

Sustainable Practices in Fashion-Khadi

Dr. Amrita Rajput

Professor, Sanjeev Agrawal Global Educational University, Bhopal, India

Abstract: *British colonization, the Indian economy flourished because traditional methods of textile production like this were the norm, and almost every village across India had its spinners, dyers, and weavers—the foot soldiers of a thriving village economy. But with colonization, the British acquired Indian cotton at cheap prices, and exported them to Britain where cotton was woven into clothes in English factories. What can be comparable to the fast fashion industry of today, machine-made, mass-produced clothes from England were shipped back to India and sold at hefty prices to locals, only to profit the British. With this, the rich and diverse local textile industry was rapidly put out of business, and the true strength of India—the village economy—devolved from wealth to penury. The iconic image of a frail Mahatma Gandhi wrapped in a frugal loincloth as he marched the streets of India, inspiring millions of Indians to stand-up against British colonization, continues to be one of the most powerful images of non-violent protest that changed the course of history. That loincloth was khadi, a disarmingly humble hand spun fabric made on a handloom. But to understand the trailblazing significance of what was later called the “revolutionary cloth” we must first revisit a powerful socio-political movement in India. The Khadi Movement played a pivotal role in India eventually gaining independence from the British. Never in history has a piece of cloth played such a paramount role in shaping the destiny of a country. Khadi is a sustainable fashion practice that uses hand-spun and hand-woven fabric that has a low carbon footprint. It's made from cotton fibre, and doesn't require any energy for manufacturing, chemicals, or fossil fuels. The process also reduces resource consumption, and doesn't produce toxic waste*

Keywords: Non-Violent Cloth, Khadi, Sustainable cloth, Hand spun, comfortable in all seasons.

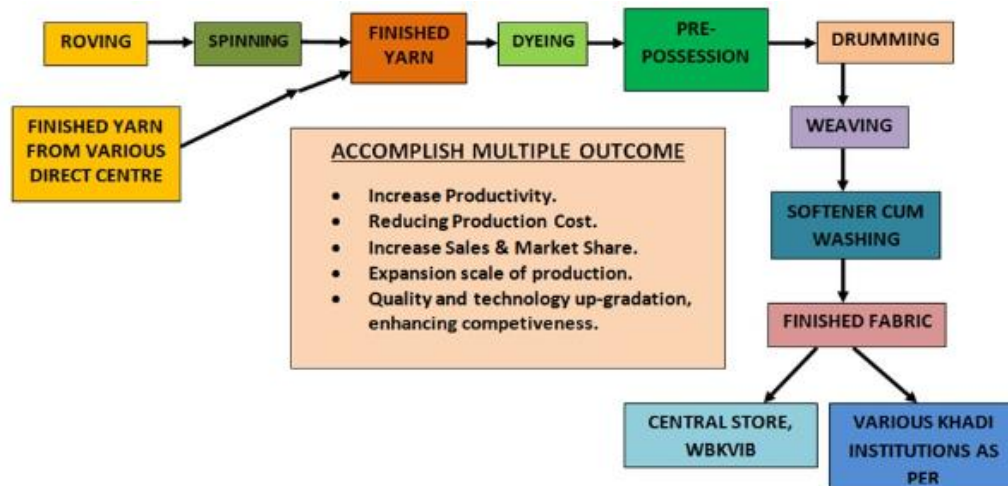
I. INTRODUCTION

Khadi, often referred to as "khaddar," is a hand-spun and hand-woven cloth primarily made out of cotton. The fabric holds a significant place in Indian culture and history, symbolizing the country's struggle for independence and its commitment to self-reliance. The inception and promotion of Khadi are closely associated with Mahatma Gandhi, who championed it as a means to economically uplift rural India while also providing a sustainable and ethical alternative to foreign goods, especially during the colonial period.

During the British rule in India, the local textile industry suffered greatly as the colonial administration promoted the import of British-made textiles, adversely affecting Indian weavers and artisans. In response, Gandhi started the Swadeshi Movement, encouraging Indians to rely on goods produced within the country as a form of passive resistance against British rule. Khadi became a symbol of this movement, representing not just self-sufficiency but also an ethos of simple living, austerity, and national pride.

Khadi is made by spinning yarns using a spinning wheel, called a "charkha" in Hindi. The process is entirely manual, starting from the raw cotton, which is carded, drawn out into slivers, and then spun into yarn on the charkha. The yarn is then woven into fabric on traditional looms. The manual process of making khadi is slow and laborious, but it results in a fabric that is unique and highly valued for its texture, comfort, and durability.

Khadi is cool in summer and warm in winter, making it highly versatile. Initially, it was predominantly used for making clothes; however, over time, its application has broadened to include home furnishings, accessories, and more. The fabric is appreciated for its eco-friendly nature and sustainable quality, as it requires no electricity or modern machinery to produce and is biodegradable.



NATURE OF PRODUCTION, PLANNING & CONTROL

Today, Khadi has seen a resurgence, as consumers are increasingly attracted to sustainable and artisanal products. The Government of India and various organizations continue to promote Khadi through marketing initiatives, fashion shows, and subsidies to artisans. The fabric has evolved far beyond its original connotation of political resistance; it now represents luxury, sustainability, and a connection to India's rich cultural heritage.

Khadi remains an enduring symbol of India's independence, self-reliance, and a testament to the skill of its artisans. Its promotion by Gandhi underscored the importance of local economies and the empowerment of rural communities. Today, as the world moves towards more sustainable ways of living, Khadi stands out.

II. REVIEW OF LITERATURE

Sahu, V. K., & Baral, S. K. (2024), Chhattisgarh was the study's choice because of the state's sizable tribal population. The state's impoverished and disadvantaged women's problems need to be addressed in order to be solved. In order for society to advance Entrepreneurs are important in the economy, but women are increasingly the main participants in tribal communities, and their active participation is crucial to accelerating the socioeconomic development of these communities. Thus, the purpose of this essay is to examine how tribal women's entrepreneurship has contributed to the socioeconomic development of Chhattisgarh. This work draws upon secondary data, primarily from government official websites, publications, articles, and journals. It is based on the conceptual paper. The strategies for tribal women's socioeconomic empowerment are included in the findings.

Nair, S. B., & Aithal, P. S. (2023). A multi-stage cluster sampling technique chose 150 respondents, and a standardized questionnaire was used to obtain demographic and major data. The pilot survey and Cronbach's Alpha were used to evaluate the study's validity, reliability, and measurement factors. Correlation analysis, multiple regression analysis, the Multicollinearity test, the one sample T-test, and structural equation modeling were all used to examine the data. With a focus on the Mid-Kerala region, the study aims to determine how various parts of green marketing strategies and techniques interact and influence Keralan customers' purchasing decisions for Khadi textiles.

Dwivedi, K., Sharma, E., Singh, A., & Fatima, N. (2023). Microbes can be found almost anywhere in the environment, including textiles. Natural fibers are particularly prone to microbial attack, losing strength and other mechanical properties as well as becoming discolored and smelling bad. Customers expect a wide range of textile items with antimicrobial properties as they grow more cognizant of living hygienic and healthy lifestyles. To improve the antimicrobial properties of the fabric, the current work used direct and microencapsulation methods to impart an antimicrobial finish to cotton and Khadi fabrics with Moringa leaf (*Moringa oléifera*) extract.

Vankar, P. S., & Begum, A. (2023). In the process of natural dyeing with annatto seed extract, benign mordants such as rare earth (RE) salts have been employed in place of traditional mordants. The goal was threefold: first, by using these new mordants to boost dye uptake; second, by improving the fastness properties of dyed swatches; and third, by reducing effluent pollution because only tenths of the new RE mordants were employed. Using RE salts as a tenth of the amount of conventional mordants like alum and ferrous sulphate for natural dyeing allowed for sustainable natural dyeing. A natural dye made from anatto extract has been utilized.

Khetrupal, N. (2023). The new study stresses the necessity of preserving the trauma site in its native setting, moving beyond a common Western frame of reference. The research reveals that the site's perceptible lack of physical ephemerality is an important aesthetic feature, one that is strongly connected with martyrdom rather than victimhood. Searching for alternative tangible representations that extend beyond the physical bounds of trauma sites becomes increasingly important as the number of transgressions that have the potential to undermine the aesthetics of memorial places grows. The hunt concludes with Khadi Marigolds, which represent the heart of the Jallianwala Bagh tragedy and are critical to preserving the martyrs' legacy for future generations in the spirit of "never again."

III. RESEARCH GAP

Research on Khadi has been extensive, but there are still some gaps that can be explored further by scholars and researchers. Here are some potential research gaps in the study of Khadi:

IV. AIM

Exploring these research gaps could contribute significantly to the existing literature on Khadi and provide valuable insights for policymakers, practitioners, and stakeholders working in the realm of sustainable fashion, heritage preservation, and rural development.

V. OBJECTIVE

1. To highlight limited research on consumer behavior and market trends related to Khadi.
2. To explore the demand for Khadi products, consumer perceptions, and marketing strategies could shed light on how to promote Khadi as a sustainable and desirable choice in the fashion industry.

VI. DESCRIPTIVE ANALYSIS



Fig: Khadi Production

Source: Authors Work

Innovations in Khadi production: There is a gap in understanding how traditional Khadi production techniques can be modernized and made more efficient while preserving the fabric's authenticity and ethical production practices. Research focusing on sustainable innovation in Khadi production methods could be valuable.

Impact assessment: More research is needed on the overall socio-economic impact of Khadi beyond just providing employment to artisans. Studies could delve deeper into how Khadi production affects community development, women empowerment, and poverty alleviation in rural areas.

Global outreach: While some studies acknowledge the international recognition of Khadi, there is a gap in understanding its potential for broader global market penetration. Research on international trade policies, market entry barriers, and promotion strategies could provide insights into expanding the reach of Khadi products beyond domestic boundaries.

Artisan welfare: Further research on the working conditions, skill development, and welfare of Khadi artisans is needed to ensure their well-being and sustainable livelihoods. Understanding the challenges faced by artisans and proposing solutions for their empowerment could address this gap.

VII. CONCLUSION

Khadi has a rich historical and cultural significance in India, being deeply associated with the country's freedom movement and advocating for self-reliance and empowerment. Here are key themes and points often covered in the literature on Khadi. Literature often delves into the origins of Khadi, tracing its roots back to Mahatma Gandhi's Swadeshi Movement in the early 20th century as a form of protest against British colonial rule. Scholars often discuss how Khadi production has positively impacted rural economies by providing employment opportunities to artisans and supporting local communities. It is often seen as a symbol of self-sufficiency and empowerment. Khadi is celebrated for being a sustainable and eco-friendly fabric, as it is hand-spun and hand-woven, reducing the carbon footprint associated with mass-produced textiles. Literature explores how Khadi is not just a fabric but also a symbol of Indian heritage and identity. Its revival in contemporary fashion also reflects a growing trend towards promoting traditional crafts. Some studies highlight the international appeal of Khadi, showcasing how it has gained recognition beyond Indian borders for its craftsmanship and ethical production practices. Overall, literature on Khadi offers a comprehensive view of its historical, socio-economic, environmental, and cultural significance, making it a subject of interdisciplinary interest.

Individual research papers, books, and government reports provide in-depth insights into different aspects of Khadi and its impact on society.

REFERENCES

- [1]. Sahu, V. K., & Baral, S. K.(2024), Assessing the Impact of Indigenous Women Entrepreneurship to their Socio-Economic Progress: An Investigation in the State of Chhattisgarh.
- [2]. Nair, S. B., & Aithal, P. S. (2023). An Assessment of Green Marketing Tools and Strategies for Increasing the Consumption Pattern of Khadi Textile Products Among Millennials in Kerala. *International Journal of Management, Technology and Social Sciences (IJMTS)*, 8(3), 340-355.
- [3]. Dwivedi, K., Sharma, E., Singh, A., & Fatima, N. (2023). Herbal Antimicrobial Finishing of Cotton and Khadi Fabric Using Moringa (*Moringa Oleifera*) Leaves Extract. *International Journal of Agricultural Science*, 8.
- [4]. Vankar, P. S., & Begum, A. (2023). Natural dyeing of khadi cotton using rare earth salts as mordant with annatto extract. *Pigment & Resin Technology*.
- [5]. Khetrapal, N. (2023). Khadi marigolds for the martyrs of Jallianwala Bagh (India). *Peace Review*, 35(2), 237-249.