The paper looks at the way in the friendships which informed the Freedom Movement were marked by introspection and intellectual concerns typical of those who were battling the dominant ideologies of the 1930s whether in Europe or India. The matter of freedom and humanism were essential to their task. They, however, were alert to the ways in which the question of homespun cloth was a key symbol, for khadi became the idiom by which Gandhi wished to communicate that villages would show modern India the question of survival of farmer, spinner and weaver. The materials of 1942 are still relevant today, as 60 percent Indians remain basically agricultural in their motivations, and Khadi has become an important textile in the contemporary fabric industry, with many new debates which contemplate on world views very different from that offered in an industrialising political rhetoric.

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