

Way to Immersing Handloom Cottage Industry in Ambarrpur Village of Murshidabad District: A Geographical Study

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ABSTRACT

Handloom is an ancient cottage industry. India is well known for cottage industries. it plays a very important role in Indian's economy after agriculture. West Bengal is also rich in tradition of handloom weaving. It is a part of its cultural heritage. The textile products of Bengal are worldwide famous. Handloom weaving is a heredity occupation and the weaving cannot be done by a single man, it requires collective work. Basically three objectives are taken for this study and snowball technique use for selecting the data. Here we have taken 60 respondent of the study area. The present study tries to find out the present situations of the handloom cottage industry in the study area. The entire study is based on primary sources of data which have been collected from the respondent through a survey schedule sample selection is based on snowball sampling technique and total 60 households(respondents) are selected to quantify the present condition of handloom industry in the study area. This village is locally known as "Krikor Para". This area is very famous for towel manufacturing. In recent time people are shifted their occupation, where in past peoples of every age and sex are working in handloom but now maximum young male population are shifted from this and they go outside for earn more. Lack of government support, lack of education and training they abolish day by day.

Keywords: Handloom, Cottage Industry, Tradition, Krikor Para, Textile.

INTRODUCTION:

Handloom industry in India is an ancient cottage industry. The term 'cottage industry' is used when products are manufactured on a small scale. India is well known for its large number of traditional cottage industries (Joy and Kani, 2013). Handlooms are an important craft product and comprise the largest cottage industry of the country (Emmanuel, 2012). The handloom sector plays a very important role in Indian's economy after agriculture handloom sector absorbing a greater number of manpower(Phukan, 2012). As per the Handloom Census Report, 2009-10 conducted by the National Council of Applied Economic Research (NCEAR), In India, there are 43.31 lakh handloom workers in the country, out of which 36.33 lakh workers (84%) stay in rural areas and 6.98(16%) lakh workers stay in urban areas. Most of the adult workers are female (77%) and the number of male workers (23%) is comparatively smaller. As opposed to female workers belonging to rural areas, a relatively higher proportion of male handloom workers are located in urban areas (Dutta, 2015). Handloom Industry is the largest cottage industry of the state providing employment opportunities to a large number of people only next to agriculture (Govt. of West Bengal Directorate of Textiles). In West Bengal, there are 3,07,829 handlooms as per census conducted by the Ministry of Textiles, Govt. of India in 2009-10 giving

direct and indirect employment to about 7,79,103 persons. West Bengal has rich tradition of Handloom Weaving. It is a part of its cultural heritage. The textile products of west Bengal have attracted not only national but also worldwide attention and bear the timeless legacy of our cultural heritage. It is mainly home-based work labour inputs from the entire family (Emmanuel, 2012). Handloom weaving is a hereditary occupation and the weaving cannot be done by a single man, it requires collective work. The entire work from starting to ending of the process is shared by different family members, including women and children. For the strengthening the handloom sector, various development schemes have been undertaken by the state government and central government to increase the production, Productivity and self-employment. Some of the exquisite varieties of handloom products in our state are Baluchari, Tangail, Tangail Jamdani, Korial, Santipuri and Dhaniakhali Sarees, Dhuti, Lungi, Towel etc. In spite of tremendous potentiality the handloom industry has not flourished in commercial sphere to the desired extent.

OBJECTIVES OF THE STUDY:

The study carried out on the following objectives.

1. To study the present situation prevailing in the handloom industry with reference to the problems faced by handloom weaver.
2. To analyse the socio economic conditions of the handloom weavers.
3. To find out the past and present circumstance of handloom weaving.

REVIEW OF LITERATURE:

Dutta (2015) analysed that handloom play a vital role in economic but the economic condition of the weavers are not so good. This is for their illiteracy and lack of proper support from various government schemes. Venkateswaran (2014) examined the poor socio-economic condition of the weavers and maximum of them are less educated and the handloom is mainly based upon the local market and for that it was difficult to sustain their work. Power loom has obviously captured this sector but if the government take any initial step it helped to sustain the handloom weaving properly. Raju (2012) observed that handloom are eco-friendly industry and handloom industry is the source of additional income for the family and it rises up the quality of standard of living. He marked some problems like market problem, transport communication problem and he said identification of the problem is essential for the development. Emmanuel (2012) observed that handloom is the important cottage industry of our country but the economic condition of the weavers is not good. He marked that lack of literacy & lack of government support is the main obstacle of that industry.

DATA BASE AND METHODOLOGY:

The present study is based on both primary and secondary sources of data. Secondary data are collected from websites and others sources, books, journal, literature, magazine etc. related to the topic. Primary data have been collected through intensive field survey; snowball sampling technique is used to select 60 respondents in Ambarpur village. Data are processed and analysis with the help of statistics. Based on the analyses of data figures, charts, diagram have been drawn and interpreted.

Study Area:

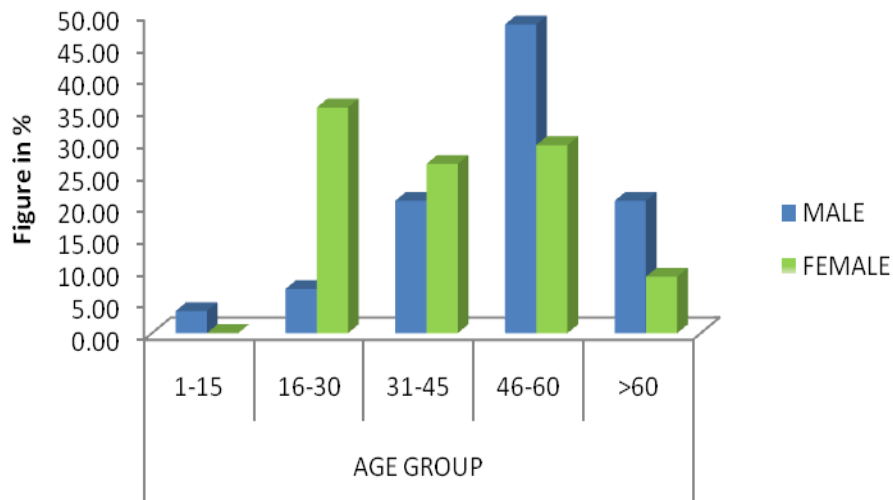
This study was confined to Handloom weavers of village Ambarpur, which comes under the Junginda mouza in Domkol Block of Murshidabad District.

DISCUSSION AND RESULTS:

Fig. 1 depicts that maximum young age population who engaged in handloom sector are female. And in our country there is also the same picture of handloom weavers. Maximum male worker (48.28%) belongs to the age group of 46-60 years and 20% of the male worker are above 60 years age group and young male population from 16-30 years age group is only 6.90% and 3.45% is 1-15 years age group. maximum old age male people are engaged in this activities because they are helpless people who have no other option they only do this work. And if we look female working participation, higher portion of them are young and middle age. 35.29% female respondents are between 16-30 years age and 26.47% female is 31-45 years age group and 29.41% is 46-60 years age group and 8.82% is above 60 years age group. The maximum female is engaged in the work of handloom because they are not able to go outside for work and from the weaving they managed their expenditure.

Fig 1:

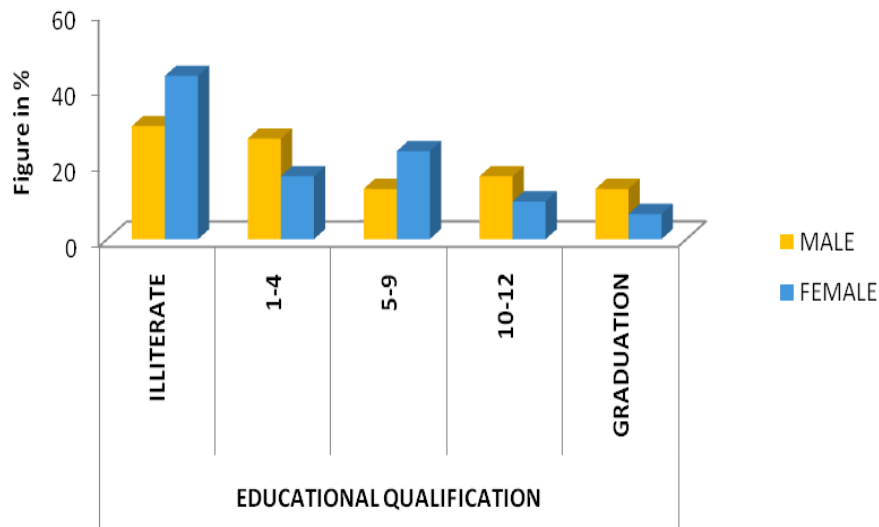
Distribution Handloom worker by age and sex



Source: Field Survey, 2017

Fig 2:

Educational Qualification of Handloom Workers by Sex

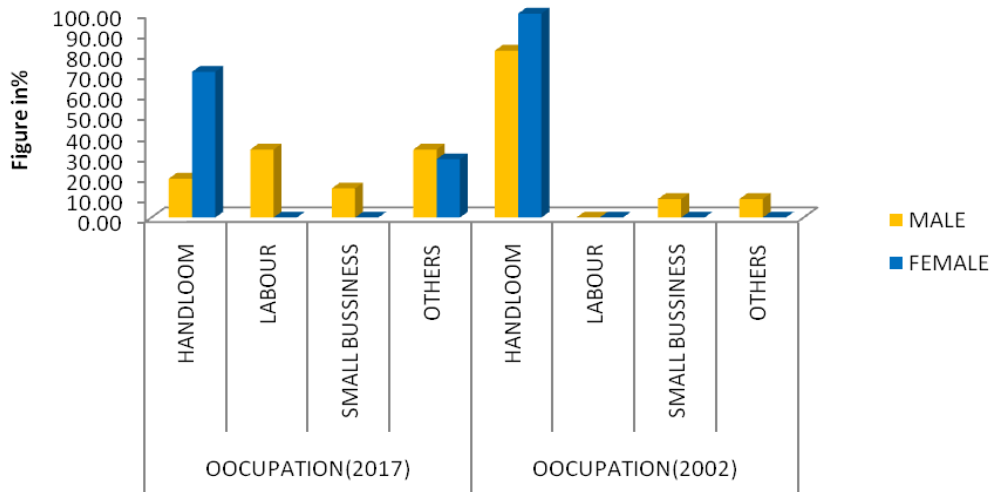


Source: Field Survey, 2017

Fig. 2 reveals that the maximum respondents are illiterate and within illiterate, female are high (43.33%) and males are 30% and 26.67% male respondents and 16.67% female respondents are studied 1-4th standard. 13.33% male and 23.33% female respondents are studied 5-9th standard. 16.67% male and 10% female respondents are studied 10-12th standard and 13.33% male 6.67% female respondents are completed their graduation. The condition of education of the village is very poor and it is one of the important factor for declining the handloom industry. They have no proper knowledge about recent trend and designe. Of handloom and its product. Due to lack of education they cannot raise their voice properly for demanding any kind of government support. The condition of female literacy is very low and not only female literacy, the condition of higher studies also very poor. Low educational background of the weavers is an important cause of destroying the handloom industry.

Fig 3:

Shifting of Occupationa of Handloom Weavers Change by sex in2002 and 2017

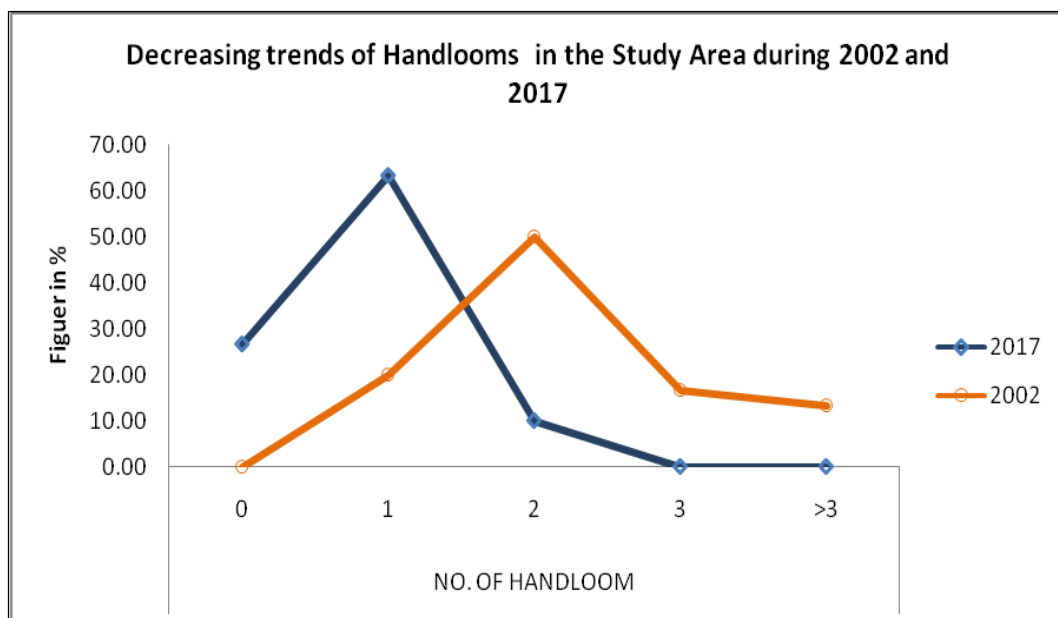


Source: Field Survey, 2017

Occupation is the important factors which reflect the socio economic condition and standard of living of the weavers. Study referrers that how within 15 years a major occupation is changed into a minor occupation. If we look in the occupational structure of year 2002 maximum male respondents (81.82%) and female respondents (100%) are engaged in handloom work but after 15 years picture is changed; now people are not solely depending upon handloom sector. People are engaged in the various type of work where profit is higher than handloom. In a recent year only 19.05% male is working in the handloom sector and 71.43% female is engaged in this sector the difference between male and female is very high because female are not going to work outside and they earn for their own from handloom. And now 33% male are engaged as a labour, 14.29% male respondents are engaged in small business and 33.33% male and 28.57% female are engaged in other activates. It is observed that how handloom is going to end. Weavers are shifted their job for expecting of more profit.

Fig 4:

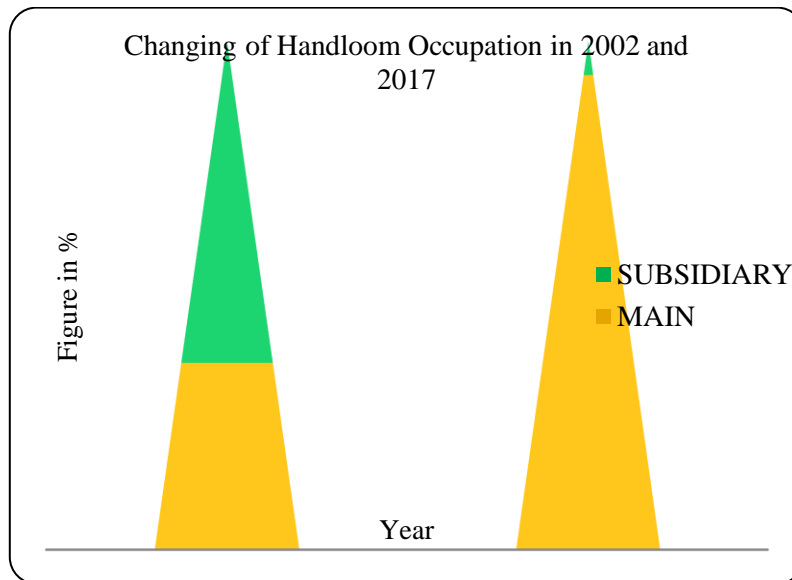
Decreasing trends of Handlooms in the Study Area during 2002 and 2017



Source: Field Survey, 2017

The decreasing number of handloom in every family is stated that how day by day handloom is going to extinct. In 2002 no single family can found without handloom but in recent year (2017) 26.67% of that family have no handloom. And now 63.33% of the family has only one handloom but in 2002 maximum family have more than one handloom in 2002, only 20% of the respondents has only one handloom. And now only 10% family have two handlooms where in 2002 50% of the family have two handlooms. And in 2002, 16.67% of the family have three handlooms, 13.33% have more than three handlooms but in recent time no family found with three or more handloom.

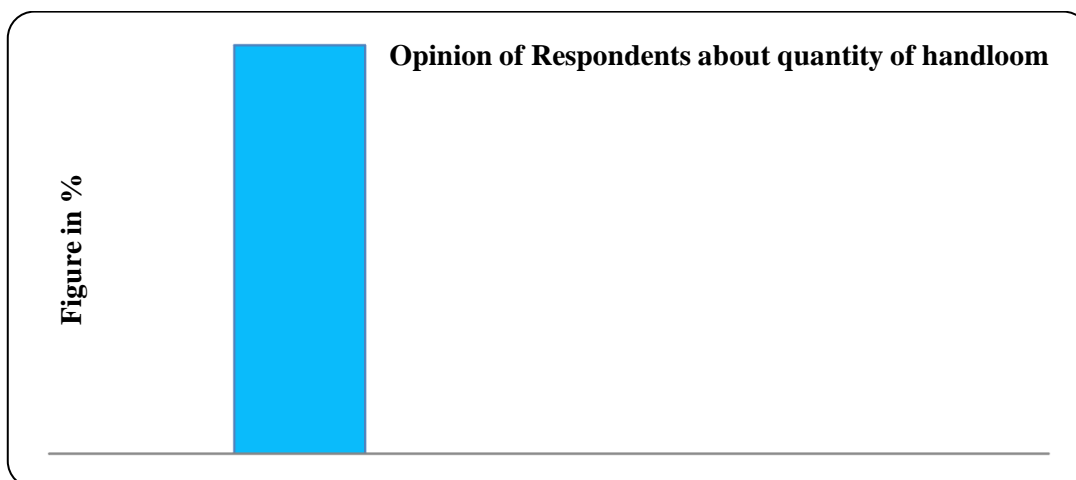
Fig 5:



Source: Field Survey, 2017

Fig. 5 shows the changing of occupation from main to subsidiary in 2002 maximum (93.33%) people are engaged in handloom weaving as the main source of their income where as in 2017 only 36.67% people are engaged in handloom weaving as their main source of income and rest of them are using handloom weaving as the extra source of income. In recent time maximum female are engaged in handloom weaving for an extra source of income.

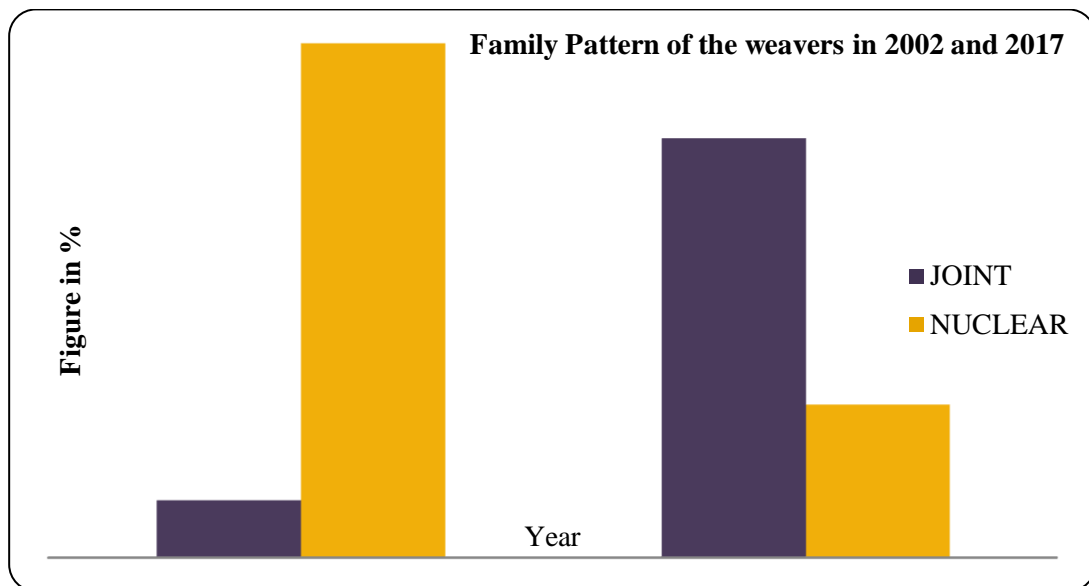
Fig 6:



Source: Field Survey, 2017

Fig.6 reflects the present situation of the handloom weaving 100 percent respondents believed that the numbers of handloom are decreases from the past. And day to day the interest of handloom weaving is losing from the village. Central Govt. and State govt. both launch different type of scheme for handloom weavers but not a single people of the village are receiving any type of govt. help. It is a vital reason for declining the interest of handloom weaving.

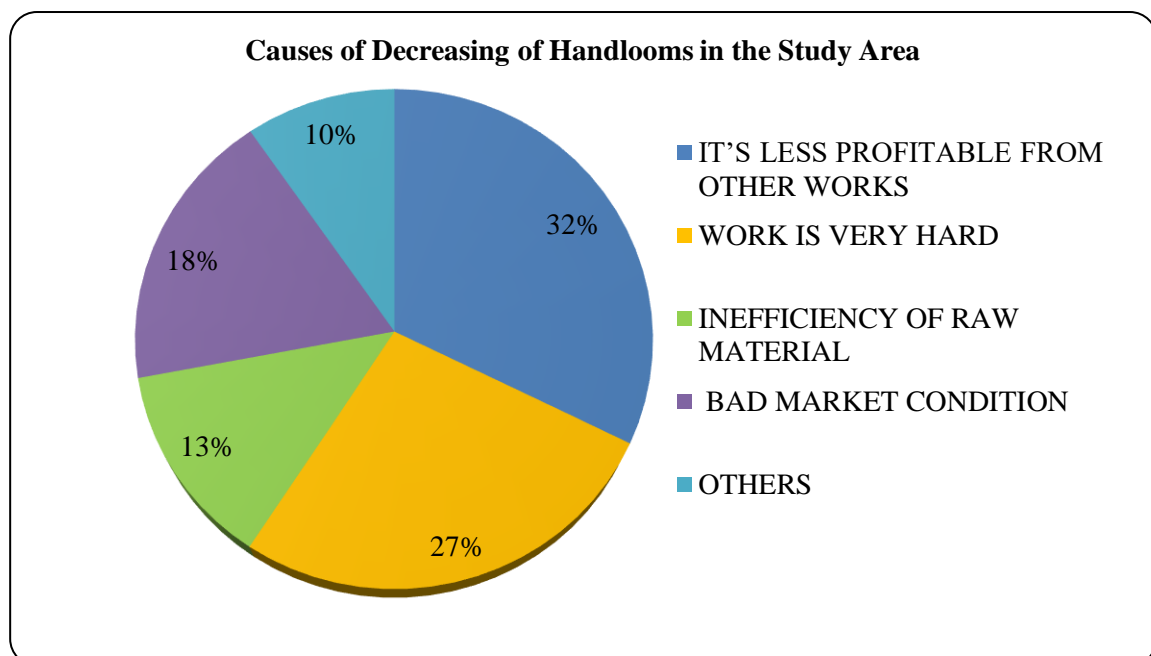
Fig 7:



Source: Field Survey, 2017

Fig. 7 depicts that in the year 2002 maximum family (73.33%) were joint family but in present time (2017) 90% family are nuclear. It is another reason for declining the handloom weaving. Handloom is needed man power and man power comes from the family so in the previous time the maximum family has man power because they live in a joint family but now nuclear family means less man power so for that handloom weaving is declining.

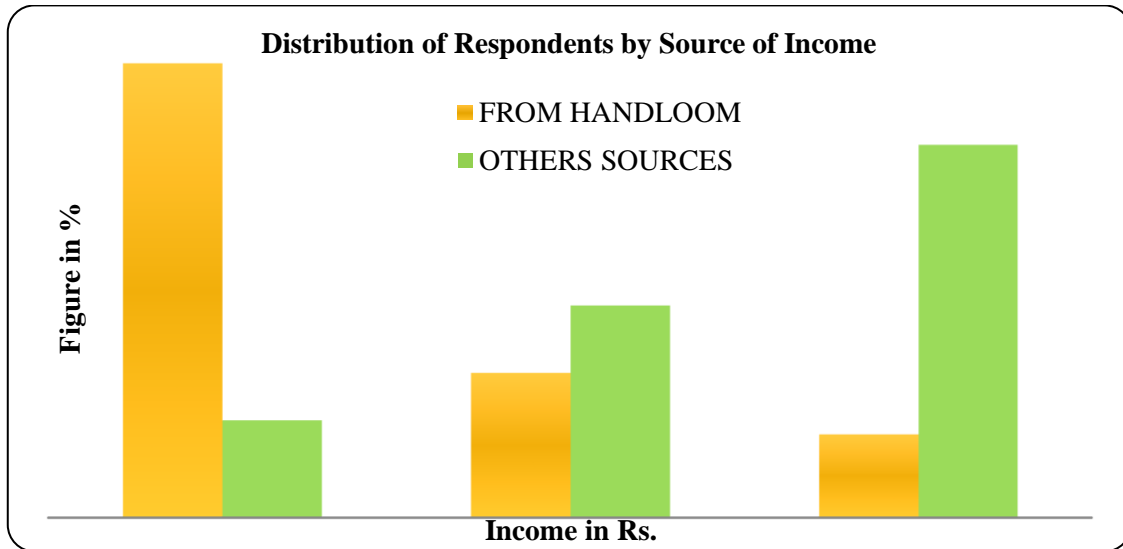
Fig 8:



Source: Field Survey, 2017

Fig. 8 shows the causes of decreases handloom. Here Maximum of the responder are leave this job because it is less profitable from another job, 32.26% people are leaving their job for this reason and 26.88% people leave their job because very hard work for them and 18% of the respondent are left their job due to of bad market condition and rest of the respondent have many other reasons for leave this job.

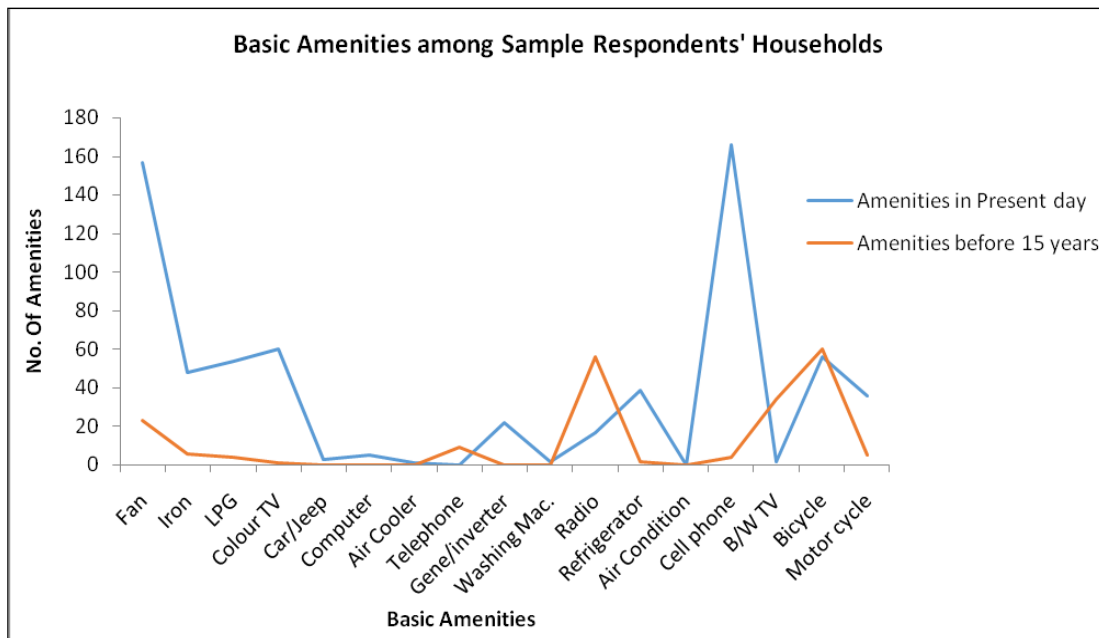
Fig 8:



Source: Field Survey, 2017

Fig. 9 reveals that the maximum (66.39%) family earn less than Rs. 2500 from handloom. And 21.27% family earn Rs. 2500-5000 from handloom and only 12% people each more than Rs. 5000. from handloom but the picture reverse for the income from another source, 14.30% respondent family are earn less than Rs.2500 and 31.12 % respondent family earn Rs. 2500-5000 from other sources of income maximum income of the responders comes from other sources of income 54.58% people are earning more than Rs. 5000 from other sources of income.

Fig 9:



Source: Field Survey, 2017

Fig. 10 shows the variation of amenities in 2017 and before 15 years (2002) in the Study area. From the diagram we see the huge gap or difference of the availability of their basic amenities. Due to advancement of technology, number of basic amenities is also increase, we In the year 2002 electricity is not present in every family, only radio is very common gadget for the villagers but now advancement of technology villagers have use different types of electronic gadgets and number of various type of basic amenities are also increase it is the cause of extra expenses of money so for that if we considered profits are more or less same in past and at present but due to change of monthly expenditure they go for earn more and live this job.

CONCLUSION:

Present study reveals that the village is a slight difference from another village on basis of occupation because they are not working in agricultural field, this village was locally known as “Krikor Para” people who engaged in handloom work is known as Karikor, from this name we get an idea about this village. The village is famous for handloom cottage industry. But now it's going to make a history. The people of Karikor Para means the handloom worker is shifted their job for better income and other reason. If we look past back every family solely depends upon the handloom work. Every family is based one single work that is handloom. But day by day this traditional industry is extinct for various reasons. In a recent year if we look the villager's occupation the picture is totally changed from his past. In recent time people is shifted their occupation, where in past peoples of every age and sex are working in handloom but now maximum young male population are shifted from this job and they go outside for other work or they work as a power loom worker in the village, only old age people who are helpless they are engaged in the handloom work for their daily needs. Handloom is mainly family based work where the males are engaged in weaving and make the yarn ready for weaving. And the females is engaged in spinning and other extra work after completing this work female are also take part for weaving. But now females are also working in handloom but the scenario is changed at that time they work in handloom only for extra income, and another interesting fact is that they working in handloom for paying the instalment of loan which was taken from Self-help group. Only helpless old age, widow, and separated females are working in handloom for earning money for their basic need. In the past time handloom is the only and main source of income of every family but now it's only used for some extra income. Day by day the no of handloom is decreases. People are engaged in the different working sector for better income. If we focus to find reason behind this problem we can find several problems. First of all, we are very familiar the term handloom for our ethnic dress Sari but here people are not weaving Sari rather they weaving Towel locally known as Gamcha. Profit is more or less same in past and at present. Nevertheless people leave this job. Some interesting fact is there if we back few year we found people are not technically attached like at present, and communication gap is a most important barrier of the villagers. But now electronic world makes people advance and communication gap is diminished through the technology. Another fact is that people are work in the only handloom for producing towel but now after coming power loom in the village, the sector is captured by power loom. It's easier and faster towel producer in compare of handloom. Market condition is very bad after coming power loom; handloom weaver has not sustained them because power loom produces a lot of towels in a day. And another important reason is that family types if we look back, maximum family were joint family but now it's nuclear. Actually, handloom need man power and its come from own family but now less family member is not able to do this work, and other better field of income obviously captured them people have not bound their village only they also go outside for better income opportunity. And one thing comes under as a cause of declining the handloom is that advancement of electronic gadget, if we look back few year electricity is not present in every family only radio is very common gadget for the villagers but now advancement of electronic gadget is cause of extra expenses of money so for that if we considered profits are more or less same in past and at present but due to change of monthly expenditure they go for earn more and live this job. And govt. launch various schemes for handloom weaver but single people of the village are not receiving any kind of facility not is past or at present. Lack of literacy, lack of govt. help handloom worker of the village is not sustaining them. Day by day this traditional heritage of the village is going to die. The village now only namely known as Kaikor Para but the Karikors have not interested this job, they leave this job. The condition of the handloom comes at the end stage if we are not nourished them after few year on handlooms are found this village and a traditional heritage culture is dying in front of us.

SUGGESTIONS:

- Government should take proper action for the development of handloom industry.
- Government has to be provided monetary help to the weavers.
- Most of the weavers are illiterate or less educate so government has to take some measures in order to improve the education standards.
- Government has to increase marketing facilities and provide scope of foreign marketing. Government has to provide free training of the weavers for better output.

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