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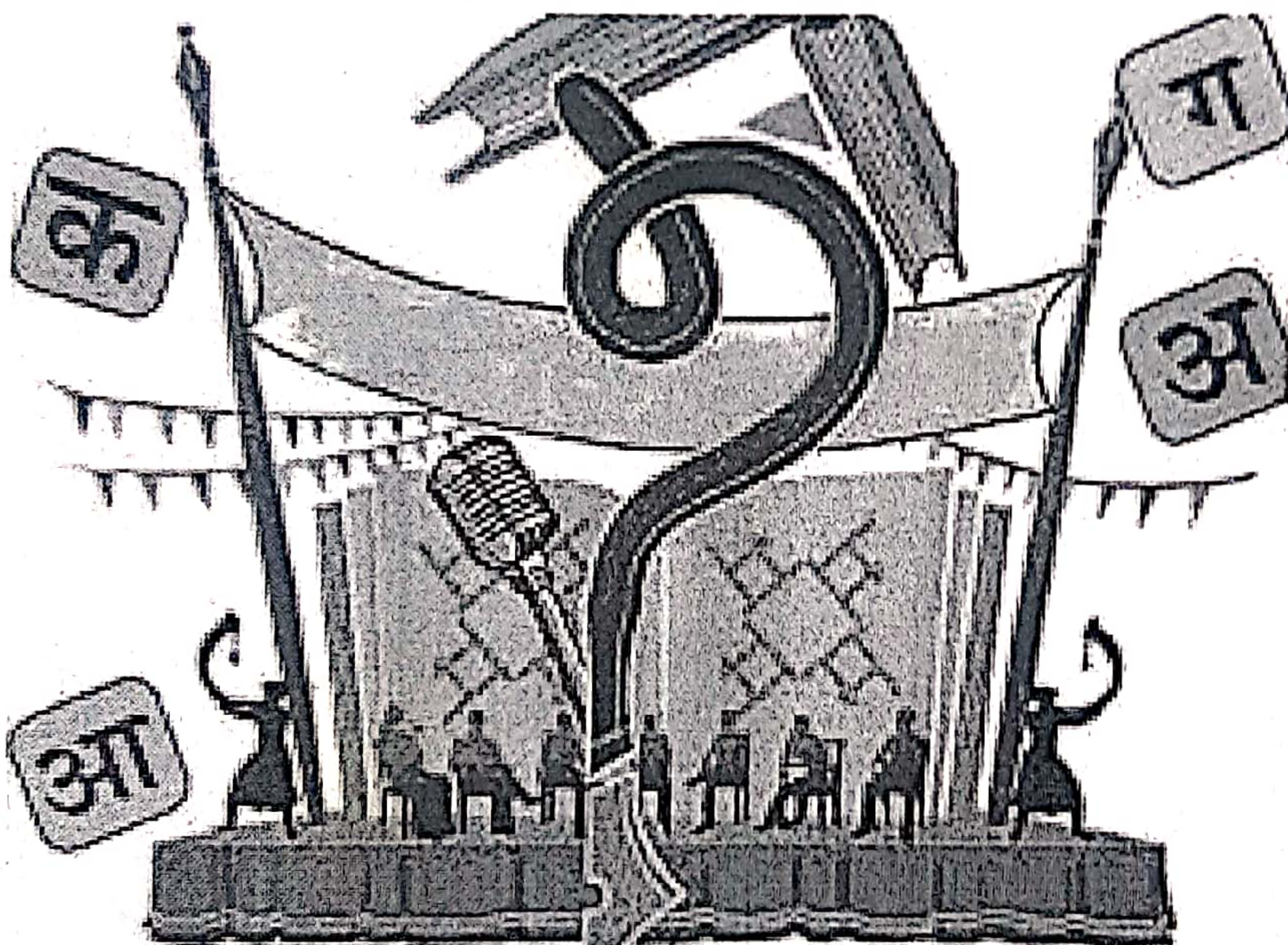
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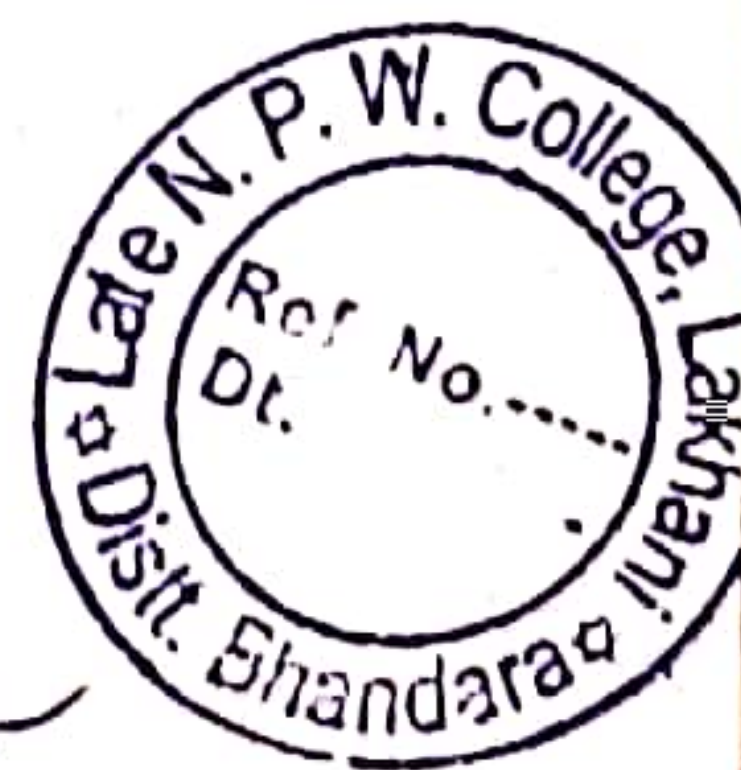
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SWATIDHAN PUBLICATIONS





## **Social Views of M. K. Gandhi Behind Khadi**

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### **Abstract:**

*Present paper focused on Mahatma Gandhi and his views on khadi for Indian society in which people involved in various purpose of task. His social views, ideas, works are of crucial significance to all who want a well life for humankind. The moral and ethical issues are raised by him; thus, remain central to the future of individuals and nations.*

**Keywords:** Mahatma Gandhi, Khadi

### **Introduction:**

Mahatma Gandhi thinks that the spinning and weaving was elevated to an ideology for self-reliance and self-government. Every village shall harvest and plant its own raw-materials for yarn, every man and woman will engage in spinning and every one village will weave whatever is required for its use. Gandhi saw it as the end of dependency on foreign materials and thus giving a first lesson or real independence. Gandhi also felt that in a county where manual labor was looked down upon, it was an occupation to bring high and low, rich and poor together, to indicate them the dignity of hand-labor. It was not merely political that Gandhi established the Khadi Movement and was for economic, cultural and social reasons. Therefore, Khadi is not mere a piece of cloth but a way of simple life.

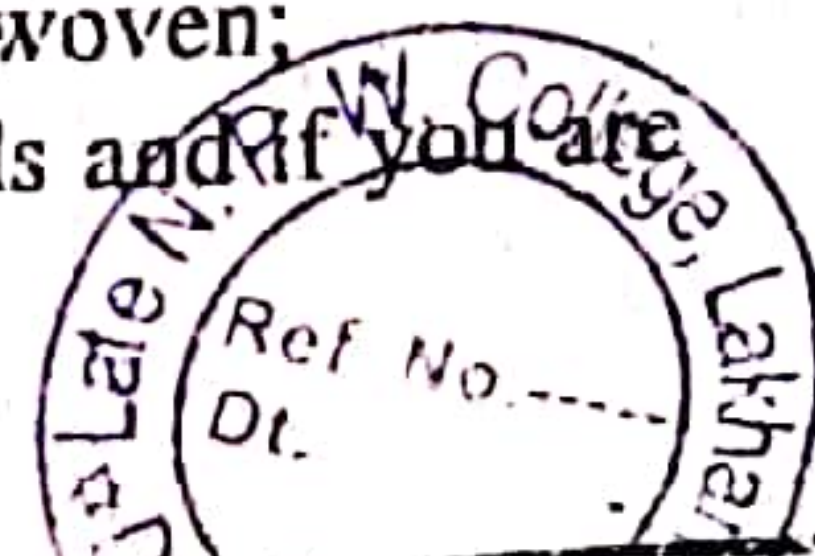
### **Swadeshi:**

The Swadeshi is that spirit which restricts to the use and service of our immediate surroundings. The Swadeshi movement, part of the Indian independence movement and the developing Indian nationalism, was an economic strategy aimed at removing the British Empire from power and improving economic conditions in India by following the principles of swadeshi. Swadeshi work is the most constructive of all. It does not lend itself to speeches so much as solid action. It involves the honour of Indian womanhood. Everyone who has any connection with the mill industry knows that the women working in the mills are exposed. Many women for want of home employment accept road repair labor. Give them the spinning wheel and no woman need ever seek any other employment than sitting at the spinning wheel. It supplements agriculture and therefore automatically assists materially to solve the problem of our growing poverty. Followings are the directions for working to reduce problems of work-

- To learn weaving yourself whether for recreation or for maintenance;
- To take the Swadeshi vow and patronize that is both hand spun and hand woven;
- To make improvements in the present handlooms and the spinning wheels and if you are rich, pay for them to those who would make them;

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- If you are a mother you will give a clean and national culture to your children and make them made out of beautiful Khadi and which can be most easily produced.
- Introduce such clothe among your friends and believe that there is more art and humanity in Khadi whose yarn has been prepared by your sisters.

### **Khadi:**

Khadi is the main core of the constructive activities as recommended by him. According to him there could be no swaraj without universal and voluntary acceptance of khadi. In his words, "I am a salesman of swaraj. I am a devotee of khadi. It is my duty to induce people, by every honest means, to wear khadi."

### **Swadeshi Movement:**

Swadeshi movement was started by Mahatma Gandhiji for khadi in 1918. His first emphasis was on khadi as creating relief to our poverty and stricken masses. But a change in his emphasis from 1934, more especially from 1935, when he began on insisting on khadi for the villager's own use, rather than merely for sale to others. Mahatma Gandhi's imprisonment in 1942 and 1943 gave him time to ponder further over his khadi movement, and when he came out of jail he came with a determination to give a new turn to khadi work in order to make khadi serve the needs of villagers themselves first and foremost. He poured out his soul to his fellow-workers in 1944, and urged them to affect the change.<sup>2</sup>

### **Hookworm and Charakha:**

The charkha or spinning wheel was the physical embodiment and symbol of Gandhi's constructive program. It is that only constructive effort that is possible on a national scale. He felt that 'without the charakha and all it implies there is no Swaraj and therefore a wise economist will concentrate his attention upon the Charakha alone knowing that the rest will follow.

### **Approach of KVIC:**

The functions of the KVIC are generally to plan, promote, organize and assist in implementation of programmers for the development of Khadi and village industries. To achieve this, it undertakes

- Building the reserves of the materials;
- Training of persons employed or desirous of seeking employment in Khadi and Village industries, supervisors and other functionaries;
- Promotion of sale and marketing of Khadi and village industries products;
- Financing of eligible agencies;
- Promotion and encouragement of cooperative efforts among the persons engaged in Khadi and Village Industries, etc.

The implementation of Khadi and Village Industries Programme in our country is a joint effort of the Khadi and Village Industries Commission, which is an Apex Organization at the Central level and the State Khadi and the Village Industries Boards, functioning in various States and Union Territories.

### **Conclusion:**

Khadi should be promoted as an environment friendly product. People all over the world are becoming more and more concerned about the environment and they would be ready to pay some extra cost for environmental friendly product

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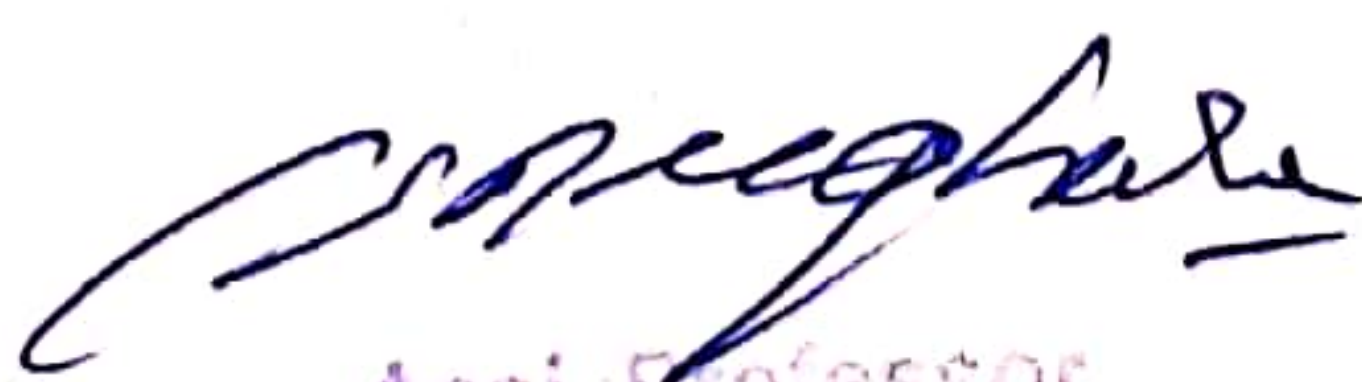




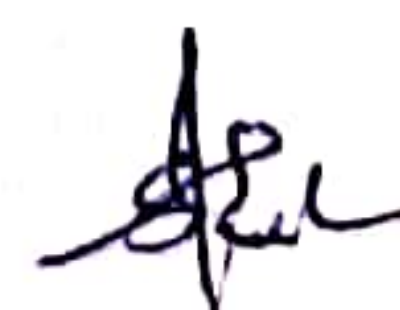
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