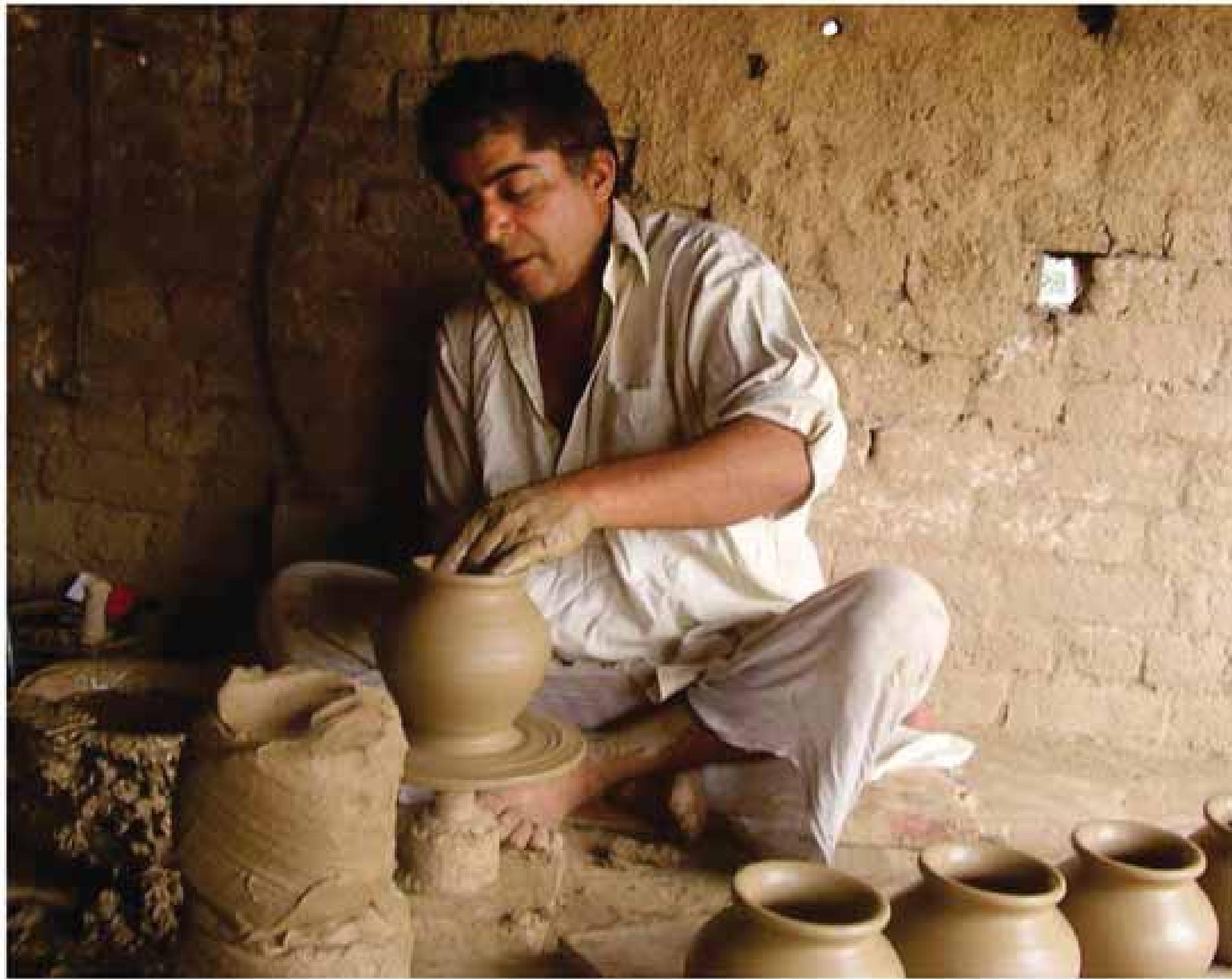
Performance under Govt. Supplies

(Rs. in lakh)

S. No.	Supply Mode	2013-14	2014-15	2015-16
1.	IRC items (DGSS&D)	4060.62	4139.56	4503.96
2.	Non IRC Items supplied by DSOs	160.89	188.97	801.84
3.	Polyvastra bed sheets & Pillow covers under single tender	518.69	1833.87	1877.64
	Total	4720.20	6162.12	7183.44

- Overall sales of both Khadi and Village Industries have jumped over 26.43 per cent to Rs. 41894.56 crore in 2015-16.
- Khadi and Village Industries (KVI) Programmes are implemented through 34 State Offices and 33 State/U.T. Khadi & Village Industries Boards, and 4,443 registered institutions.





Overview of Major Schemes being Implemented by KVIC

- Prime Minister's Employment Generation Programme (PMEGP)
- Worksheds Scheme for Khadi Artisans
- Scheme for Enhancing Productivity & Competitiveness of Khadi Industry and Artisans
- Strengthening Infrastructure of Existing Weak Khadi Institutions and Assistance for Marketing Infrastructure
- Khadi Reform and Development Programme (KRDIP)
- Interest Subsidy Eligibility Certificate (ISEC) Scheme
- Market Development Assistance (MDA)
- Product Development, Design Intervention and Packaging (PRODIP)
- Rural Industries Service Centres (RISC)
- Khadi Karigar Janashree Bima Yojana
- Exhibitions
- Quality Control and Brand Promotion
- Research and Development

Interest Subsidy Eligibility Certificate (ISEC) Scheme

The Interest Subsidy Eligibility Certificate (ISEC) Scheme is an important mechanism of funding khadi programme undertaken by khadi institutions. It was introduced in May 1977 to mobilise funds from banking institutions for filling the gap between the actual fund requirements and availability of funds from budgetary sources. Under the ISEC Scheme, credit at a concessional rate of interest of 4% per annum for working capital, is made available as per the requirement of the institutions. The difference between the actual lending rate and 4% is paid by the Central Government through KVIC to the lending banks and funds for this purpose are provided under the khadi grant head to KVIC. The Institutions registered with the KVIC/State Khadi and Village Industries Boards (KVBs) can avail of financing under the ISEC Scheme. Initially, the entire KVI sector was covered under the Scheme. However, with the introduction of REGP for village industries (VT) in 1995 and PMEGP in 2008, the Scheme now supports only the khadi and the poly vastra sector. The extent of credit flow to the institutions under the Scheme during the past ten years and in 2012-13 is depicted in the following table:

Table: Credit Flow under ISEC Scheme (Rs. crore)

Year	Credit Flow to Khadi and Polyvastra Institutions	Subsidy Provided by KVIC
2003-04	256.51	28.48
2004-05	231.86	14.79
2005-06	219.89	10.14
2006-07	233.62	10.62
2007-08	226.12	17.61
2008-09	244.85	27.54
2009-10	279.03	25.00
2010-11	275.52	29.09
2011-12	305.03	35.56
2012-13	305.08	10.46

Paired Sample t-test

t-value= 26.063 p=0.000**

Table value= 2.62

Source: Micro, Small and Medium Enterprises, Annual Report, 2012-13



The aforementioned table quite obviously show that the credit flow to khadi and polyvastra institutions increased from 219.89 in 2005-06 to 305.08 in 2012-13. But, prior to 2009-10, there was continuous increase in the credit flow to khadi and polyvastra institutions from 236.12 in 2007-08 to 279.02 in 2009-10. By and large, there is an increasing trend in the credit flow to khadi and polyvastra institutions. The subsidy provided by KVIC also increased from 10.46 in 2012-13 to 35.56 subsidy provided by KVIC shown an ever increasing trend from 2003-04 to 2012-13.

Product Development, Design Intervention and Packaging (PRODIP)

The Product Development, Design Intervention and Packaging (PRODIP) Scheme was launched in November 2002 as a small intervention with a view to selectively improving the quality of khadi products and also to diversify into new products. It also seeks to improve the marketability of khadi by enlisting the support of professional designers approved by the National Institute of Design (NID). Under this scheme, financial assistance is provided to the institutions or entrepreneurs affiliated to the KVIC or State KVIICs up to Rs. 2 lakh per project per year or 75 per cent of the project cost whichever is less. In the case of individual entrepreneurs, the quantum of assistance is up to Rs. 1 lakh or 75 per cent of the project cost whichever is less. The internal studies conducted by KVIC have indicated that production and sales have increased approximately by 13 per cent and 21 per cent respectively in the case of the projects taken up under Product Development, Design Intervention and Packaging (PRODIP). The progress made under this scheme during the last ten years is given in the following table:

Table Progress under Product Development, Design Intervention and Packaging

Year	Total No. of KVI Projects Assisted
2003-04	121
2004-05	69
2005-06	116
2006-07	162
2007-08	124
2008-09	256
2009-10	119
2010-11	169
2011-12	175
2012-13	123
Mean	143.30
CV	35.30
CGR	5.00
R2	0.19
t-value	1.129*

*. Not significant;

Source: Micro, Small and Medium Enterprises, Annual Report, 2012-13

The aforementioned table includes shows that the KVIC assisted the lowest number of projects at 69 in 2004-05 and the highest number of projects at 256 in 2008-09. Later on, it declined the assisting the projects including products development, design intervention and packaging.





Rural Industries Service Centres (RISC)

KVIC has also taken up another small intervention called "Rural Industries Service Centers (RISC)" Scheme from 2004-05 onwards for providing infrastructural support and services to the selected units with a view to upgrading their production capacity, skill up gradation and market promotion. RISC, inter alia, provide testing facilities by establishing laboratories for ensuring quality of products; improved machinery/equipment to be utilized as common facilities by nearby units/artisans for enhancing production capacity or value addition of the product attractive and appropriate packaging facilities and machinery to the local units/artisans for better marketing of their products training facilities for upgrading artisans' skills in order to increase their earnings and new designs and diversified products in consultation with experts/agencies for value addition of rural manufacturing units. This scheme is being implemented through KVIC/KVIBs, National level/State level Khadi and VI Federations, Khadi and VI Institutions affiliated to KVIC and KVIBs and NGOs which have already worked for the implementation of the programmes relating to rural industries. Under this scheme, financial assistance for establishing smaller projects costing up to Rs. 5 lakh each is provided to KVI units while in bigger projects, such assistance is up to Rs. 25 lakh. Each project costing up to Rs. 5 lakh is expected to provide benefit to at least 25 individuals. The number of projects assisted under this programme during the last ten years is given in the following table:

Table: Number of Projects Assisted Rural Industries Service Centres

Year	Total No. of KVI Projects Assisted
2003-04	56
2004-05	63
2005-06	68
2006-07	72
2007-08	76
2008-09	54
2009-10	18
2010-11	18
2011-12	10
2012-13	08
Mean	44.30
CV	62.01
CGR	-25.60
RS	0.754
t-value	-4.149**

** Significant at 1 per cent level;

Source: Micro, Small and Medium Enterprises, Annual report, 2012-13

The aforementioned table presents that the KVI assisted projects for rural industries service centres varying from 08 in 2012-13 to 76 in 2007-08. It also shows that the assistance rapidly increased from 2003-04 to 2007-08 and later on the assistance to projects rapidly curtailed.





Khadi INDIA

Khadi India

Khadi Gurukul India 2016

DIGITAL INDIA 2016



Recent Trends in Khadi Production, Sales and Employment Generation

Khadi sales during 2014-15 increased by 5.91% compared to 2013-14 while sales had increased 5.82% during 2013-14 compared to 2012-13, as depicted in following table:

YEAR	KHADI SALES (RS CRORE)	PERCENTAGE INCREASE OF SALES OVER PREVIOUS YEAR
2012-13	1021.56	—
2013-14	1081.04	5.82
2014-15*	1144.9	5.91

Source: Ministry of Micro, Small & Medium Enterprises; 2014-15 figures are provisional.

Recent Trend Analysis

India Inc. may be complaining of weak rural sales due to poor rains for two years in a row, but khadi and village industries, which manufactures products ranging from honey to soaps and food to handicrafts, are clocking a double-digit growth. Data available shows sales of khadi and village industries shot up by over 14% to Rs 37,935 crore during 2015-16, while India's top FMCG players reported a much lower sales growth. Unlike FMCG firms that rely on their own plants for production, khadi and village industries products are manufactured by 7 lakh privately-owned household units. These units are funded through schemes such as PM's Employment Generation Programme. A small part of the produce is sold through Khadi Boards and outlets owned by Khadi and Village Industries Commission (KVIC). The majority of products, which could be homa, papad or agarbatti, is directly sold through private shops. The village industry sales have been driven by an aggressive distribution push, including to institutional buyers such as Air India and Indian Railways. Air India for instance has placed a Rs 8 crore order to source khadi products for kits given to first and business class travellers. Khadi fabric and garments sales witnessed a 29% growth and crossed Rs 1,500 crore mark for the first time. While the government is pushing khadi, there is also a change in the sales mix with readymade garments now accounting for around 45% compared to nearly 30% two years ago. KVIC is now tying up with Paytm to offer "high-end products" online. It has also entered into arrangements with companies such as Raymond and Fabindia. KVIC will for the first time also enter into franchise agreements for around 20 new stores in Kolkata and Mumbai, with Delhi expected to join later.

On October 22, 2016, Khadi outlet at Connaught Place, New Delhi, registers record Rs 1.08 crore sale in a day, it's highest so far. While on the sale in 2015, it was only Rs 27 lakh. The previous sales record was of Rs 82.5 lakh was recorded at the same outlet on October 3 last year. It is widely being believed that it was due to an appeal made by Prime Minister Narendra Modi Ji on October 18 at Ludhiana, which has imparted four-fold increase in the sale of Khadi. KVIC Chairman, Shri. Vinai Kumar Saxena thanked the Prime Minister for support to Khadi. He also thanked the Khadi lovers for adopting and promoting swadeshi products. Modi Ji, in his recent function at Ludhiana, had said that today's mantra should be "khadi for nation and khadi for fashion". Appealing to the people to use khadi products, Modi Ji had said it was a priority for India as a charkha at home brings more income while he had distributed 500 charkhas.

Encouraged by a 29 per cent jump in the sale of khadi products during 2015-16, the Khadi and Village Industries Commission (KVIC) has set a target of 35 per cent in the current fiscal. The sale of khadi products has recorded a quantum jump even in the face of economic slowdown and KVIC aims to achieve the target of 35 per cent in 2016-17. According to provisional estimates for 2015-16, the sale of khadi products has gone up to Rs. 1,510 crore, up 29 per cent from Rs 1,170 crore sales recorded during 2014-15, adding the fact that the achievement is impressive when compared with a modest growth of 3.6 per cent recorded in 2014-15. The sale of products of village industries too has recorded a significant jump in the last fiscal. The village industries segment as a whole registered sale of Rs 36,425 crore during 2015-16 against Rs 31,965 crore during 2014-15. This marks a jump of 14 per cent. The growth in 2014-15 was just 6.29 per cent. The sales in 2013-14 was Rs 30,073 crore. The production of the village industries also saw an increase as the segment's production during the year was worth Rs 36,965



crore against Rs 26,689 crore during 2014-15. The production figure for 2013-14 was Rs 25,293 crore. The new targets for production and sales of khadi products for the current financial year were fixed at a meeting of the commission at Mumbai on May 26, 2016. KVIC, which is under the Ministry of Micro Small & Medium Enterprises, has a target for khadi production of Rs 1,500 crore, sales target of Rs 2,100. Target for village industries production is Rs 32,000 crore with sales target Rs 43,000 crore.

Khadi - Current Status and Future Scope

The present infrastructure set up of the Khadi sector in India speaks volumes about its importance in the Country's economy.

A. Cotton, Silk, Wool & Muslin

Spindles installed	2.18 million
Yarn produced	25.91 million kgs.
Looms installed:	1,33,270 nos.
Employment	14.97 lakhs
Total Production	111.49 million sq. metre.
Sales	Rs.581.20 crores

B. Polyvastu

The handspun yarn and hand-woven cloth obtained by blending polyester staple fiber with other natural fibers

Spindles installed	0.20 million
Yarn produced	1.45 million kgs.
Looms installed:	8,727 nos.
Employment	0.46 lakh
Total Production	10.05 million sq. metre.
Sales	Rs. 42.35 crores

Standardisation and Quality Control Infrastructure

Khadi is produced by interlacement of handspun yarn or handloom. Use of only natural fiber is permitted in Khadi spinning. Because of vast diversity in the attitude and culture of Indian masses, the difference is bound to occur. However, KVIC is very concerned about adherence to standard norms of quality in its products. New model Charkha Testing of Khadi is a two pronged activity viz. mechanical and chemical. Such testing facilities are available in KVIC sector. Khadi Gramodyog Prayog Samiti, a descendant of Sarva Seva Sangh and an affiliated institution of KVIC has got a well-equipped test house to ascertain the qualities with respect to mechanical processing. Most of the institutions whose size falls under the major category have got in-house facilities for mechanical aspects. The dyeing and printing lab under Directorate of Khadi processing, Mumbai is fully equipped for testing the fabric to ascertain wet/chemical processing aspects. Properties indicating fastness such as washing, light perspiration and bleaching etc. can also be tested in this lab. Stringent Quality Control mechanisms and the rising demand for Khadi Exports have ensured a bright future for this fabric which is "the Pride of India".







ADB Team Visit to Khadi India Lounge, S.O., Jaipur on dated 21.01.2017









UNIT: 12

REFLECTIONS ON INDIA'S RECENT VISION AND STRATEGY ON KHADI AND VILLAGE INDUSTRIES

Khadi and Village Industries Commission (KVIC): Making Great Progress

Khadi is the proud legacy of our national freedom movement and the father of the nation. Khadi and Village Industries (KVI) are two national heritages of India. One of the most significant aspects of KVI in Indian economy is that it creates employment at a very low per capita investment. The KVI Sector not only serves the basic needs of processed goods of the vast rural sector of the country, but also provides sustainable employment to rural artisans. KVI today represent an exquisite, heritage product, which is 'ethnic' as well as 'ethical'. The Sector has a potentially strong clientele among the middle and upper echelons of the society.







The Khadi and Village Industries Commission (KVIC) is a statutory body formed by the Government of India, under the Act of Parliament, 'Khadi and Village Industries Commission Act of 1956'. It is an apex organisation under the Ministry of Micro, Small and Medium Enterprises, with regard to khadi and village industries within India, which seeks to - "plan, promote, facilitate, organize and assist in the establishment and development of khadi and village industries in the rural areas in coordination with other agencies engaged in rural development wherever necessary." In April 1957, it took over the work of former All India Khadi and Village Industries Board. The First Director of KVIC was Late Sardar K.A Venkataramaiya, a veteran freedom fighter from Karnataka. Its head office is based in Mumbai, with its six zonal offices in Delhi, Bhopal, Bangalore, Kolkata, Mumbai and Gauhati. Other than its zonal offices, it has offices in 29 states for the implementation of its various programmes. Khadi, (pronounced Khādī) refers to hand-spun and hand-woven cloth. The raw materials may be cotton, silk, or wool, which are spun into threads on a Charkha (A traditional spinning implement). Khadi was launched in 1920 as a political weapon in the Swadeshi movement of Mahatma Gandhi. Khadi is sourced from different parts of India, depending upon its raw materials - While the silk variety is sourced from West Bengal, Bihar, Odisha and North Eastern states, the cotton variety comes from Andhra Pradesh, Uttar Pradesh, Bihar and West Bengal. Khadi poly is spun in Gujarat and Rajasthan while Haryana, Himachal Pradesh, Jammu and Kashmir and Karnataka are known for the woollen variety. Village Industry is referred to any Industry that is located within a rural area, where the Fixed Capital Investment per Artisan (weaver) does not exceed Rupees One hundred thousand. The Fixed Capital Investment can be changed by the Central Government of India whenever it so requires. The common characteristic found in both - Khadi and Village Industries is that they are labour intensive in nature. In the wake of industrialisation, and the mechanisation of almost all processes, Khadi and Village industries are suited like no other to a labour surplus country like India. Another advantage of Khadi and Village Industries is that they require little or no capital to set up, thereby making them an economically viable option for the rural poor. This is an important point with reference to India in view of its stark income, regional and rural/urban inequalities.

KVIC has three main objectives which guide its functioning. These are:

- The Social Objective - Providing employment in rural areas
- The Economic Objective - Providing salable articles
- The Wider Objective - Creating self-reliance amongst people and building up a strong rural community spirit.





The commission seeks to achieve these objectives by implementing and monitoring various schemes and programs. The process of Implementation of schemes and programs starts at the Ministry of Micro, Small and Medium Enterprises which is the administrative head of the programs. The Ministry receives funds from the Central Government of India, and routes these to the Khadi and Village Industries Commission for the implementation of programs and schemes related to Khadi and Village Industries. The Khadi and Village Industries Commission then uses these funds to implement its programs either directly - Through its 29 state offices, by directly funding Khadi and Village institutions and co-operatives, or indirectly through 33 Khadi and Village Industries Boards, which are statutory bodies formed by the state governments within India, set up for the purpose of promoting Khadi and Village Industries in their respective states. The Khadi and Village Industries Boards, in turn, fund Khadi and Village Institutions/Co-operatives/Entrepreneurs. At present the developmental programmes of the commission are executed through, 5600 registered institutions, 30,138 Cooperative societies and about 9485,000 people.



Schemes and Programs of KVIC includes

Prime Minister's Employment Generation Program (PMEGP)

The Prime Minister's Employment Generation Programme (PMEGP) is the result of the merger of two schemes - Prime Minister's Rojgar Yojana (PMRY) and The Rural Employment Generation Programme (REGP). Under the scheme, the beneficiary is required to invest his/her own contribution of 10 per cent of the project cost. In case of Schedule Castes/Schedule Tribes and beneficiaries from other weaker sections, the beneficiary's contribution is 5 per cent of the project cost. The remaining 90 and 95% as of the project cost, as the case may be, is granted by banks specified under the scheme. The beneficiaries under the scheme are refunded a certain amount of the loan (25% for General, 35% for weaker sections in rural areas) which is credited after three years from the date that the loan was extended.





Khadi India

KHADI & VILLAGE INDUSTRIES COMMISSION

Ministry of Micro, Small & Medium Enterprises, Government of India



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KHADI DEVELOPMENT SEC

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OBJECTIVES

social objective

economic objective

other objective

Marketing of Khadi and Village Industries Product

INFORMATION

KVIC EPIC MEMBERS

NATIONAL & STATE LEVEL COMPETITIONS DURING 2005-2010

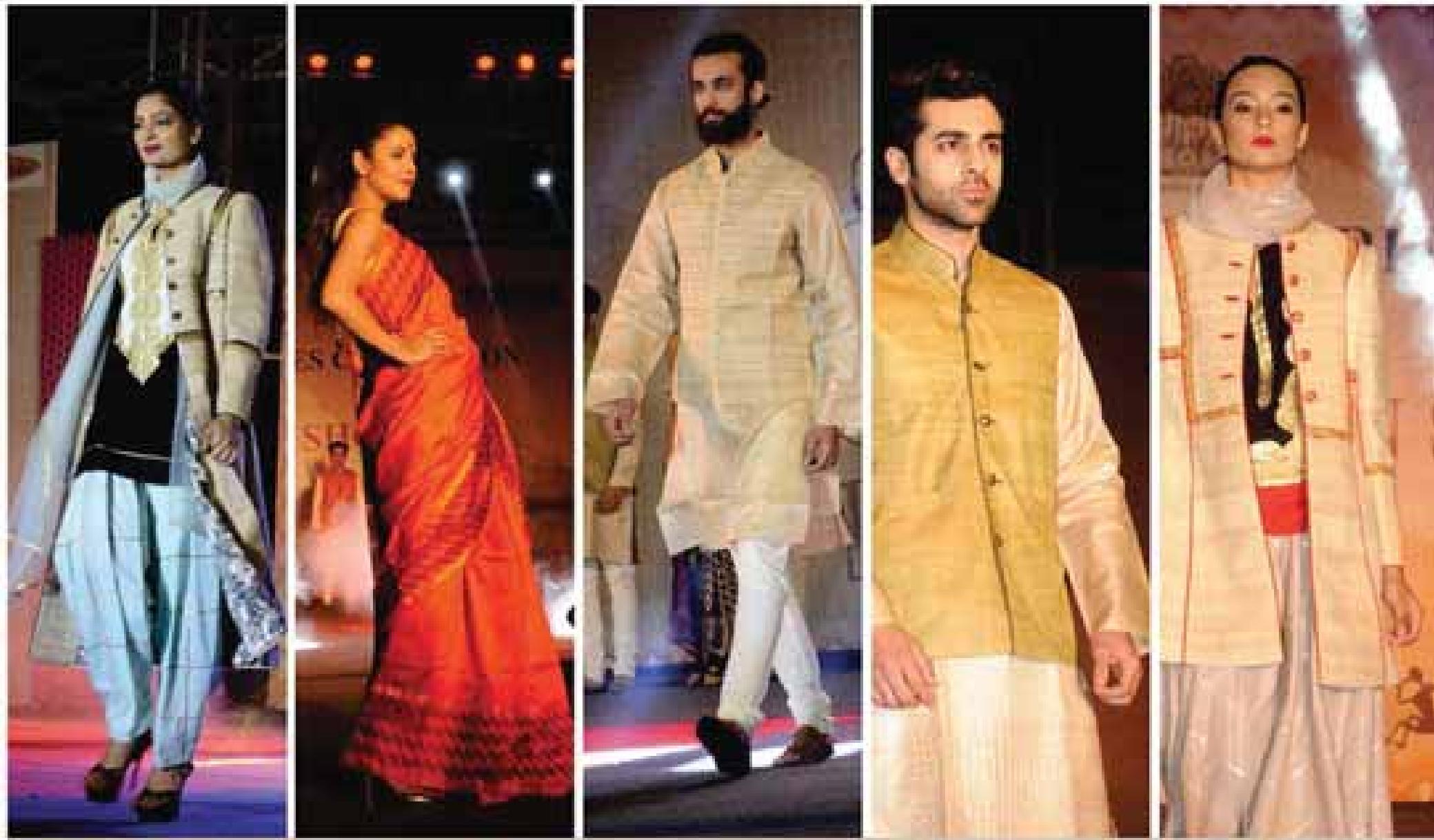
EXPORTS

KVIC DEPARTMENTAL TRADERS (SALES CENTER)

INTRODUCTION OF FRANCHISEES

Interest Subsidy Eligibility Certification Scheme (ISEC)

The Interest Subsidy Eligibility Certificate (ISEC) Scheme is the major source of funding for the Khadi programme. It was introduced in May 1977 to mobilize funds from banking institutions to fill the gap in the actual fund requirement and its availability from budgetary sources. Under this scheme, loans are provided by the banks to the members to meet their working/fixed capital requirements. These loans are provided at a concessional interest rate of 4% p.a. The difference between the actual interest rate and the concessional rate is borne by the commission under the 'grants' head of its budget. However, only members producing Khadi or Polyvastra (a type of Khadi) are eligible for this scheme.



Rebate Scheme

The rebate on sales of Khadi and Khadi products is made available by the Government so as to make the price of Khadi and Khadi products competitive with other textiles. Normal rebate (10 per cent) all through the year and an additional special rebate (10 per cent) for 108 days in a year, is given to the customers. The rebate is allowed only on the sales made by the institutions/centers run by the Commission/State Boards and also at the sales centers run by the registered institutions which are engaged in the production of Khadi and polyvastha. Recently, the finance ministry has asked the micro, small and medium enterprises ministry to redraw its rebate scheme for Khadi and village industries. Its view is that the "ministry should approach the plan commission and not seek year-to-year extension of the scheme. Furthermore, it has asked the MSMK ministry to redesign the scheme in a manner that it should benefit the artisan and not the seller, which (has been) the case so far." With regard to this, A proposal received from the Commission for introducing Market Development Assistance as a possible alternative to Rebate on Sale is being considered by the Government.





The Union Government through the Ministry of Micro, Small and Medium Enterprises, provides funds to the Commission under two heads: Plan and Non – Plan. The funds provided under the 'Plan' Head are allocated by the commission to its implementing agencies. The funds provided under the 'Non – Plan' head are mainly for the Commission's administrative expenditure. Funds are provided mainly by a way of Grants and Loans.

A major part of the Khadi grant is being utilized for the payment of sales rebate, which is considered a promotional expenditure. Other expenditures under this head are: Training, Publicity, Marketing, Interest Subsidy on bank loans under ISFC scheme.

Expenditures under this head include: Working Capital Expenditure and Fixed Capital Expenditure. Fixed Capital expenditure further consists of expenditure on:

- a) Machinery.....1000000
- b) Implements500000
- c) Work sheds.....250000
- d) Sales Outlets etc.....250000

The products produced by the institutions are either sold by them directly, through retailers, wholesalers, or indirectly, through "Khadi Bhawans" (Khadi sales outlets owned by the government). In total, there are 15431 sales outlets, out of which 7,050 are owned by the commission. These are spread all over India. The products are also sold internationally through exhibitions arranged by the KVIC.

Khadi and Village Industries Commission launches mobile application

KVIC is planning different schemes and ideas to promote khadi industries. On June 16, 2016, Khadi and Village Industries Commission (KVIC) launched a mobile application for the Prime Minister's Employment Generation Programme (PMEGP) scheme in a function held at Chandigarh Press Club on Wednesday. Vinay Kumar Saxena, chairman of KVIC, and Harjit Singh Grewal, Chairman of Punjab Khadi and Village Industries Board addressed the gathering about the new KVIC schemes, promotion of khadi and textile and to increase employment in rural sector. Vinay Kumar Saxena said that to increase the demand and production of khadi, the government has introduced various plans. Recently, India's petroleum minister introduced khadi uniforms for employees and wage workers.





Renewed Focus and Added Thrust on Khadi & Village Industry

It is a matter of great pride that the sale of Khadi and Village Industry products has recorded a quantum jump in sales after the appeal of the Hon'ble Prime Minister in his Radio address to the nation 'Mann Ki Haat' on October 03, 2014 "to buy at least one 'Khadi' product for use in their day-to-day life. If you buy Khadi, you light the lamp of prosperity in the house of a poor person". This has re-energized the Khadi sector which has resulted in increase of sales at Khadi Gramodyog Bhawan, New Delhi by 125% compared to previous year sales. This was acknowledged by the Hon'ble Prime Minister on 02 November 2014 in the same programme. The appeal by the Hon'ble Prime Minister has evoked emotional response amongst the people more so the youth of the country which has resulted in a new lease of life to Khadi sector. Khadi & Village Industries Commission (KVIC) has also risen to the occasion by renovating the Khadi Gramodyog Bhawan, New Delhi and ensuring that a wide variety of Khadi and Village Industry products are showcased to cover all age groups, all sections of textile market, such as Designer wear, home furnishing, upholstery, woollens including Pashmina, bridal wear, wide range of sarees from across the country, office wear, casual wear, children wear, ready to use and readymade dresses. In addition a wide range of Village Industry products such as Handmade Paper & products, Honey, Natural soaps, Incense sticks, Herbal Beauty & Health care products, Jewellery and gift items and decorative, household artefacts, household grocery items which are ready to eat and organic farm products. In order to give a Youth Centric focus, KVIC has extended a special discount for students on the occasion of International Youth Day and Gandhi Jayanthi. KVIC is also taking Khadi to schools, colleges, universities, IITs, ITIs and other educational/ technical institutions by organising college fest, fashion shows, awareness programmes and competitions to attract the youth. In addition, KVIC has been for a long time supplier of Khadi products for key sectors like Railways and Defence and with the opening of Defence sector for domestic manufacturers and suppliers, KVIC is in the process of gearing up to explore this sector aggressively. On September 20, 2015, saying that khadi sales had doubled over one year, Prime Minister Narendra Modi Ji again urged people to purchase khadi products. He said that the income from handloom and khadi sales go to the poor weavers or their widows. He also thanked people for having responded generously to a similar appeal he made last year. PM Modi also announced that over three million families had surrendered their cooking gas subsidy following his call. Over 30 lakh families have surrendered their LPG subsidy, and not just the rich. Most are from the lower middle and middle classes like retired teachers, pensioners. This is nothing but proof of that a silent revolution is on.



The Khadi and Village Industries Commission Chairman Sri Vinai Kumar Saxena presented his views on the new initiatives that are giving a fillip to the production and image of khadi. He opined recently that Khadi Udyog has always been seen as an agency with desi, uncool stuff. But that's changing now. It is stocking jeans in its showrooms; has roped in famous designer, Ms. Ritu Beri to design for it; and has orders worth crores for its products. He said that if one really wants to survive in the market, it has to be modern and competitive. Khadi has the right there with the others. Earlier, KVIC was banking on the Khadi name, but now things have changed. Besides, Khadi can be called our national fabric. Unfortunately, the plus points of khadi have never been projected. For example, khadi has zero carbon footprint, which is very relevant in today's time. It is the most environment-friendly fabric. There's no need for electricity or any machines or fuel to make khadi. It is called an 'air-conditioned' material because in winters, it's warm and in summers, it keeps you cool because it is porous, handspun and handwoven. These qualities were never projected. But KVIC is trying to change that with its awareness campaigns. It has installed the world's biggest wooden charkha at Terminal 3 at the international airport in Delhi. It serves as a memorial for khadi artisans who have contributed to the nation, and not just in the freedom struggle. People have also started supporting khadi not as part of charity, but as a fabric they want to wear, which is really important. Moreover, khadi has the power to provide employment in the remotest areas of the country. And KVIC is doing its best to promote this. Gandhiji had said that the charkha will be useful even after independence. This is so true. With minimum expenditure, one can earn with respect. That is the power of the charkha. It requires no infrastructure, no formal qualification and there's no age bar. For instance, even an 82-year-old woman in Saharanpur, UP, can earn Rs. 100-150 a day weaving khadi. The charkha can be a tool for economic independence. He opined further that from Railways, KVIC has got an order worth Rs. 40 crore and, from Air India, it has got an order worth Rs. 11 crore to supply amenity kits for first-class and business-class passengers. NTPC has also given an order to supply 23,000 silk jackets worth about Rs. 5.5 crore. JK Cement has gone completely khadi. All employees at its plants, schools, colleges and hospitals wear khadi. KVIC has opened outlets at the Income Tax Bhawan in Mumbai, where there are 5,000 employees, motivated enough to adopt khadi. The Prime Minister's Office buys file covers from KVIC. The uniforms of their staffs is also supplied by KVIC. The basic aim of KVIC is to create employment, not generate profit. Our success lies in creating employment. When the sales will go up, naturally the production will go up. When the production is up, the artisans will get more work hours. So it's a chain. That's why KVIC is focusing on marketing. Fortunately, the government is also very positive. The reason behind the Prime Minister's vision is that KVIC should generate employment in rural areas. In addition, Khadi has sentimental value also, as it has participated in the freedom struggle. At the same time, it has the power to generate employment. That's why it has a different value. KVIC wants to connect people from both angles. Firstly, Khadi is a fabric that has participated in the national freedom struggle and now, by buying this fabric, one is directly supporting the rural artisans. KVIC has reserved Rs. 50 crore annually to modernize khadi outlets across the country. And it has seen that once the store is modernized and made air-conditioned, sales go up manifold. But the fact remains that all outlets can't be modernized in a day. KVIC has 7,000 outlets across the country. It is a huge organization. It will take some time. KVIC will also be launching franchises very soon. It has already advertised for it and has shortlisted 14 candidates who would soon get the franchise. It has also roped in Ritu Beri to design for it. This is another way to popularize khadi. KVIC has recently launched her collection, Vichar Vastra, which is selling like hot-cakes. The fabric is provided by KVIC, and the designing, dyeing, accessories, etc, are done by her. KVIC already has 45 designers on its panel. They are also designing and supplying to the KVIC. But when it roped in a person like Ms. Ritu Beri, things got a different fillip. Vichar Vastra has been worn by many prominent people. Film stars have also been requested and they have agreed. The process is going on. No doubt, the Khadi and Village Industries Commission is the agency at the forefront of the manufacture, sales and promotion of khadi in India. The price competitiveness, the quality, etc. are the parameters which KVIC has been accommodating. KVIC is even participating in the tender process, which was not done earlier, and are taking orders based on that.



KHADI & VILLAGE INDUSTRIES COMMISSION

(Ministry of Micro, Small, Medium Enterprises (MSME), Government of India)

Registration Detail

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Receive by Office User Detail by:

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Register

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Achievements of KVIC Discussed at Rajya Sabha Recently

Ministry of MSME's recent achievements towards rural India through KVIC were discussed at the parliament. Minister of State, Ministry of MSME, Shri Giriraj Singh highlighted the achievements of his ministry in a written reply in Rajya Sabha on 7 December 2016. Ministry of MSME, through Khadi and Village Industries Commission (KVIC), has taken various steps to increase organisational capacity to meet the various requirements towards implementation of the schemes to extend requisite benefits to the Khadi and Village Industries (KVI) Institutions and Units. The steps taken encompass administrative as well as operational aspects of KVIC. The salient among those are given below:

- In order to access or communicate digitally among the KVIC offices, a facility has been created in the official website of KVIC, which has replaced the postal communication by digital communication rendering the inter office communication instantaneous and retrievable through a digital platform.
- To reduce the paperwork and save time usually caused in movement of files, KVIC has started comprehensive plan to introduce e-office system. The training of officials have been completed and the piloting of the system has been initiated in Central Office, KVIC, Mumbai.



- KVIC have also issued Request for Proposal (RFP) seeking bids for implementation of e-governance in KVIC. The bids received from the parties are under finalization. The implementation of e-governance system will make KVIC to attend all financial/accounting/budgeting/administering the schemes of Government on a digital space.
 - To bring transparency and expedite disbursement of Margin Money subsidy under Prime Minister's Employment Generation Programme (PMEGP) scheme, KVIC has introduced online submission of application by the prospective beneficiaries and the payment of Margin Money subsidy is directly made into the beneficiary account through Direct Benefit Transfer (DBT).
 - For supporting implementation of Khadi programme, Government of India extends Market Development Assistance (MDA) to Khadi Institutions (KIs). Under the modified Market Promotion & Development Assistance (MPDA) scheme, financial assistance is provided to institutions (@ 30% of Prime Cost of khadi and polyvastra, to be distributed amongst Artisans (40%), Producing Institutions (40%) and Selling Institutions (20%) through online transfer to KIs and 271796 artisans. KVIC has started disbursement of financial assistance to KIs as well as Artisans under DBT mode where the portion of MPDA is directly credited in their bank accounts.
 - KVIC also provides interest subvention for the bank finance for meeting capital requirement, under the Interest Subsidy Eligibility Certificate (ISEC) Scheme, availed by KIs. The subsidy under the scheme is also remitted directly to the cash credit account of KIs online.
 - Khadi certification has been made online and simple to enable new companies to start Khadi venture.
 - KVIC has started e-commerce platform and franchise system for online marketing of Khadi products and extending the marketing network.



KVIC Set to Hike Khadi Artisans' Wages by 100%

The wages of Khadi artisans are set to go up by more than 100 per cent, with the Khadi & Village Industries Commission (KVIC) approving the wage hike as well as Market Development Assistance (MDA) for them on 19 August 2016. The wages of artisans have been raised from Rs 90 to Rs 190 per day. The wages came into effect from April 1, 2016. All state and divisional offices have been directed to implement the recommendations. The KVIC has hiked wages of spinners from Rs 4 per bank to Rs 5.50 per bank with an additional 10 per cent of MDA which would add to the wages, a rise by 37.5 per cent. Earlier the spinners were getting Rs 100 per day considering they spin 25 banks per day. Now earnings will be Rs 138 plus 10 per cent MDA on it i.e., Rs 152 per day. The rates had been stagnant from April 1, 2014. The wage hike for artisans comes in the wake of a special mention made by Prime Minister Narendra Modi in his Independence Day speech at the Red Fort on August 15, 2016. Apart from an increase in wages per bank, the KVIC has also decided to levy amount Rs 50 on certain high value products to augment the earnings of artisans which will be remitted by the Departmental Sales Outlets (DSOs) straight to artisans' bank accounts on a monthly basis. For instance, the extra amount collected from the sale price on certain high value products such as muslin, silk and Pashmina etc. sold from DSOs of KVIC will be remitted by the DSOs straight to an artisan's bank account on a monthly basis through the institution where he or she is employed.



KVIC sales grow 9.25% in Dec in spite of cash ban

Sales of Khadi and Village Industry products grew 9.25 per cent in December 2016 despite the demonetization drive. On January 7, 2017, KVIC Chairman Shri V. K. Saxena said the decision to demonetize Rs 1,000 and Rs 500 notes has not impacted the sales. The Khadi and Village Industries Commission (KVIC) sells these through more than 7,100 sales outlets across the country. Though, in the initial 2-3 days after November 8, 2016 declaration of demonetization drive, there was a slight dip in the sales of Khadi and village industry products, this was quickly overcome by encouraging more modes of digital payments and also introducing an incentive scheme for providing gift on purchases for more than Rs 2,000 per bill through digital payments. KVIC also allowed 1 per cent additional discount in its departmental sales outlets on digital payments. In the last one and a half months, post-November 15, 2016, KVIC set up awareness camps and held workshops for cashless transactions in its all zones for the benefit of khadi institutions and artisans and has also distributed debit cards to artisans.



Survey suggests that Khadi Sales will Cross Rs. 5,000 Crore In 2018

Riding high on the upsurge in demand for khadi products, the Khadi and Village Industries Commission expects to surpass the sales target of Rs. 5,000 crore by the end of 2017-18. The sale of khadi products has recorded a quantum jump. KVIC is getting good orders from the government. Sales of khadi goods shot up by about 29 per cent to Rs. 1,510 crore in 2015-16. KVIC is also setting up export cells to promote overseas sales of the products. There is a good demand in the countries like the US and UK. Currently, KVIC is not doing direct exports but soon it will start. It will help in making khadi an international brand. Further to improve the quality and sales of products, KVIC is regularly organizing training programmes for spinners and weavers in areas like designing and marketing. Overall sales of both khadi and village industries have jumped over 14 per cent to Rs. 37,935 crore in 2015-16. The khadi and village industries products are manufactured by about 7 lakh privately-owned household units. These units are funded through schemes such as Prime Minister's Employment Generation Programme.

Success of Flipkart, Amazon, Snapdeal, and Shopclues Spurs KVIC to Launch Online Khadi Portal for Promoting E-Commerce

On 18 OCTOBER 2016, in its proposal to the Ministry of Micro, Small and Medium Enterprises (MSME), the Khadi and Village Industries Commission (KVIC) has proposed to launch its online portal from next month. Cashing in on the fast-growing e-commerce sector, this is being seen as a clever move by KVIC to increase its sale. Sales recorded by e-commerce giants in the country, like Flipkart, Amazon India, Snapdeal, and Shopclues, during this festival season have been phenomenal with a large proportion of it coming from the smaller cities and towns of India. KVIC has completed all the work related to it, such as preparation of the rate chart, photographs of products, godowns, courier agreement, and payment channels. KVIC is also putting in place 16 franchises in states, including the national capital region (NCR), Goa, and Maharashtra. The commission, has so far, been selling its products through its own outlets. According to KVIC, it is making all efforts to improve the standards, quality, design and marketing skills of spinners and weavers. The commission is also in the process of opening an export cell to boost exports of khadi products in the international markets. Through exports, KVIC wants to make khadi an international brand. Currently, KVIC is not exporting directly. But through this cell it will start that. Demand for khadi items are huge in the US and UK markets. According to reports, in 2015, the sales of Khadi and village industry products grew by 29 percent to Rs 1,510 crore. During the first six months of the 2016 fiscal year, the sales have jumped by about 50 percent. KVIC wants to cash on fast-growing e-commerce sector and increasing demand for khadi products in the country. The consumers will soon be able to buy genuine khadi products online from an e-commerce portal to be launched soon. The target is to push the sales modern channels of distribution.

The image displays three side-by-side screenshots of e-commerce platforms showcasing khadi products:

- Flipkart:** Shows a search result for "Khadi" with various items like a white bottle and a brown bottle.
- Amazon India:** Shows a search result for "khadi items" with items like a purple vest and a green cap.
- Snapdeal:** Shows a search result for "khadi" with items like a red cloth and a brown cloth.



Khadi India

KHADI
Born of Earth, Worn in Pride.

66 I am Khadi.

I was born in the sacred soil of this country by the sweat and blood
of millions of peasants who live this nation.

I grew in the hands of millions of mothers who nurtured my root,
hand raised me, rolled me pure by pure and wore my future.

I was moulded by the litter of the nation in whose arms I spoke my
first words of freedom.

The loved me, cherished me in your flag, wore me to schools, work
places, in trains, ships, air planes, in streets, on ramps, and
everywhere you went and progressed. You felt the essence of this
nation's soul when you wore me to your life.

You made me people's fabric.

I was born of this earth.

And you wore me in pride.

I am Khadi. 99

V.K. Sastri
Chairman, KVIC

A portrait of V.K. Sastri, an elderly man with glasses, wearing a dark blue jacket over a red shirt. He is standing on the right side of the page, looking towards the camera.

Ministry for Industries and Commerce Drive to Promoting Khadi and Providing Employment Opportunities to the People Especially of Rural Areas

On Dec 14, 2015, Minister for Industries and Commerce Shri Chander Prakash Ganga said that KVIC has approved Rs 2 crore for upgradation of Gandhi Sewa Sadan which would help in promoting Khadi and its products on large scale. He said that the KVIC has agreed for all necessary support in promoting Khadi and providing employment opportunities to the people especially of rural areas. This was stated by the Minister during his visit to Gandhi Sewa Sadan Jakh in Samba. He inspected the store of Gandhi Sewa Sadan and was informed about the various Khadi products being displayed for sale purpose. He also visited various production units including soap, shampoo, sewing, art & craft etc. and took stock of their functioning. Speaking on the occasion, the Minister said that there is a need to launch a movement to promote Khadi and its products worldwide, adding that heritage cluster would be developed in Jammu and Srinagar where large number of people would be provided employment avenues. He stressed for reaching out to the people of rural and far flung areas so that they avail the benefits of various schemes introduced by the Government. In order to empower the women folk, the Minister said that as per the scheme of KVIC, 30 women each from 2 villages of Jakh and Ramgarh would be trained by KVIC and will be provided solar spinning wheels (Solar Charkhas) and raw material so that they would earn their livelihood. While speaking to the gathering, Chairman, KVIC, Shri V. K. Sacoma said that KVIC is committed to develop Khadi and are putting sincere efforts in making it a brand. He said that in present times of competition, there is a need to modernize the Khadi stores to attract the customers. The Minister also visited various units sponsored by Khadi Village Industries Board under PMEGP flagship and were apprised of their functioning. Shri Ganga along with the Chairman, KVIC visited the proposed site of Khadi Plaza near Chichi Mata Temple in district Samba. Pertinent to mention that the proposed Khadi Plaza will be a modernized showroom of Khadi products and institute to impart training to the people. Vice Chairman, KVIC, Shri Aga Syed Mohammad Baqir Rizvi also discussed various issues pertaining to the Ladakh region with the Chairman KVIC including enhancement of margin money for Ladakh region, increase of subsidy amount upto 75 percent in PMEGP, craft training centre in Ladakh region etc.. Chairman KVIC assured him for early redressal of all genuine demands.



Khadi May Find Way into Government Hospitals

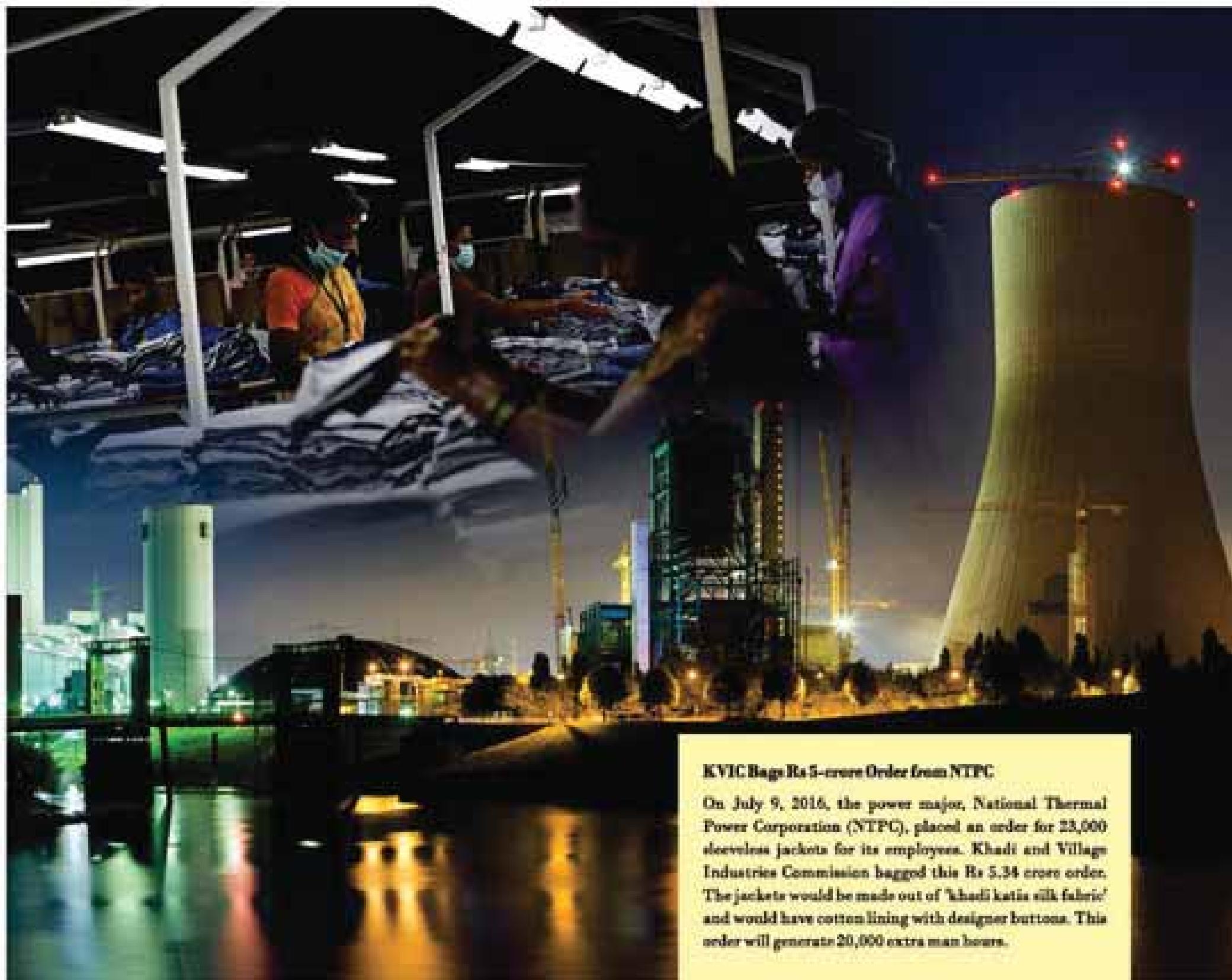
Khadi and Village Industries Commission is taking steps to promote use of khadi products in the country. The government has set up a panel to look into ways to promote use of khadi in state-owned hospitals. The high-level committee is set up under the chairmanship of Directorate General of Health Services. The Union Health Ministry has set up a high-level committee to look into how use of khadi can be promoted in hospitals under its control. During a meeting with Health Minister J. P. Nadda recently, KVIC Chairman VK Saxena made a request for measures to promote the use of khadi in hospitals. The committee is supposed to submit its recommendations and suggestions in a time-bound manner. This is one of the steps KVIC is taking to promote use of khadi products in the country.





Tourism Ministry's ITDC Hotels to Use Khadi Bedsheets, Toiletries

The Ministry of Tourism is looking at options to promote products manufactured by Khadi and Village Industries Commission (KVIC) by its subsidiaries, such as, India Tourism Development Corporation (ITDC), IDTC Hotels, and Air India. Recently, the Air India proposed that its crew be draped in khadi. The use of indigenous fabric for the 4,000-strong cabin crew was suggested by the national carrier's internal committee, in accordance with Prime Minister Narendra Modi's 'Makai in India' and 'Khadi for Fashion' slogans. Now, the Tourism Ministry has proposed the use of khadi bedsheets and upholstery in ITDC hotels across India. Currently, ITDC runs 16 hotels – including three in Delhi, and others in cities like Puri, Patna, Bhopal, Jaipur, Guwahati and Puducherry. Besides towels, curtains and sofa covers, toiletries produced by KVIC will also be used in ITDC hotels. A plan is also afoot to open KVIC outlets at various airports across India. Even the Culture Ministry proposes to promote khadi by setting up separate stalls selling KVIC products during all festivals and fairs organised by it across India. Besides the slogans given by the PM, the proposals are said to be inspired by a letter written by RJP President Amit Shah to various ministries, asking the ministers "to do the needful in ensuring that various departments under his ministry maximise the use of khadi in a systematic manner". In this regard, Mahesh Sharma, MoS Civil Aviation, who also has independent charge of the Tourism and Culture ministries, says, "After receiving the letter, we have been thinking of ways and means to promote and popularise khadi in India. We haven't taken any final decisions but we are surely going to do it in a big way." Attached with Shah's letter is a detailed note by KVIC Chairman Vinai Kumar Saxena, citing how the PM had given the slogan "Aasandi Se Pehle, Khadi for Nation; Aasandi Ke Baad, Khadi For Fashion," during his Mann Ki Baat address in January. Saxena, in his letter, also talks about how KVIC employs more than 130 lakh people, and how he seeks inspiration "from the Honourable Prime Minister's governing principles concerning Make in India, Shramaya Jayate, Skill India and Khadi For Fashion".



KVIC Bags Rs 5-crore Order from NTPC

On July 9, 2016, the power major, National Thermal Power Corporation (NTPC), placed an order for 23,000 sleeveless jackets for its employees. Khadi and Village Industries Commission bagged this Rs 5.34 crore order. The jackets would be made out of 'khadi katis silk fabric' and would have cotton lining with designer buttons. This order will generate 20,000 extra man hours.



Exclusive Khadi Collection Launched by KVIC Designed by a Famous Designer

On August 08, 2016, an exclusive Khadi collection was launched By Famous Designer Ms. Ritu Beri. She said that she started her profession 25 years back by designing Khadi clothes. Khadi and Village Industries Commission (KVIC) launched this exclusive men's and women's wear collection designed by this ace fashion designer. Inaugurating this collection at Khadi India Outlet at Connaught Place, New Delhi, Union minister of Micro, Small and Medium Enterprises (MSME), Shri Kalraj Mishra said that Khadi is now for each and every one. He said that Prime Minister Narendra Modi is the brand ambassador of Khadi and its sales growth has increased three folds. Union Minister of State for Home affairs Shri Haribhai Parthibhai Chandharia said PM Modi has always promoted Khadi, even on his foreign tours. KVIC Chairman Vinai Kumar Saxena said that Khadi, which has always created history, is again scripting history as an internationally acclaimed fashion designer Ms. Ritu Beri is now designing trending designs in Khadi. The collection consists of Indo-western silhouettes and reflect the Indian charm with a modern flavour. Ms Beri has tried to give Khadi a global image, to adopt it to different forms of creativity, instead of restricting it to the image of yester years. The clothes are easy to wear, yet glamorous.

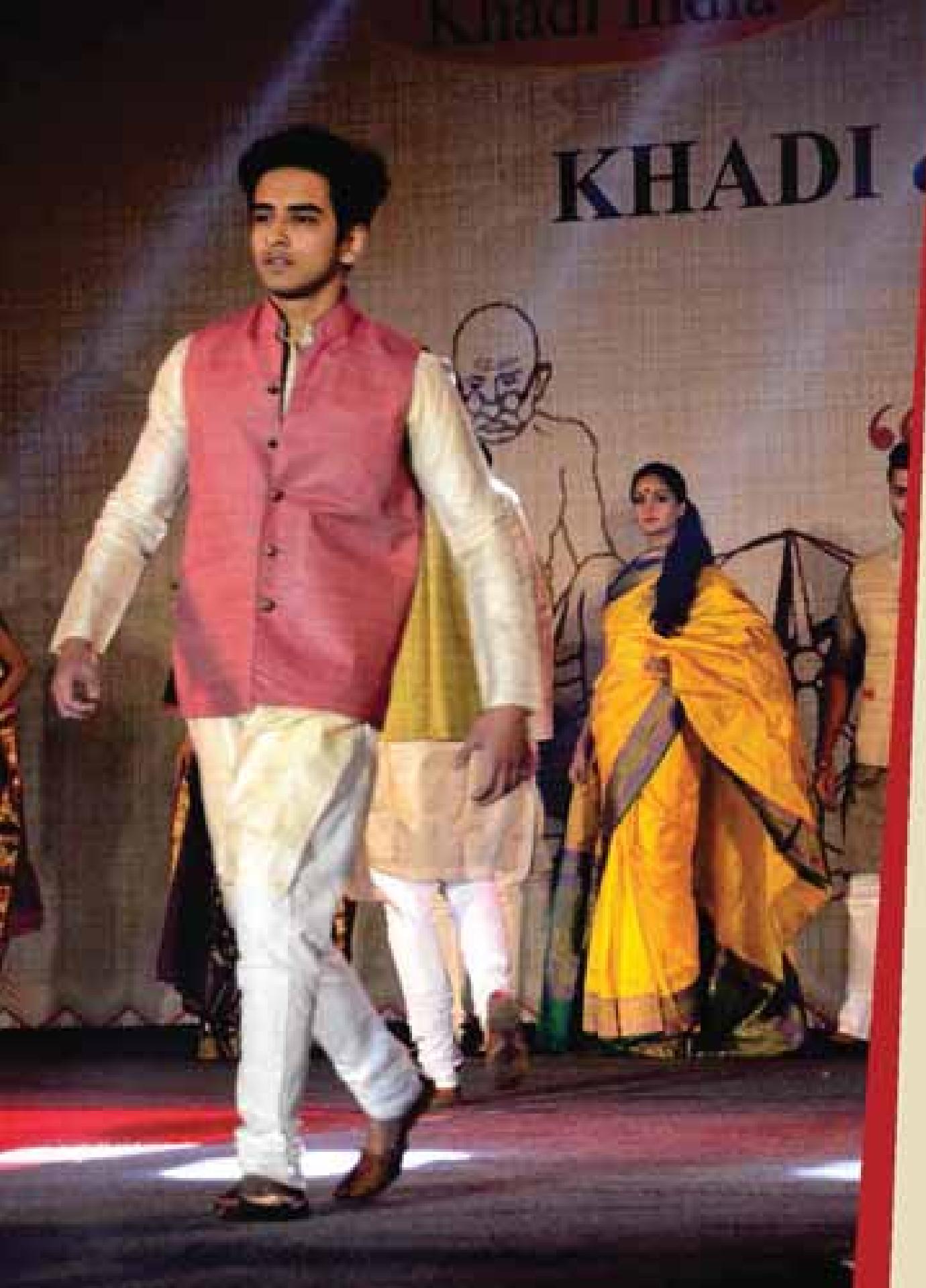


raymond

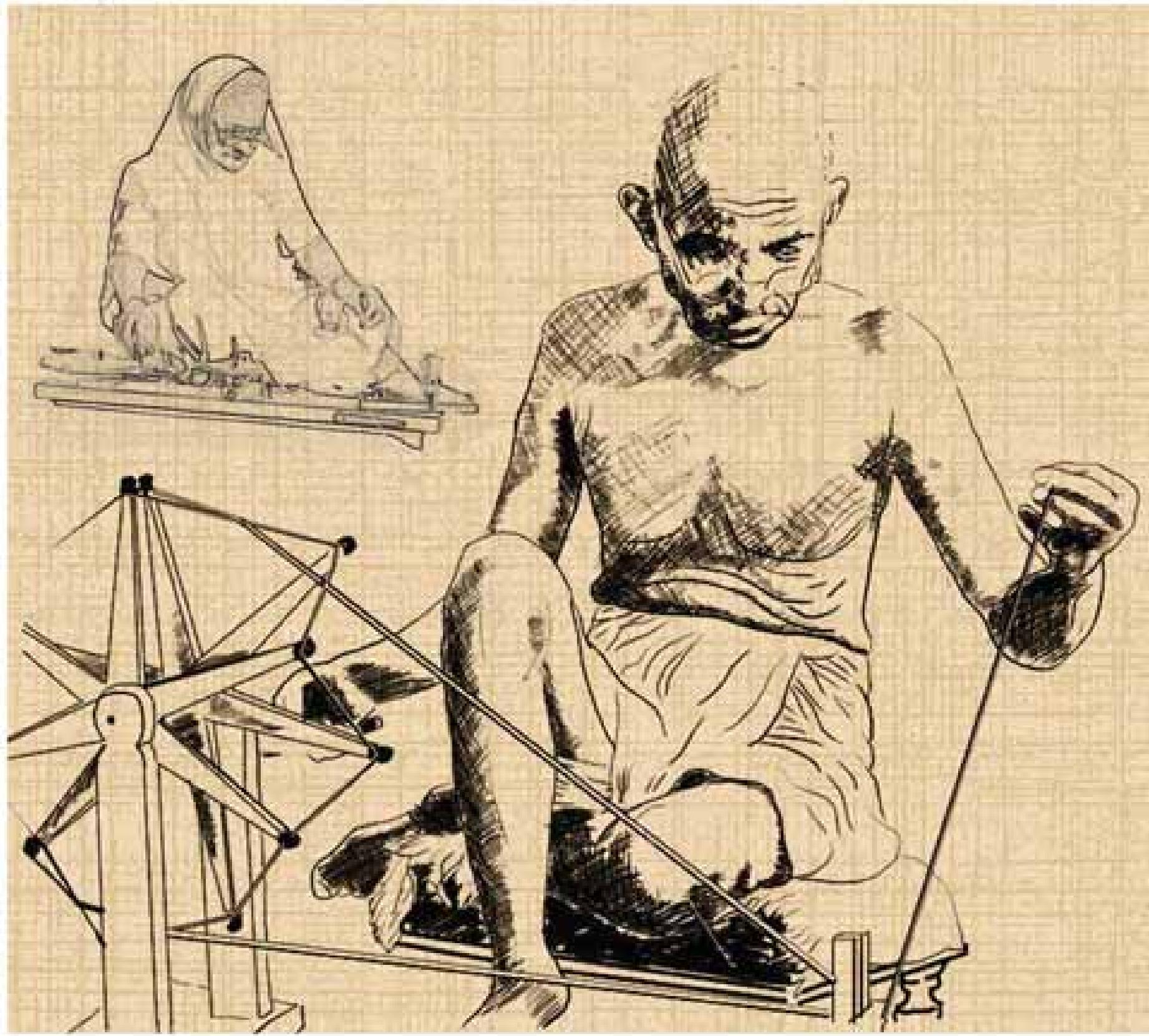
khadi

KVIC and Raymond Join Hands to Promote Khadi

Fabric and apparel Major Raymond has partnered Khadi and Village Industries Commission (KVIC) to introduce a new line of clothing under the brand Khadi by Raymond, which will directly compete with Fabindia. KVIC will certify Raymond to use Khadi mark to sell ready-made garments and fabric which will be available at KVIC and Raymond outlets across the country. It seems that Khadi is looking for an economic revolution and Raymond has technical expertise as well as significant global presence. This seems to be a perfect match as Raymond was wishing to own the complete value chain by getting directly into the source of Khadi in India and, undoubtedly, the widest and proficient in Khadi is KVIC. The initiative is taken under the KVIC Act.



that permits it to promote the sale and marketing of Khadi or products of village industries or handicrafts and forge links with established marketing agencies. As per the signed MOU, Raymond has agreed for a guaranteed initial procurement of a substantial amount of Khadi fabrics from the 2300 clusters under KVIC in the initial year. Apart from retailing the brand, Raymond will provide technical and design expertise to Khadi manufacturing clusters for crafting readymade garments for its apparel brands. This is historic for KVIC because a typical government organization is joining hands with a private company like Raymond. Despite having the best products in the world, KVIC could not take Khadi to the globe because of very limited resources. But this partnership will allow KVIC to do that. According to KVIC this joint venture is also a step towards making a radical shift in people's perception of Khadi from a fabric that stands for nationalism to a fabric that stands for fashion. The association will add an incremental employment of 2.1 lakh man hours for spinners and weavers. In the past, Raymond has had similar associations with the handloom sector which included hand crafted khadi products as well but have never branded and marketed them on a scale this big. Raymond has a near 60 percent market share in the Rs. 18,000-crore suitings segment today. Raymond plans to invest about Rs 500 crore to open 400-500 new stores across all its portfolios in the next 5 years. The company is also investing the same amount in setting up a new plant in Ethiopia to cater to its global markets like Europe and US. The company, currently manufacture textiles from three manufacturing unit; Chhindwara in Central India, Vapi in Gujarat, near Mumbai and Jalgaon in Maharashtra is also ramping up its production capacity. In Feb, this year Raymond invested Rs 450 crore in a new textile unit at Nandgaon Peth in Amravati district in Vidarbha which will have an annual capacity of 20 million metres of cotton fabric.



UNIT 13

RENEWED FOCUS ON KHADI, CHARKHA AND VILLAGE INDUSTRIES

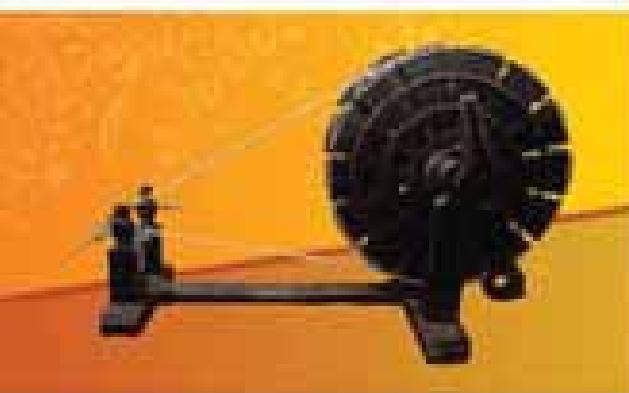
Renewed Focus on Charkha

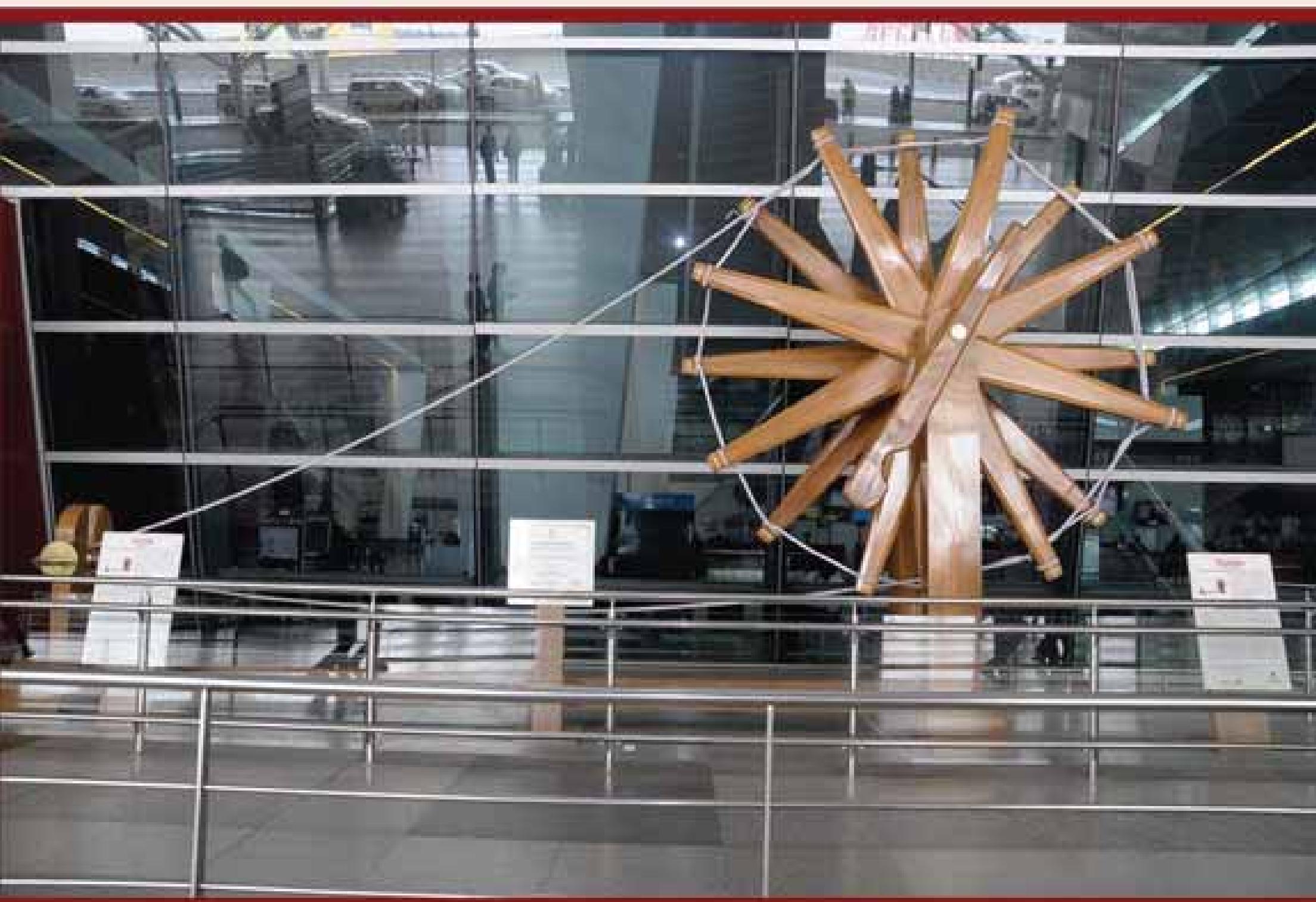
The Charkha, or spinning wheel, is the physical embodiment and symbol of Gandhi Ji's constructive programme. Charkha had formed the mainstay of India's freedom struggle spearheaded by Mahatma Gandhi and continues to remain at the forefront as the nation strives for an egalitarian world, where everyone lives in happiness and prosperity as equal citizens. Gandhi Ji chose charkha as the symbol of India's freedom movement, not as a means of rejection of all modern technology, but of the exploitative and controlling economic and political system in which textile manufacture had become entangled in the country. He also saw it as a tool to create the basis for India's economic independence and the possibility of survival for India's impoverished rural areas. Besides, Charkha inculcates the feeling of Indianess and represents Swadeshi, self-sufficiency, and at the same time interdependence, because the wheel is at the center of a network of cotton growers, carders, weavers, distributors, and users. It also embodied the dignity of labor, equality, unity, as all volunteers were to spin each day, and finally independence, as British control of India was rooted in control of indigenous industries, such as textiles.

It is unique. History has repeated itself after a long-long time in India. Following in the footsteps of late pre-independence freedom fighter and leader of India, Shri K. Kamarsj, who on the advice of Mahatma Gandhi, first distributed 500 charkhas (spinning wheels) to the local women



Charkha Spun by PM Narendra Modi at Lucknow





spinners on the occasion of a spinning mela (fair) in 1945 in Periyor Madurai, Tamil Nadu, our Hon'ble PM Shri Narendra Modi Ji, after a considerable gap of 70 years, distributed same number of traditional wooden charkhas to women spinners in Ludhiana, Punjab, at an event organised by Khadi and Village Industries Commission (KVIC) on October 18, 2016. All the women spinners were selected from different areas of Punjab, belonging to the five Khadi local institutions. It is being presumed that these five hundred charkhas will create 500 direct employment at the doorstep of these villagers. This distribution of traditional wooden charkha also shows that Indians can still live very lightly on earth. It also has other great symbolic values. It infuses inspiration towards self-reliance, self-sufficiency and above all, "Make In India". While distributing these charkhas, Modi Ji opined that khadi is a priority and is being marketed well now. He also said that a charkha can be a means for income, as a charkha at home brings more income.

World's largest wooden Charkha, the famous Indian spinning wheel, has been installed at one of the world's most beautiful air terminals in national capital, popularly known as T3 of the Indira Gandhi International Airport, New Delhi, which also happens to be 'busiest airport' in India. As a new attraction, this charkha is intended to draw attention to India's hoary past and also symbolise India's quest for peaceful co-existence of all communities in the world. This Charkha will definitely inculcate the feeling of "Indianness" or "Swadeshi" and reinforce the belief regarding the rejuvenation of Indian economy and Indian self-respect amongst the domestic and international Indian travelers. This unbelievably huge Charkha, with dimensions of nine metres (27ft) in length and five metres (15 ft) in height, was dispatched from a unit of Khadi and Village Industries Commission (KVIC) in Ahmedabad. This four-tonne Charkha is made from high-quality teak wood, which is estimated to last for over 50 years. This gigantic Charkha has been built by a group of around 26 workers and carpenters who were able to complete it in 40 days. KVIC feels that the Charkha is the symbol of independence of the country and 2016, being the centenary year of the arrival of Mahatma Gandhi from South Africa, is of great significance to Khadi. This initiative of KVIC was primarily to showcase India's symbol of non-violence to the world through the airport where around 2, 50,000 people/tourists visit every day. The order for making this giant wooden spinning wheel was given to Paryog Samiti, a KVIC unit, located near Sabarmati Ashram of Mahatma Gandhi in the Gujarat capital.

After the world's largest wooden charkha was unveiled at the Indira Gandhi International Airport recently, on December 7, 2016, New Delhi, the capital of India got another larger-than-life Charkha, this time in the heart of the city, Connaught Place, popularly known as CP. The New Delhi Municipal Council, in collaboration with the Khadi and Village Industries Commission, installed a 26-ft-long charkha above Palika Bazaar, right opposite the KVIC outlet in historic Regal Building. It is 13 feet high and weighs 5 tonnes. Unlike its airport counterpart, this Charkha is made of high quality stainless steel as it will be exposed to elements like rain. This Charkha will reflect independence of the country and modernity with stainless steel. This Charkha is coming up as part of the National Museum for Charkhas that KVIC is building at the location. The museum would showcase the heritage of the charkha, including an exhibition of vintage models. In this initiative, the KVIC had requested the general public to gift old and heritage charkhas for the museum. More than 11 such charkhas have already been received. The construction of the museum is on and is expected to be completed soon. Being made of stainless steel, the charkha at Connaught Place will be heavier than the one at the airport, but its dimensions would be smaller. While the wooden charkha is 9 metres long and 5 metres high, the one at Connaught Place would be 8 metres long and 4 metres high. The stainless steel for the charkha is being provided by the Steel Authority of India (SAIL). KVIC feels very strongly that the display of charkha at busy public places in Delhi, like the airport and now Connaught Place, will further inculcate the feeling of 'Indianness' and 'swadeshi'. NDMC is of the view that this charkha would sensitise people about the significance of preserving national heritage as Charkha is a symbol of India's independence struggle and it has been installed, in collaboration with KVIC, as homage to Mahatma Gandhi. An inch thick silk Khadi thread has also been attached to the charkha to give it a more realistic look. Artists from Ahmedabad had come to Delhi and stayed here for three months for this purpose alone. The charkha is built in such a way that it can withstand any weather. Finishing touches are still being applied to the charkha and it could take another month to complete. NDMC is also planning a Gandhi museum near Janpath. The museum is a part of NDMC's plan. It will have pictures of Bapu's life as well as text related to India's freedom struggle. NDMC plans to dedicate a part of that museum to showcase how the capital was built. The museum is likely to take two more months to come to fruition.



Today, more modern spinning machines use mechanical means to rotate the spindle, as well as an automatic method to draw out fibres, and devices to work many spindles together at speeds previously unattainable. Newer technologies that offer even faster yarn production include friction spinning, an open-end system, and air jets. Electric spinning wheels or e-spinners are powered by an electric motor rather than via a treadle. Some require mains power while others may be powered by a low-voltage source, such as a rechargeable battery. Most e-spinners are small and portable. E-spinners represent an evolution of the tools used in the craft of hand spinning, similar to what has occurred in sewing, quilting, woodworking and other crafts. The e-charkha comes with a warranty of 35 years and is made of light material to make it more user-friendly.

Honourable Prime Minister Sri Narendra Modi Ji headed Government is all set to make khadi a "zero effect, zero defect" global product. The government has decided to harness solar energy to power "charkhas" across the country



to enable handspun khadi to become the zero-carbon footprint green fabric of India. It is to add technology to spinning by charkha as per the vision of Gandhi Ji who wanted the application of science to the spinning wheel; only that technology should not replace humans. On the other hand, solar charkhas will make khadi the green organic yarn that does not hurt the environment. While harnessing solar power for spinning would not involve the use of electricity, it would also drastically reduce water consumption. The new-age charkhas have been named nano spinning mills by the Ministry of Micro, Small & Medium Enterprises (MSME). At the same time, the need of the hour is decentralised production which is able to create more jobs and make Khadi competitive in terms of reducing the cost of yarn and production. In the next phase of implementation, the Ministry of Micro, Small & Medium Enterprises would extend the solar charkha scheme to all the villages in India that are covered under the 'Awas Gram Yojna', thus creating 70 to 80 lakh jobs in 2016-17 alone. Besides, solar charkhas have the capability to boost khadi production to the tune of more than 20 times. The solar charkhas have the potential which will lead to more than four-fold appreciation in income of artisans. With a drastic reduction in cost of wages, cost of yarn, which has so far remained rather high, Khadi fabric is already becoming highly competitive. In sum, Khadi, the handspun fabric that was a metaphor for India's freedom movement, has got a new lease of life with solar looms that will use less water, generate employment and boost productivity.





Solar-Powered Spinning Machine by LMW to Transform Yarn Production in India

A solar-powered 'mini-ring frame' spinning machine has been designed and developed by Lakshmi Machine Works (LMW) in order to promote the Khadi industry, empower youth, boost self-employment and women empowerment. Lakshmi Machine Works (LMW) was requested to develop a new spinning machine for producing yarn out of coir fibre by the Ministry of Micro, Small and Medium Enterprises (MSME). LMW as a part of its corporate social responsibility (CSR) is developing the machine. LMW, Coimbatore, prepared a prototype of 32 spindle charkha. This futuristic machine has been developed by LMW. This will help in decentralisation of yarn production and will create mass employment. According to LMW, the machine is capable of producing high quality yarn in counts from 16s to 60s with solar power for nine hours a day from 8am to 5pm. Peak production time is between 10 am and 4 pm. This solar powered mini ring frame will fulfil the ever-demanding request of the khadi industry with a mechanised machine and safety features. The productivity will be three times that of the traditional hand-used charkha and the quality of the yarn will also be much better. The machine will be commercialised and will be useful for the khadi industry. Shri Giriraj Singh visited LMW Limited in Coimbatore on July 17 to unveil the solar powered mini ring frame in a function held at the D Jayavarthanavolu Research and Development Centre.







Reinvigorated Village Industry

On October 3, 2014, Prime Minister Narendra Modi, as part of his innovative radio address to the nation, 'Mann Ki Baat' had made a pitch for use of at least one 'Khadi' product in day-to-day life. It was a well thought out move by the Prime Minister as part of his ambitious 'Make in India' campaign which would give boost to domestic manufacturing. And what better way than to start with the promotion of the khadi. And it is no surprise that the sale of Khadi and Village Industry products has recorded a quantum jump in sales after that appeal from the Prime Minister, which he had pointed out would light the lamp of prosperity in the house of a poor person. This has re-energised the Khadi sector which has resulted in increase of sales at Khadi Gramodyog Bhawan, New Delhi by 125% compared to previous year sales. This was acknowledged by the Prime Minister on November 2, 2014, later in the same program. The appeal has evoked emotional response amongst the people more so the youth of the country which has resulted in a new lease of life to Khadi sector. Khadi & Village



Industries Commission (KVIC) has also risen to the occasion by renovating the Khadi Gramodyog Bhawan, New Delhi and ensuring that a wide variety of Khadi and Village Industry products are showcased to cover all age groups, all sections of textile market, such as Designer wear, home furnishing, upholstery, woollens including Pashmina, bridal wear, wide range of sarees from across the country, office wear, casual wear, children wear, ready to use and readymade dresses. In addition a wide range of Village Industry products such as Handmade Paper & products, Honey, Natural soaps, Incense sticks, Herbal Beauty & Health care products, Jewellery and gift items and decorative, household artefacts, household grocery items which are ready to eat and organic farm products. Incidentally, the MSME sector in India is diverse in terms of its size, levels of technology employed and range of products and services produced. Starting from grass root village Industries, the products from the sector spans to auto components, micro-processors, electronic components and electro-medical devices. MSMEs have shown constant growth rate of over 10% in recent years much ahead of the large-scale corporate sector. This sector contributes 8 per cent of the country's GDP, 45 per cent of the manufactured output and 40 per cent of its exports. The MSMEs provide employment to over 80 million persons. India is one amongst very few countries which has a legal framework for the MSME Sector in the form of MSMED Act 2006, which has established provisions under which issues like public procurement and delayed payments are addressed.

'Make in India' campaign to get Indian companies as well as global firms to invest and partner in the manufacturing sector is a well-drawn out concept and is the most relevant for India's MSMEs. 'Make in India' campaign can attract the foreign MNCs to bring in their investment, set up venture capital funds to take advantage of the inherent depth of the MSME Sector in terms of range of products and services, marketing networks and the ability to grow fast. Another advantage in Indian MSME Sector the foreign partners would experience is that production process in this sector is already underway. The various networks required for undertaking the production process are already established. The foreign MNC is just required to bring in investment and technical know-how to achieve excellence in these areas. In order to enhance the capabilities of MSMEs, Ministry of MSME has been implementing a number of programs and schemes in the areas of finance, infrastructure, technology, marketing and skill development to address the problems confronting the sector. As part of the effort to boost the MSME government has also notified Public Procurement Policy for MSMEs. The policy mandates that all the Central Ministries / Departments / CPSUs shall procure minimum of 20% of their annual value of goods / services required by them from Micro and Small Enterprises. Further, policy has earmarked a sub-target of 4% procurement out of this 20% from MSEs owned by SC / ST Entrepreneurs. The policy would become mandatory with effect from April 1, 2015. The Ministry of MSME has adopted the cluster approach for holistic development of micro and small enterprises in a cost effective manner. Soft interventions(such as diagnostic study, capacity building, marketing development, export promotion, skill development, technology upgradation, organising workshops , seminars, training, study visits, exposure visits, etc.), Hard intervention (setting up of common Facility Centres) and infrastructure upgradation (create/ upgrade infrastructural facilities in the existing industrial/ clusters of MSEs). Some of the other initiatives include launching of the National Manufacturing Competitiveness Programme, which aims at enhancing the competitiveness of enterprise in this sector, Prime Minister's Employment Generation Programme (PMEGP), Skill Development, Credit Guarantee Scheme, Credit Linked Capital Subsidy (CLCS) Scheme for Micro and Small Enterprise, Marketing Assistance Scheme, Performance and Credit Rating Scheme, International Cooperation Scheme, Assistance to Training Institutions and Udyami Helpline, a Call Centre for MSMEs, with toll-free number 1800-180-6763 is in operation to provide information, support, guidance and assistance to first generation entrepreneurs as well as other existing entrepreneurs to guide them regarding various promotional schemes of the Government, procedural formalities required for setting up and running of the enterprise and help them in accessing Bank credit etc.

KVIC to set five 'Khadi Villages' in each village to boost industry, employment

On Feb 20, 2017, in Ahmedabad, the Khadi and Village Industries Commission, announced that under this project, interested villagers will be given charkhas (spinning wheels), looms and other equipments required to set up small scale industries, such as candles, incense sticks, honeybee cultivation, bakery, etc. Khadi and Village Industries Commission (KVIC) on Wednesday assured that it would set up five 'Khadi Villages' each, in all states, to make rural populations self-reliant and prevent their migration into cities. According to KVIC chairman V K Saxena, khadi and related industry is the best way to uplift the economic condition of poor people living in villages. "KVIC is working on a project of setting up five Khadi Villages in each state within one year. This will make villagers self-reliant and it would also stop migration of rural population into cities," said Saxena on the sidelines of a function here today. "We will identify five villages each in every state and then train the beneficiaries to carry out that business, which requires very less investment. Under this initiative, they will be able to sell their own products in the village through a sales outlet," said Saxena. According to him, KVIC is taking several initiatives to increase the sale of khadi, which today stands under one per cent among the total textile sale in the country. "In the last financial year (2015-16), khadi sale stood at Rs 1,510 crore. This year(2016-17), we expect to achieve a turnover between Rs 1,900 crore to Rs 2,000 crore. We have set a target of achieving Rs 5000 crore in next two years," said Saxena. He also added that KVIC is in talks with the Gujarat government to supply khadi for police uniform. "We are in talks with Gujarat government to supply khadi for police uniform. We have also urged many other state government to buy our khadi for that purpose. We are taking many such steps to increase the sale of khadi," he added.





Renewed Focus on Schemes for Khadi & Village Industries Sector

Prime Minister's Employment Generation Programme (PMEGP)

PMEGP is a credit linked subsidy scheme of the Ministry, implemented through KVIC, DICs and State KVI Boards with KVIC as the Nodal Agency at the national level for setting up new self-employment ventures/ projects/ micro enterprises to generate employment opportunities in rural as well as urban areas of the country. The other objective is to bring together widely dispersed traditional artisans/ rural and urban unemployed youth and give them self-employment opportunities to the extent possible, at their place so as to help arrest migration of rural youth to urban areas. Any individual, above 18 years of age can avail the benefit of this programme. However, assistance under the Scheme is available only for new projects sanctioned specifically under the PMEGP. Under this programme, financial assistance is provided for setting up of micro enterprises costing upto Rs. 25 lakh in manufacturing sector and 10 lakh in service sector. The assistance is provided in the form of subsidy upto 25 percent (35 percent for special category) of the project cost in rural areas while it is 15 percent (25 percent for special category) for urban areas.

New Initiatives under PMEGP

In order to expand the scope of PMEGP negative list of the PMEGP Guidelines has been modified. Under the Modified Guidelines, the following activities have now been allowed:

- a. Industries such as processing of pashmina wool and other products like hand-spinning and hand weaving.
- b. All rural and urban transport activities.
- c. Value added Products for Tea, Coffee, Rubber etc. sericulture, Horticulture, Floriculture.

Instructions have been issued to the concerned agencies for implementation of the concept of one nodal branch of each Public Sector Bank in each State. All the nodal branches of the banks under PMEGP have been connected through Central Plan Scheme Monitoring System (CPSMS) under PFMS (Plan Financial Management System) to monitor the flow of funds. Regular updating of the database is being done directly by the nodal branches.

To bring in transparency in implementation of PMEGP scheme as well as to create data base of PMEGP beneficiaries, e-tracking of PMEGP applications has been introduced. In order to bring about transparency in the processes, better governance and check corruption in implementation , KVIC has introduced an electronic tracking system for online tracking of all cases under this scheme, beginning with filing of application to selection, sanction, disbursement, setting up of unit and its physical verification. Applicants will be able to view the status of their cases online.

The PMEGP and REGP units have been enabled to register online for filing Entrepreneurship Memorandum (EM-1)-Application for industrial land application for credit, pollution clearance etc. so that the entrepreneurs can obtain the benefits under the EM-1 of Ministry of MSME.

MoU with RSETI to impart EDP training: KVIC has executed a MoU on 20th February 2015 with National Association of RSETI (Rural Self- Employment Training Institutes) to impart EDP training through the 578 training centers of RSETI/RUDSETI under PMEGP.





Scheme of Fund for Regeneration of Traditional Industries (SFURTI)

With a view to making the traditional industries more productive and competitive and facilitating their sustainable development, the Govt. of India announced setting up of a fund for regeneration of traditional industries. The objective is to organize the traditional industries and artisans into clusters to make them competitive and provide support for their long-term sustainability and economy of scale, and provide sustained employment for traditional industry artisans and rural entrepreneurs to enhance marketability of products of such clusters by providing support for new products, design intervention and improved packaging and also the improvement of marketing infrastructure. The objective is also to equip traditional artisans of the associated clusters with the improved skills and capabilities through training and exposure visits and to make provision for common facilities and improved tools and equipments for artisans in order to strengthen the cluster governance systems with the active participation of the stakeholders, so that they are able to gauge the emerging challenges and opportunities and respond to them in a coherent manner. Funding for the cluster varies from Rs.1.5 Crore to Rs.8 Crore in view of the size and scale of the project. Funding pattern under the scheme has provision for soft interventions including skill training, capacity building, design development, etc. hard interventions including Common Facility Centres, Raw Material Banks(RMB), training centres, etc. and cross cutting thematic interventions which include brand building & promotion, news media marketing, e-commerce, innovation, R&D initiatives and developing linkages between clusters.

KVIC will intervene in more than 400 clusters all over the country and cover more than 40,000 artisans. 'Revamped Scheme of Fund for Regeneration of Traditional Industries', or SFURTI has been formulated by the Ministry of Micro, Small and Medium Enterprises (MSME), Government of India. SFURTI is to be implemented by KVIC through a well-knit system of Nodal Agencies (NA), Implementing Agencies (IA), Technical Agencies (TA), Cluster Development Executives (CDE) and other resource providers. The scheme aims to organize traditional village industries and artisans into clusters to make them competitive, provide sustained employment for traditional industry artisans and rural micro-entrepreneurs, help enhance quality production and marketability of products of such clusters by supporting innovative products, design intervention, improved packaging and also improvement of sales and marketing infrastructure, among other objectives. KVIC is working for an effective implementation of the scheme with effect from March 1, 2016, for a period of two years, up to February 28, 2018, in two phases. The first phase comprises of four student-led competitions to be implemented by 31 May 2016. The second phase comprises of various steps designed to improve cluster governance systems, product quality and sustainable production of various quality goods and services for a period of two years up to February 28, 2018.



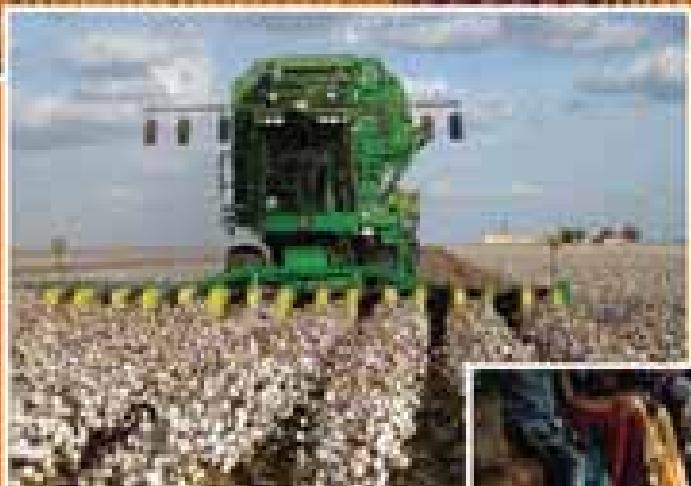
Market Development Assistance Scheme for Khadi & Polyvrastra

Under MDA, financial assistance in the form of production incentive is provided to khadi institutions at the rate of 20% of the value of production of khadi and polyvrastra, to be shared among artisans, producing institutions and selling institutions in the ratio 25:30:45. Producing institutions shall submit quarterly claim of MDA based on the actual production achieved during the preceding quarter of the financial year. The difference, if any, would be adjusted in the last quarter of the financial year on the basis of audited accounts by the Chartered Accountants. MDA shall be preferably reimbursed electronically by State/ Divisional Office of KVIC on quarterly basis. MDA provides institutions flexibility to use the assistance for improving the outlets, products and production processes, besides giving incentive to customers, etc. The Khadi institutions, having valid Khadi certificate and categorised as A+, A, B and C, are only eligible to avail MDA grant from KVIC.



Interest Subsidy Eligibility Certificate for Khadi and Polyvastra

The ISEC scheme is applicable for all registered institutions under KVIC / State KVIBs. The quantum of subsidy shall be limited to the difference between the actual rate of interest charged by the financing institutions and 4 (four) per cent to be borne by the borrower. If at any stage interest rate charged by the KVIC is modified, the quantum of subsidy shall be limited to the difference between the rate of interest charged by the financial institutions and such modified rate of interest.



ASPIRE: A Scheme for Promoting Innovation and Rural Entrepreneurship

A Scheme for Promotion of Innovation, Rural Industry and Entrepreneurship was launched by the Ministry on 18.3.2015. The scheme was formulated to set up a network of technology centres and to set up incubation centers to accelerate entrepreneurship and also to promote start-ups for innovation and entrepreneurship in agro-industry. The scheme emanates from the Finance Minister's budget speech for 2014-15, whereby, he has suggested establishing Technology Centre Network to promote Innovation, Entrepreneurship and Agro Industry with a fund of Rs.200 crore. ASPIRE is designed to provide necessary skill set for setting up business enterprises and also to facilitate the market linkages available to entrepreneurs and to provide hand holding for a critical period to ensure self-sustainability. The most important component is to set up Livelihood Business Incubators (LBI) under National Small Industries Corporation (NSIC), KVIC or Cole Board or any other Institution/agency of GOI/State Govt. or under PPP mode with these institutions. The next important component is to set up Technology Business Incubators (TBI) at twin levels, i.e. supporting existing incubation centres operated currently under different Ministries and Departments of the Government of India or Institutions including National / Regional level institutions of GOI / State Governments to set up such centre dedicated to incubation and enterprise creation in the area of Agro based Industries and also new incubation centres to be set up by eligible private institutions including Industry Associations, along with the Academic Institutions, R&D laboratories, Universities, Government entities and Technology Parks. The last important component is to create a framework for Start-up Promotion through Small Industries Development Bank of India.



Quality Management System (ISO) in Ministry of MSME, KVIC

The Ministry of Micro, Small and Medium Enterprises has been awarded ISO 9001:2008 certification, demonstrating the Ministry's mission of promoting the growth and development of Micro, Small and Medium Enterprises with dedication and commitment. It is a matter of pride that the Ministry is one of the first in Government of India to be awarded ISO certification for Ministry-wide application. Implementation of ISO standards will enable the Ministry to identify areas for improvement and also bring in transparency and accountability in the functioning. Similarly Organizations of the Ministry viz. KVIC and Coir Board have also adopted ISO standards and have obtained certification.

आधारशिला बाल निरिक्षण गृह - द्वितीय
भट्टिला एवं बाल विकास विभाग से संचालित सरकारी

AADHARSHILA OBSERVATION HOME FOR BOYS - Govt. of NCT. DELHI
DEPARTMENT OF WOMEN AND CHILD DEVELOPMENT GOVT. OF NCT. DELHI

सेवा कुटीर
सेवा कुटीर
SEWA KUTI
KONGSWAT CAMP





KVIC Efforts in Training Juvenile Offenders

Recently, Supreme Court hailed Khadi and Village Industries Commission's (KVIC) move to provide training and job opportunities to juveniles staying in observation homes after being convicted in petty crimes. It appreciated the efforts of the KVIC while inaugurating the Khadi training centre set up to provide Khadi spinning and weaving training to the boys of 'Adharsila Observation Home' at Sewa Kuti in North Delhi's Kingway Camp area. KVIC has started the training centre at the observation home which is run by National Commission for Protection of Child Rights (NCPCR) for boys who have been convicted by the juvenile courts. The commission has provided 10 new model charkhas and two looms in the observation home free of cost and gives training to the boys, which will help them earn about Rs 150-200 a day. KVIC believes that spinning was the best way of meditation and it inculcates self-discipline and helps people to concentrate and deviate from committing wrongs. Charkha spinning can calm down the roaring and angry mind attitudes. When these boys will come out from the observation home, they will be trained spinners and weavers and will be able to start their life with dignity. NCPCR also thanked the KVIC for providing charkhas and looms at no cost and giving two months training to the boys, which will support them in changing their attitude.

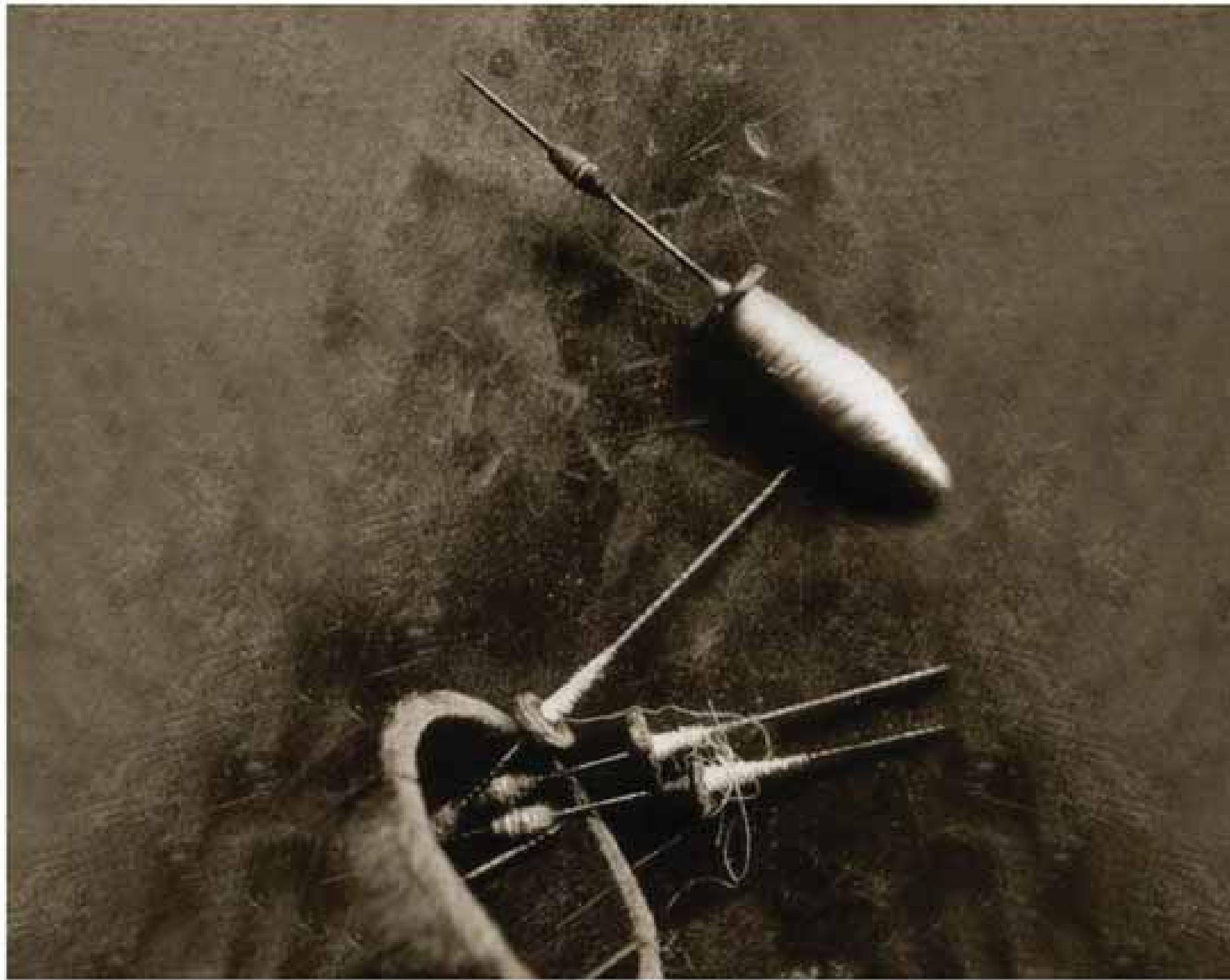
व्यावसायिक एवं सांस्कृतिक केन्द्र
VOCATIONAL AND CULTURAL CENTRE





Supreme Court Judge Lauds Khadi Commission Chief's Work in Gurugram Jail

On December 06, 2016, Supreme Court Justice Madan B Lokur has lauded the efforts of Khadi & Village Industries Commission (KVIC) for imparting training and providing employment to prisoners in the District Jail in Gurugram to spin charkhas and produce yarns. Justice Lokur, who inaugurated the training cum production centre in District Jail, Gurugram, appreciated KVIC Chairman V K Saxena's work in the visitors' diary of the jail. "Had a wonderful visit to the jail. The facilities are very good and the efforts put in by the officers, staff and the NCO India Vision Foundation have made the jail more or less an ideal one. "The efforts put in by Shri Saxena of KVIC in providing charkhas and giving training to inmates is equally commendable and deserve to be encouraged and emulated elsewhere. Congratulations and all the best," Justice Lokur wrote in the jail diary after this visit on Saturday. During his visit, yarn made by the inmates of the jail was also shown to Justice Lokur. In jail, prisoners or under trials generally earn Rs. 25 per day from physical labour work. Through this initiative of KVIC, the prisoners will start earning Rs. 150 per day to Rs. 250 per day as per their performance, a KVIC release said, adding that the amount earned by the prisoners will be credited in their jail account.



UNIT: 14

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UNIT: 15
APPENDICES

Appendix 1

KVIC CITIZENS' CHARTER

MISSION

- Creation of employment opportunities in Rural Areas.

VALUES

- To uphold the dignity of labour.

COMMITMENT

- Development of Khadi & Village Industries

SOCIAL OBJECTIVE

- Providing employment with focus on women and other weaker sections of the society.

ECONOMIC OBJECTIVE

- Making use of locally available raw material and skill.

WIDER OBJECTIVE

- Creating sense of self-reliance among the rural people.

PROMISE

- Transparency, responsiveness and prompt action on queries/request from the target group.

GUIDANCE, HELP AND COMPLAINTS

- Contact Public Relation Officer at KVIC.

Appendix: 2

**Photograph
Of Artisan's /
Entrepreneur**

**APPLICATION FORMAT FOR STATE LEVEL AWARD
UNDER VISHWAKARMA AVYAN PROGRAMME**
(Biodata to be filled in by Gramshilpi / Artisan / Entrepreneur)

1.	Name (Begin with Surname, in Block letter)	Date	Month	Year
2.	Date of Birth			
3.	Postal Correspondence Address. With PIN			
4.	Educational / Technical Qualification (Applicable if the Gramshilpi / Artisan / Entrepreneur is having such certificate, copy enclose)			
5.	Whether the applicant is Traditional Artisan? (if yes, brief in short)			
6.	How many years the Gramshilpi / Artisan / Entrepreneur is involved with the manufacturing of the Product / Craft? (Briefly mentioned stepwise development / improvement carried out for the product)			
7.	How the applicant developed the design of the product / Craft?			
8.	How do you rate your product with that of best of the market of the similar kind? (Brief in short)			
9.	Presently whether the product / Craft is displayed / sold in exhibition galleries, museum, export shop etc. (Enclose the details thereof)			
10.	Participation in exhibition in a. India (Name of place & date) b. Foreign (Name of place & date) c. Organised by KVIC (Name of place & date)			
11.	P furnish the followings along with the application: a. Photographs of the product b. Blue print / Drawing / working Drawing of the product c. Sample of the product d. Quality assurance measures, Test reports or any compliance quality certificates of the product. e. Appreciation letter of Certificate received from State / Central Govt., NGO or other recognised institution.			

Signature of the Artisan

Date :
Place :



Appendix 3

**TO BE SUBMITTED ON PLANE PAPER BY THE GRAM SHILPI / SKILL ARTISAN /
ENTREPRENEUR SUBMITTING HIS ENTRY FOR COMPETITION OF NATIONAL AWARD.**

I Shri/Smt./Miss Son of, Wife of, Daughter of
Shri solemnly hereby declare and inform that the
product (name of the product) Craft submitted by me for the competition
of National Award / State has been developed/prepared entirely by me and I have been
manufacturing the product (Name of the product) for the last years.

I further informed that I am submitting the above product for National Award / State
at my own risk and responsibility and further indemnify the Government of India, Office of Khadi & V.I. Commissions, Ministry of ARI against any loss or
damage or theft to the product, which may occur due to any unforeseen reasons on account of handling and transportation of the product.

Full Name :
(In Block Letter)

Address (With PIN):

Signature of the Applicant with date

Appendix 4

**Photograph
Of Artisan's /
Entrepreneur**

**SHORT LISTED EVALUTION REPORT TO BE FILLED IN BY STATE LEVEL
COMMITTEE WITH DETAILS OF ARTISAN / ENTREPRENEUR FOR EXTENDING
NATIONAL AWARDS BY CENTRAL LEVEL SELECTION COMMITTEE.**

1.	Name and address of the skilled artisan. a) Age b) Education	
2.	Name of the product (A separate sheet for Process and Design / development must be enclosed)	
3.	Benefit of product to the community	
4.	Advantages of the proposed product and projects. a) Improvement in Productivity b) Improvement in Efficiency c) Improvement in Quality d) Reduction in Cost e) Ease in Manufacturing f) Improvement in earning potential	
5.	Brief account of the added advantage by Artisan's / Entrepreneur Contribution towards development / Improvement of the crafts and techniques.	
6.	Has the product / process been tried in the field Where - When -	
7.	Has Artisan/Entrepreneur participated in major exhibition for demonstrating his skill or for displaying his new developed products	
8.	Has Artisan / Entrepreneur excellence work Created by him published in papers or Magazine? If so, the copy of publication for his credit.	
9.	Has Artisan / Entrepreneur received any certificates from any recognized institution / organization for his contribution towards the development of craft and society, details thereof.	
10.	Total period taken for making the new product in question for National award.	
11.	Whether the process or product has been developed by or with the active involvement of his fellow artisans.	

Recommendation :-

SIGNATURE OF THE CONVENOR, STATE LEVEL COMMITTEE FOR EXTENDING AWARD. (With Seal)

CERTIFICATE

- I) The Selected sample is actual work coming out of the hands of Gramodyog Shilpi / Skill Artisan Shri / Smt. and an affidavit to this effect on plain paper duly signed by the applicant is enclosed.
- 1) Signature of craft person.
 - 2) Signature of Gramodyog Shilpi / Skill Artisan.
- II) I certify that a genuine Gramodyog Shilpi/Skill Artisan have made the proposal.

Signature of State Director



DIRECTORATE OF V.I.COORDINATION

**KHADI & VILLAGE INDUSTRIES COMMISSION,
3, IRLA ROAD, VILE PARLE (W), MUMBAI - 400 036.**

Check List for the Evaluation of State / National Level Award

Tick appropriate box:

Sl. No.	Particulars	Remarks
1.	Name and Address with PIN of the recipient (Verify the name and address are given in order)	: Yes <input type="checkbox"/> No <input type="checkbox"/>
2.	whether the artisan	Traditional / Trained / Skilled / Unskilled / Self-oriented etc.
3.	Product belongs to which Industry.	: _____ Industry
4.	Overall image of the product examined?	: Yes <input type="checkbox"/> No <input type="checkbox"/>
5.	Sample of the product and photograph obtained or not.	: Yes <input type="checkbox"/> No <input type="checkbox"/>
6.	Whether the product / Item is Eco - friendly?	: Yes <input type="checkbox"/> No <input type="checkbox"/>
7.	Whether the created product has given any added benefits to the society?	: Yes <input type="checkbox"/> No <input type="checkbox"/>
8.	Whether Artisan / Entrepreneur Developed / Designed / Processed / the said product himself or with and through others? (Enclose authentic documents)	: Yes <input type="checkbox"/> No <input type="checkbox"/>
9.	Whether the said product tested successfully in the field / market?	: Yes <input type="checkbox"/> No <input type="checkbox"/>
10.	Whether the Artisan / Entrepreneur is recipient of any award from a recognized organization in the past? (Verify whether authentic documents Enclosed.)	: Yes <input type="checkbox"/> No <input type="checkbox"/>
11.	Whether the Art / Craft of the Artisan / Entrepreneur was published in the media (local / National) as newsworthy or innovative? (Verify and Enclose authentic documents)	: Yes <input type="checkbox"/> No <input type="checkbox"/>
12.	Whether the Art / Craft / product has been tested for qualitative assessment from recognized state / Central Govt. agencies? (Verify and Enclose authentic documents)	: Yes <input type="checkbox"/> No <input type="checkbox"/>

Signature of the Evaluating Officer

Signature of the Convener,

State Level Award Committee



SELECT OPERATIONAL DEFINITION OF CONCEPTS

- ◆ **KHADI:** "Khadi" means any cloth woven on handloom in India from cotton, silk or woollen yarn or a mixture of these yarns.
- ◆ **VILLAGE INDUSTRIES:** "Village Industries" are those industries specified in KVIC Act of 1956 and amendments thereto.
- ◆ **KHADI INSTITUTIONS:** "Khadi Institutions" are those institutions which are carrying out the Khadi and Village Industries activities under the certification of KVIC, Mumbai.
- ◆ **SARVODAYA:** Sarvodaya means the upliftment of everyone concerned in society.
- ◆ **SARVODAYA INSTITUTIONS:** Sarvodaya Institutions are those institutions working on the principle of Sarvodaya by carrying out KVIC's activities.
- ◆ **BHANDAR:** is a very big sales depot usually established in cities.
- ◆ **BHAVAN:** Sales outlets.
- ◆ **NEO-SOAP:** It is the soap produced by using Non-Edible oil as the basic raw material that satisfy the Khadi and Village Industries Commission's regulation.
- ◆ **CAPITAL FUND:** It is own fund of the organization comprising initial capital and subsequent addition thereon from relative profit.
- ◆ **WORKING CAPITAL:** It is the sum of current assets as listed in the balance sheets of institutions consisting of stocks, sundry debtors, receivables, deposits, cash on hand and other current assets.
- ◆ **FIXED CAPITAL:** It is the net value of fixed assets comprising land, buildings, machineries, equipments, tools, vehicles and furniture.
- ◆ **RUPEE:** Rupee is Indian currency with Rupees in plural, one rupee is equal to US \$=0.028 and one US dollar is equal to Rs 43.43 (As on 14.3.2000)
- ◆ **LAKH:** A lakh is equal to one hundred thousand.
- ◆ **THOUSAND:** A Thousand is equal to ten hundred.
- ◆ **GROSS PROFIT:** This is the surplus of sales value of a product over direct cost of production as figured in Trading and Profit and Loss account.
- ◆ **NET PROFIT:** When fixed costs like salaries, depreciation and interest are subtracted from gross profit and miscellaneous income, net profit is obtained. And this is shown in the Profit and Loss account of the NEO soap industries under study.





Government of India

Welcome

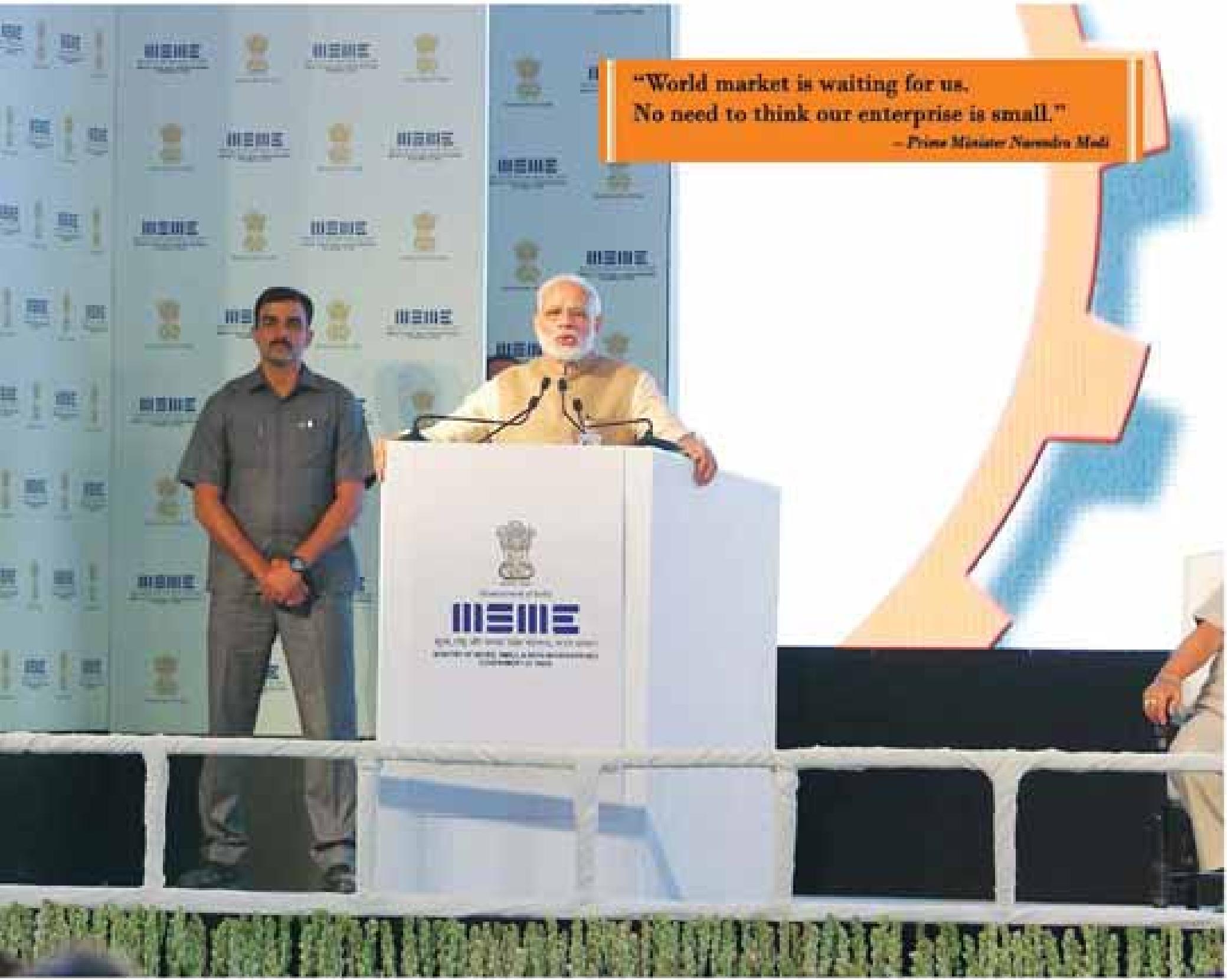


Shri Narendra Modi

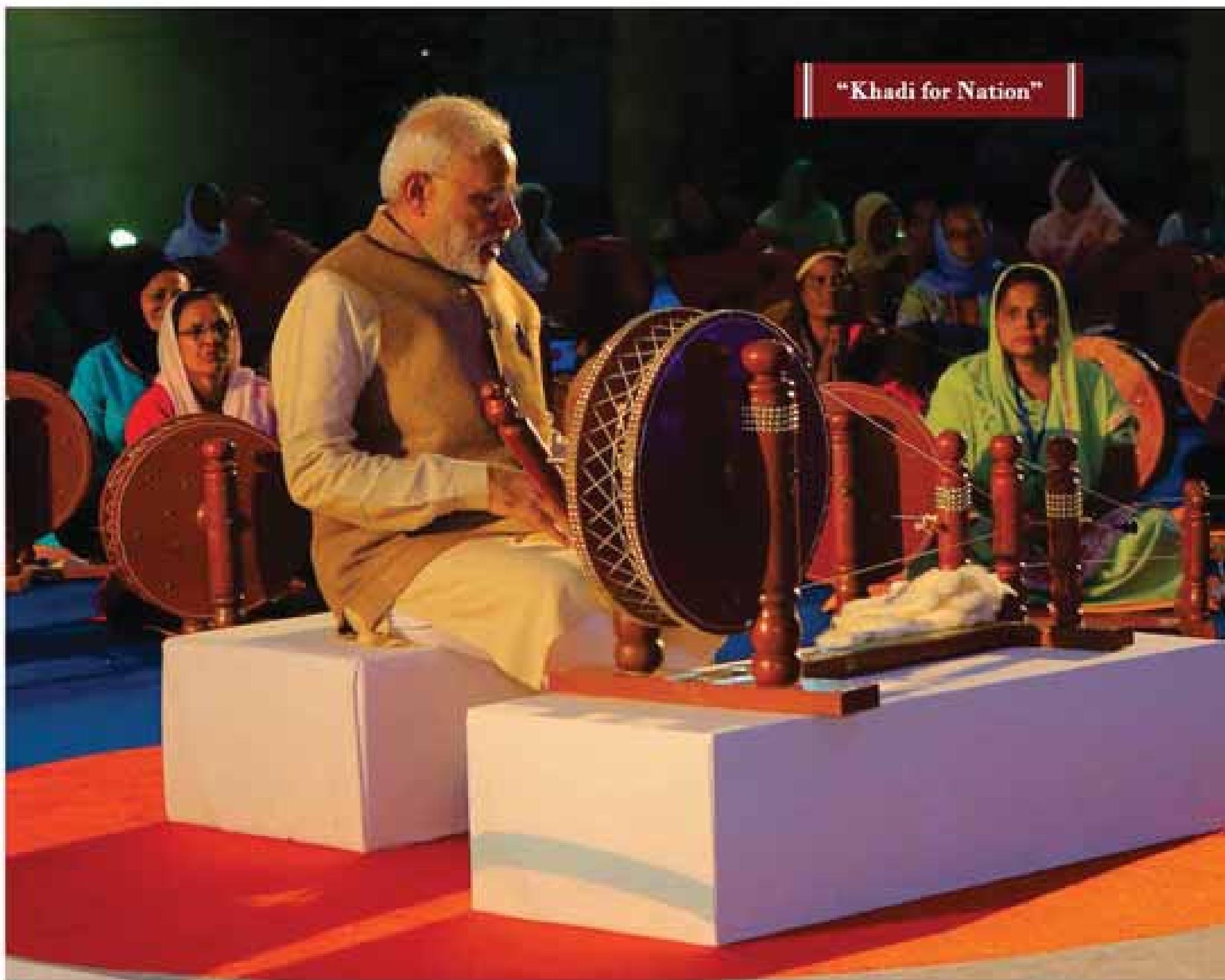


Modi's Mention of Khadi Fashion,
Gives Nation a New Direction.

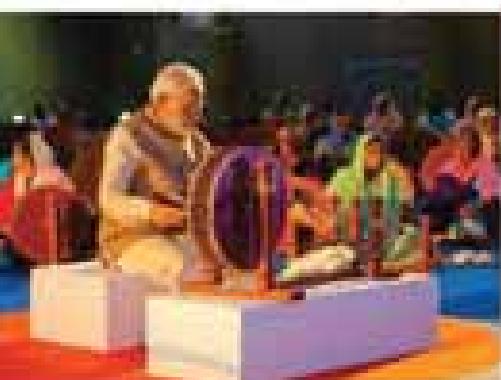
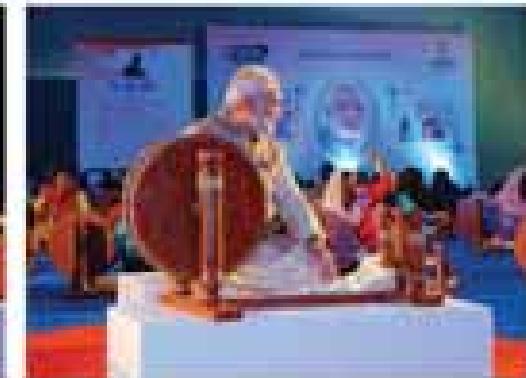
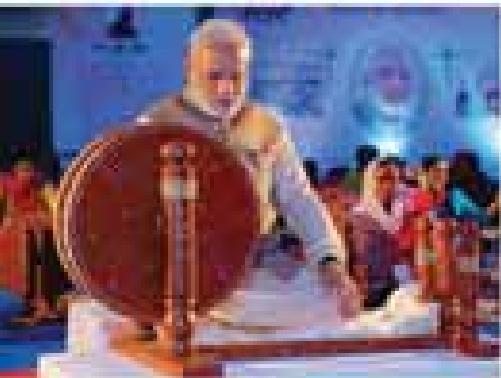
Khadi: Fabric for New Age Fashion



"Khadi for Nation"



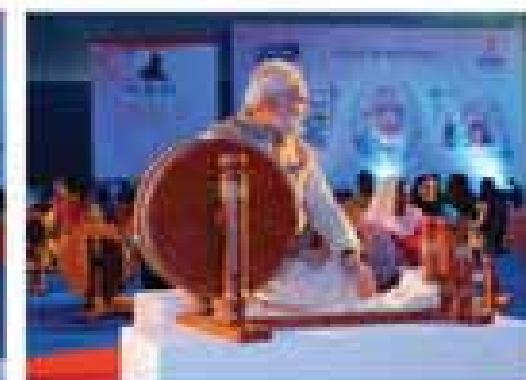
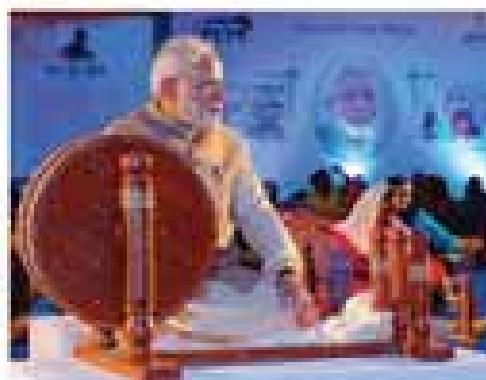
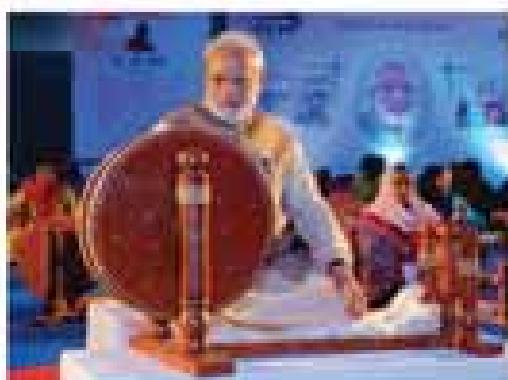
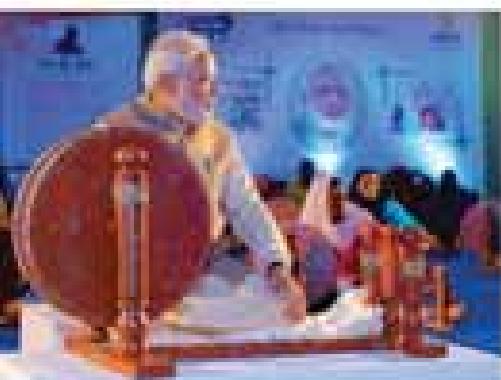
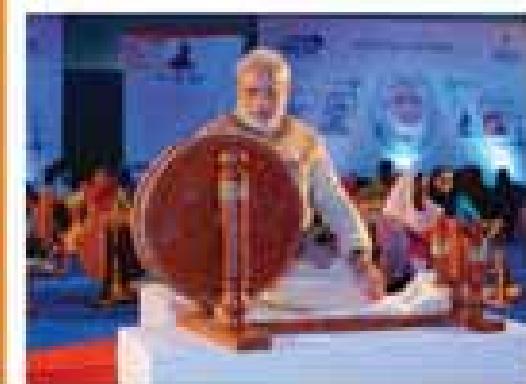
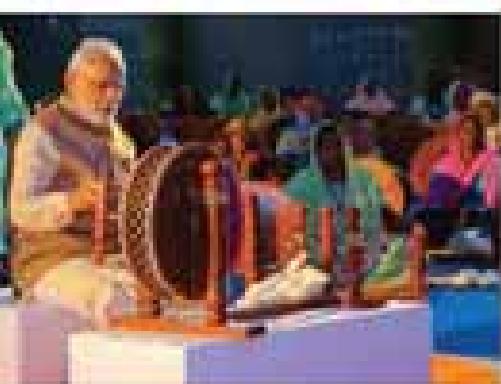
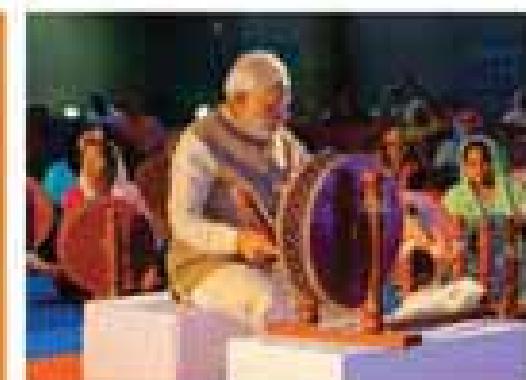
Glimpses of PM Modi's Experiment with Charkha Reflecting Moods and Gravity of Involvement



"While many think that large companies dominate, in reality, it is over 5.5 crore (55 million) small units like yours, which drive our economy through small manufacturing, trading and service businesses.....

You should be able to run your business easily, not be harassed by officials, and get loans for your day-to-day activities, material for your operations and markets for your product."

— Prime Minister Narendra Modi





"Be Indian, Buy Indian"

"Khadi: The livery of freedom"

— Father of the Nation Mahatma Gandhi Ji

Khadi Spinning Mela, at Periyar
(Madras) Tamilnadu, Year 1945

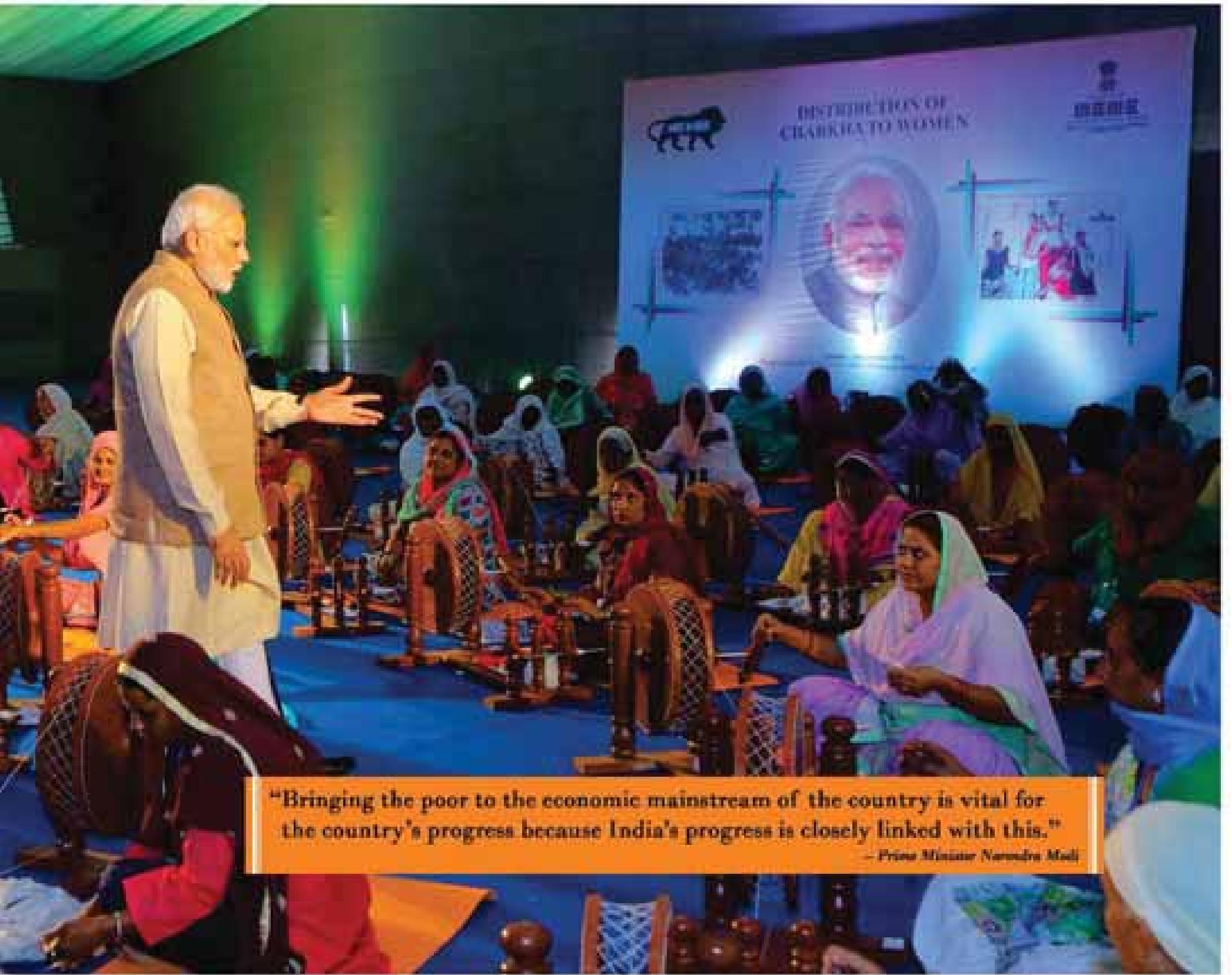


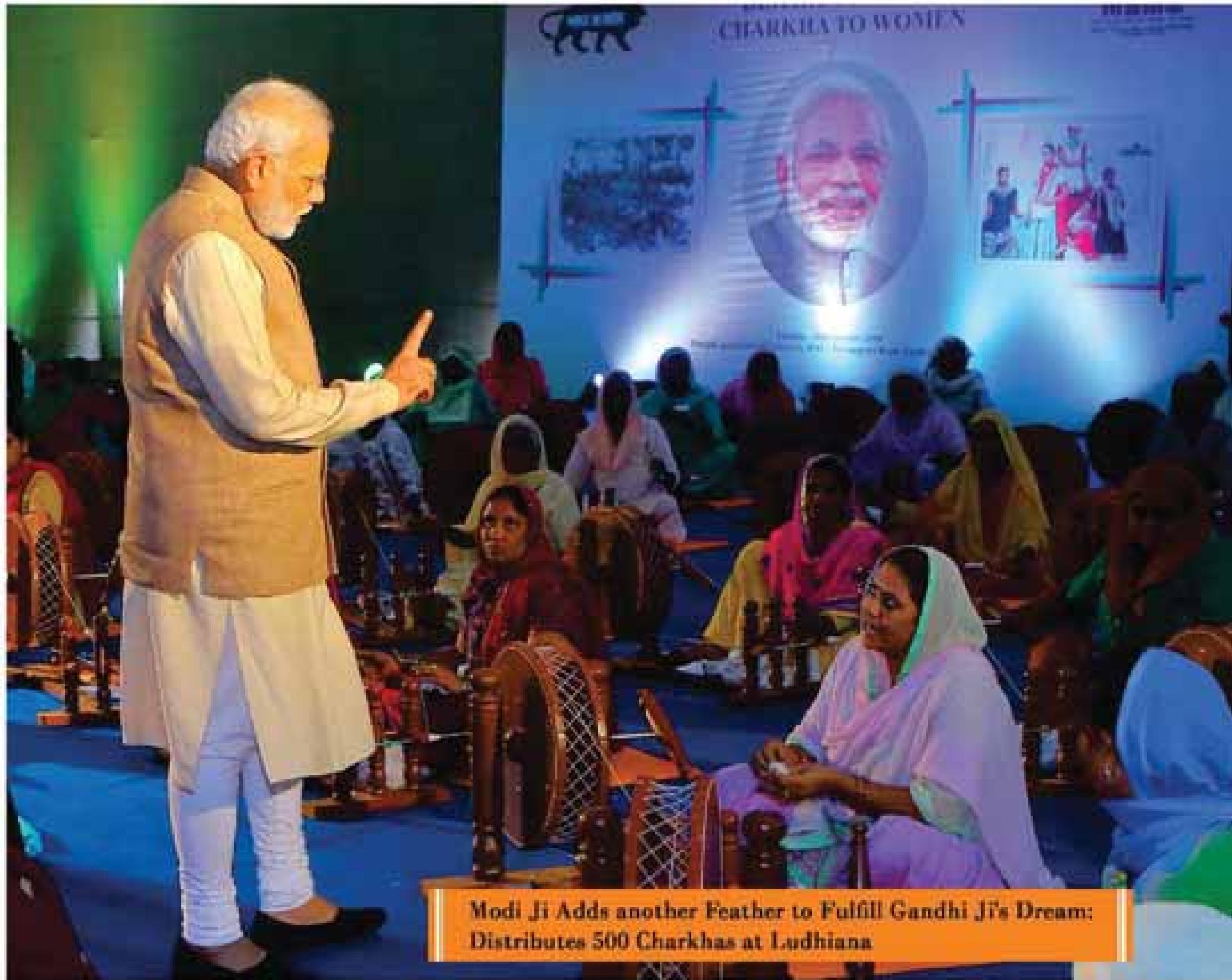
April 2016 | Khadi and Village Industries Commission

"Earlier it was only 'Khadi for nation', now it's also 'Khadi for fashion'."

— Prime Minister Narendra Modi



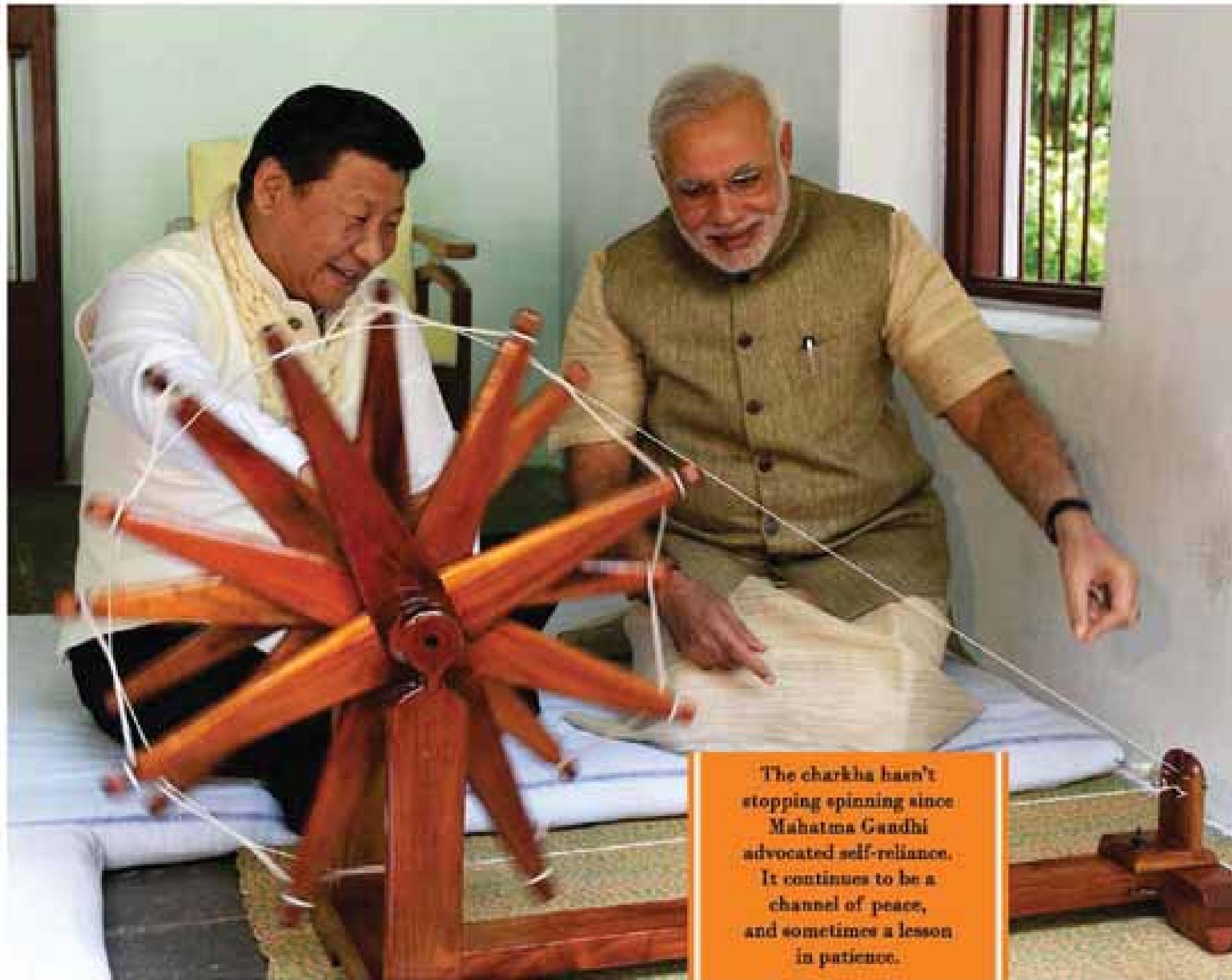




Modi Ji Adds another Feather to Fulfill Gandhi Ji's Dream;
Distributes 500 Charkhas at Ludhiana



Five Hundred Charkhas will Create 500 Direct Employment at the
Doorsteps of These Villagers



The charkha hasn't
stopping spinning since
Mahatma Gandhi
advocated self-reliance.
It continues to be a
channel of peace,
and sometimes a lesson
in patience.

A photograph showing two women in a rural setting, likely a workshop or home, engaged in traditional textile work. One woman in the foreground is seated on a low stool, operating a large wooden loom with yellow threads. Another woman in a pink sari is visible in the background, also working at a loom. The scene is set against a backdrop of simple wooden buildings and hanging laundry, illustrating a traditional way of life.

"Khadi is a priority for us. A Charkha at home brings more income."

- Prime Minister Narendra Modi



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