

**THE PRODUCTION AND MARKETING STRATEGIES OF SC AND OBC
HANDLOOM WEAVERS IN ODISHA: A CASE STUDY OF BARGARH
AND SONEPUR DISTRICTS**

*A Dissertation Submitted to the University of Hyderabad in Partial Fulfillment
of the Requirements for the Award of*

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By

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CERTIFICATE

This is to certify that **Mr. ASHISH KUMAR MEHER** bearing Reg. No. 17SEHL03 has carried out the research embodied in the present dissertation entitled “**The Production and Marketing Strategies of SC and OBC Handloom Weavers in Odisha: A Case Study of Bargarh and Sonepur Districts**” for the full period prescribed under M.Phil. ordinances of the University of Hyderabad. This dissertation is an independent work and does not constitute part of any material submitted for any research degree or diploma here or elsewhere.

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DECLARATION

I **Ashish Kumar Meher**, hereby declare that the research embodied in this dissertation, entitled **“The Production and Marketing Strategies of SC And OBC Handloom Weavers in Odisha: A Case Study of Bargarh and Sonepur districts”** is an original research work carried out by me under the supervision of **Prof. J Manohar Rao**, School of Economics, for the award of M.Phil., from University of Hyderabad.

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Dedicated To
All the Handloom Workers

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ABBREVIATIONS

MoT	: Ministry of Textiles
NTC	: National Textile Corporation
SHG	: Self Help Groups
SC	: Scheduled Caste
ST	: Scheduled Tribe
OBC	: Other Backward Class
BPL	: Below Poverty Line
AAY	: Antodaya Anna Yojana
IIHT	: Indian Institute of Handloom Technology
WSC	: Weavers Service Centre
GI	: Geographical Indication
NTP	: New Textile Policy
MGPS	: Mill Gate Price Scheme
HYPS	: Hank Yarn Price Subsidy Scheme
MDA	: Market Development Assistance
VRS	: Voluntary Retirement Scheme
APCO	: Andhra Pradesh Weavers Co-operative Societies
AWCS	: Apex Weavers Cooperative Societies
PWCS	: Primary Weavers Co-operative Societies
BTAD	: Bodoland Territorial Area Districts
ADT	: Additional Director of Textiles
OSHWCS	: Orissa State Handloom Weaver's Co-operative Society
NHDP	: National Handloom Development Programme
RRR	: Revival Reform and Restructuring package
CHDS	: Comprehensive Handlooms Development Scheme
HIS	: Health Insurance Scheme

MGBBY	: Mahatma Gandhi Bunkar Bima Yojana
IHDS	: Integrated Handloom Development Scheme
CHDS	: Comprehensive Handlooms Development Scheme
MEPS	: Marketing & Export Promotion Scheme
DHDS	: Diversified & Handloom Development Scheme
RSBY	: Rashtriya Swasthya Bima Yojana
MoLE	: Ministry of Labour & Employment
MoHFW	: Ministry of Health & Family Welfare
CHCDS	: Comprehensive Handloom Cluster Development Scheme
DPR	: Detailed Project Report
GOI	: Government of India
MW	: Master Weaver
WCS	: Weavers Co-operative Societies

Chapter I: Introduction

1.1 Evolution of Clothing and Textiles

For the survival of human beings three basic requirements are stipulated as necessities. They are food, cloth and shelter though the modern lists stress on the minimal consumption of basic needs as sanitation, healthcare and education along with food, cloth and shelter. Among all these basic requirements, cloth (textile) is an innovative product of human civilisation which was born out of necessity to overcome the difficulties caused by weather conditions. Though it is exactly not known when heterogeneous people did begin to wear cloth, anthropologists believe that vegetation and animal skins were adapted to cover the body as protection from heat, cold and rain especially when human beings migrated to a new climate.

The term Textile is derived from the Latin word “*Texere*” meaning “*to weave*”. The art of making textile started to grow in the Middle East during the late Stone Age. Textiles are spun fibres prepared into yarn and subsequently looped, netted or woven to produce fabrics. The first textile fabric was probably a crude felt, made by compressing loose clumps of fleece from wild sheep. Initially, when the primitive people got into a settled way of life, they began weaving in a very rudimentary form with the emergence of cultivation. The methods of textile production have continually developed from the ancient times to the present day and the available choices of textiles have affected how people did carry their ownerships, clothed themselves and furnished their surroundings. Fishing nets were the earliest known textiles made from yarn.

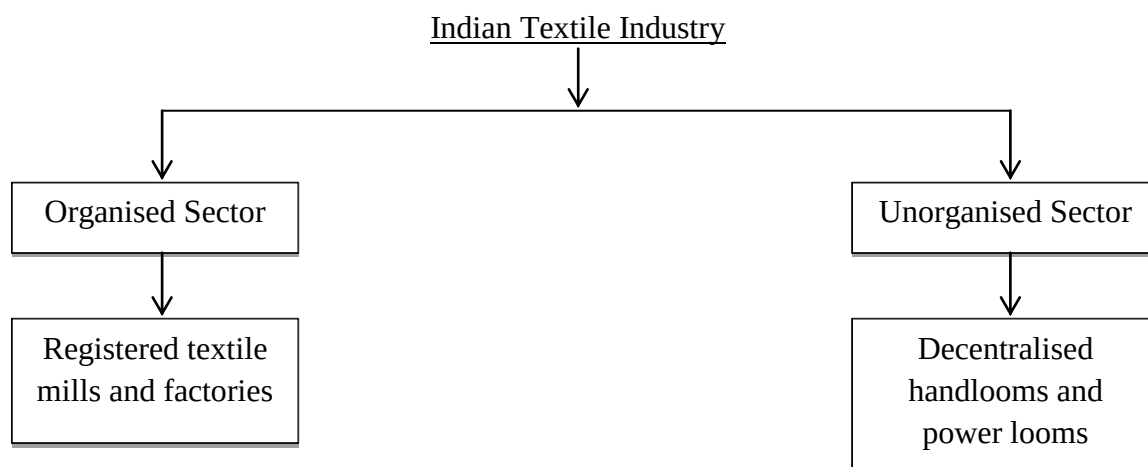
1.2 Indian Textile Industry

The textile industry of India is one among the oldest industries in the Indian economy that dates back to many centuries. Also it is one of the major industries that plays crucial role for employment generation, exports and foreign earnings. The overall textile exports of India during financial year 2017-18 stood at US\$ 39.2 billion which is 15% of the total export earnings of India and are expected to increase to US\$ 82.00 billion by 2021 (MoT). The textile industry of India is extremely varied, with the hand-woven textiles sector at one end of the gamut, while the capital-intensive advanced mills and power loom sector at the other end.

The largest element of the textiles sector is consisted of the decentralised power looms/ hosiery and knitting sector. But the traditional sectors like the handloom, handicraft and small scale power loom units are the main source of employment for millions of rural and semi-urban people. Indian textiles industry occupies a unique place in India as compared to the industries of other nations. The reason behind this is the close relationship between the textile industry and agriculture for raw materials and the primeval culture and civilisations of the country. The Indian textile industry has the capacity to produce an extensive variety of products appropriate to various market segments, both inside the country and throughout the world.

The contribution of India's textiles sector to the industrial output (in value terms) of India in 2017-18 is seven per cent. It contributed two per cent to the GDP of India and has given direct employment to more than 45 million people in 2017-18¹. Currently the size of the Indian textiles industry is valued at around US\$ 150 billion which is projected to touch US\$ 250 billion by 2019².

The textile industry of India can be divided into two major sectors; organised sector and unorganised sector. While the major textile mills are included in the organised sector, the decentralized handlooms and power looms constitute the informal or unorganised sector of the textile industry.



The key feature of the informal sector is that here units of production are not registered and the reliable data on employment and output are generally not available. The present study is

¹ Annual Report, Ministry of Textiles, Government of India.

² India Brand Equity Foundation, Department of Commerce, Ministry of Commerce and Industry, Government of India.

restricted only to the handloom sector and the rest demand a separate study in the proposed decentralised sector of textile industry because of their special problems.

1.3 Handloom Industry in India

Indian handlooms are depicted by enormous variety of weaves, designs and textures spun by hand on loom which are famous throughout the world since olden times. Handloom weaving is a natural productive asset which has perpetuated and developed by transfer of skill and knowledge over the generation. It is an intrinsic part of rural as well as semi-rural livelihood and represents one of the richest and most vibrant facets of the Indian cultural heritage. The traditional industries like handloom and handicrafts give considerable opportunity for economic development and provide gainful employment to the less educated masses in the rural non-farm sector. Handloom weaving has the advantage of being labour intensive, negligible use of power, being eco-friendly, adaptability of small production, openness to innovations and flexibility to market requirements. Also the sector is affordable and accessible to large numbers of unemployed people. Every need can be met by this sector, from exquisite fabrics, which take months to weave to popular items of mass production for daily use. Handloom industry of India has a glorious and vibrant past, questionable present and confusing future.

1.4 Historical Growth of Indian Handloom Industry

The historical growth and development of Indian handloom industry can be broadly separated into two segments. They are handloom industry in the pre-independence period and handloom industry in the post-independence period.

1.4.1. Handloom industry in pre-independence period

The origin of Indian handloom textiles can be dated back to the Indus Valley Civilisation. Archaeologists found spindles, axle wheels and dying vessels during excavation in the site of Indus river basins in 3000 B.C. These evidences make us to believe that Indus people were practicing the art of spinning of cotton and wool and also dying of cloth. The highly advanced activities and occupations of the Vedic society were spinning, dying, weaving and

embroidering. For these activities, the female weavers known as 'Vayitris' and 'Siris' were very popular. According to Greek historian, Herodotus during Mouryan period in 445 B.C. a kind of wild plants were cultivated by Indians that instead of giving fruits were producing a wool of finer and better quality than that of sheep which was used for making clothes. In this period the printed fabrics were popular among women, soldiers, priests and other professionals.

Indian dress was influenced so much by Greeks, Parthians, Kushans and Shakas who even illustrated the Indian dresses on their coins. A strange style of saree is found in the images of Greco - Buddhist Hariti from both Mathura and North-West. When for the first time Mohammedans invaded India in 711 A.D. they were also contented by Indian painted and printed cotton fabrics. Then comes the Indian brocades which is known as king of weaves. The Indian brocades were created with silver or gold thread interlaced with coloured cotton or silk or blended yarns. Blucher brocade, Bananas brocade are among the famous Indian fabrics. Kashmiri shawls are known world-wide. Kashmir, Amritsar and Ludhiana are the places of origin of woollen textiles and woollen shawls. The premium quality of Kashmiri shawls are made up of pashmina, the wool from the Asian mountain goat.

From the Ajanta cave wall paintings, the practice of embroidery in Ancient India is noticed. The craftsmen of India excel in hand-stitching and embroidery on silk, cotton, wool and velvet which are very attractive and people like to wear them. Example of a classic style of embroidery is Chikan of Lucknow. Indian Dyed and Printed Fabrics have its unique identity. The Indian dyers were only able to produce those glaring and fast colours. The cotton fabrics of India were printed with figures of animals, flowers and landscapes.

The Indian handloom industry saw its adversities in the eighteenth century when British came to India. According to Historians, India is the place of origin of cotton manufacture which is inscribed in Vedas in Vedic period. The significance of the industry and superiority of its product has been widely admired by ancient writers like Renaudot, Macro Polo etc. Also some of them stated that garments were made in exceptional manners in Calicut that are not likely to be seen anywhere. This industry was mainly confined to the household itself. Generally, people used to weave cloth to be self-sufficient in clothing. The yarn was hand spun and the clothes were hand woven. All the activities like spinning, dying, weaving and other processes were done by family labour only and this magnificent skill of weaving has been transferred to the later generation.

During British era, the mill yarn was being imported from Britain using spinning jenny machine for marketing their product. Following this, indigenous spinning mills were formed to regulate the supply of mill yarn to handloom industry. So hand spinning was replaced by imported yarn and indigenous mills. This led to large scale unemployment, who were dependent on spinning work. The power looms were introduced in India in 18th century which resulted in decreased cost of production but it created an adverse effect on handloom sector.

In Nineteenth Century, the first textile mill was established in 1851 in Bombay, after which the handloom industry started to face competition. Before 1851 the mills were supplementing the efforts of handloom industry by supplying yarn but after 1851, the mills stopped supplying yarn to handloom industry. By 1879, the number of mills increased to 56 along with the increase in the number of power looms and handlooms. Since the beginning of the 20th century, the accelerated rate of expansion was witnessed.

In the Twentieth Century up to independence, the British Government paid attention to the village or cottage industry for the first time. In 1928 through the Royal Commission on Agriculture, the need to develop the village industry was felt by the British Commission. They gave suggestions on the co-operative line which was essential for the village industry to face the increasing competition from the organized industry. But they didn't take any steps regarding this till 1934. Later on the government announced to provide subsidies by paying a sum of Rs. 5 lakhs for the state governments. In 1941, a Fact Finding Committee was appointed by the government. In the recommendation of Fact Findings Committee, All India Handloom Board was constituted in 1945 to take care the matters like raw material supply, marketing and administration of grants in aid which functioned till 1947. Different schemes were evolved to ensure the supply of yarn to handlooms and power looms adequately. But the yarn supply was found inadequate to the handloom sector.

1.4.2 Handloom Industry in the Post- Independence Period

The textile industry continues to be one of the largest industries in our country in the post-colonial period. The power looms and mills were able to produce high quantity of cheaper clothes as compared to handloom industry in short period of time as they were technology based capital intensive industries. This created unemployment and under employment among the handloom weavers. In order to check the above problem, the Government of India set up

a handloom Standing Committee in 1948 and constituted a Handloom Development Fund of Rs. 10 lakhs. As a result of this, the handloom industry functioned properly till 1951. The government, through a policy of reservation created a protected market for the handloom products. Certain items of cloth like dhotis and saris were exclusively reserved for handlooms by the Cotton Control Order, 1948 under section 3 of the Essential Commodities Act, with effect from 1st June 1950. But, the mills and power looms challenged the legitimacy of the said reservation in the court from time to time.

The new government just after independence launched various programs for rehabilitation of the industry. In 1952 All India Handloom Board was set up to examine the schemes and to advise on the problems for the improvement of the handloom industry. Excise duty was imposed on the mill sector in 1953 for strengthening the handloom sector from competition which was extended to power loom sector in 1956. The Textile Enquiry Committee put imposition for the conversion of handloom into power loom. The policy came out to be unfeasible as the objectives of the committee i.e. employment in the short run and efficiency in the long run was not achieved.

The Government agreed for the installation of 35000 power looms in the co-operative fold during Second Five Year Plan but the scheme was withdrawn in 1961 as large number of handloom weavers could not get the benefit from it. The handloom weavers used to borrow money from money lenders or middlemen as the institutional finance was limited for the handloom sector. In order to release the weavers from the clutches of master weavers, money lenders and merchants, the Rural Credit Survey Committee constituted by the Reserve Bank of India emphasized on the importance of institutional finance system for handloom industry. Ministry of Commerce, Government of India prepared 'Working Group of Handlooms' which suggested that labour-intensive type of handloom industry which needs less capital is most suitable in India. A first-hand investigation was done by John D.K. Sunder Sing in Madurai city in 1980 which revealed that the handloom industry is a sick one in the co-operative system while it is a profitable one in the non-cooperative system.

The Union Minister of Commerce framed different measures for the development of handloom sector in 1960 but still notable changes did not occur during the Third and Fourth Five Year Plan periods. In 1972, the government made it mandatory for all mills to supply 50 per cent of the produced yam to the decentralised handloom sector at reduced prices under the yam distribution scheme. But all the mills under National Textile Corporation (NTC), private mills and cooperatives failed to fulfil the obligation. In 1974, 'Sivaram Committee' was

appointed by the Planning Commission to study the problems of handloom sector. A textile policy was declared by the Janata Government in 1978 which recommended that the textile mills need not produce controlled cloths with effect from October 1, 1978.

Government approved the Development Commission for handloom sector in 1980 which presented various package schemes like modernization, bringing weavers in the co-operative fold, extension of financial and technical assistance, controlled yarn price etc. In 1981, another textile policy was announced to nourish the handloom industry and to speed up its growth against the power loom and mill sector. Priority had been given during the Fifth Plan Period for the growth and development of handloom sector through the 20 Point Economic Programme. For the socio-economic development of handloom sector, different plans and policies were implemented during sixth and seventh plan periods. The Government of India announced a new textile policy in June, 1985 whose objective was almost same as 1981 textile policy. The protection of handlooms against unequal competition from mills and power looms, seems to be violated with the liberalisation approach of the government which is a part of our textile policy since independence. The new textile policy expected handloom to depend on their own strength to compete with power loom and mill sector.

The Janata Cloth Scheme launched in 1976, provided employment to thousands of weavers but the government withdrew it in the terminal year of eighth plan i.e. in 1995 in the name of resource constraint and better housekeeping. This led to dozens of weavers losing their employment. Later on the scheme was replaced by the comprehensive project package under which considerable funds was granted for renovation of looms. Also provision for better dyes and chemicals, provisions of better designs, training and marketing assistance were provided. Ninth Plan witnessed various strategies taken for the development of handloom sector. The strategies were to improve the quality and design of handloom cloth along with welfare scheme to improve the living standard of weavers, providing modernized handlooms, training for skill up gradation etc.

In order to support the handloom industry, the government imposed to use handloom cloth in government departments in tenth five year plan. Some strategies were taken to increase the supply of handloom cloth to be used in government departments. They were integrated training programme for handloom weavers, assistance to co-operatives, SHG for margin money, reinforcing managerial base and strengthening marketing activity etc. In the eleventh five year plan, intensive measures were taken for overall growth and development of handloom industry. It mainly focused on cluster based approach, quality control, marketing

and promotion, preservation of knowledge, carrying out handloom census, availability of working capital and credit, availability of raw material, social security schemes, technology up-gradation and transfer of knowledge to weavers and artisans. Financial outlay of Rs. 1370 crores was given for implementation of those plans and policies.

1.5 Present Status after Third National Handloom Census (2009-10)

Handloom sector has been the second most employment generating sector after agriculture in the informal sector of India. This sector contributes nearly 15 per cent of the total cloth production in India and also it has its contribution to the total export earnings of the country. India provides 95 per cent of the world's hand woven fabrics (MoT). According to Third National Handloom Census (2009-10), there are 43.31 lakh handloom workers in 27.83 lakh handloom households working in 23.77 lakh looms. Majority of the handloom workers are female (77%) and lesser are male (23%). Among the total handloom households, about 10 per cent belong to the Scheduled Castes (SCs), 22 per cent belong to the Scheduled Tribes (STs), 41 per cent are from Other Backward Castes (OBCs) and 27 per cent households belong to others. A religion-wise breakup shows that about 78 per cent households are Hindus, 15 per cent households are Muslims, six per cent households are Christians and the remaining households are Buddhists, Sikh or from other religions.

Nearly 47 per cent of handloom worker households are Below Poverty Line (BPL) and 10 per cent households own other BPL ration card or the Antodaya Anna Yojana (AAY) ration cards. Therefore, total BPL households together account for 57 per cent of the total handloom households. Average annual income of the households in 2009-10 is Rs. 36,498 for an average household size of 4.59 persons. Children of only 25 per cent households are interested in taking up handloom as their profession. Presently the competition from the power looms and mill sector, changing consumer preferences, availability of cheaper imported fabrics and alternative employment opportunities have been threatening the vibrancy of handloom industry.

A Working Group was constituted for the handloom sector in order to facilitate the handloom sector to achieve faster, inclusive and sustainable growth during the 12th plan. The major recommendations of the working group have been implemented by Ministry of Textiles which include issues related to marketing, export, Geographical Indication (GI) of Goods Act, enhancement of health insurance, setting up of new Indian Institute of Handloom

Technology (IIHT) and Weavers Service Centres (WSCs). In the recent years the government of India has been taking various policy initiatives and scheme intervention like aggressive marketing initiative, cluster approach and social welfare measure for which for which the handloom sector has shown positive growth. Cloth production in the handloom sector in the last one decade i.e. from 2007-08 to 2016-17 is given in the below table.

Table 1.1: Cloth Production in India in the Last One Decade

Year	Total cloth production*	Cloth production by handloom sector**	Share of handloom in total cloth production (%)	Ratio of handloom to power loom (in terms of cloth)
2007-08	43265	6943	16.0	1: 4.97
2008-09	42121	6677	15.9	1: 5.04
2009-10	45374	6769	14.9	1: 5.41
2010-11	61761	6907	11.18	1: 5.5
2011-12	59605	6901	11.57	1: 5.42
2012-13	61949	6952	11.22	1: 5.47
2013-14	62624	7104	11.34	1: 5.18
2014-15	64332	7203	11.19	1: 5.24
2015-16	64584	7638	11.82	1: 4.82
2016-17	63480	8007	12.61	1: 4.45

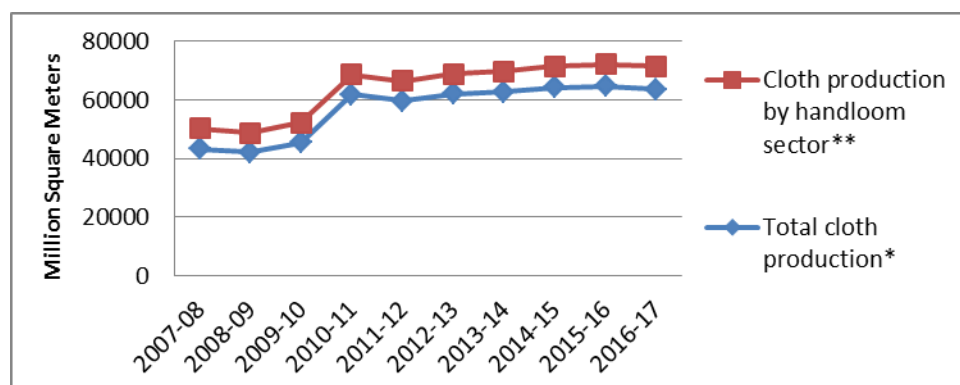
Source- Ministry of Textile

*Total cloth production includes handlooms, power looms and mill sectors excluding silk, wool, khadi and hosiery.

**Cloth production by handloom sector (in million square meters)

Table 1.1 shows an increasing trend in production of cloth from 2007-08 to 2016-17 both in total cloth production and also cloth production in the handloom sector. This can also be seen with the help of the following figure.

Figure 1.1: Cloth Production in India in the Last One Decade



Source- Ministry of Textile

1.6 Handloom Industry in Odisha

The scriptures on the caves of Khandagiri in Odisha reveal that the art of weaving existed in this state even before 600 B.C. The practice of weaving prior to 9th AD is also indicated from the stone carvings in the Baidyanath temple of Sonepur in Odisha. Apart from cotton yarn, weaving was also being done with wild silk (tassar), wool and the fibres from the stems of lotus (Meher, 1995). From the time immemorial, Odisha has a name for cotton cloth production. Due to their exclusive designs and excellent workmanship, the textile products of Odisha have been enjoying a high reputation. It is a notable fact that the superb quality and workmanship of textile fabrics of Odisha have been exported in bulk quantities to a number of Asian and European countries from the remote past to the present time (Mahapatro, 1986).

In Odisha, the handloom sector provides employment on such a large scale that it stands second next only to agriculture in unorganised sector³. According to Third National Handloom Census (2009-10) there are 1.92 lakh handloom workers working in 43652 looms in 40683 handloom weavers' household in Odisha. This constitutes 4 per cent of total population of the state⁴. Out of total handloom weavers of Odisha 13.5 per cent are SCs, 3.16 per cent are STs, 82.27 per cent are OBCs and the rest belong to others. Again, 55 per cent of this weaver population is from Western part of Odisha. In the fiscal year 2016-17, Odisha exported handloom products to 17 countries worth Rs. 235.16 crore. In India, handlooms are of different kinds in terms of its ownership; viz. (a) domestic handlooms where the handloom work is undertaken for non-commercial purpose such as fabrics are woven for domestic

³Odisha Economic Survey Report, 2017-18.

⁴Annual Report, 2017-18, Department of Planning and Convergence, Government of Odisha.

consumptions and (b) commercial handlooms where weaving and allied activities are undertaken as an occupation and the products are made available for market consumptions (Handloom Census, 2009-10). Most of the handlooms working in Odisha are for commercial consumption.

Odisha is an agrarian economy which is vulnerable to the extreme weather conditions like cyclone, flood and drought. Hence, the fate of the farmers is determined by the vagaries of nature. Irrigation facility is not well developed and hence production is low. So the economic condition of people dependent on agriculture is unstable and unsustainable. The industrial base of Odisha is also not strong. Because of lack of industrial entrepreneurship and scarcity of capital investment, the industrial development is obscure. These dual causes of agricultural and industrial backwardness affect employment generation and livelihood of the people in the state. Therefore handloom sector is important in this regard to provide employment opportunity to the folk in Odisha.

1.7 Handloom Industry in Western Odisha

Western Odisha has one of the richest traditions of handloom and handicrafts in the country, which goes back to the ancient time. The handloom products of Western Odisha which is popularly known as Sambalpuri cloth have significant demand in the local as well as in foreign market. Because of its unique and exquisite designs, natural motifs and excellent colour combinations the handloom products of Western Odisha are highly acknowledged all over the country and also outside. The celebrated traditional design in textile has been enriched by varied motifs from flowers, birds, animals, nature and many more sculptures. The colours, designs and forms are not only striking and assertive but also exotic. It is the former Prime Minister of India, Smt. Indira Gandhi who gave interest in Sambalpuri cloth and became a sort of Brand Ambassador of Sambalpuri saree in 1980s after whom it became an international brand. The Sambalpuri Saree has also got Geographical Indication tag making it exclusive and unique of its type. The weavers of Western Odisha weave the cloth not only for commercial purpose but also they represent the culture, tradition and the philosophy of their way of life.

Because of wide differences in the skill and knowledge of handloom weaving, the weavers of Western Odisha are sub-divided into different weaver sub-castes. They are mainly Bhuliya, Kostha which comes under OBC category and Ganda, Kuli which comes under SC category.

However it is the Bhuliya weavers who weave the famous tie and dye handloom fabric in double ikat (wrap and weft design) which is popularly known as Sambalpuri cloth all over the world. The weaver sub-castes can also weave fabrics like saree, bed sheets, shirtings, dress-materials, handkerchief, towel, dhoti, long cloth etc. Though the handloom fabrics of Western Odisha are of high demand in the local as well as in the outside market the weavers are not getting any significant profit from it. Hence they are living a pitiable condition of life.

1.8 Importance of the Study

Inherited caste identity is a major decisive factor of life opportunity for a fifth of the world's population, but is not given the same importance in global development policy debates as gender, race, age, religion or other identity characteristics (Mosse, 2018). The Becker's theory of economic discrimination talks about the labour market discrimination which leads to economic inefficiency and obstructs economic growth. The discrimination can be due to the employer, employee or the consumer. Labour market discrimination refers to differentiating two persons with same education, training, work experience and hence identical human capital but differing only in personal characteristics which have no implications for productivity. Minority groups are denied jobs, given lower wages or unfavourable working conditions while the majority groups are favoured in these domains (Thorat and Newman, 2007).

The labour market discrimination is also found in handloom industry of Western Odisha. Though handloom weaving is a caste based occupation but still there are no such restrictions for any caste to come into the occupation. In Western Odisha, there are mainly four weaver sub-castes are found; namely Bhuliya, Kotha who come under OBC category and Kuli, Ganda who come under SC category. From among these castes, Gandas are treated as the so called untouchables in the local area. Therefore they have to face the social stigma imposed by the upper castes. This is also found in their family occupation i.e. weaving. The SC weavers are generally less skilled weavers compared to the OBC weavers. The handloom industry has the potential to absorb involuntary unemployment providing them sufficient income for their survival. But, due to social restrictions the SC weavers are bound to sell their finished products at a distress price in the open market, and offered lower wages whereas the OBC weavers are facing problems like credit constraints and inaccessible market base. So, the present study tries to look into these matters.

1.9 Research Gap and Objectives

The handloom industry provides employment to a significant number of people in Western Odisha including SC and OBC weavers. There are huge literatures available to do further research in this sector. But, very limited studies are there which I could not find during my research period that talks about labour market discrimination in the handloom industry of Western Odisha. By studying the socio-economic and livelihood conditions of SC and OBC weavers the present status of these weavers can be unveiled which will help the policy makers to frame policies accordingly for the growth of handloom industry and development of handloom weavers. The present study attempts-

- 1) To find out the socio-economic conditions of SC and OBC handloom weavers in Western Odisha
- 2) To analyse the different modes of production and marketing strategies of SC and OBC weavers

1.10 Structure of the Dissertation

The present study is categorised into six chapters. The first chapter starts with the evolution of clothing and textile, textile industry in India and then about Indian handloom industry. The subsequent sections look into the historical growth of handloom industry in India which includes handloom industry in pre-independence and post-independence period and the present status of handloom industry in India. It also explains about the handloom industry in Odisha and Western Odisha. Then it discusses about the importance of the study, research gap and objectives and structure of the dissertation.

The second chapter focuses on the review of literature where an in depth over view of literatures specifically related to the study is done. This includes studies related to class and caste, production relation and labour process, marketing of handloom products, effect of textile policies, problems and prospects of handloom industry, and some related issues of handloom industry.

Third chapter dwells upon the methodology part. In this chapter, a detailed explanation is given about the type of data used for the study, methods of data collection, sample characteristics and tools for data analysis, limitations of the study. It also provides a brief overview of the study area.

Chapter four is devoted for a detailed analysis of different aspects of handloom production process, modes of production, marketing system and various government schemes for handloom weavers.

Chapter five is based on the analysis of the primary survey where an in depth analysis is done to have idea on the socio-economic as well as livelihood condition of the SC and OBC weavers. It also provides a detailed description of the production and marketing system of the handloom weavers and their respective problems.

The last chapter i.e. the sixth chapter provides a summary of the major findings of the study, conclusion and relevant policy suggestions based on the study. The further scope of the study in this area is also mentioned in this chapter.

Chapter II: Literature Review

Review of literature is a significant part in any research work. It provides an in-depth idea of the subject matter and also it helps in creating a clear conception of the methodologies used in the study. Knowing the various dimensions and procedures of a research work is also very important. So that a strong base is built up that helps us in constructing a strong theoretical knowledge for logical representation and critical analysis. An attempt has been made in this chapter to review the similar studies done by different scholars.

2.1 Issues Related to Labour Market Discrimination-

Since the study deals with the caste and discrimination approach in livelihood condition of handloom weavers, it is essential to review the studies on caste and discrimination related issues.

Figart and Mutari (2005) reviewed the book “The Economics of Discrimination” written by Gary S. Becker and contextualized how the discrimination theory developed. Becker’s theoretical approach is mostly based on the 1950s’ racial discrimination in the United States. Discrimination can be of race, religion, caste, creed and sex. According to Becker, there is a taste for discrimination in both consumer and labour market where the discrimination coefficient (D) ranges between zero to one indicating zero for no discrimination and one for perfect discrimination. Becker opines that the economic growth is slowed down by the uneconomic factor called discrimination for which the uninhabited market forces should punish discriminators.

Thorat and Newman (2007) discussed about caste and economic discrimination and its causes, consequences and remedies. According to the authors, “labour market discrimination refers to differentiating two persons with same education, training, work experience and hence identical human capital but differing only in personal characteristics which have no implications for productivity”. Minority groups are deprived of jobs, given lower wages or unfavourable working conditions while the majority groups are favoured in these domains. Dalits, unable to interact freely with others in the market, find themselves simultaneously restricted in the economic sense and repressed as they are denied civil, political and socio-economic rights. In this regard some scholars argue for an interventionist policy in order to

abate discrimination whereas the authors suggest two policy directions for Dalits in Indian society; economic empowerment and equal opportunity.

Laxmi Iyer *et al.* (2013) studied caste and entrepreneurship in India and found that SC & ST members are under-represented in the ownership of enterprises while the OBCs and other caste members are well represented. SC & ST firm owners are smaller on average than the non-SC/ST firm owners. For doing job under firms owned by SC/STs, the non-SC/ST labourers are not interested. So, the SC/ST entrepreneurs mostly employ family labours or from their own caste groups. Firms owned by non-SC/ST entrepreneurs are having more access to institutional sources of credit compared to SC/ST firm owners. However, more than 90 per cent enterprises in together do not have access to outside sources of finance. The SC/ST entrepreneurs also lack behind the OBCs in networking which plays a major role for the growth of firms.

Mosse D. (2018) analysed caste and development in a contemporary perspectives and stated that statistically in India, the most important factor for determining life opportunity is the caste into which a person is born. From the study it is found that Dalits are having higher income in their own-dominated villages where irrigation, seeds and credits are supplied and the produces are sold by their own caste people. They face constraints for occupational mobility taking place within the same market. Dalits have the least amount of land, get inferior jobs and have lowest education.

2.2 Issue of Production Relation and Labour Process

The study also deals with the issues of production relation and labour process in the handloom industry. So it is imperative to review the studies related to these issues.

Roy T. (1989) studied about mid-1930s relations of production in handloom weaving and observed that there are two types of relations of production; namely the independent weavers who sell their finished products and the dependent weavers who sell their labour power. He found that the independent weavers are transforming into dependent weavers because of the slowly growing and sharply fluctuating market for cotton cloth added by the competition from the mill sector. So those who survived the competitive market became doubly better off earning a higher profit and income and sharing a market with fewer competitions.

The characteristics of labour force reflected the emergence of capitalist relations of production, convergence of small & large households and factories. In contrast to this the first organised labour appeared in the Bombay-Deccan and Malabar where in late 1930s and

1940s the handloom workers participated in strikes against wage cut and increased price of yarn. Nearly 3000 workers were present in the 1937 Malabar strike and 200 karkhanas were affected following a strike in Sholapur. The demands were mainly concentrated on implementation of specific clauses of the Factories Act where the Deccan weavers were partially successful in this path. The very basis of the survival of handloom industry is skill intensity and product differentiation which is now replaced by exploitation of cheap labour and this has ensured the growth of power loom and factories leaving the actual skilled weavers in a pity condition in recent time.

Khansnabis and Nag (2001) studied about the labour process in the handloom industry of Nadia district in West Bengal. The authors analysed the theory of labour process given by Smith, Marx and Braveman and found out its implications in the handloom industry of West Bengal. According to them the weavers of Nadia district are working mainly under two production systems i.e. independent weavers and working under Mahajan which is again of three types; Dadan system, Forward Contract system and Tana Ana system. The technology used is simple and the production process is a part of present day capitalist system. The handloom industry of West Bengal is in a process of transition. It retains both the features of pre-capitalist caste-based social division of labour and also develops the detailed division of labour which ignores community character. Capitalism is still found in its developing form in case of the detailed division of labour. With the increase in the capitalist system the sole producers i.e. the weavers are alienated from planning and are only engaged in execution which increases deskilling in the labour process.

Bortamuly and Goswami (2012) explained about the factors that influence the handloom workers' wage structure in Assam and pointed out the gender-wage difference in handloom industry where females are under paid. The study considers three types of handloom workers such as the weavers, reelers and helpers where weavers are again categorised as contractual and monthly rated weavers. Because of poor number of responses the factors affecting the wage structure of the helpers are not considered. The authors found that for contractual weavers age, gender, work experience, level of education do not influence the determination of wage structure whereas the productivity and efficiency of the weavers are effective factors for wage level determination. For monthly rated weavers gender and productivity are the influential factors whereas age, education level and work experience are not significant factors for the determination of wage among the weavers. Reelers are affected by gender and

productivity in contrast to age and level of education which are insignificant to determine the wage level.

Shazil and Munir (2014) emphasized on the female work participation in handloom industry in Azamgarh district of Uttar Pradesh and said that women weavers have contributed substantially to the handloom industry in India. They have a major role in the production of handloom cloth. Now-a-days the handloom industry is declining due to globalization in general and socio-political reason in particular leading to women workers losing their job. The socio-economic conditions of these female handloom workers are reported to be pitiable with persistent poverty, illiteracy and diseases. The employment level has also declined due to increasing power looms and intra-Muslims riots in the region. For the better livelihood of these female handloom workers there require development of infrastructure for vocational education which will increase the female employment level, availability of quick and cheap means of transportation & communication for the extension of trade. Also there is need of additional govt. hospitals and health centres, electric power supply and govt. facilities.

Das *et al.* (2016) examined the handloom cluster of Shantipur and analysed its working structure, process of production, status of weavers and their income level. They found out that the cluster is facing problems related to production, marketing, wages, finance and export-import for which protection to the industry & the weavers and promotion of handloom products by the government is suggested.

2.3 Issues Related to Marketing of Handloom Products

Some of the studies related to problems in marketing of handloom products are discussed below as the study also deals with this issue.

Niranjan *et al.* (2006) studied about the structure of handloom industry and the nature of the market for handloom products. According to them for centuries, the traditional market for the Indian handloom textile has been the local market. In 17th century when overseas trade opened up the master weaver being in control of market information and capital tended to take advantage of the weaver- labourer. As an alternative to this structure weavers' co-operative societies were pictured around the early 1940s. But since mid-1990s most of them were failed. In the early 1980s, the Indian festivals (in US, France and Britain) initiated a considerable demand for Indian handlooms and handicrafts in the world market.

After 1990s the changing market scenario led to a regulation crisis where existing institutions no longer secure a workable match between the production and consumption of

goods. This situation also provided scope for market exploration and paved the way for the emergence of a significant number of new players like NGOs and big chain retail stores. The marketing practices analysed here advocate a different way of seeing at the entrepreneurial function in the handloom industry. The producer- market links are not deliberate business relation but models of entrepreneurship that incorporates a larger social equation. The analysis also suggests an alternative to the mass production pattern with greater opportunity of equity and welfare to the producer. From the case studies from Andhra Pradesh it is revealed that it is the unique balance achieved by each player that makes them successful marketing agencies that they are.

Dharmaraju P. (2006) explained about the marketing problems in handloom co-operatives and stated that the erratic merger of co-operatives, control deployed by master weavers and native power groups have made dormant to the handloom co-operative societies. Again the politicisation of co-operatives, corruption and miss-management along with maximum control of flow of credit to co-operatives by the govt.as well as excessive bureaucratisation of co-operative structure has destroyed the working capacity of handloom co-operatives. It is found that within the co-operative society market- motivated production system, readiness of the weavers to accept new techniques and designs into the production process has worked out. The way forward in this regard is to explore domestic markets and not to depend on export heavily in the long run.

Prem Kumar *et al.* (2010) focused their research on strategy to improve sales of handloom products in Puducherry. Understanding the market for handloom products, developing different marketing strategies, identifying means to promote handloom products and forecasting the market potential are the main objectives of their study. The findings and suggestions are business tie up with public sector, brand establishment programme, new designs of looms, new showrooms at overseas market, market penetration strategy and value chain to attract tourists.

2.4 Issues Related to Effect of Textile Policies

The textile policies of the government have a greater impact on the socio-economic conditions of handloom industry. Thus, some of the studies related to the textile policies are reviewed below.

K. Srinivasulu (1994) studied about handloom weaver's struggle for survival after 1985 New Textile Policy (NTP) and 1991 economic reforms. He stated that after the 1991 crisis in

handloom industry which took 110 lives in the vicinity of Chirala town and Mangalagiri, the industry was caught once again in crisis in between December 1993 and May 1994 when the cotton yarn price went up by 23 to 55 per cent. This led to stoppage of weaving activity and helplessness and despair among weavers. With the marginalisation of weaver's co-operative societies and the decline of independent weavers, the master weaver system became the dominant mode accounting for three-fourth of the total handloom production in the state of Andhra Pradesh. The policy shift of 1985 NTP favoured the power looms which led to a phenomenal growth since 1960s.

The Handloom Reservation Act 1985 was also not able to be implemented due to the challenges by power loom and mill owners. This led to the increase in the production of cone yarn that is used by the power loom and mill sectors and there was a sharp decrease in the production of hank yarn. This resulted in insufficient supply of hank yarn and hence high price of the yarn leading to decline of handloom sector. According to the source of Textile Ministry between 1985-86 and 1992-93 there was a sharp increase in power loom production from 55.4 per cent to 71.86 per cent with decline in handloom output from 24 per cent to 9.75 per cent. The present state of decline of handloom sector is contributed by the govt. with its indirect support to power loom sector. The export promotion policies have been disastrous on the handloom weavers in India.

K. Srinivasulu (1996) analysing the 1985 New Textile Policy said that the sole aim of NTP was to reserve the articles for exclusive production on the handlooms, imposition of quota and product constraints on mill sector. Along with this it aimed at opposition of power loom expansion through strict regulations regarding their registration. But the NTP shifted its objectives from employment to total production and from labour-intensive small scale industry to capital and technology-intensive mill sector which created a positive ambience for the mill and power loom sector. Shivaraman Committee noted that "for every power loom set up six handlooms are rendered dormant implying that for every job created in the power loom sector 14 handloom weavers are displaced".

The overall growth of power loom was 11.7 per cent per annum with the growth of cotton power looms at 14.94 per cent from 1975 to 1982-83 and after 1985 it increased at a faster rate. This led to high price of cotton yarn and resulted in crisis in handloom industry which claimed 52 and 110 lives in 1988-89 and 1991 respectively. Again the 1991 economic reforms allowed for more yarn export while its production was decreasing in the country leading to steep rise in yarn prices and hence crisis. The yarn supply under Mill Gate Price

Scheme (MGPS) and Hank Yarn Price Subsidy Scheme (HYPS) was also failed. The author concluded by saying that planning may become extraneous in the context of liberalisation which happened in India.

Abdul N. (1996) pointed out how the new economic policy has hit hard to the handloom industry in Andhra Pradesh. A total of 111 deaths of weavers either due to starvation or suicides were reported as the new economic reforms caused large scale de-employment of weavers instead of safeguarding them. The scarce availability of yarn and dyes and their soaring prices has contributed to the crisis in handloom industry. Along with this the failure of the govt. to enact the Handloom (Reservation of Articles for Production) Act 1985 due to litigation and withdrawal of Janata Cloth Scheme in 1995 has made the life of the weavers pathetic. Noorbasha Abdul has given policy suggestion in this regard which include restriction on export of yarn so that to make available to the local handloom weavers. The state should impose ban on entry of the reserved 22 articles for handloom and 100% tax imposition on inappropriate power loom. There should be check on corruption along with institutional support to the handloom weavers.

2.5 Issues Related to Problems and Prospects of Handloom Industry

Meher R. (1995) focused his study to find out the problems and prospects of handloom industry and the living conditions of weavers in Orissa. According to him from among the three systems of production i.e. independent weaver, co-operative system and under master weaver system co-operative form of production is found to be least exploitative for the weavers. It is found that though the tie and dye saree woven in fine cotton and silk fabrics fetch a high price in the market, the weavers of these clothes get income which is insufficient for their survival also. They live in ill-standard houses with inhospitable working conditions and poor environment. With high working hours every members of the household has to participate in the weaving work. Due to low level of income the weavers are indebted to great extent.

The production system of this industry shows that the weaver hardly get a decent wage for his labour. In spite of high price of the tie & dye saree woven in different colourful designs with fine cotton and silk yarn the producers fail to earn a subsistence level of income. In all production systems; be it the co-operative form or the master weavers cum merchant traders system the higher profit is gained by the co-ordinator of the production. Due to politicisation and corruption in the co-operative societies they have failed to protect the sole interest of the

weaver households and the weavers are left in a miserable condition which needs to be focused by the govt. and the interest groups for the early revival of this sector.

Nagaraju and Narayana (2003) emphasized their study to analyse the performance of both handloom and power looms in Chittoor district of Andhra Pradesh. They noticed that the performance of handlooms and power looms during the two phases (1990-91 to 1994-95 and 1995-96 to 1999-00) were adversely affected during the period of economic reforms, particularly during 2nd phase. The reason for downfall of handloom are high cost of raw materials leading to high price of finished goods and hence decreased demand by the customers accompanied by high competition from power looms.

Likewise the power looms are suffering from slump in export of cloth with high import duties, insufficient financial help from banks, lack of dying units in nearby place, irregular power supply and heavy taxes on yarn. Suggestions made for the handloom sector are to establish vast and extensive local market and to concentrate on dependence on the volatile foreign market, timely supply of quality raw materials with easy credit facility, revival of rural markets and technological advancement by the govt. The suggestions for the power looms are necessary policy support by the govt. to import technologically improved looms from other countries, liberalised export policy, credit availability at concessional interest rate, modern treatment plant for dyeing, regular power supply at subsidised rates and research & development for technology up gradation.

Mohanty and Acharya (2003) reviewed the working of Sambalpuri Bastrayalaya Handloom Co-operative Society LTD. situated in Bargarh district of Odisha which deals with production and marketing of handloom cloth. The organisational structure, business strategy and overall performance of the society are also analysed. The society is facing financial problems due to huge debt-servicing cost, delay in release of the dues on Market Development Assistance (MDA), cloth dues, interest subsidy etc. The marketing problems of the society includes high price of handloom fabrics because of high labour cost and rise in the cost of raw materials. The society is also facing stiff competition due to imitation by the power loom and mill sector where printed cloth of the same designs are available at a very cheaper price.

The society is also suffering from managerial problems like overstaffing due to political influence, absence of sound control and financial management system, frequent occurrence of misappropriation of funds, shortage of stock etc. The suggestions offered in this study are the central govt. and the state govt. should take measures for the quick release of pending claims

which is years long, higher share should be constituted for the society from funds received from European Union Organisation towards rehabilitation of the drought effected weavers, quick settlement of cash credit, assistance on the basis of the original MDA scheme, funds should be granted for reduction of surplus staff through VRS, necessary assistance for computerisation of the total system and acquisition of necessary software, establishment of research and development unit for quality control, development of innovative designs and marketable varieties of handloom fabrics.

Sharma S. (2004) analysed about the entrepreneurship development of Pochampally. His study is based on the interventions made for the handloom cluster when it went into a crisis in early 2002 when the weavers failed to compete in a free market, lost their livelihood and started committing suicides. Problems faced by the weavers were poor designs, sick institutional linkages, technological constraints, low value addition, lack of innovation and entrepreneurship, static weaver's skill and lack of working capital.

In order to overcome these constraints by the potential entrepreneur-weaver the strategy was to create awareness among the weavers, building consensus on the group approach, capacity building through design development, up-skillings, providing working capital and developing markets. Also it is suggested that in order to make the traditional weavers to take part in the developing market economy, complete assistance should be provided covering all dimensions of their life. The interventions should be done in close consultation with the stakeholders like the weavers. Input from technical specialists and continuous business mentoring is necessary in order to assist the transition of such producer groups in a market economy.

Ghosh and Akter (2005) empirically studied the pre-dominant factors in handloom industry of Bangladesh and stated that it is the ancient, biggest and most important cottage industry of Bangladesh which is the second largest source of employment generation. The findings of the study are inadequate supply of inputs, ineffective government support, lack of promotion of handloom products, skill deficiency, inefficient weavers' association, out dated contemporary technology and intense competition from mill and power loom sector. The problems mentioned above are responsible for the extinction of handloom industry in Bangladesh which can only be sustained by government intervention. Along with that NGOs and private organizations' participation are also recommended.

Mahendra Dev *et al.* (2008) studied about the problems and prospectus of handloom sector in Andhra Pradesh and found out that the growth performance of co-operatives determine the growth of other institutions like master weavers, middlemen and independent weavers. According to them the numbers of idle members and idle looms in co-operatives have increased by time. The poor performance of the apex society i.e. APCO is solely responsible for this due to management problems.

There are both internal and external factors responsible the poor performance of these institutions. The internal factors are politicisation, lack of autonomy in functioning, lack of infrastructure facilities, mismanagement of funds, weavers' alienation in decision making, financial and management problem and lack of skill development programmes. Likewise the external factors like hostile input and output market condition, non-availability of inputs like yarn and dyes and their rising cost have severely affected the co-operatives. Along with this the poor economic conditions of the weavers have resulted in crisis in the handloom sector. The wages are lower and the incidence of poverty is high among the weavers who are working under master weavers.

Generally the weavers prefer to work under cooperatives if the cooperatives are strong and regular because they will be paid higher wages and also will get adequate works. So the handloom sector can be safeguarded by good performing cooperatives as this protects the weavers and regulates the functioning of master weavers. The competition from the power loom can be tackled when the sector produces high value, distinct products which can never be produced by power looms. Also the implementation of different acts like the Handloom Reservation Act and Hank Yarn Obligation Order will certainly strengthen this sector.

Kar and Bhuyan (2012) discussed about integrated handloom cluster development in Bargarh district of Odisha. They told that the SSIs contribute 40 per cent of the country's industrial output and 35 per cent to direct export in India. Bargarh district has eight handloom clusters (highest in the state) having nearly 5000 working looms with annual production of Rs.250 mn. There are 9000 weavers, 19 PWCS, 138 SHGs and one raw material bank in the district. But still 40 per cent of the total weavers are working under master weaver, 36 per cent under co-operatives and only 24 per cent are as independent. More than 30 per cent weavers of Odisha are still living under poverty line. So the problems should be addressed thoroughly for the overall development of the clusters.

Narzary J. (2013) analysed about the problems and prospects of handloom and handicraft industry in BTAD and stated that the Boro women are expert weavers. If assistance is given from the govt. /banks either in cash or in kind there is a high chance of these women to become economically independent. The handloom industry in BTAD is facing challenges due to globalization and industrialization/ mechanization. Lack of accessibility of market information, lack of awareness among the customers about product features, inefficient logistic management and shortage of raw materials etc. are adding to the problems of handloom weavers. The author suggested for adoption of appropriate price strategy, maintaining good customer relation, change in technique of production, govt.'s encouragement for new investment and effective implementations of various policies and programs.

Kumudha and Rizwana (2013) analysed the problems faced by the handloom weavers' co-operative societies in Erode district of Tamilnadu. They found that the Handloom Weavers' Co-operative Societies are facing acute problems like input related, weavers related and marketing related which are obstructing the smooth functioning of the WCS. In order to come out of these problems maximum responsibility is put on the government for increased wages, training programme, formation of committee to assure stable price of raw materials and promotion of the handloom products.

Subba Rao *et al.* (2014) studied about the problems of handloom weavers in Dharmavaram town. According to them shortage of raw materials, lack of proper financing and marketing inadequacies of the finished products are worsening the condition of handloom industry. There are problems related to raw materials, procurement of labour, utilisation of machinery, production system and marketing which can be overcome by incessant interference of the government in introduction of modern equipment, marketing facilities, support for getting raw materials, increased wages and quick loans.

Goswami and Jain (2014) studied about the sustainable development of handloom industry in Jaipur district of Rajasthan and found that supply of yarn, marketing and sales networks are the major constraints of handloom industry. There are three strategies to cope up with the competitive forces namely; overall cost leadership, differentiation and focus from among which differentiation is suggested to adopt for the handloom industry of Rajasthan.

Bhutani and Matta (2014) discussed about the evolution of Indian handloom industry and identified the problems as high price of final products, non-availability of products, designs

and patterns are not trendy, advertisement and promotion is a back drop, market surveys are necessary etc. The authors concluded that the weavers are no more interested in having any middleman and wants to foster a direct linkage with market. They suggested that reforms should be incorporated in wage structure and every individual works should be recognized. They found three corner stones to build up enhanced livelihood situations namely sufficient and timely supply of raw materials, proper wage system and appropriate marketing for finished products.

Varghese and Salim (2015) analysed the problems and challenges of handloom industry in Kerala. They said that handloom industry is flexible enough to encourage innovations and experimentations. There are problems like limited financial resources, stiff competition from power loom, non-availability of skilled and trained labourers etc. which are again self-perpetuating. Suggestions are made to build up a reliable information system, establishment of functionary centres, disbursement of pending subsidies and rebates etc.

Raisul Bari *et al.* (2015) explained about the status of handloom workers in Sant Kabir Nagar district of Uttar Pradesh and found that lack of working capital, inadequate supply of electricity, rising yarn prices, lack of infrastructure etc. are the major problems of handloom industry. Also the weavers are suffering from diseases like Asthama, TB, Typhoid, Skin and eye related diseases due to poor working conditions. The authors noticed that 70% weavers are satisfied as a handloom worker because it is their ancestor's occupation and carried out from one generation to others. So the govt. should give incentives and interest free loans to the poor handloom workers. There should be a pressure group of the workers which act as a union and solve the different issues of the workers related to handloom industry. There is urgent need to develop educational institutions to provide proper and better education to the children of the weaver families.

Khatoon S. (2016) analysed the role of Make in India programme for providing a platform to market Indian handloom products. The author explained the role of handloom industry in women empowerment and also the linkage of handloom and agricultural sector. The problems in the handloom industry are unavailability of raw materials and dyes, lack of credit, market support and brand promotion, poor working condition, low wage, lack of organisational strength, training facilities and inadequate welfare measures. The recommendations in this regard are investment in skill development programme, quality assurance, cost control, technology up gradation, revival of traditional handlooms, marketing facilities through Make in India etc.

2.6 Some Other Related Issues of Handloom Industry

Mishra A.K. (1994) discussed about the effect of co-operatives on the social life-style of the handloom weavers in Western Orissa. He found that 41 per cent of total weavers of Orissa live in western part. Out of total looms 43.3 per cent is in this region and contributes 35.7 per cent to the total cloth production in the state. The social life-style of weavers has not improved significantly in spite of a glorious, historical and traditional background. The member households of co-operative societies do not gain anything specific from exposure to mass media, official and non-official contact and attitude towards status of women. The member weavers are participating in cultural organisations in a better way than the non-member weavers.

The co-operative societies have not helped member weavers to be more politically conscious than non-members. Member-weavers are more interested for the education of their children than non-member weavers. Amount spent to educate their children is higher in case of member-weavers compared to non-member weavers. The members of co-operative societies are more attracted towards govt. job for their children but non-member weavers like to engage their children in the occupation though not 100 per cent. This may be because of less awareness among the non-member weavers and frustration towards the occupation among the member weavers. As a whole there is practical impact of co-operative societies on consciousness of member weavers so far as traditional occupation and education of their children is concerned.

Roy T. (2002) has described how early twentieth century Indian weaving have accepted innovations. By doing a historiographic survey he stated that between 1830- 1970 the number of handloom weavers in South Asia has declined and the trend is still continuing in India. He talked about innovation in the three processes of production of cloth i.e. processing of yarn before weaving, weaving and processing of cloth after weaving. Innovation with in the handloom industry will increase efficiency of the workers and will make the products more attractive.

He answered the question why did the handloom survive at all even after the establishment of first power loom of India in 1900 and said that there are certain classes of designs which cannot be woven by a power loom like the weft design. Also there is a sufficient demand for those types of clothing in the market. Technological change involves transition from localized exchange to trade based market towns which is called commercialization. But the

merchants resisted this change in Madras, Southern and Coastal Andhra and Bengal because new tools and processes in weaving created problem for the old institutional set up. The author concluded by saying that technological change refers to changes within the handloom industry rather than to compete with power loom.

Patra and Dey (2015) discussed about the profitability analysis of handloom weavers in Cuttack district of Odisha and stated that handloom weaving is a labour intensive work where the weavers are facing problems like high cost of production, lack of skilled weavers and lack of govt. subsidy. There are wide varieties of products woven by different caste group where there is significant difference in their earning of profits from different type of products. So the weavers should focus on weaving those products which are giving comparatively higher profit to them. In addition to that new designs, exhibitions, proper marketing, improved quality, removal of middlemen, customer friendly services etc. are recommended.

Bortamuly and Goswami (2015) studied about the acceptance of modern technology in the handloom industry of Assam. Due to the problems like out-dated technology, unorganized production system, low productivity, weak market linkage and over all stagnation of production and sale the Indian handloom industry is facing severe competition from power loom and mill sector. Technological development is necessary in the current era in order to cope up with the competitive market forces. The important factors in increasing the likelihood of technology adoption are age of the operator, size of the operation and specialization (El-Osta & Morehart).

The authors found that the effective factors to adopt modern technology among the involved groups are different. The effective factors to adopt modern technology for the industry owners are annual income, education and access to govt. credit while it is age, education, gender and distance to the nearest market for the small owners. Likewise the annual income, access to credit and access to training facility are the important factors for the contractual workers to adopt modern technology.

Meher and Bhattacharya (2016) researched on the architects of Sambalpuri textile and stated that Bhulia community is the sole representative of Sambalpuri handloom cloth. There are both motivational and de-motivational factors which are encouraging and discouraging the weavers to come into the industry. So the motivational factors should be focused more in order to attract maximum weavers and also the de-motivational factors should be pointed out to look for the way forward.

Pradhan S. S. (2017) studied about the importance of manpower and its proper management for the success of Sambalpuri Handloom in Western Odisha. According to him government promotion and high demand of the product itself cannot save Sambalpuri Handloom Work without growth and development of its weaver's community. Lack of strategic HRM, poor HRD, illiteracy, poverty, social backwardness are making weavers life miserable. The effects of HRD climate, hygiene factor, motivational factors, govt. schemes on weavers' commitment and satisfaction remains noteworthy in the Sambalpuri Handloom Sector.

From the case study the author found that working environment of SHW is improving but it's not enough. Govt. initiatives for better HRD climate are required along with institutional support and capacity building programmes. The institutional support system and capacity building plans are big failures of the Govt.as opined by 93 per cent and 73 per cent weavers respectively for the above 2 schemes. Also there is lack of safety awareness and protection causing hazards to the handloom weavers. The recommendations include the implementation of different acts like Factory Act 1948 for protection, development and growth, Workers Compensation Act 1923, Minimum Wage Act 1948, Bonus Act 1952 etc. The govt.'s regulation should be on the basis of per unit loom which is called MANGA in local language. Safety measures, creating awareness and protection of weavers' rights are also suggested.

Chapter III: Methodology

Research is a systematic investigation or inquiry, searching for new facts scientifically in any branch of knowledge in order to reach new conclusion. According to the American sociologist Earl Robert Babbie, “Research is a systematic inquiry to describe, explain, predict and control the observed phenomenon.” Research methodology is a way for solving research problem where different methods or techniques are used for performing research operation called as research methods. Research methodology has a vast dimension whereas research methods are a part of it. The study of research methodology provides the training to the researcher in gathering materials and arranging them to participate in the field work when required. It also gives idea to the researcher to use different techniques for making questionnaires, experimentations, recording evidence, calculation of data using statistics and analysis etc. to solve a particular research problem.

3.1 Methods of Data Collection

Keeping in mind the objectives of the study, the present study is based on both primary and secondary data. A primary Primary Survey, 2018 has been conducted to collect the required information. The researcher chose Western Odisha for study as there is a strong concentration of handloom weavers which has its unique identity for Sambalpuri cloth worldwide. In choosing the districts, blocks and villages, multi-stage sampling method is used by taking data from the office of Additional Director of Textiles (ADT). In order to select the respondents for detailed inquiry, purposive sampling method is used to get data on their livelihood condition. Structured questionnaire, structured and unstructured interview and observation methods have been used while collecting the data. Present study focuses only on the Bhuliya sub-caste in OBC category and Ganda sub-caste in SC category. The survey was conducted in the month of October and November, 2018.

3.2 Sample Characteristics and Tools for Data Analysis

As the present study is centred on primary data, a total of 80 handloom weaving households belonging to four villages of Bargarh and Sonepur districts in the Western Odisha have been taken as the samples for analysis. Out of 80 sample households, 50 per cent each are from Bargarh and Sonepur district. Again, from among the 40 households in each district, 20 samples each are from OBC and SC category. In Bargarh district, Bijepur block is chosen as

the study area and the villages chosen in this block are Jalpali for OBC weaver households and Jaring for SC weaver households. In Sonapur district, two distinct blocks are selected for OBC and SC weavers because of non-availability of both OBC and SC weaver households in a single block. So in Sonapur district, Kendupali village in Birmaharajpur block is taken for OBC weavers and Gambaharipali village in Dunguripali block is selected for SC weaver households. The head of the household is chosen as the respondent and taken as unit of analysis.

The statistical tools like average, percentage, hypothesis testing, tabulation and representation techniques are used to analyse the data. The primary data were processed in computer using MS-Excel and SPSS software. Also interviews were conducted with the official staffs of Bayana Bihar at Manamunda in Boudh district, Additional Director of Textile Sonapur and Bargarh regarding the status of handloom sector in Bargarh and Sonapur district. Also an in-depth interview was carried out with one of leading entrepreneurs in the handloom sector of Odisha, Padmashree Dr. Chaturbhuj Meher regarding the current status and future of handloom sector in Odisha. Secondary data were collected from various articles, books and internet sources like National Handloom Census of India, Economic Survey Report, National Population Census Report, official websites of Development Commissioner (handloom), Handloom, Textile & Handicraft Department –Government of Odisha etc.

3.3 Limitations of the Study

- Due to time constraint, researcher could not able to collect data of only 80 sample households.
- The analysis is done using simple statistical tools where many other econometric tools can be used to find out critical relationships among different variables for in-depth study.
- Unavailability of sufficient data on handloom industry of Odisha at the secondary level.
- The study considers only two categories of handloom weavers i.e. OBC and SC whereas it can be extended to other social groups also.
- As the study is based on Primary Survey, 2018, it should not be generalised. It can be generalised to other areas given the similar socio-economic conditions of the weavers.
- Some weaver respondents were suspicious about the original motto of the research work. Therefore accurate information on their handloom activities and livelihood condition could not be gathered as they hesitated to provide.

3.4 Overview of the Study Area

3.4.1 Odisha-

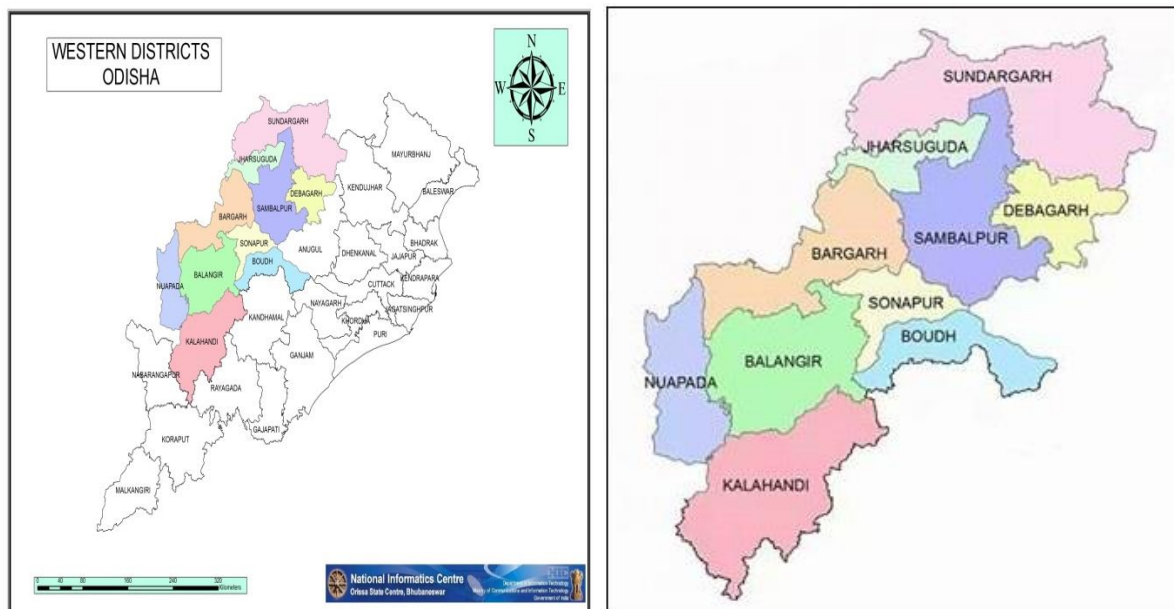
Odisha is a state of India situated in the eastern part of the country. It is the eighth largest state in India area wise. Odisha is situated between 17° 31' and 22° 31' north latitude and between 81° 31' and 87° 29' east longitude. The state of Odisha is surrounded by West Bengal to the north-east, Jharkhand to the north, Chhattisgarh to the west and north-west, Andhra Pradesh to the south and Bay of Bengal to the east and south-east. The state has an area of 155,707 square km. It extends for 1030 kilometres from north to south and 500 kilometres from east to west. It has a coastline of 480 kilometres long. The state is divided into 30 districts which are further subdivided into 58 sub-divisions, 314 blocks and 6232 gram panchayats. There are a total of 51313 villages, 116 statutory towns including census towns in Odisha .

The total population of Odisha, according to 2011 population census is 4,19,74,218 where total male population is 2,12,12,136 and female population is 2,07,62,082. From among the total population 83.31 per cent resides in rural area and 16.69 per cent resides in urban area. The population density of odisha is 270 per sq. km which is lower than the national average of 382 per sq. km. Sex Ratio in Odisha is 979, which is above national average of 940 whereas the child sex ratio is 941 in Odisha as per 2011 census. Literacy rate in Odisha is 72.87 per cent where male literacy stands at 81.59 per cent and female literacy at 64.01 per cent. The share of Scheduled Caste population is 17.1 per cent and Scheduled Tribe population is 22.8 per cent.

Figure 3.1: Map of India Showing Odisha



Figure 3.2: Maps of Odish and Western Odisha

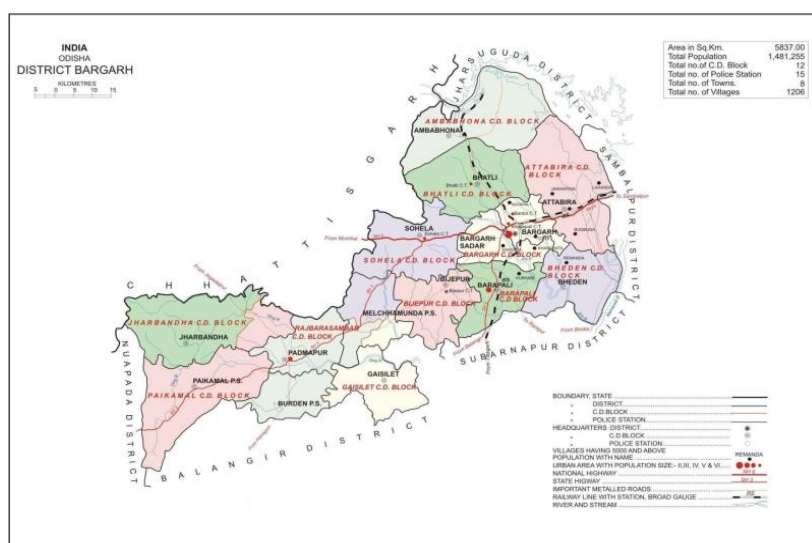


3.4.1.1 Bargarh District

Bargarh district which is also known as rice bowl of the state is located in the Western part of Odisha having a total area of 5837 square kilometres. It comprises of 12 blocks and 1206 villages. Bargarh is the 12th district in terms of size and 13th densely populated district in the state. As per Population Census 2011, the total population of the district is 14,81,255 out of which 50.57 per cent are males and 49.43 per cent are females. Bargarh is the 17th urbanised district in the state having only 10.13 per cent of its population living in urban areas and 89.87 per cent living in rural areas. The population density of the district is 254 per sq. km. which is lower than the state average of 270 per sq. km. The sex ratio in the district is 977 which is below the state average of 979. Literacy rate in the district is 74.62 which is above the state literacy rate of 72.87 per cent with male literacy of 83.68 per cent and female literacy rate of 65.38 per cent.

The share of Scheduled Caste and Scheduled Tribe population in the district is 20.17 per cent and 18.98 per cent respectively. The total worker population of the district is 51.45 per cent where 32.03 per cent are main workers and 19.42 per cent are marginal workers. From among the total workers (main & marginal), 28.40 per cent are cultivators, 47.32 per cent are agricultural labourers, 6.32 per cent are workers in household industries and 17.96 per cent are other workers. So, this shows that a significant number of workers are engaged in household industries which also include handloom weaving. As larger numbers of worker are agricultural labourer, the handloom industry has the potential to absorb the additional labourer.

Figure 3.3: Map of Bargarh District



(a) Jalpali Village

Jalpali is a medium size village situated in Bijepur block of Bargarh district, Odisha. According to 2011 Population Census, 491 families are residing in this village with a total population of 1902 out of which 983 are males and 919 are females. Literacy rate in Jalpali is 83.20 per cent which is higher than the state average of 72.87 per cent where male literacy rate stands at 91.46 per cent and female literacy rate is 74.32 per cent. Jalpali is having a sex ratio of 935 females per 1000 males which is lower than the state average of 979. In Jalpali, Scheduled Caste constitutes 19.09 per cent of total population of the village with no Scheduled Tribe population as per 2011 Census. Out of total population in Jalpali village 986 are engaged in work activities among which 98.17 per cent are engaged in main work while 1.83 per cent are engaged in marginal work. Of the total main workers (968 persons), 159 are cultivators and 155 are agricultural labourers while the rest are engaged in other work activities which also include weaving.

(b) Jaring Village

Jaring is a large village located in Bijepur block of Bargarh district, Odisha. As per Population Census 2011, Jaring village has a total population of 3368 out of which 1702 are males and 1666 are females residing in 962 families. In jaring, the literacy is 78.80 per cent which is higher than the state average of 72.87 per cent with male literacy rate of 85.01 per cent and female literacy rate of 72.50 per cent. Average sex ratio in Jaring village is 979 which is equal to state average of 979. Jaring village has a substantial share of Scheduled Caste population i.e. 29.39 per cent while Scheduled Tribe Population is 8.91 per cent. Out of total population in Jaring, 1906 are engaged in work activities among which 55.14 per cent describe their work as main work while 44.86 per cent are involved in marginal work. Out of 1906 main workers, 483 are cultivators, 250 are agricultural labourers and the rest are engaged in other type of works including handloom weaving.

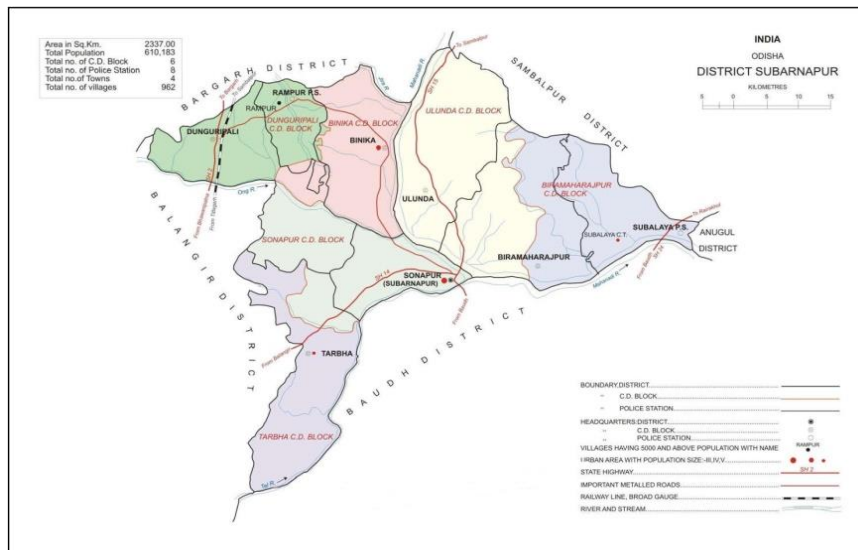
3.4.1.2 Sonepur District

Sonepur district which is also known as Subarnapur is famous for silk handloom and referred to as the Second Banaras of India. The district is situated in the Western part of Odisha with a total area of 2337 square kilometre. It comprises of six blocks and 962 villages. Sonepur is 28th district in terms of size and 12th densely populated district in Odisha. The total population of the district as per 2011 Population Census is 6,10,183 where male population

constitutes 51.01 per cent and female population constitutes 48.99 per cent. Sonepur is 21st urbanised district in the state having only 8.18 per cent of its population living in urban areas and 91.82 per cent living in rural areas. The population density of the district is 261 which is lower than the state average of 270 persons per sq. km. The sex ratio in the district stands at 960 which is below the state average of 979. Sonepur has a higher literacy rate of 74.42 per cent than the state average of 72.87 per cent. Male literacy rate in the district is 84.40 per cent while female literacy rate is 64.04 per cent.

The share of Scheduled Caste population in the district is 25.60 per cent and Scheduled Tribe population is 9.37 per cent. The total worker population of the district is 46.98 per cent where 27.90 per cent are main workers and 19.08 per cent are marginal workers. From among the total workers (main & marginal), 25.82 per cent are cultivators, 48.63 per cent are agricultural labourers, 6.54 per cent are workers in household industries and 19.01 per cent are engaged in other works. In this district also a notable number of workers are engaged in household industries where handloom industry also does exist. So, the large number of agricultural labourers can be employed by handloom sector as it is labour intensive in nature.

Figure 3.4: Map of Sonepur District



(a) Kendupali Village

Kendupali is a medium size village located in Birmaharajpur block of Sonepur district, Odisha. In this village total 45 families are residing with a total population of 219 out of which 105 are males and 114 are females as per Population Census 2011. Kendupali has a higher literacy rate of 77.13 per cent compared to state average of 72.87 per cent. The male literacy rate in Kendupali stands at 92.05 per cent and female literacy rate stands at 64.00 per

cent. In Kendupali, average sex ratio is 1086 which is higher than the state average of 979. Scheduled Tribe population in this village constitutes 2.74 per cent and there is no population of Schedule Caste in Kendupali as per 2011 Population Census. In Kendupali village out of total population, 106 are engaged in work activities among which 41.51 per cent describe their work as main work while 58.49 per cent are involved in marginal work. Out of 106 workers engaged in main work, 40 are cultivators whereas 1 is agricultural labourer.

(b) Gambharipali Village

Gambharipali is a large size village located in Dunguripali block of Spnepur district, Orissa with a total of 571 families residing in it. The total population of this village is 2283 out of which 1185 are males while 1098 are females as per Population Census 2011. In Gambharipali, the literacy rate is 81.20 per cent which is above the state average of 72.87 per cent with male literacy rate of 89.80 per cent and female literacy rate of 71.73 per cent. Gambharipali has a sex ratio of 927 which is lower than the Odisha state average of 979. The share of Scheduled Caste and Scheduled Tribe population in the total population is 30.31 per cent and 14.10 per cent respectively. In Gambharipali, 1042 persons are engaged in work activities out of the total population. From among 1042 workers, 35.99 per cent are engaged in main work while 64.01 per cent are engaged in marginal activities. Out of total main workers (1042 persons), 105 are cultivators and 33 are agricultural labourers.

Chapter IV: Organisation of Production and Marketing

This chapter is devoted for a detailed analysis of handloom production process, modes of production, marketing system, handloom census and different government schemes. It gives us a comprehensive idea about the production and marketing process in handloom industry and information on the plans and policies of the government for handloom sector. The data presented here are mostly from secondary sources like books, journal articles, reports, government websites etc.

4.1 Production Process

There are three processes of production in handloom weaving i.e. processing of yarn before weaving, weaving and processing of cloth after weaving (Roy, 2002). These three broad processes of weaving, involves a number of activities like warping, winding, sizing, preparation of Bandha (Tie-Dye), dyeing, preparation of weft, denting, weaving, sizing and folding of cloth. As handloom weaving is labour intensive, all the family members have to be engaged at any level in the production process. The important processes of handloom weaving are discussed below.

4.1.1 Warping

The process of preparation of yarn to make warp from hank form is called warping. First of all the hank yarns are transferred to the winding device (locally called as Natai) and then it is wound around the warping frame in relation to the length and breadth of the required warp. This activity is normally performed by the non-weaving members of the weaver family.

4.1.2 Sizing

In this process the warp yarn is stretched out on poles at the two ends in the sun to dry. Sizing is done only for the cotton yarn by using the residue after rice preparation locally called as 'Mud' with the help of a sizing brush termed as 'Kunchi' locally. Sizing strengthen the warp yarn and make it little stiffer so as to withstand the beating of the reed at the time of weaving. It also gives the fabric an even weaving and sound look. The sizing is invariably carried out in the open spaces in the village street nearer to the weaver cottage. Thus this becomes prone to the weather condition and poses problems in the summer as well as in rainy seasons.

4.1.3 Preparation of ‘Bandha’ (Tie-Dye)

The first step in preparation of ‘Bandha’ is to warp the yarn according to the desired length. Then the white warped yarn is straightened with the help of a wooden frame locally named as ‘Kamada’ and the ends are set separately in required portions known as Ganthis (group of threads). Now the Ganthis are tied with the help of different types of thread and rubber as per the designs and the whole tied yarn is called as a ‘Chhanda’. After this, the ‘Chhanda’ including both the tied and untied yarns are dipped in to the required colour bath and thus the colour penetrates into the untied portions. Subsequently, the coloured portion is tied and the previously tied portion is untied to dye with a different colour as the design demands. Such process of Tieing and Dyeing is repeated till the ‘Chhanda’ gets its final desired design. All the tied portions are untied after the dyeing process is complete and the ‘Chhanda’ is dried in sun. Then it is straightened and wound on the pirn to make it ready for weaving which is also called as weft yarn.

4.1.4 Preparation of Weft

In such clothes where the body of the cloth is not designed but the border needs a simple different colour to make it attractive the weft preparation method is different. In this process, the weft yarns are tied and dyed to get an eminent border. The hank yarns are transferred to Natai and then wound on a device locally called as ‘Jantur’ as per the width of the saree to be woven. Then the border portion is tied and dyed according to the width of the border with required colour followed by pirn winding for weaving.

4.1.5 Preparation of Loom

Preparation of loom includes drafting, denting and other miscellaneous work of setting the loom. The process of passing the warp yarn through the heald of the loom as per the design is known as drafting. This helps to keep the warp yarn in parallel form over the width of the loom and in locating a broken yarn during the process of weaving. In the process of denting, the warp yarns are passed through the reeds and healds. The warp threads are then joined with the old warp threads with a local method of twisting by hands. If the cloth needs any designs on the body or on the border, accordingly dobby or jacquard is fitted to the loom.

4.1.6 Weaving

The weaving process gets started after completion of all the above process which is mainly performed by the skilled weavers of the family. During weaving of a tie-dye fabric, the weft yarns are usually set on the fall of the fabric after each beating which is an essential feature.

4.1.7 Folding

After the cloth is completely woven, it is taken out of the loom and then cleaned; cutting down the unnecessary threads attached to the fabric. Then the cloth is folded properly to make it ready for marketing.

4.2 Types of Loom

In India weaving is done with the help of different kinds of loom. The major kinds of looms found in India are explained below.

- a) **Pit Loom-** A pit loom is one where the loom is fitted into the pit and the weaver sits in the pit to operate the loom. The pedals for working the shedding motion are placed inside the pit. In this type of loom, the shuttle with the weft yarn automatically flies from one side to the other with the movement of slay. There are certain types of improved pit looms that are raised above the ground.
- b) **Pit Loom with Dobby/ Jacquard-** These are fly shuttle pit looms fitted with dobbie or jacquard. A dobbie is a device short for draw boy which refers to the weaver's helper who used to control the warp threads by pulling on draw threads. Dobbie is fitted to the loom for controlling warp threads. Jacquard is another accessory fitted to the loom for controlling the design elements in the fabric. It is operated through a series of punch cards designed earlier.
- c) **Frame Loom-** A frame loom has almost similar mechanism to that of a pit loom. An ordinary frame loom is fitted to a frame above the ground. Originally, the loom was made out of wooden sticks and boards attached at right angles producing a box like shape which was portable in size. But in the present time frame looms are much larger with strong rectangular wooden rods replacing the earlier one, although the frame is still in the shape of a large box. The frame loom is very versatile and can be moved from one place to other. But, usually it is kept at one place on the ground and the weaver sits on an elevated bench at one end. It can make many kinds of fabrics, usually medium to coarse and for such looms production is faster than a pit or loom.

- d) **Frame Loom with Dobby/ Jacquard-** It is a kind of frame loom where doobby or jacquard is fitted to the loom for producing embroidered fabrics. The embroidery designs are made manually by the weavers with the help of doobby/ jacquard.
- e) **Loin Loom-** The loin loom is also called as back strap loom. In this type of loom, the warp “yarns are stretched between two parallel bamboos where the bamboo at one end is fixed to a wooden stick or driven into the ground and the bamboo at the other end is held firm by means of a strap worn around the lower back of the weaver. These kinds of looms are mainly found in the north-eastern states of” India and are generally used by the women weavers to produce their traditional clothes.

Some other kinds of looms are also seen in different parts of India. In Odisha majority of the weavers use pit loom with or without doobby/ jacquard. A limited numbers of frame looms are found in Odisha (Handloom Census, 2009-10). The weavers in the present study area generally use pit looms with doobby along with some of them using plain pit loom and pit loom with jacquard. Earlier the weavers were using throw shuttle looms but now days all the weavers are using fly shuttle looms which is the improved version of the earlier one.

4.3 Modes of Organising Production

Understanding the way in which handloom weaving is organised is not just a matter of academic interest but is imperative to identify the various needs and problems of the weavers which can provide the basis for framing appropriate policy measures. Having specialized in their own weaving technique, the handloom weavers are well widespread across India. As a matter of convention, handloom weavers have been divided on the basis of how production is carried out. Accordingly, the weavers are categorized under three dominant forms of production systems in India. They are discussed below.

4.3.1 Independent Household Production

In this system, weaving is carried out under a fixed roof with in the premises by the handloom weaver who is an independent worker. He/ she works for himself and his/ her family, bringing family labour into the production process. It is basically a household production system where all the household members who possess multiple specializations work together during the course of time. The independent weavers invest from their own pocket for purchasing raw materials such as yarn and dyes and sell the finished products in the open market by bearing all the risks of market fluctuations. The weaver needs enough

resources in hand to run his/her family and to invest further for buying raw materials if sometimes the products remain unsold.

Here the weaver and his/ her family are not the wage labourers rather they own the means of production. The weaver self-exploits his own labour and his/ her family labour when the demand is at its peak to get higher returns. They cannot employ others because of the reason that this production activity does not take place on a large scale where other workers can be productively employed. This is also constrained by limited space, paucity of finance and nature of the fixed capital of this industry (loom) that places limit on an employable number of labourers. The independent weaver can also be in the state of unemployment when the industry is passing through adverse business cycle.

4.3.2 Working Under the Master Weaver/ Middleman

In this mode of production process the weavers will work for the master weaver/ middleman who will supply the raw materials to the weavers working under him and will take out the final products at a previously agreed price/ wage. This is also called as putting out system where the master weaver is the co-ordinator of the whole production process. In this system the weavers work under the master weaver as the wage labourer. In this system, the master weaver is the sole investor who aims at making profits. The weaver works from his/ her own residence by their own means of production or sometimes the master weaver gives a certain part of his house to accommodate these activities.

The master weaver acts like an entrepreneur who takes all the risks of losses due to market fluctuations. But, the level of wage received by the weaver is very less compared to the independent production system. Though this model does not look like a modern firm still the activities and processes are all same. In order to minimize the risks, the master weavers might have clients who are engaged in the sales in larger markets. Master Weaver will organize and supervise the whole process of production until the final products reach retail stores. It is observed that these master weavers or middlemen succeeded where the co-operatives failed. The reason may be due to their ability to keep the production costs low and efficient marketing technique.

4.3.3 Working Under Co-Operative Society

The weavers' co-operative society is a government organisation dealing with production and marketing of the handloom cloth. The co-operative society organizes the production process and works as a co-ordinator between the weavers and the selling destinations. Society

provides the necessary raw materials and designs for the cloth to be woven according to the market demand which is decided and directed by the apex co-operative society. As the societies are legal entities established for the welfare of the weavers, the level of wage in this system is higher than the master weaver/ middleman system.

In India, large numbers of co-operative societies were established during the first half of the twentieth century to protect small individual weavers and to minimize their risks. These were legally established co-operatives to elevate the conditions of the handloom weavers where vast numbers of weavers were registered under them. In this system, the weavers act collectively in its organisation and the societies act according to the needs of the weavers. Although the societies were established on welfare norms, they were unsuccessful in achieving the aims for which they were established. Due to corruption and mismanagement in the system, most of the co-operative societies are failed. The co-operative system runs on two tier structure with one apex body at the state level and the primary handloom co-operative societies at the village level. In case of Odisha, it is Orissa State Handloom Weaver's Co-operative Society Ltd. which is the apex body which procures and supplies raw materials to the primary handloom co-operative societies.

4.4 Sources of Raw Materials

In India, the main source of raw material for weavers is dyed yarn and hank yarn which are purchased from the open market. However, master weavers and co-operative societies have also a major role to provide raw materials to the weavers which they source from the wholesale market. In Odisha, the source of raw materials for the weaver depends upon under which production system the weaver is working. Weavers working under master weaver are getting raw materials from the master weaver. Likewise those who are working under co-operative society are procuring raw materials from the same co-operative society. But the independent weavers buy raw materials from the open market. In some cases it is also found that the weavers working under master weavers procure raw materials from the open market and sell the finished products to the master weaver in piece rate basis. They do not work on the basis of wage rate but those weavers who take raw materials from the master weaver have to be employed in wage rate basis.

4.5 Marketing of Handloom Products

Marketing of handloom products is usually done by the respective institutions under which the weavers are working i.e. master weaver or co-operative society. But the independent

weavers do the marketing of their products by themselves in the open market or according to their own wish. In Odisha marketing agencies are functioning under the government patronage to provide hassle free marketing facilities to the handloom weavers. These agencies are formed by the producers' cooperatives of the state and the products so produced are mainly marketed through different sales outlets existing both inside & outside the State. In addition to this a number of national and state level exhibitions are also conducted by these agencies to explore national, domestic as well as niche market. There are major two agencies working for marketing of handloom products in Odisha. They are-

- a) **Boyanika**- It is the apex organisation of primary weavers' co-operative societies at the state level which is also known as Orissa State Handloom Weaver's Co-operative Society (OSHWCS). Through Boyanika, sizable amounts of cloth so produced by rural weavers are marketed through its sales outlets situated both in and outside the State.
- b) **Sambalpuri Bastralaya**- It is considered to be one of the largest primary societies in Asia working at the primary level in the western part of Odisha for marketing of handloom products. The products are mostly marketed through buy back arrangement between the co-operative society and the producer. The marketing network is spreaded all over the country both in and outside of the State.

4.6 Government Schemes for Handloom Sector

The government of India is implementing different schemes to preserve and promote the handloom sector which are the modified and restructured schemes which have been in practice since the 12th five year plan period. The major schemes are being implemented through the Office of the Development Commissioner (Handloom) under the following heads.

4.6.1 National Handloom Development Programme (NHDP)

- a) Revival, Reform and Restructuring package for handloom sector
- b) Comprehensive Handlooms Development Scheme

4.6.2 Handloom Weavers' Comprehensive Welfare Scheme

- i. Health Insurance Scheme
- ii. Mahatma Gandhi Bunkar Bima Yojana

4.6.3 Yarn Supply Scheme

4.6.4 Comprehensive Handloom Cluster Development Scheme

4.6.5 Handlooms (Reservation of Articles for Production) Act, 1985 (Non-Plan Scheme)

The above schemes are briefly elaborated below.

4.6.1 National Handloom Development Programme

NHDP is a Centrally Sponsored Programme being implemented for the development of handloom sector. Following the recommendations of 14th Finance Commission in June 2015, it has been restructured as Centrally Sponsored Scheme. It has the following components.

a) Revival, Reform and Restructuring (RRR) package for the handloom sector-

The government of India approved the RRR package under NHDP in pursuance of Budget (2011-12) in 24th November 2011 with allocated fund of Rs.3884 crore. It aimed to cover 15000 Co-Operative Societies and 3 lakh weavers from across the country. Under the scheme, a total of 39 Apex Weavers Cooperative Societies (AWCS), 9642 Primary Weavers Cooperative Societies (PWCS), 6310 Self Help Groups and 54226 individual weavers were found eligible as per the eligibility criteria with a total financial assistance of Rs.1089.90 crore. In this scheme, the central government had the share of Rs.868.43 crore with state of Rs.221.47 crore. As per the norms of RRR package, apart from loan waiver & overdue interest in respect of eligible co-operatives & individual weavers, recapitalization was to be made through NABARD.

b) Comprehensive Handlooms Development Scheme (CHDS)-

In twelfth five year plan, the CHDS came into existence by bringing together the components of Integrated Handloom Development Scheme (IHDS), Marketing & Export Promotion Scheme (MEPS) and Diversified & Handloom Development Scheme (DHDS) which have been implemented during the 11th Plan. The sub-components of CHDS are (i) Cluster development programme (ii) Handloom marketing assistance (iii) Development and strengthening of the handloom institutions (iv) Handloom census (v) Implementation of innovative ideas (vi) Publicity, advertisement, monitoring, training and evaluation of the scheme.

4.6.2 Handloom Weavers' Comprehensive Welfare Scheme

The Office of the Development Commissioner (Handlooms) was implementing two different schemes during the year 2005-06 and 2006-07 for the welfare of the handloom weavers. The details of the schemes are as under-

i. Health Insurance Scheme (HIS)-

The HIS was implemented by Office of the Development Commissioner (Handlooms) in 12th five year plan up to 30th October 2014 and now the scheme is being implemented under Rashtriya Swasthya Bima Yojana (RSBY) platform by Ministry of Labour & Employment (MoLE) with enhanced benefits of Rs.37,500 (Rs.7,500 and Rs.30,000 for OP & IP treatment respectively) for a family of five members. Now RSBY has been transferred to Ministry of Health & Family Welfare (MoHFW) with effect from 01st April 2015. In the Scheme MoLE will enrol the beneficiary and MoHFW will deliver the health benefits.

ii. Mahatma Gandhi Bunkar Bima Yojana (MGBBY)-

The MGBBY is for providing life insurance cover to the handloom weavers in case of natural/accident death, total/partial disability due to accident. The basic objective of Mahatma Gandhi Bunkar Bima Yojana is to provide insurance cover to all the handloom weavers in the case of natural as well as accidental death. The scheme would continue to be implemented directly by the office of Development Commissioner for Handlooms as these components have not yet been included in the RSBY platform. The benefits under the schemes are Rs.60,000 for natural death, Rs.1,50,000 for accidental death, Rs.1,50,000 for total disability and Rs.75,000 for partial disability.

4.6.3 Yarn Supply Scheme

In order to make available all types of yarn at Mill Gate Price to the eligible handloom weavers, the government of India is implementing Yarn Supply Scheme throughout the country. This scheme is aimed to facilitate regular supply of basic raw materials to the handloom sector and help utilize the full employment potential of the sector. The scheme is being implemented through a Government of India Undertaking known as National Handloom Development Corporation, Lucknow. Under the scheme the freight is reimbursed and depot operating charges are given to depot operating agencies at a rate of two per cent. In addition, to provide the subsidized yarn only to handloom weavers in order to compete with

power loom and mill sector, a component of 10 per cent price subsidy on hank yarn also exist under which 10 per cent subsidy is applicable on cotton, domestic silk and woollen yarn with quantity limitation.

4.6.4 Comprehensive Handloom Cluster Development Scheme

In 2008-09, the Comprehensive Handloom Cluster Development Scheme (CHCDS) was introduced for the development of mega handloom clusters. So far eight mega handloom clusters have been taken up by the office in the regions of Varanasi (Uttar Pradesh) and Sivasagar (Assam) in 2008-09, Murshidabad (West Bengal) and Virudhunagar (Tamil Nadu) in 2009-10, Prakasam & Guntur Districts (Andhra Pradesh) and Godda & neighbouring districts (Jharkhand) in 2012-13, Bhagalpur (Bihar) and Trichy (Tamil Nadu) in 2014-15. Under the scheme, components like formulation of Detailed Project Report (DPR), Product Development, engaging Designer, conducting Diagnostic Study, Corpus for raw material, Skill up-gradation, Work sheds (for BPL weavers) etc. are fully funded by Government of India, while the components like Design Studio, Technology up-gradation including the Computer Aided Design System, Marketing Complex, Value Addition (setting up of garment unit), Dye House, Common Infrastructure, Publicity etc. are funded by the GOI to the extent of 80 per cent.

The objectives of the scheme are (a) to empower handloom weavers and build their capacity to augment competitiveness of their products in the domestic as well as global market in a sustainable manner (b) to facilitate collectivization of handloom weavers and service provides for procurement, production, marketing and other support activities to promote sustainable growth and diversification (c) to give a proper thrust to design development through creation of design studio and involvement of professional designers (d) to involve professional marketing chains and marketers to identify the items of production to meet the changing demands of the market (e) to provide requisite support/linkages in terms of adequate core & technical infrastructure, technology, product diversification, design development, raw material banks, marketing & promotion, credit, social security and other components that are vital for sustainability of weavers engaged in the handloom sector (f) to provide for development of handloom clusters in an inclusive and holistic manner in an environment of empowered and participative decision making.

4.6.5 Handlooms (Reservation of Articles for Production) Act, 1985 (Non-Plan Scheme)

The scheme for Central Assistance to States/UTs for establishment of enforcement machinery was introduced by the Government of India in the year 1986-87. It is being continued under Non-Plan with effect from 2004-05, with 100 per cent central assistance for setting up of enforcement machinery in States/UTs. The Central Assistance under the scheme is released to the state director in charge of handloom and textiles for setting up/establishment of enforcement machinery on the implementation of the Handlooms (Reservation of Articles for Production) Act 1985.

In order to implement the Act effectively, targets of power loom inspections under annual action plan are fixed by the Office of the Development Commissioner (Handloom) and circulated to all the implementing agencies for compliance. Wherever any violation is detected suitable action under the provisions of the Act is initiated.

Chapter V: Analysis and Discussion

This chapter is devoted to the actual field study and analysis of the data collected. As the study is based on primary survey, data is collected on all aspects of handloom weaving. This covers the information related to socio-economic and livelihood condition of both SC and OBC handloom weavers, their production systems and marketing channels. A comparative analysis has been done between the over all aspects of SC and OBC weavers to find out the existing loopholes for their social and economic development. To do this, both SC and OBC weavers' households are surveyed separately in equal number from two districts of Western Odisha. As the purpose of the study is to compare the livelihood conditions of both the category of weavers, the analysis represents information related to income, expenditure, production and marketing systems adopted by both the category of weavers. The discussion that follows the analysis dwells on the contemporary situation of both the handloom weavers' community and the way forward.

5.1 Socio-Economic Profile of the Handloom Weavers

A large number of people of our country depend on handloom industry. It provides employment in the informal sector on such a large scale that it stands second only to agriculture. Handloom weavers are known for their innovative ideas, exquisite designs and brilliant colour combination on the woven fabrics. Generally the handloom workers belong to the weaker section in the rural areas. In order to uplift the miserable condition of the handloom weavers, their overall social and economic improvement is necessary. In this context, it will be worthwhile to have a look on the socio-economic profile of the sample weavers' households. Analysis has been done through the following heads to get a first-hand idea on the socio-economic condition of these rural artisans. This includes

- Employment Status
- Educational Status
- Sex Composition
- Caste Composition
- Dwelling Condition
- Land Ownership
- Loom Ownership

- Household Income
- Magnitude of Poverty

In total, 80 households are surveyed for the present study and the head of the household is taken as the unit of analysis. The average household size noted in these villages is six where two to three persons in the family are workers and the rest are dependents. The income accrued from landholdings is not significant and hence their main work occupation is weaving.

5.1.1 Employment Status

The employment status of the respondent handloom workers are shown in table 5.1.1. It shows that 78 respondents are handloom workers and only two are dependents on the family members due to health issues or old age. This accounts for 97.5 per cent and 2.5 per cent of the total respondents respectively.

Table 5.1.1: Employment Status of the Respondents

Employment Status	No. of Persons	Percentage
Worker	78	97.5
Dependent	2	2.5
Total	80	100.0

Source- Primary Survey, 2018

5.1.2 Educational Status

An engine for social change and egalitarianism is education. Before independence, education was considered as an exclusive privilege to the upper class of society for a long time. But after independence, education has been made a democratic right of all Indians. Several plans and programs have been prepared by the government to make education universal. Table 5.1.2 shows the literacy status of the respondent artisans.

Table 5.1.2: Educational Status of the Respondents

Educational Status	No. of Persons	Percentage
No Education	19	23.8
Primary	25	31.3
Upper Primary	23	28.8
Secondary	12	15.0

Higher Secondary	1	1.3
Total	80	100.0

Source- Primary Survey, 2018

It is seen from table 5.1.2 that most of the respondent workers are having the qualification of primary education and only one person from the total samples has completed higher secondary level. Also a notable number of respondents possessed education up to upper primary level but below secondary which accounts for around 30 per cent and 15 per cent are having education of secondary level. A significant number of weaver respondents didn't go to school which constitutes nearly 24 per cent and no proprietor is educated above the higher secondary level. This shows the backwardness in education among the weaver households which acts as an obstacle for their economic development.

5.1.3 Sex Composition

Table 5.1.3 shows the sex composition among the respondent workers. It is revealed from table that the male centric society does not allow the women to be the head of the household until the husband is alive. The respondent workers constitute 95 per cent male and only five per cent female. In those four sample households, females are the head because their husbands are dead or separated from them by divorce.

Table 5.1.3: Sex Composition of the Respondents

Sex	No. of Persons	Percentage
Male	74	95.0
Female	4	5.0
Total	80	100.0

Source- Primary Survey, 2018

5.1.4 Caste Composition

In the study area, weaving is generally a traditional occupation of the Bhuliya, Kosta castes in OBC category and Ganda, Kuli castes in SC category. However, weaving is dominant among the Bhuliya weavers in this region. As the present study is a comparative one between the SC and OBC weavers, equal numbers of households have been taken from Bhuliya (OBC) weavers and Ganda (SC) weavers. The Ganda caste is considered as the so called "untouchables" in this area due to which they have to face social stigma imposed by the upper class of the society. Table 5.1.4 represents the caste composition among the respondent workers.

Table 5.1.4: Distribution of Respondents by Caste

Caste	No. of Respondents	Percentage
General	00	00
OBC	40	50.0
SC	40	50.0
ST	00	00
Total	80	100.0

Source- Primary Survey, 2018

The above table shows that both the OBC and SC weavers are there in equal numbers i.e. 50 per cent each. General and ST category of weavers are not taken into consideration for the present study as their number is very minimal in the study area.

5.1.5 Dwelling Condition

From the Primary Survey, 2018, it is found that all the respondent workers have their own house. Table 5.1.5 elucidates the dwelling conditions i.e. the type of houses owned by individual handloom weaver households. Out of 80 households, majority of the weavers are living in semi-pucca houses which accounts for nearly 50 per cent and around one-fourth weavers are staying in both pucca and kuccha houses. This shows that the economic condition of the weavers is poor as majority of the workers are living in semi- pucca houses.

Table 5.1.5: Type of Houses Owned by the Respondents

Type of House	No. of Persons	Percentage
Kuccha	21	26.3
Pucca	20	25.0
Semi-Pucca	39	48.8
Total	80	100.0

Source- Primary Survey, 2018

5.1.6 Land Ownership

Land ownership is an indicator of wellbeing of the households. Table 5.1.6 exhibits the land ownership status of the respondent handloom workers.

Table 5.1.6: Land Ownership Status of the Respondents

Land Ownership	No. of Persons	Percentage
Yes	22	27.5
No	58	72.5
Total	80	100.0

Source- Primary Survey, 2018

According to the above table majority of the weavers are landless which accounts for almost one-third of the total sample households. It is found from the survey that 90 per cent of the land owner weavers have land up to 1.5 acre while only 10 per cent have land up to 3 acres. Most of the lands are not being used for cultivation and lying idle. Those who are cultivating or have given the land on lease are earning very minimal income from it which is not significant for their survival and hence their main source of income is weaving.

5.1.7 Loom Ownership

Table 5.1.7 represents the loom ownership status of the respondent handloom workers. Types of loom owned by the respondents also indicate their economic status as it reveals the type and quality of cloth being woven by the weavers.

Table 5.1.7: Loom Ownership Status of the Respondents

Type of Loom	No. of Persons	Percentage
Pit Loom with Jacquard	20	25.0
Pit Loom with Dobby	42	52.5
Plain Pit Loom	18	22.5
Total	80	100.0

Source- Primary Survey, 2018

The above table shows that more than 50 per cent weaver households have pit loom with dobby. The table also states that ownership of pit loom with jacquard by the sample households is one-fourth of the total and plain pit loom is owned by around 23 per cent. This tells us that one quarter of total sample weavers are using jacquard, which is the latest technique in weaving but also a significant numbers of weaver are working in plain pit loom which is the traditional method of weaving. Operating jacquard needs more skills and

investment which acts as a constraint for the weavers to have it. Generally, pit loom with dobby is prevailing among the weavers.

5.1.8 Household Income

Here household income refers to the income earned by the weavers from weaving only and does not include any other source of income. As it is found from the Primary Survey, 2018 that income received by weaver households from other sources apart from weaving is very minimal and that too limited to a small number of weavers, that kind of income is not taken into consideration. And hence the main source of income and livelihood of the weavers is handloom. Table 5.1.8 shows the income group wise distribution of weaver households.

Table 5.1.8: Distribution of Households in Different Monthly Income Group

Income Group	No. of Persons	Percentage
Below Rs.5832	13	16.25
Rs.5833 to Rs.10,000	38	47.5
Rs.10,000 to Rs.20,000	22	27.5
More than 20,000	07	8.8
Total	80	100.0

Source- Primary Survey, 2018

To get the information on the monthly income of the weaver households, they are categorised into four income groups. They are- below Rs.5,832 group, Rs.5833 to Rs.10,000 group, Rs.10,001 to Rs.20,000 group and more than Rs.20,000 group. It is seen from table- that around 50 per cent weavers are in the income group of Rs.5833 to Rs.10,000 whereas lowest number of weavers are in the income group of more than Rs.20,000 which account for nearly ten per cent. A sizeable number of respondents are also in the category of Rs.10,000 to Rs.20,000 income group and below Rs.5832 income group which account for 27.5 per cent and 16.25 per cent respectively.

5.1.9 Magnitude of Poverty

“Poverty anywhere is a threat to prosperity everywhere”- ILO Declaration of Philadelphia. It is generalized in India that the rural artisans belong to the weaker section of the society. The handloom weavers are also from the poor and weaker section of the society. So in this context it is important to examine the incidence and severity of poverty among the households dependant on handloom sector. Identifying the actual poor households is a difficult task which requires construction of a poverty line involving a number of problems,

both conceptual and methodological. There are so many committees and reports constituted by the government of India from time to time in order to measure the level and magnitude of poverty. The latest report given by expert group, C. Rangarajan Committee formed in 2012 recommends a monthly per capita consumption expenditure of Rs.972 in rural areas and Rs.1,407 in urban areas as the poverty line at the all-India level. Failing to get that amount of income, a person will be considered as below poverty line. The status of weaver households on the basis of the above criteria is shown in table-.

According to C. Rangarajan Committee report, assuming six members in a family, this will imply a household expenditure of Rs.5832 per month in rural areas and Rs.8442 per month in urban areas. So, from table- it is noted that only 16.25 per cent households lie in the below poverty line which is below the national average of 29.5 per cent in 2011- 12 at the all India level. This is a good indicator of development in a country like India and also in Odisha. But, the actual picture of magnitude of poverty is different from the calculated one, according to the opinion of the households which is shown in table 5.1.9.

Table 5.1.9: Distribution of Respondents by Ration Card Status

Type of Ration Card	No. of Persons	Percentage
BPL	65	81.25
AAY	08	10.0
No Card	07	8.75
Total	80	100.0

Source- Primary Survey, 2018

According to table-, around 81 per cent weaver households have BPL ration card along with 10 per cent having Antodaya Anna Yojana (AAY) card who are recognised as the poorer among the poor. So the total population below poverty line among the weavers constitute around 91 per cent. Also a notable number of weaver households are not having any ration card that constitutes nearly nine per cent of the total sample households. It is understood from the above data that there is existence of both exclusion and inclusion error in identifying the actual poor people where the inclusion error is more intense than the exclusion error.

5.2 Comparative Analysis between the SC and OBC Handloom Weavers

Handloom industry in India is very important in terms of providing employment to the backward and down trodden rural artisans, maintaining the culture and heritage of the country and contributing to the export sector. From the ancient time, India in general and Odisha in particular were known for their artistic work in handloom. The products of handloom industry not only fulfil the basic needs of the huge masses but also have a growing market outside its geographical domain. As far as Western Odisha is concerned, it has a rich tradition of producing handloom cloth. The famous Sambalpuri saree woven in double ikat (tie and dye) has its name and fame worldwide.

Handloom weaving in Western Odisha has been a caste based occupation since time immemorial. Basically the Bhuliya, Kostha, Ganda and Kuli castes are known for this age old occupation. In Western Odisha, Bhuliya and Kostha (OBC) castes are generally considered to be the skilled weavers whereas Ganda and Kuli (SC) castes to be the unskilled weavers. Skilled weaver here means those who know the art of Tie and Dye (ikat) which is also called as ‘Bandha’ in the local language. ‘Bandha’ with its excellent colour combination is the core attraction of Sambalpuri cloth. Even the unskilled weavers can weave the exquisite designs of cloth if the raw materials including ‘Bandha’ and proper training are provided to them. Both the SC and OBC weavers widely differ in their socio-economic status as well as livelihood conditions including handloom weaving pattern, income earning from weaving, employment generation, marketing strategies etc. So, in the present section, a comparative analysis has been made to study the overall situation of SC and OBC weavers and to find out a way forward for the social as well as economic development of those rural artisans.

The results of the study presented here are from the first-hand information collected and author’s own calculation. The educational attainment of the rural artisans has been lower in number (Handloom Census, 2009-10). Low level of education is a cause of social and economic backwardness among the handloom weavers. Table 5.2.1 represents the educational status of both SC and OBC weavers in the study area.

5.2.1 Educational Status

Table 5.2.1: Educational Status of SC and OBC Weavers

	Educational Status					
	No Education	Primary	Upper Primary	Secondary	Higher Secondary	Total

Category	OBC	8 (20.0)	16 (40.0)	12 (30.0)	4 (10.0)	0 (0.0)	40 (100.0)
	SC	11 (27.5)	9 (22.5)	11 (27.5)	8 (20.0)	1 (2.5)	40 (100.0)

Source- Primary Survey, 2018

(Figures in the parentheses indicate percentage)

From the above table it is found that the educational status of the weavers as a whole is very poor. Most of the weavers among the OBC category are having primary education which constitutes 40 per cent of the total OBC households, followed by 30 per cent upper primary and 10 per cent secondary education while 20 per cent didn't go to school at all. Among the SC weavers, equal numbers of weaver are educated up to upper primary level and are also having no education which accounts for around 30 per cent each. Approximately 20 per cent weavers each are also having the qualification of primary and secondary education while one respondent in total is educated to higher secondary level. This shows that while the OBC weavers are mostly having primary and upper primary education, larger number of SC weavers are illiterate and are also having upper primary education. Compared to the OBC weavers, a sizable numbers of SC weaver are educated up to secondary and higher secondary level.

5.2.2 Dwelling Status

Table 5.2.2: Distribution of SC and OBC Households by Housing types

		Type of House Owned			
		Kuccha	Pucca	Semi-pucca	Total
Category	OBC	11 (27.5)	15 (37.5)	14 (35.0)	40 (100.0)
	SC	10 (25.0)	5 (12.5)	25 (62.5)	40 (100.0)

Source- Primary Survey, 2018

(Figures in the parentheses indicate percentage)

Table 5.2.2 shows that the dwelling condition of both the OBC and SC weavers is not very much improved. Most of the OBC weavers are living in Pucca houses where as a few numbers of SC weaver are living in Pucca houses. Majority of the SC weavers are staying in semi-pucca houses which constitutes nearly 63 per cent of the total SC households. Lowest

numbers of OBC weaver are living in kuccha houses accounting for around 27 per cent which is also same for the SC weavers. So, it is concluded that housing status of the OBC weavers are highly improved compared to the SC weavers in the study area.

5.2.3 Land Ownership

Table 5.2.3: Land Ownership Status of SC and OBC weavers

		Whether Land Owned or Not		
		No	Yes	Total
Category	OBC	33 (82.5)	7 (17.5)	40 (100.0)
	SC	25 (62.5)	15 (37.5)	40 (100.0)

Source- Primary Survey, 2018

(Figures in the parentheses indicate percentage)

From table 5.2.3 it is revealed that most of the weavers are not having any land holdings. Among OBC weavers, most of them are not having any land holdings which accounts for nearly 85 per cent of the total OBC weaver households. But larger numbers of SC weaver are having land holdings compared to OBC weavers accounting for around 38 per cent of the total SC households. Though landholdings among the weavers as a whole is very less, still the SC weavers have greater quantity of landholdings compared to the OBC weavers. Average annual income earned by the weavers from land ownership is Rs.5229 for OBC and Rs.8033 for SC. So, SC weavers have higher amount of annual income from landholdings than the OBC weavers.

5.2.4 Loom Ownership

Table 5.2.4: Distribution of SC and OBC weavers by Loom Types

		Type of Loom			
		Pit loom with Jacquard	Pit loom with Dobby	Plain Pit Loom	Total
Category	OBC	20 (50.0)	20 (50.0)	0 (0.0)	40 (100.0)
	SC	0 (0.0)	22 (55.0)	18 (45.0)	40 (100.0)

Source- Primary Survey, 2018

(Figures in the parentheses indicate percentage)

Table 5.2.4 shows that pit loom with jacquard and pit loom with dobby are mostly owned by the OBC weavers in equal number of 50 per cent each. The SC weavers mostly own pit loom with dobby which constitutes 55 per cent of the sampled SC weavers while 45 per cent have plain pit loom. Jacquard in pit loom is the advanced technique used in handloom weaving which is largely owned by the OBC weavers whereas a sizable number of SC weavers are still using traditional plain pit loom. None of the OBC weavers use plain pit loom and no SC weavers still have the access to jacquard technique in weaving.

5.2.5 Monthly Household Expenditure

Table 5.2.5: Monthly Household Expenditure of SC and OBC Weavers

		Household Expenditure
		Mean
Category	OBC	Rs.9,393.20
	SC	Rs.8,710.80

Source- Primary Survey, 2018

Table 5.2.5 depicts that average household expenditure of the OBC weavers is Rs.9,393.20 per month whereas it is Rs.8,710.80 per month for SC weavers. Monthly household expenditure here includes expenditure on both food items and non-food items which take into account expenditure on health, education, clothing, travelling, house and loom maintenance, cultural expenses and other miscellaneous expenditures. It does not include big occasional expenditure like marriage ceremony, major health expenses and like that. This tells us that OBC weavers have a higher monthly household expenditure compared to the SC weavers. The exact reason of this difference is not identified but it is found that most of the OBC weavers are interested in educating their children so that they can take some other occupation other than weaving. In contrast, SC weavers are not that much concerned for the education of their children. So, this might be one of the reasons for higher monthly expenditure by the OBC weavers.

5.2.6 Indebtedness Status

Table 5.2.6: Indebtedness Status of SC and OBC Weavers

		Loan Amount
		Mean
Category	OBC	Rs.43,333
	SC	Rs.28,056

Source- Primary Survey, 2018

According to table 5.2.6, the weavers are indebted but average amount of loan taken by the OBC weavers (Rs.43,333) is higher than the average amount of loan taken by SC weavers (Rs.28,1056). This may be because of the so many reasons. First one is as all the SC weavers are working under either MW or WCS; they do not need much loan to invest whereas some of the OBC weavers are working independently for which they have to invest on raw materials. Second reason is that compared to OBC weavers, larger numbers of SC weaver are having landholdings and the income earned from landholdings by the SC weavers is also higher than that of the OBC weavers. That's why they may not be in need of taking loan. Third reason can be that due to their poor social and economic status, the SC weavers may not be able to access any type of loan as it needs mortgage against the loan. So, the exact reason is not clear why the SC weavers have low indebtedness compared to the OBC weavers.

5.2.7 Beneficiary of Government Schemes

Table 5.2.7: Government Schemes Beneficiary Status of SC and OBC Weavers

		Beneficiary of Govt. Help		
		No	Yes	Total
Category	OBC	5 (12.5)	35 (87.5)	40 (100.0)
	SC	6 (15.0)	34 (85.0)	40 (100.0)

Source- Primary Survey, 2018

(Figures in the parentheses indicate percentage.)

It is seen from table 5.2.7 that most of the weavers are the beneficiaries of government schemes. Almost all the OBC and SC weavers are getting the benefits of government schemes. But, the type of help they receive and the effect of that is a matter of question here.

There are a lot of plans and policies made for the handloom weavers both at the central and state level (details given in chapter- IV). But the benefits received by the weavers in the study area mainly include instruments like solar light, comb, doobby, shuttle, rilling machine, wrapping machine etc. which are needed in production process. But the quality of those instruments is very low which is not helpful to the weavers. Training facility is availed by around eight per cent while nearly 22 per cent received working shed cum housing facility. Bank loan as a weaver is received by only 2.5 per cent weavers whereas only five per cent weavers have received loom sets. No other benefits were being received by the weavers in the study area at the time of survey.

5.2.8 Parents Interested to Engage Their Children in Weaving

Table 5.2.8: Distribution of SC and OBC Weavers by the Interest in their Children to Adopt Weaving

		Parents Interested in their Children Continuing in Weaving				
		No	Yes	No Children	Indifferent	Total
Category	OBC	24 (60.0)	15 (37.5)	1 (2.5)	0 (0.0)	40 (100.0)
	SC	12 (30.0)	23 (57.5)	4 (10.0)	1 (2.5)	40 (100.0)

Source- Primary Survey, 2018

(Figures in the parentheses indicate percentage)

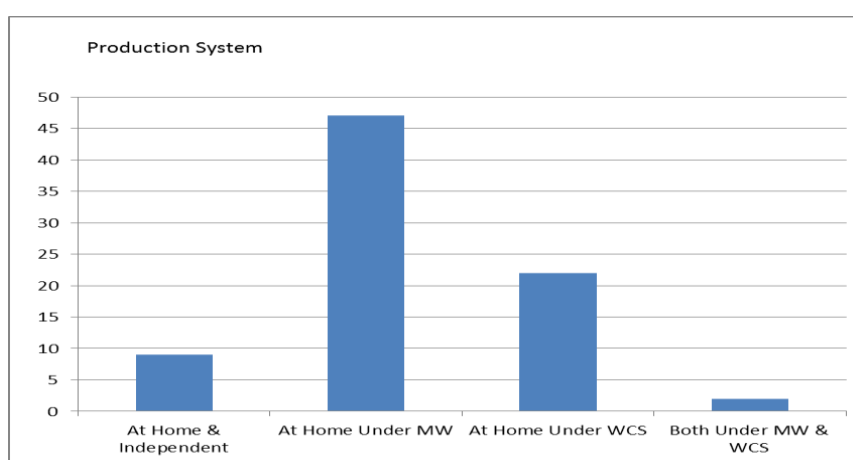
Table 5.2.8 exhibits that most of the OBC weavers do not want their children to opt weaving while more than 50 per cent SC parents are interested for their children to choose weaving as their occupation. Around seven per cent weavers in total are not having any child whereas only one weaver parents are indifferent for their children if they choose weaving as their occupation. This shows that while most of the OBC weavers do not want their children to opt weaving, the opposite is true for SCs. This is because SC weavers consider weaving as a superior job in the informal sector due to limited opportunity in the labour market. But, having large employment opportunities in the labour market, OBC weavers consider weaving as an inferior occupation which is not respected and recognized by the society.

5.3 Production and Marketing Analysis

In this section, an overall analysis of production, marketing and earnings from weaving by different category of weavers is done to find out the pros and cons in each system of production and marketing. The interpretation and discussions go simultaneously whose comprehensive summary is given in the last chapter of this dissertation.

The number of weavers working under different production systems can be shown with the help of the following bar-diagram.

Figure 5.1: Distribution of Weavers in Different Production Systems



Source: Primary Survey, 2018

Figure 5.1 shows that from the sample households, highest number of weavers are working under MW and a very few weavers are working under both MW and WCS. Working under WCS comes second and working independently comes third in terms of weavers working under a production system. This reveals that the MW system is the dominant form of production in Western Odisha.

The following table represents the number of weavers working under different production systems in different villages.

Table 5.3.1: Village Wise Distribution of Households in Different Production Systems

		Production System				Total
		At Home & Independent	At Home Under MW	At Home Under WCS	Both Under MW & WCS	
	Kendupali	0	12	8	0	20
		(0.0)	(60.0)	(40.0)	(0.0)	(100.0)

Village	Gambharipali	0 (0.0)	20 (100.0)	0 (0.0)	0 (0.0)	20 (100.0)
	Jalpali	9 (45.0)	10 (50.0)	1 (5.0)	0 (0.0)	20 (100.0)
	Jaring	0 (0.0)	5 (25.0)	13 (65.0)	2 (10.0)	20 (100.0)
	Total	9 (11.3)	47 (58.8)	22 (27.5)	2 (2.5)	80 (100.0)

Source: Primary Survey, 2018

(Figures in the parentheses indicate percentage)

From table 5.3.1 it is inferred that in Kendupali (OBC weavers), 60 per cent weavers are working under MW and 40 per cent are working under WCS. There are no weavers in this village working as independently and working both under MW & WCS. In Gambharipali (SC weavers), all the sample weavers are working only under MW and no one is working under other systems of production. In Jalpali (OBC weavers), 50 per cent weavers are working under MW while 45 per cent weavers are working independently and only five per cent are under WCS. There is no weaver working both under MW & WCS in this village. Likewise in Jaring (SC weavers), 65 per cent weavers are working under WCS whereas 25 per cent are working under MW and 10 per cent under both MW & WCS. In this village no weavers are working independently.

It is concluded from the above table that in Kendupali and Jalpali which is OBC populated weavers' village, maximum weavers are working under MW. But also a significant number of weavers are under WCS in Kendupali where as a notable number of weavers are working independently in Jalpali. This is because of the reason that the largest market for handloom cloth in Western Odisha i.e. Balijori is near to Jalpali which is just 17 km away from this village. So they are able to access the market regularly which sits once in a week on every Friday. Others are not working independently because of the reason that they are not having enough resources to invest and also they don't want to take risks of market fluctuations. Only five per cent weavers in Jalpali are working under WCS which is situated in a nearby village i.e. Barpali. So lack of a proper WCS is the reason why the weavers are going to the MW system of production. Likewise in Kendupali though the weavers are not working independently because of the far distance of the Balijori market and lack of proper marketing

facilities in the locality, a good number of weavers are under WCS. This is because of the existence of an organised and proper WCS in their locality.

In Gambharipali, 100 per cent weavers are working under MW only because of the reason that they are having lack of resources and also due to social factors like caste which obstructs them to be an independent weaver. Because these weavers (Ganda caste) are the so called untouchables in that region and for that they face discrimination in the market while selling their finished products. They are bargained for low price of their products even the quality, colour and designs are maintained at the standard level where as the OBC weavers do not face such problems while marketing their products.

There is one WCS in Gambharipali but it is running only in pen and paper so no weavers are working under that WCS. Earlier the WCS was working efficiently but later on, due to mismanagement and corruption, it could not serve the purpose of the weavers. So, not having any other options, the weavers of Gambharipali are bound to work under MW system of production. The weavers of Jaring are also not working independently because of the same reason as mentioned for the weavers of Gambharipali i.e. lack of resources and social restrictions. But the highest numbers of weaver are working under WCS because of the availability of a good and well-functioning WCS in their village. A sizable number of weavers are also working under MW in Jaring because of dissatisfaction with the WCS. Also, some weavers are working both under MW and WCS in this village according to their own preference.

Even though the weavers are aware of the exploitative nature of MW system of production they are not having any other options to move out. And it is a general perception among the weavers that working under WCS will bid more opportunity for getting government facilities which is not in other two systems of productions.

The marketing of the handloom products are done by the respective institutions under which the weavers are working and the reasons for doing marketing are obvious and common as the MW and independent weavers do it for their own profit whereas the WCS does this for weavers' welfare. Now let us see the markets for the handloom products as opined by the weavers themselves from the following table.

Table 5.3.2: Village Wise Markets for Products

		Markets for Products						Total
		Don't Know	Local Market	Boyanika	Local Market, Boyanika	Boyanika , Big Stores	Big Stores	
Village	Kendupali	7	4	4	3	2	0	20
		(35.0)	(20.0)	(20.0)	(15.0)	(10.0)	(0.0)	(100.0)
	Gambharipali	8	11	0	0	0	1	20
		(40.0)	(55.0)	(0.0)	(0.0)	(0.0)	(5.0)	(100.0)
	Jalpali	2	17	0	0	0	1	20
		(10.0)	(85.0)	(0.0)	(0.0)	(0.0)	(5.0)	(100.0)
	Jaring	14	6	0	0	0	0	20
		(70.0)	(30.0)	(0.0)	(0.0)	(0.0)	(0.0)	(100.0)
	Total	31	38	4	3	2	2	80
		(38.8)	(47.5)	(5.0)	(3.8)	(2.5)	(2.5)	(100.0)

Source: Primary Survey, 2018

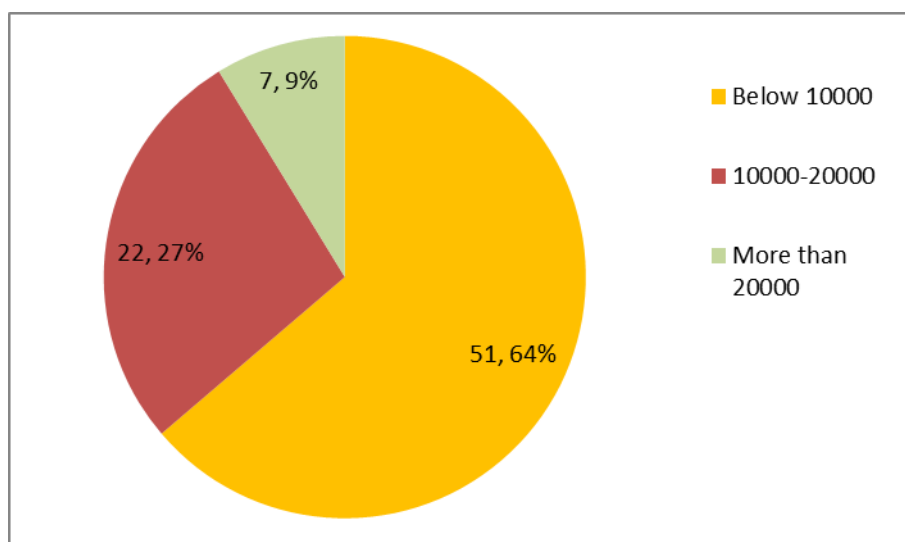
Figures in the parentheses indicate percentage

Table 5.3.2 shows that in Kendupali (OBC), most of the weavers don't know the market for their products which accounts for 60 per cent of the total weavers in Kendupali whereas equal number of weavers (20%) mentioned local market and Boyanika (the apex WCS) as the market for their products. Likewise 15 per cent and 10 per cent weavers stated local market, Boyanika and Boyanika, big stores respectively as the market for their products. In Gambharipali (SC), 55 per cent and 5 per cent weavers opined local market and big stores respectively as the markets where as 40 per cent are unaware of the markets for their handloom cloth. Highest number (85%) of weavers in Jalpali mentioned local market to be the market for their products whereas only 5 per cent pointed out big stores as the markets for the handloom cloth. In this village 10 per cent weavers don't know the markets for their finished products. Likewise in Jaring 70 per cent weavers are unaware of the markets whereas 30 per cent stated local market as the market for their products. So it is revealed from the above table that the SC weavers are mostly unaware of the markets for their products. Those who are aware of the markets are also having limited information on the markets.

Now let us find out why the weavers have chosen to work under a particular system of production and what are the problems in that production system and why they are not moving

out of that particular system. To get the answer to these questions the overall sampled households are categorised into three income groups based on their estimated total income received from handloom work on monthly basis. They are- 1st one is below Rs.10,000 income group, 2nd one is Rs.10,000 to Rs.20,000 income group and 3rd one is more than Rs.20,000 income group. The composition of weaver households into different income groups can be seen from the following pie-chart.

Figure 5.2: Distribution of Weaver Households in Different Income Groups



Source: Primary Survey, 2018

It is seen from figure 5.2 that most of weavers are in the income group of below Rs.10,000 which constitute 64 per cent of the total sample households whereas 27 per cent are in the income group of Rs.10,000 to Rs.20,000 and only nine per cent are in more than Rs.20,000 income group. So it is revealed from the pie-chart that largest numbers of weavers are getting just the subsistence monthly income of below Rs.10,000 which is very less for running a weaver family.

Now to know which category of weavers are highest and lowest in which income group following table is helpful.

Table 5.3.3: Category Wise Distribution of Weavers in Different Income Group

		Income Group			Total
		Below Rs.10,000	Rs.10,000 to Rs.20,000	More than Rs.20,000	
Category	OBC	26 (65.0)	13 (32.5)	1 (2.5)	40 (100.0)
	SC	25	9	6	40

		(62.5)	(22.5)	(15.0)	(100.0)
	Total	51 (63.8)	22 (27.5)	7 (8.8)	80 (100.0)

Source: Primary Survey, 2018

(Figures in the parentheses indicate percentage)

Table 5.3.3 shows that both the categories of weavers are highest in below Rs.10,000 income group and lowest in more than Rs.20,000 income group. But it is interesting to notice that the SC weavers are largest in the highest income group and the OBC weavers are more in the lowest and middle income group. The differences in the monthly income of the weavers are dependent on maximum wage received by the weaver per unit of product which is dependent on so many factors. They are number of looms owned in a household, number of persons engaged in handloom and allied works, system of production under which the weaver is working and the geographical location of the weavers' household.

It is now important to see which income group of weavers are working under which production system and what the reasons are for that. This can be shown with the help of the following table.

Table 5.3.4: Income Group Wise Weavers in Different Production Systems

		Production System				Total
		At Home & Independent	At Home Under MW	At Home Under WCS	Both Under MW & WCS	
Income Group	Below Rs.10,000	4 (7.8)	35 (68.6)	11 (21.6)	1 (2.0)	51 (100.0)
	Rs.10,000 to Rs.20,000	4 (18.2)	11 (50.0)	7 (31.8)	0 (0.0)	22 (100.0)
	More than Rs.20,000	1 (14.3)	1 (14.3)	4 (57.1)	1 (14.3)	7 (100.0)
	Total	9 (11.2)	47 (58.8)	22 (27.5)	2 (2.5)	80 (100.0)

Source: Primary Survey, 2018

(Figures in the parentheses indicate percentage)

From table 5.3.4 it is observed that most of the weavers are working under MW who are having monthly income of below Rs.10,000 whereas highest numbers of weaver are there in the income group of more than Rs.20,000, who are working under WCS. This tells us that

working under a WCS procures higher earnings compared to other two systems of production. Also, it is observed that the MW system of production is highly exploitative in nature and WCS is concerned for the welfare of the weavers as highest numbers of weavers working under MW are getting monthly income of below Rs.10,000 whereas highest income is earned by those weavers who are working under WCS.

The above findings can be further strengthened by testing a hypothesis through one independent samples test. The hypotheses taken here are-

H0- Weavers working under both WCS and MW are getting same monthly income.

H1- Weavers working under both WCS and MW are not getting same monthly income.

The results are followed from the below tables.

Table 5.3.5: Group Statistics

	Production System	N	Mean	Std. Deviation	Std. Error Mean
Estimated Total Income per Month	At Home Under MW	47	8765.96	4294.196	626.373
	At Home Under WCS	22	12570.45	7367.846	1570.830

Source: Author's own calculations from primary data

Table 5.3.6: Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Estimated Total Income per Month	Equal variances assumed	8.806	.004	-2.704	67	.009	-3804.497	1407.215	-6613.311	-995.683
	Equal variances not assumed			-2.250	27.887	.033	-3804.497	1691.109	-7269.208	-339.786

Source: Author's own calculations from primary data

From table 5.3.5 it is seen that the mean level of income per month of the weavers is higher for those who are working under WCS compared to the weavers working under MW. Table 5.3.6 tests the null hypothesis that the wages of weavers under both production systems are same using the independent sample t-test. It is revealed that we can reject the null hypothesis (statistically significant t score at 95% CI) and conclude that the weavers working under

WCS are getting higher income compared to those working under MW. So, WCS is the better mode of production compared to MW system which is not beneficial at all for the weavers.

Chapter VI: Summary, Conclusion and Policy Suggestions

Handloom industry is one of the oldest cottage industries in India. Being labour intensive, the handloom industry provides employment opportunity next to agriculture. Handloom weaving is a natural productive asset which has sustained and grown by transfer of skill and knowledge over the generation. This industry is capable of absorbing skilled, semi-skilled and unskilled workforce in the rural as well as semi-rural area. The industrial dispute in this industry is too less as most of the engaged workers are family members of the proprietor.

Weaving is an age-old profession and the weavers are known for their knowledge in innovative designs and brilliant colour combinations in handloom weaving. In the era of science and technology, the handloom industry continues to play a vital role in the economy of our country. It is important in the Indian economy in the context of employment generation and economic development of India. From the early period of civilization, this sector has been playing an active role in spite of stiff competition from mill and power loom sector. Being capable of producing goods with high labour contents with greater comparative cost advantage, this industry has the potential to promote export.

In Odisha, handloom weaving is an indigenous technology and culture which is still alive in the villages. It provides employment to a large section of population, both skilled and unskilled which accounts for four per cent of the total population of the state. The dual causes of agricultural and industrial backwardness affect employment generation and livelihood of the people in Odisha. Therefore, the cottage industry like handloom sector is important in this regard to provide employment opportunity to the folk of Odisha. The world famous Sambalpuri saree woven in double ikat (tie-dye) is produced by the weavers of Western Odisha. The handloom products of Western Odisha have a significant demand in the local as well as overseas market due to its exquisite designs, natural motifs and excellent colour combinations. The weavers of Western Odisha weave the cloth not only for commercial purpose but also they represent the culture, tradition and the philosophy of their way of life.

Handloom weaving has been a caste occupation in Western Odisha though there is no rigidity to enter or to leave the occupation. Due to huge difference in the skill and knowledge of handloom weaving, the weavers of Western Odisha are sub-divided into different weaver sub-castes. They are mainly Bhuliya, Kostha which comes under OBC category and Ganda, Kuli which comes under SC category. Though the handloom fabrics of Western Odisha are of

high demand in the local as well as in the outside market the weavers are not getting any significant profit from it. Hence they are living a pitiable condition of life. The OBC weavers are facing problems due to inefficient market, high price of the raw materials, unorganised WCS etc. whereas the SC weavers are the pray of labour market discrimination.

Labour market discrimination refers to differentiating two persons with same education, training, work experience and hence identical human capital but differing only in personal characteristics which have no implications for productivity. The Becker's theory of economic discrimination talks about the labour market discrimination which leads to economic inefficiency, obstructing economic growth. The labour market discrimination is also found in the handloom industry of Western Odisha on caste basis. There are mainly four weaver sub-castes found in the study area. They are Bhuliya, Kostha in the OBC category and Ganda, Kuli in the SC category. The Ganda caste weavers are the so called untouchables in Western Odisha. The present study focuses on Bhuliya and Ganda caste due to their higher concentration in the study area. The present study tries to find the status of both SC and OBC handloom weavers and their production and marketing system in details. The major findings of the study are discussed below.

6.1 Summary of Major Findings of the Study

The findings are based on the objectives of the study where a comparative analysis has been done between the SC and OBC weavers based on their socio-economic status as well as production and marketing systems.

From the study, it is found that most of the respondents are workers and engaged in handloom weaving and allied activities and a very few are dependents on their family. The educational status of the weavers is very poor where most of the OBC weavers are having primary education whereas equal number of SC weavers didn't go to school and are having upper primary education. All the OBC weavers are educated up to secondary level while only one SC weaver is having the qualification of higher secondary level.

All the weaver respondents in the study area have their own house but their housing condition is not improved. Majority of the OBC weavers are living in pucca houses whereas most of the SC weavers are staying semi-pucca houses. A minimal number of OBC weavers are staying in kuccha houses but a few SC weavers are having pucca houses. This indicates that the dwelling status of OBC weavers is better than the SC weavers.

Landholding is considered to be the most productive assets. It is found from the study that most of the weaver households do not possess any landholdings. Among OBC weavers, 82.5 per cent are not having landholdings while among SC weavers, 62.5 per cent of them are landless. So, compared to OBC weavers higher number of SC weavers are having landholdings. But, if the quantity of land is taken into account then most of the weavers are marginal farmers. Average annual income earned by the weavers from land ownership is Rs.5229 for OBC and Rs.8033 for SC. So, SC weavers are in a better position compared to OBC weavers in terms of landholdings.

The loom ownership status among the weavers show that pit loom with jacquard and pit loom with dobby are owned by equal number of OBC weavers in the ratio of 50 per cent each. Most of the SC weavers own pit loom with dobby but also a sizable number of SC weavers still use plain pit loom. So, it is concluded that due to skill deficiency and lack of finance, no SC weavers possess a jacquard which is the advanced technology in handloom weaving. Around 50 per cent of the SC weavers are still using plain pit loom which is the traditional method of weaving.

The average monthly household expenditure among the OBC weavers is Rs.9393.20 which is higher than that of the SC weavers i.e. Rs.8710.80. the exact reason of this higher expenditure by the OBC weavers is not found but it can be certainly stated that the OBC weavers are highly concerned about their children's education whereas the SC weavers not that much. So this may be the reason that the OBC weavers are having higher amount of monthly expenditure. The big occasional expenditures like marriage ceremony or major health expenses are not taken into account for the present study.

The indebtedness status of the handloom weavers shows that all the weavers are indebted but the average amount of loan taken by the OBC weavers are higher than that of the SC weavers. Though the exact reason of greater indebtedness among the OBC weavers is not known, it may be because of many reasons. The SC weavers are not working independently for which they may not need much investment. They are having higher landholdings and hence higher income from it which may be a reason of their low indebtedness. And also due to their caste identity, the SC weavers may not be having access to loans where both social and economic status helps in getting loan.

Almost all the weavers (both SC and OBC) are the beneficiaries of government schemes but the type of help they receive is like a drop of water to the ocean. Most of the weavers have

received small instruments which are needed in production process but that's too of low quality. Around eight per cent workers availed training facility while nearly 22 per cent received working shed cum housing facility. Bank loan as a weavers and loom set is received by 2.5 per cent and five per cent weavers respectively.

It is observed from the field study that most of the OBC weavers do not want to engage their children in handloom weaving while the opposite is true for SC weavers. This is because of the reason that SC weavers consider weaving as a superior job in the informal sector due to limited work opportunity for them. But for OBC weavers it is an inferior job as they have enough employment opportunities in the labour market.

The marketing strategy of the handloom weavers depends on the respective production system under which they are working. From the study it is revealed that most of the weavers are working under master weavers whereas a few weavers are working under both MW and WCS. A sizable number of weavers are also working as independent weavers and under WCS.

In Kendupali and Jalpali (OBC weavers), maximum weavers are working under MW. But also a significant number of weavers are under WCS in Kendupali where as a notable number of weavers are working independently in Jalpali. This is because of the reason that the weavers of Jalpali have the access to largest market for handloom cloths in Western Odisha. Only five per cent weavers in Jalpali are working under WCS. So lack of a proper WCS is the reason why the weavers are going to the MW system of production. Likewise in Kendupali though the weavers are not working independently because of the far distance of the Balijori market and lack of proper marketing facilities in the locality, a good number of weavers are under WCS. This is because of the existence of an organised and well-functioning WCS in their locality.

The entire weavers in Gambharipali (SC weavers) are working under MW only because of the reason that they are having lack of resources and also due to social factors like caste which obstructs them to be an independent weaver. There is one WCS which was working efficiently earlier but later on due to corruption and mismanagement it failed to serve the weavers and hence not having any other opportunities, the weavers of Gambharipali are bound to work under MW. In Jaring (SC weavers), majority of the weavers are working under WCS because of the availability of a regular and convenient WCS in this village. The weavers in Jaring are not working independently due to the same reasons as mentioned for

Gambharipali village. A sizable number of weavers are also working under MW because of dissatisfaction with the WCS.

The marketing of the handloom products are done by the respective institutions under which the weavers are working and the reasons for doing marketing are obvious and common as the MW and independent weavers do it for their own profit whereas the WCS does this for weavers' welfare. The market for the products as opined by the weavers reveals that most of the weavers do not know the market for their products whereas a sizable number of weavers say it as the local market. Not many numbers of weavers say the market for their products as Boyanika and big stores.

In order to know which category of weavers are highest and lowest in which income group the weavers are divided into three income groups. They are first one is below Rs.10,000 income group, second one Rs.10,000 to Rs.20,000 income group and third one is more than Rs.20,000 income group. This shows that both the categories of weavers are highest in below Rs.10,000 income group and lowest in more than Rs.20,000 income group. But it is interesting to notice that the SC weavers are largest in the highest income group and the OBC weavers are more in the lowest and middle income group. Now this is important to study the reason of this finding. To do this the weavers are grouped in different production system, income group wise.

It is revealed from this analysis that most of the weavers having monthly income of less than Rs.10,000 are working under MW whereas highest numbers of weavers in the income group of more than Rs.20,000 per month are working under WCS. This finding is further strengthened by testing a hypothesis through one independent samples test. The results of the test also state that working under WCS procures higher income for the weavers compared to the MW system of production. So, irrespective of the caste identity, the weavers are benefitting by working under the WCS.

6.2 Conclusion

From the above analysis and discussion it is concluded that the socio-economic status of the OBC weavers is comparatively better than that of the SC weavers. The major problems faced by the OBC weavers are financial constraints, inaccessible market base and unorganised Weavers' Co-operative Societies. It is observed from the study that though the OBC weavers of Kendupali are having jacquard technique in weaving, still their income level is not better than that of the SC weavers who do not have such advanced technique. If jacquard is used for

weaving highly decorative fabrics then only it fetches higher income to the weavers which were observed from Bayana Bihar in Manamunda of Boudh district, a community weaving centre founded, owned and managed by Padmashree Dr. Chaturbhuja Meher of Sonapur. The jacquard technique has not benefitted to the weavers for weaving ordinary designs of saree which are not having high demand in the market.

Also the weavers of Kendupali and Jaring complain that the electricity connection to their villages is very poor and uncertain which is hampering the weaving activities. During summer time it is very difficult for the weavers to work under the roof in the soaring heat. There is one sub-station grid of 220/132/33 KV constructed by Odisha Power Transmission Corporation near Jalpali village for adequate supply of power to the nearby areas. But still the weavers of Jalpali hardly get power supply for 15 to 16 hours a day.

The major problem of the SC weavers is their caste identities due to which they are facing social dishonour and discrimination in the labour market. The SC weavers have limited access to the open market and hence most of them are bound to work under MW. In this context, the WCS has a greater role to play as it is observed from the study that a regular, well-functioning and organised WCS is able to serve the purpose of the handloom weavers irrespective of their caste identity.

The master weavers system of production is highly exploitative in nature whereas the WCS is concerned for the development of the weavers. Though the weavers are aware of the exploitative nature of MW system of production they are not having any other options to move out. This is because of the reason that there is working a kind of vicious circle where the poor weavers are trapped in. Because of lack of resources and social restrictions the weavers are not able to work independently and also due to non-existence of an organised WCS the weavers are bound to work under MW. As they work under MW they get only subsistence wage where lion share of profit is enjoyed by the MW. So again the weavers fail to save from their little earnings to invest further and hence it becomes difficult for them to move out of that system. And the circle continues.

6.3 Policy Suggestions

The handloom industry of Western Odisha has the potential to absorb rural unemployment. But inefficient market base, financial constraints, high price of raw materials, social stigma etc. have made the weavers life pitiable. The power looms have somehow affected the handloom industry of coastal Odisha but it has not affected the weavers of Western Odisha

significantly. The handloom sector in Western Odisha is in distress because it is not getting proper attention of the government. So in this context the following policy suggestions are recommended for the overall development of handloom weavers and higher growth of handloom sector in Western Odisha.

- Both the central and state government should focus on strengthening the co-operative societies which is most beneficial for all categories of handloom weavers.
- Separate policies should be prepared for different category of handloom workers taking into account the type of problems they are facing in their daily life.
- Government should focus on implementing the existing schemes for handloom sector intensively to make it available for the needy weavers.
- Apart from exploring the outside market, the government should focus on inspecting the internal local market in order to have an easy access to the markets by the weavers.
- Research and development to invent new techniques of production, innovative designs and colour combination along with training facility and exposure to the other type of handloom products will be very much helpful in strengthening the socio economic and livelihood conditions of the handloom weavers.

In this context the words of Padmashree Dr. Chaturbhuja Meher is relevant and influential for any researcher working in the handloom sector. According to him

The future of handloom weavers in Western Odisha is dark if it does not get immediate attention of the government. We have to explore the external market. New designs and techniques have to be developed in order to sustain competition from power loom and mill sector. This will attract outside consumer and according to their demand products have to be supplied. Government plans and policies need to be executed properly and the funds should be used for the actual development of the weavers where their interest and needs will be fulfilled.

6.4 Scope of Further Research

Though the present study is restricted in its scope and realm, it has been able to present the actual cause for the pathetic condition of handloom weavers in Western Odisha. The scope of further research in this field is vast and wide in the sense that other category of handloom weavers can also be studied along with taking higher sample size in any part of the country.

This would help the policy makers to understand and intervene in making the national textile and handloom policies.

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The Production and Marketing Strategies of SC and OBC Handloom Weavers in Odisha: A Case Study of Bargarh and Sonepur Districts

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Data on livelihood, employment and marketing of the handloom weaver households

Form no _____

1) Household particulars

1.1 Name of head of the household: _____ age: ____ male ☐ female ☐

1.2 caste: General OBC SC ST

1.3 ownership details

House:

(a) Kuccha: own/rented (b) Semi- pucca: own/rented (c) Pucca: own/rented

1.4 Number of persons living:

No.	Name	Age/ sex	Educational qualification	Other qualifications	Worker/ dependent
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					

2) Landholding details (acre):

Land	Owned		Income accrued from ownership	Leased-in	Income accrued from leased-in
	Used by self	Leased out			
Cultivable					
Non cultivable					

3) Handloom activity learning details

Name	Activity	Source of learning	Time taken to learn	Place where it learnt	Years of experience

Sources of learning: 1.Family or parental teaching 2. Formal training 3. On-job learning by doing

4) Consumption expenditure

Goods and services	Daily/weekly/ monthly	Quantity	cost of usage
Rice			
Vegetables			
Other Pulses & cereals			
Meat			
Non-alcoholic beverages			
Usage of electronic goods			
Transportation			
Health services			
Alcohol and tobacco			
Rents, repairing & maintenance			
Recreational and cultural expenses			
Education			
Clothing and footwear			
Others			

5) Loom details

Type of loom	Number of looms owned	Number of loom rented/not owned	Working status	
			owned	Not owned
Pit looms with dobby/jacquard loom				
other pit looms				
Frame looms with dobby/jacquard				
other frame looms				
Pedal looms				
Loin looms				
other looms				

5.1) Which particular type of loom continues to thrive more and which are becoming nonviable? Why? What is the possibility for changing the type of loom? What are the major challenges?

6) Handloom Worker details:

6.1 Weaver one weaver two weaver three weaver four

(A) At home and independent (B) at home under master/middlemen (C) at home under co-operative (D) at master/middlemen location

(1) Weaves regularly over year (2) weaves during seasons (3) weaves when demanded

6.2 number of workers engaged in allied works: full time part time

6.3 How do you promote or enhance production activity

(A) Works independently (B) usage of social networks (C) cooperates with other independent weavers (D) others

7) Input and credit sources:

7.1) Input sources

(A) Open market (B) master weaver/middlemen (C) co-operative society (D) HDC (E) other.

7.2) credit sources

(A) Bank credit (B) informal lending (C) SHGs (D) friends& relatives

7.3) total credit amount

Proportion & interest rate: (A) (B) (C) (D)

8) Handloom Output details

Fabric name	Hours Taken To Weave One Unit	Number of activities/ number of workers	Number of units produced per year	Minimum amount received per one unit	Maximum amount received per one unit	Estimated total amount received per year
Saree						
Handkerchief						
Bed-sheets						
Lungi						
Shirting						
Dress material						
Long cloth						
Others						

Do you favour power loom? (i) Yes (ii) No

Why?

9) Demand details

Fabric name	markets	Price received		Cert ain/ Unce rtain	Marketed by	Reason for marketing
		weaver	Retail store			
Saree						
Handkerchief						
Bed-sheets						
Lungi						
Shirting						
Dress material						
Long cloth						
Others						

10) Personal opinions

10.1) Do you receive any help from government? If yes, what type and what form? And whom do you think are the most beneficiaries? Why?

10.2) Do you think your child will continue the existing occupation and are you happy if he/she chooses this?

(i) Yes (ii) No

What is your observation about the attitude of your children towards the waving activity?

10.3) Why do you continue to be in weaving? Suppose, if the industry shrinks, what are the alternatives you and other workers have? Why do you think these are the main diversifiable areas? And which section of workers are more likely to quit the activity?

10.4) In the past five years how many young members (aged 16 and above) have started to work in the weaving for the first time? How many in your household have taken to other activities? What are these activities?

10.5) questions to children

Question	Name	1.	2.	3.	4.
	Answer	Yes/no	Yes/no	Yes/no	Yes/no
At present, are you engaged in any handloom activities?					
Do you want to study/continue study?					
Do you know how to weave?					
Are you interested to learn weaving?					
What do you want to be in future?					

10.6) Are you or any of you transformed from one to other in between these identifications: self-employed, wage labour, master weaver, middlemen, and cooperatives? If so, why?

Expectations of officials and traders on handloom industry

1) Respondent information:

1.1) Name: _____ Age: _____ male/female

1.2) Designation: _____ Organization/company _____

2) Expectations and views about the industry:

2.1) What is the current position/situation of the handloom industry?

2.2) Do you think government will look on handloom industry in future? Will government see it as the major and potential employment source?

2.3) Do you think the next generation of these weaver households are interested to continue their parents occupation?

2.4) What were the current problems of handloom weavers and industry too? Do you think weavers are diversifying into other activities? What are they?

2.5) Has the competition in the weaving sector become intense? Are the weavers attempting to improve technology? What are the major reasons? How can weavers cope? What was your strategy to cope with competition?

2.6) Do you think the problem of weavers is because of their technology and pricing or is it lack of demand? If yes, how? If no, what are the other reasons?

2.7) What is your assessment of the problem of middlemen in the marketing? Why can't weavers market their own products? What markets are accessible for these independent weavers?

2.8) what are the credit sources to weavers? Are they have access to formal institutional sources of credit? What is their bargaining power in informal sources?

2.9) What are the current set of government policies to improve the conditions of weavers? Do you think weavers need protections? Do you think government is doing enough for weavers? On what basis are you saying this?

2.10) Will input supply increase in future? If input prices decrease, who will gain most and why? If they increase, who will be worse affected and why?

2.11) What will you suggest to do, to improve the conditions of handloom households?

2.12) what do you think about survival of these in future:

Independent households: yes / no/ can't say why?

Master weavers/ middlemen: yes / no/can't say why?

Co-operations: yes / no / can't say why?

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