

Journey of Khadi and Village Industries: “Livery of Freedom” to “Fabric of Livelihood”

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Introduction

India is primarily an agrarian economy. A large percentage of its population earn their livelihood by farming. Apart from agriculture, KVI play an important role in the rural economy. It fulfils the local needs of the people and at the same time generates employment as it is labour intensive in nature. From centuries it was an integral part of village life; from prehistoric age to medieval period spinning and weaving were in practice. In the ruins of the great civilisation of Mohenjo-Daro, the tools used for spinning were found. The evidences provide it with more legitimacy that KVI were always a part of the Indian life. The handicrafts, cotton and silk fabrics earned lot of revenue for India.

During the 17th and 18th century the Indian exports succeeded in placing it among the affluent nations of the world. It was during the pre-British rule that the KVI witnessed boom and the Indian economy as a whole. As far as the village economy was concerned, it was equally self-sufficient and operated on the principle of self-reliance. Though the division of labour was caste-based, each individual contributed to village community in their own unique way. The Village industries chiefly drew their raw material from agriculture within the village and also used to supply the finished products within the village. The need of the village was simple; hence it was met by village industries which utilised the local man power, used locally available raw material and created its local market. people exercised full freedom and control on their produce and raw material and market and similarly profit.

The handicraft sector which is the part of village industries enjoyed a better position in comparison to other village industries. It produced articles that had great demand in urban areas and abroad. Some of the articles appealed to the elite class and thus these handicrafts had assured market all over the world. The skills and specialisation to produce these aesthetic articles was possessed by people of different communities and regions. Each region is specialised in a particular kind of product which is skilled-based and labour-intensive. Even in contemporary times, they have a distinct place in the market. The handicrafts industry has a great potential to generate employment and preserve the age old crafts and skills of the country. The KVI had an advantageous position during the 17th and 18th century. Then came the

period of Industrial Revolution. It was a crucial phase and a turning point in the history of KVI, Greed, in the form of profit maximisation accompanied Industrial Revolution. It changed the entire gamut of international trade and similarly, the fate of Indian KVI. As a result of colonisation, Great Britain found a potential market and provider of raw material in India. During the 19th century, particularly in the mid of 19th century, it became difficult for KVI to compete with the machine-made goods as the latter was cheaper and the former was expensive due to its labour intensive character.

Hence the age old source of livelihood of people became endangered. During the beginning of 20th century a large percentage of them were forced to become agricultural labourers or migrated to urban areas in search of livelihood. The Industrial Revolution marked a paradigm shift as the place of home-made products was replaced by factories and men were replaced by machines. The production by the masses was converted into mass production and the trend is still continuing. It was the decaying phase of the KVI. Different exploitative strategies were adopted by the rulers to destroy production and market of KVI. High tax rate for purchase of cotton is one such example. Similarly the scenario changed for those involved in hand weaving and spinning. Khadi too had a long journey and a history of struggle for existence.

The rays of hope emerged out of this political injustice in the hand of merciless power when Mahatma Gandhi united the nation to raise their voice against the exploitative and devastating British Government. The leading congress leaders like Bal Gangadhar Tilak had the single opinion that the reason of Indian poverty and backwardness is destruction of KVI. It was the period of 1919 to 1921 when a great transformation took place in the history of Khadi when Gandhi launched Khadi Programme in 1919 and further by the establishment of Khadi production centre in 1921 at Kathiawad, Gujarat. Soon it became a symbol of liberation and identity of freedom struggle. It gained national identity when the All India Spinners Association was established in 1925 for the implementation of programme throughout the country in a decentralised manner. Rahul Ramagundam well explained it when he said, “If Khadi was to spread it could only be through decentralised channel. The All India Spinners Association founded in 1925 was an effort towards the creation of decentralised network. Gandhi called it a

purely philanthropic initiative.” Gandhi found KVI as the prime occupation for the self-reliant villages and India of his dream. It found place in Gandhi’s constructive programme in 1935 and the whole set of strategies was formulated for the revival of KVI with special emphasis on Khadi. Anthony Parel explained Khadi as Gandhian tool which had multi dimensional reach and influence. It is clear when he said, “Khadi, together with spinning and the spinning wheel, was probably the most important Gandhian political symbol. It aided the realization of four types of values which had immediate political relevance.

First, economic self-sufficiency; secondly, mastery over machinery; thirdly, social and political harmony between the rich and the poor; and finally, the value of swaraj or national independence.

Nehru called Khadi a Livery of freedom movement. The support of Gandhi for the regeneration of KVI is clear as evident in his letter to C. Vijayaraghavachariar, he mentioned, “I am now living with the staff of All India Village Industries Association. We are trying to reproduce, so far as it is at all possible for us, the village life, and we content ourselves with what village can produce. Gandhi’s associates like J C Kumarappa worked for the promotion and rejuvenation of Khadi. A major shift took place after 1947 when in the independent India, the slogan “Khadi the livery of freedom” lost its voice and the planning commission laid more emphasis on heavy industries. The large scale industries were neither proved to be successful for employment generation nor for welfare of majority. The planning model in the post-independence era failed to acknowledge rural poverty as the central objective of development. In jagdannad Jha’s words, *“The Mahalonobis model of economic growth adopted in our successive plans has belied our expectation particularly in relation to employment generation and poverty reduction.”*

Importance and Relevance of KVI in the Indian Economy

We can say that KVI is an integral part of the Indian economy. Since its beginning, it has been playing an important role in the growth and development of the national economy, though in recent decades, not much has been done to support its expansion or contribution to (GDP (Gross Domestic Product). But GDP alone cannot decide the human development which is an important component of a balanced growth trend. As T. Krishnamurthy said, “Growth” in GDP alone cannot bring justice and establish a peaceful society. With the very nature of the Indian economy, which is characterised by large percentage of rural India in its fold, the KVI has all the potential to prove as a major developmental engine for the progress and development of

rural masses. It can provide employment opportunities with much less capital investment. As Kulwant Singh Pathania stresses, “total production of Khadi caters to less than two percent of the actual needs of the country. Yet Khadi has employed over two million people and provided them with a considerable level of living wages. Hence it is clear that the KVI holds an important place in labour surplus country like India. It provides a way out to rural masses at the time of leisure months of farming and act as an additional source of income too. Since it ensures them an income in the villages itself, it also reduces migration to urban areas. KVI promotes self-reliance, cooperation and entrepreneurial abilities which are essential prerequisites to fight back rural poverty.

It has a unique quality to project the culture, heritage and mastery of rural Indians. It overcomes the limitation of large-scale industries and can be established in the most difficult and remote areas. KVI is sustainable as it is eco-friendly in nature and thus sustainable. This aspect of KVI makes it unique and an important area of research and development in this globalised world. According to World Commission on Environment and Development”, In general industries and industrial operation should be encouraged, that are more efficient in terms of resource use, that generate less pollution that are based on the use of renewable rather than non-renewable resource, and that minimize irreversible adverse impact on human health and the environment.” It makes use of the limited available resources and materials which are considered to be waste at times.

The masses are directly involved in the production, management as well as distribution; hence it promotes leadership skills in the workers. Its importance further increased due to the percentage of the women involved at all the levels of production. It thus contributes indirectly to women empowerment through economic independence. A contemporary example is Shri Mahila Gritha Udyog Lijiat Papad. In September 1966, KVIC formally recognised the institution. It is symbolic of women empowerment and entrepreneurial ability guided by Gandhian thoughts. Malathi Ramanathani said, “The institution aimed at promoting self-employment, dignity of labour and earning capacity of women working from home. With time, this was to be consciously developed as a discourse and an ideology, based on Mahatma Gandhi’s concept of trusteeship.” It also covers the risk of market fluctuation as the KVI products are consumer goods; hence it ensures a continuous demands of goods. If we analyse the long term goals, we would find that KVI ensures a balanced regional industrial development. A country like India which has huge population, poverty, unemployment and limited capital, the only alternative that suits the economic and social condition

is KVI. At the time of environmental degradation, when the world is concerned about global warming, the recycling features of village industries are unique. The example given by Yovesh Chandra Sharma explains the recycle features of KVI very well: "Last but not the least, cotton Khadi tailor cutting and old rags as well as the ravings and yarn wastes are used as the raw material for producing the high quality handmade papers in the process, valuable forests of soft wood and bamboos, which form the raw materials for paper mills industries, are saved to maintain the equilibrium in the econ system.

In order to overcome the regional disparity in income and growth, decentralisation is a major prerequisite which was envisioned by Gandhi. KVI is a step towards this goal. It empowers the artisans and rural people to have direct control over their produce. It thus encourages just social order. The KVI reduces the pressure on urban areas to provide the migrated rural population with employment opportunities and civic amenities to support their life. In today's scenario, the villages are increasingly becoming dependent on urban areas for their needs; in the absence of village industries, the goods are supplied from urban areas to rural areas which exhaust manpower and include overhead charges. KVI reduces this unnecessary expenditure on urban areas for their needs; in the absence of village industries, the goods are supplied from urban areas to rural areas which exhaust manpower and include overhead charges. KVI reduces this unnecessary expenditure at the locally produced goods will be marketed and consumed locally. KVI is a life supporting factor which improves the standard of living of rural masses; hence a rural industrialisation through KVI is the need of the hour. If we look into the production of Khadi it has a series of interlinked activities or processes like spinning, weaving etc. Each of the process is simple and requires minimum skills. The KVI industries are struggling for survival in the age of globalisation, industrialisation. It is crucial to realise the place that KVI holds in our economy. There is need to bring balance in regional disparity due to industrial development through the progress and expansion of KVI. It is rightly cited by Avadhesh Kumar, "It is time to recall that with the intervention of Khadi and Village Industries programmes much ice can be broken. But for this a closer analytical look on the present state of affairs of KVI is must.

Present Status of Khadi and Village Industries

Gandhi envisaged the liberation of country not only from the exploitative foreign rule but also from poverty, untouchability, unemployment, etc. To bring holistic development in India and to make the development sustainable, he always advocated reliance on indigenous

resources and human skills. KVI is a way to make the change long lasting. Even after increase in the pace of industrialisation and urbanisation, we cannot ignore the importance of KVI. The urban areas are still dependent on rural areas to ensure their food security. In order to attain this security it is the fundamental obligation of city dwellers to retain rural population in rural areas which could only be achieved through year long employment guarantee to them. KVI, with all its uniqueness, is in accordance with our village economy, which only can ensure the above mentioned objective. It is crucial to realise the dream of Mahatma Gandhi so that the effect of development would cut across and percolate to the so-called deprived section of society. Before bringing the desired change in the state of affairs of KVI, it is important to understand as to where we stand today. To decide the future direction of development of village in India, there should be an analytical view regarding the present status of KVI.

KVI is considered to be the part of small industries. It covers a wide range of activities and industries such as handicrafts, handloom, sericulture, manufacture of ghani oil, pottery, soap and paper etc. Some of the industries such as handicrafts are particularly urban-based. Few of them such as handloom come under the periphery of both. According to Khadi and Village Industries Commission. "Village industry means any industry located in a rural area, population of which does not exceed ten thousand or such other figure which produces any goods or renders any service with or without use of power and in which the fixed capital investment (in plant and machinery and land and building) per head of an artisan or a worker does not exceed fifteen thousand rupees. These industries are highly diverse in nature and have their own institutional setup and working mechanisms. The problems and challenges faced are also diverse in nature. The pattern of development, status and future prospect also varies in kind. To be precise, while analysing the status of KVI, the paper would focus on the Khadi and village industries commission (KVIC) which is the prime institution of development of KVI. It was established in 1957 under the Village Industries Commission Act 1956. It has a wide range of responsibilities, from the execution of development programme to financial power as well as research assistance for development of KVI. The irony is that KVIC is regulated by the central government but it is not able to achieve its objectives and the numbers of achievements are much lesser than the numbers of failures. In spite of the government policies, programmes and promises to ensure that the benefit would reach the target group, the organisation is far behind in achieving its goal. One of the major reasons is government finance; in L C Jain's words, "KVIC on its own cannot adopt such a strategy since the method of financing of KVIC itself by the government compels tedious procedures, Thus the goals and objectives of KVIC are not well formulated and often face negligence at the implementation level. The

very two tier delivery mechanism of the commission is at bay. Also the figures presented and the limitation explained by M.R.Rajagopalan give an unheard account in this free market economy. "At present, Khadi production is only 0.4% of the total textile production. It gives employment to some 12 lakh persons. To increase it to even one percent requires tremendous organisational steps." The budgetary support to KVIC is clear in the table given below.

Budgetary Support to KVIC (Rs.crore)

Year	Allocation (RE)		Funds Released	
	Plan	Non Plan	Plan *	Non Plan
2007-08	650.40	84.82	622.99	82.80
2008-09	1104.95	107.63	1104.94	107.62
2009-10	919.20	192.41	836.00	192.38
2010-11*	1524.41	155.60	1013.21 @	192.38

**Ministry of Micro, Small and Medium Enterprises (MSME)
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But, we should not blame this dependence on KVIC; it is equally important to find the root of the problem and the possible alternative. With all subsidies and rebate in the name of promotion, the textile sector which has Khadi and handloom sector in its fold has not witnessed much progress. "The cloth production during 2007-08 was 56025 mn. Sq. mtr. The compound annual growth rate during the last five years works out to 5.34%. The total production of cloth by all sectors i.e. mill, power loom, handloom, hosiery and khadi, wool and silk is anticipated to be 54.966 million sq. mtrs. during 2008-09 (prov.) due to slowdown in economy." Minoo R Masani rightly said, "The KVIC, which was recently castigated by the Prime Minister for leaning more and more on government resources and subsidies, does not seem capable of carrying out this enormous task, and there is no alternative agency in existence which can undertake it with competence and vigour. The very value of self reliance on the foundation, of which (Khadi once stood, is eroding gradually. In order to bring back the true spirit of KVI and improve its present status it is required to view their objectives and feasibility of its achievement in the backdrop of market challenges and formulate the future course of action.

KVI in the Globalised World

Globalisation is a process that has become well accepted and practised phenomena. There is hardly any part of the globe which is untouched with the ever expanding reach of globalisation. It has its influence on global politics,

economy and as well as social life of a common man. From the cloth to food and even the water we consume is part of globalised world. The KVI is also not an exception; it has witnessed the impact of globalisation that has become threat for its survival. The world is shrinking under the umbrella of globalisation and clam to avail better opportunities. If we analyse the process of globalisation, it will not be difficult to conclude that industrialisation and development. In the name of globalisation viewed rural areas as the hum to cater to their need of raw material. The MNCs had never ever come near to the noble intension of rural development or an attempt to mainstream the rural masses in the process of development. With profit maximisation in mind they have tapped the minds of urban mass with much emphasis on middle income group consumption pattern, thereby creating fake sense of lack through mass media. Like the man cannot live in isolation so a country cannot live in isolation with globalisation; hence it becomes important to understand and develop strategies to remain part of the process of globalisations yet protect the integral and indigenous knowledge of livelihood. KVI is one form of it. The task is indeed difficult but not impossible.

A wise economic planning keeping in mind the lowest of the low individual of the democratic India, can lead to economics of all or I would rather put it globalisation for all. Without equipping the KVI sector to compete in the globalised market we have opened the doors of our economy. As Jaya Jaitly said, "The present economic policy will allow the import of all consumer items from anywhere in the world, giving a final blow to our village products in the market place. In this world of competitive market economy the KVI has number of reasons to fallback. Except for some up gradation of the spinning wheel, there are not much technological developments. Difficulties in raw material access and less market development for the KVI are some of the drawbacks. The KVI products are confined to the KVIC outlets supported by subsidies and rebates. One can find rare international brand perfumes in multi branded stores but rarely find KVI products. The problem is also identified in the Eleventh Five Year Plan document where it states. "The sale of Khadi production is only through the departmental outlets of either the institutions or those of the KVIC or state KVI boards. The focus is on charity and appealing to the goodness of people's hearts not on the value of the product itself. Though the problem has been acknowledged, the corrective measures are witnessing the reverse in financial allocations. "The outlay for industry and minerals is Rs.46,922 crores. Out of this Rs.6334 crores is the total outlay for the entire village and small industries sector or a mere 7.4%.

It is time to redirect our attention to contemporary industrial development policies which are neglecting indigenous

goods and industries such as KVI. Due to welcoming of all must all the multinational corporations the allocation of our resources are diverted towards their benefits such as agricultural land and raw material. The increase in consumerism has increased the production but not employment opportunities. Eminent economist E F Schumacher said, "One of the most fateful errors of our age is the belief that the problem of production has been solved. The advantage of big machine is held out as yielding large production with few workers and increase in leisure."

The product promotion strategies of global and national brands have advance marketing and advertising techniques which are successful in capturing the heads of the buyers. Whereas the KVI's weak brand building methods confined to few fashion shows, as the only promotional tool is facing tough market competitions. Few fashion shows and association of top designers' names would not make much difference unless the products are made and marketed to appeal to the hearts of the common man. In the words of Geetanjali Parikh, "Marketing of Khadi would not have been a problem if the changes in consumption pattern and preferences were not so fast and the globalisation had not influenced the product mix of the markets so significantly. KVIC should appeal to the government to meet their

advertising expenses on different media sources with special emphasis on TV as the cost for the 30 seconds commercial ads on TV is approximately Rs.2 lakh which the poor KVI could not meet. The support thus provided will be more sustainable than the subsidies provided. Though the KVIC is under the nurturing of central government but still there is no national level body or organisation to look after the marketing needs of KVI products. The KVIC is burdened with multi-tasking in limited resources. It is rightly pointed by S.N.Singh. *"There is no organisation at the national level to take exclusive care of the marketing of the products of rural industry. In the stricter sense most of the rural industries function without a proper understanding of the market behaviour and market structure."*

As far as export is concerned, free market is the slogan of global trade. The plight is that the export efforts for the KVI products are still exploring possibilities and often undertaken on experimental basis with few exceptions. The KVI products have immense potential to grab international market specially handicrafts products, fashionable Khadi garments, bamboo products, herbal products etc. But it has failed to avail the opportunity. Given below is the table which explains the performance of KVI.

Performance of KVI Sector

Year	Production Value in Crore		Sale Value in Crore		Cumulative Employment	
	KHADI	V.I.	KHADI	V.I.	KHADI	V.I.
1	2	3	4	5	6	7
2007-08	543.39	16134.32	724.39	20819.09	9.16	90.11
2008-09	585.25	16753.62	799.60	21948.59	4.50	94.41
2009-10	628.98	17508.00	867.01	23254.53	9.50	98.72
2010-11	510.91	12317.13	784.63	15868.70	10.01	101.18

Up to December 2010, Ministry of Micro, Small and Medium Enterprises (MSME)

Annual Report 2010-11

The data available presents a pessimistic story but there are optimistic examples such as effort of Uttar Pradesh KVIB for export of KVI products is an example for all and worth acknowledging. With the combined effort of Trade Fair Authority of India the team under the guidance of Vice Chairman of the board had visited to Mauritius and succeeded in promoting Indian KVI export. Similar initiative was taken by an American in Indian setting that took the shape of the most loved and recognised brand of national

and international market called Fabindia. John Bissell revived the handloom in India and written an entire new story and late of the Indian handloom industry. From 1960, the year of its establishment till today. Fabindia climbed the ladder of success with devotion, innovation and exploration. During 1960s even under export restrictions and restricted trade possibilities which were further worsened under limited mode of communication John Bissell never gave up the idea of export. His effort for revival of Indian handloom is

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clear in the words of Radhika Singh when she said, “The date was 16th August 1958, and the boss, Lakshim Jain, was to be proved wrong. John Bissell stayed on. In fact, he never left. Two years later he started a company called Fabindia which slowly became synonymous with the revival of handloom in India. Similar efforts could be made by other organisations and state KVIBs. Gandhi’s humble spinning popularised charkha that was used as a non-violent weapon of political and social change in colonial India. But the time has changed, so as the symbol of change, that is Charkha. It is time to realise the need to separate this act of spinning from Gandhian socio-political weapon and revise the theme of KVI holistically as a means of livelihood and an alternative to fight back rural unemployment. It is the need of hour to establish the association between KVI and globalisation rather than perceiving it as a threat to its survival.

Challenges Faced

The simple fabric called Khadi is no more ‘Livery of Freedom’ or ‘Fabric of Freedom’ but it is still a ‘Fabric of Livelihood’ for millions of poor weavers. They are dependent on this humble thread to get two square meals a day. In T. Krishnamurthy’s words, the employment viability of Khadi is apparent as follows: “Khadi sector employs 20 spinners, mostly women to produce the same quality of yarn which is produced by a single power operated spindle.” In spite of the long list of merits that KVI holds, it is facing a serious downfall. It is on the verge of losing its importance that it once had in the Gandhian era. KVI is a way to accomplish the objectives that have not been achieved till now. There are a number of reasons which are responsible for the hibernation of KVI. Some of them are as follows:

1. The prime reason is shift in the realisation of the needs of the rural masses. The government has failed to acknowledge the contribution of KVI and ignored its developmental needs to make it profitable for village population. The rural India is still far behind in its contribution to India’s GDP. The very nature of KVI that is labour – intensive makes it expensive and difficult to compete with the machine-made products. To correct this limitation, the government has to provide KVI with rebate. This results in yet another limitation, as the Khadi outlets wait for long time to get the reimbursement by the government. Though the immediate benefit goes to the account of buyers, the motive to benefit the KVI by increasing the sale takes longer to reach them. Due to this gestation period, this profit cannot be considered a true benefit for KVI.
2. Most of the sale is expected during the rebate season which is for a limited period in a year. The rest of the days are days of less sales for KVI which result in the unsold stocks thereby worsening the situation. This pressure keeps on mounting with the increase of the unsold stocks thereby worsening the situation. This pressure keeps on mounting with the increase of the unsold stock every year. As M.R.Rajagopalan put it. “At the moment, the Khadi institutions appear to be surviving on the oxygen in the form of rebate they get from the Khadi Commission and the State Khadi Board.”
3. The employment that KVI sector generates makes it important that government should provide KVI with assistance and support, free from conditions such as tax, However, the scenario is reverse as the government is charging 4.5% from Khadi whereas earlier it was interest free. T Krishnamurthy pointed out, “The extent of support that Khadi sector gets from the government is a pittance compared to what other government enterprises and MNCs get in the normal course. Take for instance Maruti Udyog.”
4. Another gigantic problem is the very hierarchy of the institutional structure. The complexities of the delivery system in the KVIC structure. Y A Panditrao too identified the need to strengthen the institutional structure of KVI; “To impart strength to the unorganised artisans of cottage and village industries, there is immediate need to recognize them under the institutional fold or to bring them under umbrella organisation.
5. KVI is facing serious challenges and only a radical and revolutionary shift in machinery, infrastructural improvement, improvements in institutional finance and similar efforts could bring desired change and bring KVI into focus again. Gandhi advocated spinning and favoured Khadi. He was not against machinery but the mode of production that deprives the masses from employment was unacceptable for him. He encouraged scientific improvement in the simple tool of spinning and weaving. Today KVI is standing at crossroads. The problem is low level of production. It is a vicious cycle, low quality of products lead to lesser sales which result in low profits to workers. If we look into the affairs of other village industries such as oil pressing, even in 21st century the village oil pressure have not seen any

improvement in the technique of production and still work with the bullock driven age old ghani. Lack of training and research innovation and absence of technological up gradation in KVI is dissatisfactory.

6. Another hindrance is the inadequate quantity and good quality of raw material. The increase in the demand of raw material by big industries and manufacturing units is leading to increase in their dependency on villages. Thus, in turn, has been creating problem for KVI to get raw material at reasonable prices.
7. Another issue of concern is marketing and finance. Over the period of time, the consumer's needs are changing with higher level of awareness regarding fashion, in case of KVI, the efforts to understand the market and requirements of consumer are completely absent. In the absence of proper market research, the hope for betterment is dismal. In this developed market economy of banking and finance, the workers/artisans engaged in KVI are dependent on money lenders for credit at exorbitant rates of interest. The co-operative banks do not provide credit support to artisans as they have nothing to offer as security. Even after the launch of Integrated Rural Development Programme, the services for financial assistance remain inadequate. As T Krishnamurthy says: "To carry on Khadi programme as at present, that is, on a commercial basis which means production for sale, government's support, we should at the same time try to develop Khadi on individual self sufficiency basis that as "Swavalanbi Khadi."
8. To understand the trend of development of KVI, it is necessary to look into the development trends through the lenses of planning and programmes. As Vadilal Dagli stated, "The work of KVIC will have to be reviewed in the backdrop of the policies laid down in the plans." It is a matter of serious concern that the production of KVI has declined considerable over the last few decades. To provide solutions to these problems, there is a need to study in depth all these issues mentioned above. Integrated efforts of KVI along with the government and non-government organisations is a must. There is a need for innovative ideas and research that can bring incredible changes. Some of the suggestions are listed as below.

Suggestions

The labour-intensive character of KVI automatically includes it in the priority list of development. It has already been discussed that it is major sector of employment for the

rural Indians and unemployed youth. There are numerous promises that have been time and again is cussed in our Plans by the Planning Commission but most of them either remain under the dust of the files or do not get implemented. Some of the suggestions are and possible alternative in this paper are:

1. There is a need for improvement in the implementation of the programmes to ensure that the benefit should reach those, for whom it is meant. The monitoring agencies should be decentralised and should be outsourced to voluntary organisations. Avadhesh Kumar explains that the "central initiatives on development are dependent on the state's ability to ensure that the schemes are able to reach target audiences."
2. The KVI should be equally nurtured as we are nurturing the culture of MNCs in our nation. To overcome the structural institutional problems in KVIC, there is a need to establish co-ordination through collective endeavour and co-operation in the identification of common goal. The change is needed in the area of financial support for KVI which could not be achieved only by dependence on banks but the fund raising activity. The KVIC itself can be revamped as fund raising agency.
3. The role of Panchayat cannot be overlooked as it is the grass root level organisation that understands the needs and difficulties of rural masses. It should be empowered to take up the responsibility of KVI, "The self sufficient village economy is an alternative solution and in this context the role of institutions in the rural sector like the village Panchayat and rural multipurpose co-operatives can play a vital role."
4. The KVI products were once a way of life. But to make it sustainable there is a need to revive the Swadeshi spirit and familiarise it with the masses. Most of the plans are formulated by the urban intellectuals who do not understand the rural settings. It is thus important to make them understand the KVI in the backdrop of rural masses and their needs.
5. To bring self reliance in the KVI sector, it could be linked with self-help groups. The self-generated SHG funds could be utilised for production. To ensure the sale of production, more and more voluntary organisations should come forward. They should work for product

betterment and should work to create market opportunities. The sincere effort could make the dream of prosperous India come true.

6. The state accountability and proactive role for KVI development should be increased and should be co-ordinated by the centre as KVI is the only viable option to generate employment and reduce migration to urban areas. The number of Khadi outlets should be increased at the same time and it should adopt new marketing techniques.
7. The national and regional channels could be used to advertise KVI products. The cost of publicity could be covered by the government. However, today mass media's responsibility of generating awareness and voicing the concern on behalf of deprived section of society is negligible. M R Rajagopalan remarks, "The media in our country are dancing to the tunes of globalisation and contemptuous of Swadeshi."
8. The need of the time is to adopt a balanced approach and make the effort to institutionalise the art of spinning. It should be linked with modern educational system. It could be a part of curriculum and could be introduced in extracurricular activities. This effort would help each child to understand its importance and worth. They should be made to recognise it as part of the Indian culture and understand the role that it had once played for country's freedom.
9. Another effort that can save KVI from downfall is networking. Strong networking skills are required in order to establish the web of agencies, so that there are collective efforts for the progress and development of KVI. Also Khadi outlets can collaborate with other village industries such as goods made from cane and bamboo which has demand in the urban market. This will give a unique identity to both. Also it would bring back the spirit of self-reliance in KVI sector. The model of Andhra Pradesh government could be adopted and facilities of small 'haats' could be provided to the producers. This will limit the role of the middle man and the producers will have total right on the profit of the sale. In order to have the desired change, planning should be based on the real grass root development. Therefore before taking action well designed research is a prerequisite for proper planning and execution.

Conclusion

KVI play a vital role in the progress and development of country's economy at large and rural economy in particular. India is a country with large population and majority of them are rural based. The utilisation of human capital can bring radical changes in the graph of prosperity. One way to achieve this target is KVI. The features of KVI are in consonance with the social, economic and physical features of India. But the irony is that we still have this popular notion that the root to success travel through big industries and fast urbanisation. In this race we have left behind the eco-friendly and sustainable KVI. The need is to identify the available possibilities and also adopt new strategies and action. The recent example is National Rural Employment Guarantee Scheme. It is an example of new strategy adopted by the government. It has neither utilised the potential of the people nor given direction to it. The very nature of the programme is making the rural masses labourers, while many of them have hidden skills which have not been identified. There is a need to recognise the age old skills and work which still can be revived to suit the need of villagers such as KVI. There are a number of ways towards improvements but a sincere effort is needed to bring positive change. The KVI can rise through such integrated effort. There is a need to revisit and revive the Gandhian spirit and possible way to establish positive and progressive relation between KVI and globalisation.

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