



# INTERNATIONAL JOURNAL OF ADVANCE RESEARCH, IDEAS AND INNOVATIONS IN TECHNOLOGY

ISSN: 2454-132X

Impact factor: 4.295

(Volume 5, Issue 3)

Available online at: [www.ijariit.com](http://www.ijariit.com)

## A study on analyzing social status of handloom weavers in Tiruvannamalai District

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### ABSTRACT

*Textile plays a predominant role for human being with respect for their basic need i.e. clothing. First, agriculture next to its textile comes. In the Textile sector, there are so many domains, like handloom industry, power loom industry, job work; garment industry wherein each different kind of operations will be carried by adopting different techniques. In all domains employees will be called in different names such as weavers, tailor, merchandiser etc. who offer varieties of textile products to the customers. But always one question remains the same in our mind. It is all about the life lead by weavers and their status. Many weavers are leading their life below the poverty line who offers designed trendy textile products they do not have nice cloth to wear. The present focuses on the social status of handloom weavers and their faced problems where the weavers are working under owner. The researcher aims to find a solution by prescribing model for the applied problem for the betterment of weavers' segment.*

**Keywords**— Weavers, Handloom sector, Social status, Owners and Traders

### 1. INTRODUCTION

India has extended custom in weaving particularly in hand weaving. We are moving through different diversity; handloom is one of that. Also, handloom is one of the cultural heritage of India. This shows the dexterity and artistic ability of weavers to produce attractive products. Handloom always promotes innovations in its products through experimentation and exhibitions. Through its uniqueness and peculiar design, the handloom sector is a well-known industry all over the world. Handloom sector has rich cultural heritage so it created a dominant role in the Indian textile industry. Considering its contribution the handloom sector has space nearby agricultural sector. It has a major role in developing the livelihood of rural people and eradicating poverty because most of the weaver's society is situated in a rural area. It provides employment opportunity to lakhs of weavers and allied workers. It helps in reducing the discrimination of men and women. A lot of women workers are working in the handloom industry. It makes a platform to reduce the gap between rural and urban people. Practically noting the status of weavers are drastically getting down due to gen gap. Ancestral owners respected weavers and allotted various benefits to the weavers but in these days, everything is happening reverse to the weavers where they are struggling to sustain in their lives.

Objectives:

- To gain insight about weavers segment
- To analyze the impact of weaving occupation on social status
- To sketch out a model which influence weavers social status

### 2. REVIEW OF LITERATURE

**D. Srinivasa Rao and Dr N. Sreedhar (2017)**, this study organized in Andhrapradesh, Gannavaram Mandal where the researcher is focused on extensive fieldwork which indicates that weaving has many strengths and this weaving sector is highly competitive in nature under special condition, the seeds of the crisis are inherent in the sector. These can be traced to two major factors which highlighted the low performance of the co-operative sector and the very low socio-economic condition of the weavers.

**Dr B.Sadanandam (2016)**, this study focused on the socio-economic condition of the handloom weavers in order to identify the reason and find out their economic condition and status in society. They select study area in Warangal district of Telangana State. Their study is based on Primary data and they used Qualitative and quantitative technique. The weavers facing problems in marketing, finance, and supply of thread. They found that most of the weavers assisted by their family members. They earn a

monthly income of Rs. 2000-3000. This is such a very low income. These people are not satisfied with their profession. Women are also engaged in the production of sarees and carpet. They require meeting the emerging challenges of the socio-economic life

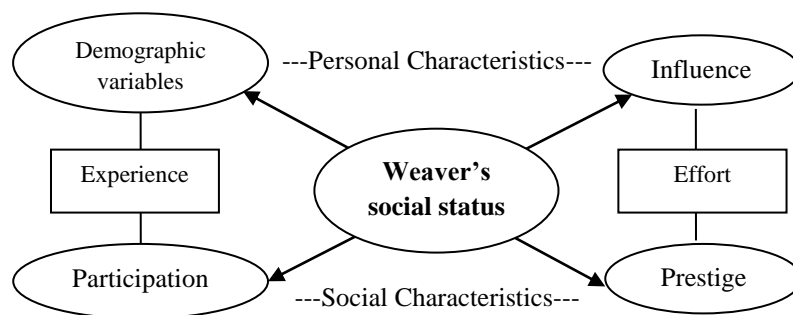
**Shaw Tanushree (2015)**, in Varanasi, four types of weaver are found such as Independent weaver, the contact weaver, the loom less weaver and the cooperative weavers. The cooperative weavers are the member of the government registered organization which is intervened through the Co-operative institution and it is not under the Bani system. The Contact Weavers and Loom-less weavers also work under this system. The contact weaver works on a contract basis means they get raw material and other things from the Gaddidars or master weavers in terms of getting wages. Wages are determined on the basis of the complexity of the design and bargaining capacity of the weaver, which has weakened considerably during the last decade as the industry is facing a slump. Loom-less Weavers have no loom of their own but employed as a wage earner to others loom or master weaver’s factory premises.

**Ramesh, B, P (2001)**, he focused on the several decisions taken by the government for the encouragement of weavers in the handloom industry in the state. The state government has formulated several schemes for the development of socio-economic conditions of weavers of the handloom industry. The study on handloom weavers aimed at assess the socio-economic conditions of handloom weaving in order to identify the reason for the decline and evaluate the different components of the handloom sector. The major findings are weavers must get benefit from the government so that they would enjoy a better standard of living development in their socioeconomic status in society. The weavers are facing problems in marketing, finance, the supply of yarn are highlighted also various policies adopted by the government for the development of the handloom industry.

**Nupur Bahl (2011)**, the weavers under cooperative societies are more conscious about higher education and they intend to put their children into Government service. But it is interesting to note that the independent weavers and the weavers under master weavers have less interest to put their children in their hereditary occupation and they have a strong feeling that the goldsmith work will provide better livelihood to their children. From the chi-square results, it is clear that there is a significant relationship between the occupational preference of children and weaver.

**Annapurna M. (2006)**, presented a paper on “Transitioning Markets–Transcending Consumption” and recommended the firms associated with the marketing of handloom products must use different strategies to face various challenges. e emphasized that most of the weavers are leading a miserable life for which the main reason is due to improper technology and also the fruits of the industry are actually grabbed by the middlemen.

**3. CONCEPTUAL MODEL**



**Fig. 1: Conceptual Diagram of Weaver’s Social status**

In the above diagram, it is mentioned that weaver’s social status depends on four elements:

**Table. Elements for the social status of weavers**

Exposure	Elements of weaver’s social status	
Experience	Demographic variables (E1)	Participation (E2)
Effort	Influence (E3)	Prestige (E4)
<b>Characteristics</b>	Personal Characteristics	Social Characteristics

**3.1 Demographic variables**

- Age
- Sex
- Marital status
- Income
- Education

**3.2 Participation**

- Active Participation
- Non Active Participation

### **3.3 Influence**

- Self Influence
- People Influence
- Political Influence

### **3.4 Prestige**

- Achievement
- Rank

The entire above said elements and characteristics play a dominant role to determine the social status of weaver's segment. Even a cross-cultural relationship is also identified in this Model. Under each and every element some variables are given which influence the dependent variable.

Based on the above conceptual diagram, it is revealed EE exposure – Experiential exposure and Effort exposure are changed which shows about the social status of weavers. Weavers do not engage themselves in weaving profession due to ill-treatment by others like owners, traders, neighbours, relatives etc. which affects their social status. This research highlights the source where social status can be gained.

## **4. CONCLUSION**

The above model clearly expresses the social status and life of weavers. They are starving to lead their daily life. They give well designed, trendy, costly Sarees but they don't have proper Sarees to wear. They consume one day meal. The problem occurs where some of the owners are exploiting and the benefits offered by the government are not reaching the weaver's segment. Also, traders who act as middlemen extract the work from the weavers and not giving proper remuneration to them. No due respect is given where they could not lead a happy life with contentment.

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