Recommendations for Handloom Sector Policy and Schemes

Research Study for Planning Commission Government of India

By

Craft Revival Trust
S-4 Khirki Extn, New Delhi - 110 017
Tel: +91-11-29545015
Email: mail@craftrevival.org
Web Encyclo Journal: www.craftrevival.org

Planning Commission
Yojana Bhawan
Government of India
Sansad Marg
New Delhi - 110 001
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I. BACKGROUND AND OBJECTIVES
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In 2010 an Expert Committee on Development of Handlooms was constituted to give impetus to the Handloom Sector with the objective of providing a fresh and comprehensive view to realize its potential. Chaired by Shri Arun Maira, Member, Planning Commission and Co-chaired by Shri Jyotiraditya Scindia, Minister of State, Ministry of Commerce and Dr. Syeda Hameed, Member, Planning Commission.\(^1\)

Subsequent and concurrently in 2010 it was felt necessary to focus light on certain key issues in the Handloom Sector that had emerged as pivotal in the Studies commissioned and expert deliberations on the Sector. To further understand and delve into these fundamental issues to create a vision document to realise the potential of the Sector. It was thus sort fit to initiate a study that focussed on these key areas.\(^2\)

The objectives of the Study were:

To study regional handloom variations in technique and design.

Study diversity of the Handloom clusters including indigenous organizational structures; financial networks including access to credit; raw material usage, infrastructure and market linkages.

Provide guidelines for focused policy initiatives given regional variations.

Identification of good NGOs in the field for taking up implementation of different Schemes / Programmers of the Government.

Through discussions with clusters look into efficacy of Government interventions.

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Dovetailing of Civil Societies / Other / Agencies with the development of handloom sector on long term bases.

Important interventions that could be taken up in XII Five Year Plan to be suggested.

Suggestions for specific intervention of programmes / policies to be made to ensure sustainable livelihoods for handloom weavers and better implementation of schemes / programmes.

Craft Revival Trust has over the past 12 months studied the sector keeping in mind the above stated objectives. The field research was conducted across 17 representative States geographically spread across the North, South, East, West, Central, and North-East of India. The states include West Bengal, Orissa, Chhattisgarh, Bihar, Assam, Tripura, Nagaland in the East and North-East of the country; Himachal Pradesh, Uttar Pradesh, and Rajasthan in the North; Kerala, Tamil Nadu, Andhra Pradesh, Karnataka in the South; Maharashtra, Gujarat, and Madhya Pradesh in Western and Central India.

The choice of States included those with a high concentration of handloom skills such as Assam which alone accounts for 12.41 lakh handloom households, West Bengal with 4.07 lakh households, Tamil Nadu 1.9 lakh households, Manipur 1.79 lakh, Andhra Pradesh 1.77, Uttar Pradesh with 1.11 lakh, Tripura 1.21, and other States with a high concentration to those on the other end of the spectrum like Maharashtra with only 0.02 lakh households, Chhattisgarh 0.03 lakh and Gujarat 0.04 lakh households. While additionally gaining the perspective of the States that lie in the middle such as Kerala with 1.2 lakh households, Madhya Pradesh 0.9 lakh, Himachal Pradesh 0.7 lakh, Nagaland 0.61, Orissa with 0.41 lakh, Karnataka with 0.38 lakh and Rajasthan with 0.23 lakh households, to provide a manifold perspective on geographic coverage, density/reservoir of skills and commitment of resources.

3. Handloom Census of India. 2009-10. NCAER
The field research covered 23 handloom clusters within the 17 States. These clusters reflected the Sector in all its multiplicity, whether in loom technology, process followed, historicity, design, motif and pattern vocabulary, colour palette to diversity in the use of fibres for weaving from cotton to wool, mulberry, eri and tussar silks, manmade yarns and mixed yarn usage to other yarns used, with instances of changing fibre usage being analyzed; high and low count weaving to variations in loom usage from pit and frame loom and its variants to loom looms; diverse traditions in weaving organizational structure whether cooperatives, SHG’s, independent weaver structures, master weavers and others were looked at; Impact of powerloom; languishing handloom traditions; innovations introduced and innovative processes developed at the grass roots; Unique design traditions to Handloom weaving revival successes stories to impact of government policies including efficacy of government interventions, credit situation, yarn availability, dyes and processes; IPR issues to NGOs and other agencies that can be potential future partners and their inputs have been studied to document the complexities and provide effective recommendations for growth.

The recommendations enclosed herewith have been put together after extensive field research across these 23 clusters and 17 States as well as a series of consultations with officers of the DC (Handloom), colleagues and organisations that have been working in the sector and possess considerable on-the-ground knowledge.

4. The field research conducted in 23 handloom clusters from 17 States include Fulia, West Bengal, Naupatna and Kotpad in Orissa, Bastar, Chattisgarh; Bhagalpur in Bihar, Sualkuchi in Assam, Agartala in Tripura, Dimapur in Nagaland (East and North-East) Kullu in Himachal Pradesh, Varanasi in Uttar Pradesh, and Kotah in Rajasthan (North); Balarampuram in Kerala, Chettinad, Villipuram, Kanchipuram in Tamil Nadu, Ponduru and Putupakka in Andhra Pradesh, Gulegudda and Ilkal in Karnataka (South); Paitha in Maharashtra, Bujodi and Mandvi in Gujarat, Maheshwar in Madhya Pradesh (Western and Central India).
II. RECOMMENDATIONS FOR THE HANDLOOM INDUSTRY
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The recommendations in this report are based on over 12 months of intensive on-the-ground research in 17 States and 23 handloom clusters, and additionally on years of learning, discussions and research in the Handloom Sector.

The recommendations have been trifurcated into three parts, each specifically targeted for policy and program change.

The first set of recommendations is to initiate a radical rethink on the administrative approach to the sector. The rationale for this and recommendation thereof have been outlined in the section titled - **Vision for the Sector**

The second set of recommendations are listed in Section II titled - **Necessary Prerequisite** - wherein we seek to address issues that are crucial for the general well being of the handloom industry as a whole. They are reflective of the spirit that needs to imbue the entire thought process, indeed, a holistic periscope to view the Sector. **These recommendations are a prerequisite for the overall well being of the sector, for its growth, mainstreaming and strengthening of all players in the handloom value chain.**

The **third set of recommendations** are immediately implementable in the Schemes/Programs of the Office of the DC(Handlooms) as they can be factored in into their current plans and programs to benefit the sector, and the handloom supply chain throughout India. These programs include the Integrated Handloom Development Scheme (IHDS), the Marketing and Export Promotion Scheme, Mill Gate Price Scheme (MGPS), Handloom Weavers Comprehensive Welfare Scheme, Diversified Handloom Development Scheme, Integrated Skill Development Scheme (ISDS), Handloom Reservation, etc and their inherent components. This section has been titled – **FACTORING IN.**

The three sections put together reflect the needs of this immensely huge, diverse, and important sector. The objective has been to ensure that the planning process initiate and encourage policies that benefit the sector and its workers throughout India, secure sustainable livelihoods, provides an equitable restructuring of the industry, make it competitive, and ensure that the policies reach and positively impact the targeted beneficiaries.
SECTION I - VISION STATEMENT

The lack of a consistent approach to the issues arising due to the macro changes in the
economy is apparent for all to see - a dependency mode of survival for the handloom
sector; a 33% decline in the handloom sector (Handloom census 2011). It is a matter
of serious concern to note the migrations in the sector and evaluate the resulting im-
 pact on the increase in unemployment in the rural sector. The decrease in budgetary
allocations for the sector which reduce from a 25% share in the entire textile sector to
a mere 6.7% should be taken into account while looking at the steady decline in the
sector. It is time we deliberate and debate on the existing policy perspectives on the
sector. Does it receive the attention as a culture and heritage sector, as a rural sector
with potential for sustaining rural livelihoods or as a declining sector that needs basic
support for livelihood?

The commonly held political and bureaucratic view of the Handloom Sector is one
where it is seen as an anachronism, a recipient for sops and subsidies and a drain on
the exchequer - a ‘sunset industry’.

The reasons for this way of thinking are numerous, including among others inade-
quate information on the Handloom Sector, lack of data, a dispersed population
with no voice or lobbying power at the national level, and not least being a view of
the struggling, down-and-out weaver population with no important part to play in the
new emerging India. This has reflected in the sector’s budgetary allocations not be-
ing matched by its role in the economy. Despite employing approximately 3% of the
total workforce its budgetary allocations only amount to 0.05% of total budget expen-
ditures. For this Sector, policy initiatives have mainly implied tinkering with existing

1 Currently only aggregate data is available from the Ministry of Textiles

2 See Budget Brief (in Annexure)

3 The Textile Budget for 2009-2010 was Rs. 3389 Crores, the share of Handloom was Rs. 328.07
Crores i.e. a meagre 9% of the total budget.
schemes and programs and minor percentage increases in budgets.

Characterised by its scale, the numbers it employs and its geographic spread across India the Handloom Industry has not been acknowledged in all its aspects resulting in a widening gap between policy formulations and ground realities. With 70% of its skilled work force in the ‘productive age group’ of 18 to 45 years, trained through an inter-generational, self organized apprenticeship system that lies outside mainstream education, the handloom industry provides work and earning opportunities across rural India.

Over 87% of the workers are gainfully employed and located in rural India. With over 72% of weaver communities belonging to the economically and socially disadvantaged scheduled caste and tribes, OBC’s, minorities and other communities, who need to be at the centre of concern for growth and opportunity. Its women centric, home-based employment creates economic empowerment at the doorstep. Its low carbon footprint, nominal level of capital investment, minimal electricity usage is best suited to

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4 There are 43.31 lakh workers according to the Handloom Census of India 2009-10, conducted by National Council of Applied Economic Research (NCAER) sponsored by Development commissioner (Handlooms), Ministry of Textiles.

5 NCAER Census report

6 87% of household engaged in handloom are located in rural areas across over 6 lakh villages(NCAER Census)

7 NCAER Census Report

8 NCAER Census report

9 Women form approx 80% of the work force.
its rural location. Creating products using technologies that representing indigenous ingenuity and know how at its best, with weaves that are sold and used across India and overseas.

This already enormous workforce needs to include additional numbers in the final maths of those who are employed and affected by any policy change. The entire handloom value-chain, comprising of the numbers working in distribution and marketing from the stockists, middlemen and traders to handloom shops and establishments; from the makers and suppliers of raw material - the spinners, reelers, graph makers, dyers and others to designers and exporters, are only among some who are engaged and dependant on the handloom industry. These figures when added up will not in addition reflect the consumer, spread across all socio-economic sections of society and their link to handlooms. All these are constituent parts of the handloom universe and need to be taken into consideration in any policy measures taken on the Sector.

Further, another significant aspect to be factored in, which cannot be quantified in monetary or economic terms, is the social and cultural weight of handloom and its enduring grip on our national ethos. A space that continues to be defined by ‘Swaraj’ and by this ‘fabric of freedom’. The cultural impact and definition of ‘Indianess’ based on a hand woven product cannot and should not be underestimated. It’s potential as a draw for tourism and it’s connect to our consciousness, culture and identity as Indians is inseparable.

All characteristics that few other Sectors can boast of.

Any steps taken in addressing this huge Sector require that these tangible and intangible aspects be taken into account. The need of the hour is to view this Sector it all its complexities and connections, developing an approach that recognises its importance as a significant contributor to rural income generation, economic development, and a driver of change, by initiating policies that ensure its renewal and rejuvenation while keeping in mind its ramifications socially, culturally and in economic terms.

10 69% of handloom households weave for commercial production. NCAER Census report
The risks of continuing to tinker and adjust existing policies is already apparent with the declining numbers\textsuperscript{11} of those engaged in handloom. Skilled workers who have migrated to unskilled jobs is but one example of the warning bells of a continuing trend towards dissipating weaving skills. India is on the brink of losing a heritage, which is its great competitive advantage in a homogenous global marketplace with this benign neglect. Any further migratory escalation in the ‘productive age’ weaver population will swell an already burdened urban infrastructure with cities unable to provide jobs and opportunities, and its multiplier effect along the entire value chain, are only some of the apocalyptic visions of handlooms neglect.

Proactive, regenerative and creative policy measures are the need of the hour. A paradigm shift in thinking to ensure that the Sector is drawn into the mainstream of growth, positioned for renewal and rejuvenation in the 21\textsuperscript{st} Century.

The Craft Revival Trust, has identified the critical bottleneck to growth, change and development. This finding is based on its on-the-ground research across 17 States and 23 clusters, round table meetings and discussions with experts across the board.

This vital obstruct to growth and regeneration has been the artificial trifurcation of the administrative structure imposed on the hand-skills that have fissured this Sector into Handlooms, the Khadi and Village industries and Handicrafts. These administrative structures\textsuperscript{12} created in the 1950’s are inappropriate and counter productive in this post-liberalisation period.

\textsuperscript{11} NCAER Census data shows a decline from the previous census by over 3 lakh workers. \textbf{This decline can be assumed to be even greater} as the current definition of handloom worker has expanded in this census to include several groups of ancillary workers who were earlier not included as part of the definition, therefore enlarging the universe from the last census.

\textsuperscript{12} The structure is administered by the Office of the Development Commissioner (Handicrafts), Office of the Development Commissioner (Handlooms), both under the Ministry of Textiles and the Khadi and Village Industries Commission under the Ministry of Micro, Small and Medium Industries.
This fractured approach extending from the Centre to the States has been a deterrent to effective policy formulation resulting in duplication of activities, waste of funds and frittering away of opportunities. An increasingly out-of-date and inappropriate fragmentation of service delivery targeted at producers based in rural India has been unable in the past decades to draw this sector onto the mainstream of growth and as a participant in emerging India.

With no coherent uniform policy direction to mainstream and strengthen hand-skill producers in the post-economic liberalisation period the results have been counterproductive. The continuing divisions between handlooms, khadi and village industries and handicrafts have led to a proliferation of schemes and a dispersion of efforts whether it be entrepreneurship development to access to credit and investment, capacity building to skill enhancement, education or training, welfare support or marketing or promotion activity to enable producers to compete in the marketplace.

Currently both Handlooms and Handicrafts are administered by the Ministry of Textiles which has a large diverse portfolio. There is an overlap and a conflict of interest between the requirements of the mechanized mills and powerloom sector with the requirements of the handloom sector. Additionally a wide range of handicrafts are governed by the Ministry of Textiles that is unrelated to its processes and techniques. The needs of the weavers, craftspeople and the hand skilled are quite different from those of large mills and industries.

Recognising that the multiple dimensions of the hand skill sector of handlooms, khadi, village industries and handicrafts that need an integrated, holistic approach, with focussed attention we recommend the formation of a Ministry that can address this potential for sustainable development and inclusive mainstream growth. We urge the Planning Commission to endorse this route for a Sector that is as relevant in today’s circumstances of India’s emergence as it was when Gandhiji made it central to our nation’s struggle for freedom.

We recommend a dedicated, unified administrative set-up, a Ministry that converges Handlooms, Handicrafts, Khadi and Village Industries, mandated to enhance economic development and to taking effective measures to mainstream a Sector that
is the second largest source of employment in India after agriculture. This move will ensure that this sector is serviced in a manner that recognises its potential and draws it into the mainstream of economic development. That takes advantage of the huge potential of this integrated sector, with the many millions of people involved as a vibrant economic player in tune with emerging India that paves the way to sustainability, growth, change and inclusiveness.

This integration will lend itself to a co-ordinated and effective service delivery mechanism without duplication or repetition. Targeting infrastructure and investment, strengthening connectivity, augmenting productivity coupled with capacity building and financial inclusion. The co-ordinated promotion of a joint Handmade in India brand with allied, aggregated marketing, distribution and design inputs for the growing marketplace, focussed on strengthening local economies and creating fast-track development in villages, retaining people in villages while promoting equitable and inclusive growth and empowerment.

This important step in aggregating producers, will build their capacity to operate in changing markets, while sustaining employment in rural India. A clear focus on supporting entrepreneurship and business growth within the cultural continuum, with systematic mainstreaming into the changing dynamics of the open market economy tot realises its contribution to GDP and as a thrust sector for the 21st Century.
SECTION II : NECESSARY PREREQUISITES FOR HANDLOOM DEVELOPMENT

Given the rapid changes in the economy in the past decade, the lack of a long-term approach to development and growth in the Handloom sector is apparent for all to see. A dependency mode of survival; a 33% decline in employment (Handloom census 2011) with an increase in migration to urban areas and an increase in rural unemployment; a decrease in budgetary allocations from a 25% share in the entire textile sector to a mere 6.7%.

This needs to change:
The handloom sector needs to be looked at in a holistic manner with a long term growth and development perspective. It is within this long view, that the strategy for the individual interlocking components will need to be looked at to create a synergy and create a soil that is dynamic and allows for renewal.

This policy statement should form a part of the National Textile Policy, a recognition that handloom forms a major, critical and distinctive segment of the Indian textile sector. For this to happen, the National Textile Policy needs to be reviewed to ensure this recognition. The policy must ensure that the handloom and the mechanized textile sectors are recognized as distinct and sharply different, each possessing their own USP, and are not pitted against each other. The policy should recognize the strengths and needs of the handloom sector and needs to be geared towards its development and rejuvenation.

FORMULATE COMPREHENSIVE HANDLOOM RENEWAL POLICY

It is recommended that a comprehensive HANDLOOM RENEWAL POLICY, within if necessary, the National Textile Policy, be articulated recognising the contribution made by handloom weaving to rural employment, income generation and national growth and that addresses the entire gamut of issues facing the handloom industry for its renewal in the 21st century.
If the sector is to be made viable, competitive and equitable, in this post-liberalisation period, this policy will need to underline its pro-environment, pro-people, and pro-rural employment aspects, while fostering and sustaining its regional diversity in materials, skills, motifs and techniques.

It would be important to note here that the strength of handloom lies in its hand-skills and any attempt by policy makers to mechanise the sector would cause irretrievable harm, as to mechanise it would put it in direct competition with the already mechanised section of the industry. The rural location of the handloom industry, its lack of access to regular electricity, its distance from towns that offer facilities like mechanical repair workshops among other things would sound the death knell for an industry that along with agriculture sustains India’s rural economy.

HANDLOOM DATA

Policy makers need data to formulate programs and initiate policy, lack of data on any Sector hampers effective policy making and relegates a vast sector like handlooms into the shadows of anecdotal evidence.

- However currently all the statistics/data available in the Ministry of Textiles are aggregate. We urgently require a system of accounting that collects data that reflects the reality and diversity of handloom product, by cluster, by State exclusively for handlooms.
- The conversion factor used for arriving at production of handloom cotton for hank yarn is unchanged for more than a decade leading to the absence of updated and reliable data.
- The Handloom census 2009-2010 is now available. This is only the third census after over 60 years of Independence. It must be ensured that the census is conducted every 5 years.
- A thrust is required by DC(Handlooms) Office to include handloom workers in the NSSO data.

REPOSITIONING HANDLOOM FOR THE 21ST CENTURY

Handlooms are positioned in the 21st century of mass production - cheaper and
standardized and anonymous products - to be the bespoke product of tomorrow in effect capitalizing on and valueing the qualities of hand-work, oral knowledge and tradition. Underlining the values that handloom stands for - eco, handmade and unique, through appropriate marketing campaigns, protection of IPR, defense of rights of weavers.

- **Branding the handlooms as ‘cool’** in the domestic market and inculcating a pride among the youth about these national products. Advertising campaigns and promotional strategies in different media (television, newspapers) to build the handlooms as a fashionable and lifestyle choice for the youth can help achieve this objective.

- Roping in **popular persons such as film / sports personalities**, exhibitions to sell and showcase the high end and very fine quality of hand woven products such as saris, shawls, dhootis and odhnis at strategic areas:

- Encouraging the **tradition of presenting hand woven shawls** to bestow honors to a guest or to a graduating student or others.

- **Internationally recognized designers and Indian designers of repute** could make that happen by updating the designs and making them contemporary and wearable for today’s life style. Similarly, other weaves and fabrics should be redesigned and constituted to meet the needs of today’s customer.

- Every handloom sari / fabric should have a tag, citing the special technique used for its weaving, small details of area/state of its origin and a small story about the craft and its traditional usage. The weavers name can also be acknowledged in the tag. This will encourage the weavers and those associated with the product, to give their best.

**PROTECTION OF CULTURAL HERITAGE, IDENTITY & TRADITIONAL KNOWLEDGE**

India is unique in that it has an enviable number of extant traditional textile traditions and a body of skilled practitioners still practicing these. In order to continue this rich tradition and preserve our heritage, it is critical that the weavers and weaving community are protected from encroachment by vested interests. The following recommendations suggest measures to protect this cultural heritage and traditional knowledge:
• It is vital that the intellectual property of the handloom cluster is protected by extending GI to all clusters.

• Post GI measures to be urgently instituted

• Branding of Indian Handlooms along with individual variants eg Kancheepuram, Ilkal etc urgently required

• Introducing a system of documenting the weaving skills, oral traditions and motifs, natural dye related knowledge and all information related to pre- and post-production handloom processes that have made India famous throughout the world is the key to preserving this cultural heritage. A systematic and scientific documentation will provide a record of what is and has been, showcase regional, in fact cluster differentials and provide a record and base for times to come.

• Recognise weavers’ contribution to preserving nation’s cultural heritage by:

  o Conferring academic degrees to bearers of traditional knowledge from prestigious universities
  o Actively involving bearers of traditional knowledge as faculty in design and technology institutions
  o Presenting ‘Young weavers award’
  o Scholarships to encourage and give recognition to the younger generation.
  o Regularly award ‘Visionary Weaver’ who have trained others through the oral guru-shishya parampara to build a new/additional cadre of weavers or has helped others in upgrading their skills.

The government should encourage public sensitivity and education on handlooms and crafts by establishing museums on the art, craft and lifestyle of weavers in different regions of the country. Creating a Museum and Heritage library by documenting traditional knowledge is essential as the fact that many weaving traditions are oral traditions makes documentation/museum even more critical. In the absence of documentation, oral traditions, once lost, can never be revived. It is a permanent loss.
Simultaneously, it is proposed that museum stores in India and overseas are identified to display Indian heritage and craftsmanship and encourage cultural tourism.

**IMPROVING THE SOCIAL STATUS OF WEAVERS**

It is clear that the younger generation are not interested in continuing in the weaving profession. This is in spite of a huge productive age population that is trained in the guru-shishya parampara with skills applicable to weaving, and not to any other trade. From the research it emerged that young weavers leave their trade because they do not earn enough nor have a good social standing. If we can create value for weaving, we can enable them to earn at better rates than are currently in practice, and raise the social status of weavers so that they wish to continue in their tradition.

- The concept of the poor underprivileged weaver needs to be replaced with the concept of the weaver as custodian of traditional knowledge. More important, weaving must be made more attractive than basic labor level means of earning a livelihood. As long as weaving is compared with day labour, it remains endangered. Weaving must be more attractive in terms of earning and in terms of social status. It must become a chosen occupation rather than a fallback position.

**CONVERGENCE WITH PROGRAMS OF OTHER MINISTRIES**

In order to provide a holistic development and growth approach to the Handloom Sector, the Office of the DC (Handlooms) will need to be the nodal agency working with other Ministries and Government Departments to converge those schemes that can work towards the rejuvenation of the Handloom Sector.

Some suggestions for inter-ministerial/department cross-convergence –

I) Health –

II) Solar Energy - Weavers complain about the lack of electricity, which leaves
their work sheds in darkness for large parts of their working day. Given the decentralised and rural nature of weaving activity, solar power facilities (ideally 9 to 18 volts) to alleviate hardship resulting from lack of electricity is essential. This would be beneficial to weaver families, would improve productivity as well as prevent deterioration in eyesight.

III) Sanitation - Bad sewage systems in the narrow lanes along which many weavers’ houses/ work spaces are located cause gutters to overflow and flood the pit-loom areas, thereby damaging products, stored yarns and textiles. Not only does such damage eat into their earnings, it is also a severe health hazard. This issue has been largely neglected by local authorities despite complaints, and needs to be looked into on an urgent basis.

- As women constitute over 70% of handloom sector employment, the issue of toilet facilities for women in the clusters needs to be addressed. This has been a strongly expressed need and should be met with due financial consideration.

i.) The supply of water, an essential component of everyday life as well as a necessity for certain pre-loom activities, needs to be assured by ensuring that there are tube wells/ pumps in weaving clusters. Water harvesting and water table replenishment is also essential to ensure sustainability of water resources in the long term.

ii.) Housing – Housing cum Work-shed Scheme. As the very nature of weaving production is decentralized and home-based sufficient this is an important area of convergence with a special emphasis to be made for this component to ensure basic living and working standards. A critical part of developing sustainable development is to establish security of the land and the right to shelter of the weavers, integrating housing and work spaces. Cluster housing needs to be developed inclusive of work, activity and learning areas especially for women and children. A separate housing fund should be allotted for weavers.

In the North-Eastern regions of the country, it is extremely important to make this convergence applicable in the tribal context where the weavers are predominantly women. Women contribute best to supplement family income
by weaving in their spare time in their own domestic surroundings and the policy has to be suitable for a decentralised housing-cum-work shed model suitable to the northeast tribal settlement patterns.

iii.) Ministry of Tourism and Ministry of Culture - The cultural tourism plan should be developed and implemented. There is untapped potential in the state for domestic and international tourists, including cultural show performances, selling of handmade clothing, eco tour guide services, home stay programs, linkages with tour operators, locally trained eco tourism guides linked with other tour operators throughout the country along the lines of the UNESCO Cultural Tourism Project.

1. Special schemes or promotions linked with the tourism destinations, to build footfall to weaving clusters
2. Key areas/ clusters from the North-East to the South of India need to be selected and showcased as ‘heritage zones’ with special allocations from tourism/ culture, to preserve the uniqueness and promote livelihoods.

i.) CSO for the collection of NSSO data on an ongoing basis for the Sector
ii.) Finance Ministry - Special look into banking and credit needs of Handloom workers. Policy support to the handloom sector can be provided by giving rebates in VAT, Sales Tax and Income Tax, if found necessary.
iii.) Women and Child given the preponderance of women in weaving this is a natural convergence
iv.) DONER for issues related to the North-East
v.) National Innovation Council for grass root developments – see section on innovation

OFFICE OF THE DC (HANDLOOMS)

While an effective office with excellent officers there are some recommendations
NEW SCHEMES AND PROGRAMS - The Schemes of DC(Handlooms) need to take a leaf from the Office of the DC (Handicrafts) as there programs to NGOs, Designers etc has gone a long way in mainstreaming the handicrafts sector, increasing its visibility, bringing in entrepreneurship, new design, access to handicraft artisans and their mainstreaming.

Applicable, pertinent and appropriate aspects of DC(Handicrafts) schemes like the Design and Technology Upgradation Scheme (DTUS), Marketing Support and Services Scheme (MSS), Human Resource Development Schemes (HRD), Research and Development Scheme (R&D) need to be added on.

Information about DC (H) schemes must be easily available. A list of the schemes is not enough. Rules, regulations and modalities should be made clear to avoid delays and confusion in implementing schemes.

Some schemes need to be made more realistic. The scheme should focus on benefit to weavers. For example, in Design workshops, the prototypes must remain with the weavers. If new work cannot be reproduced it is meaningless. In addition, if samples are produced and made available to other weavers, the participants cannot realize the fruits of their efforts in the market.

The DCH offices need more active staff and facilities. Weavers Service Center need to be activated as some of them are completely moribund and a disgrace.

There is a need to develop an annual business plan and market strategy with Key Performance Indicators (KPIs) to move towards a service delivery and business model in the handloom sector. Government officers and WSCs should develop business plans, with a set of objectives and key performance indicators, in consultation with the expert committee. Non-compliance or failure to meet established KPIs should result in funding loss, including funding for accountable staff positions.

It is recommended that an attempt be made to create synergy with programs of other State level and National level ministries and departments to avail benefits for the handloom weavers on a priority. The suggested areas of synergy include housing and infrastructure in the locality; support for up-gradation of sanitation and equipments like solar lighting to improve living
While formulating the Central schemes that are to be implemented the provision of sufficient funds for travel allowance (TA/DA) for officers/staff to travel to clusters on duty be made.

- Establishing a single window agency is imperative to enable the weaver to access all the development programs with ease. This could be done by the setting up State and National level Bodies.

**USE OF HANDLOOMS**

Promote the use of handloom for uniforms for schools and government offices and for railways beddings and uniforms, this is the largest market possible. At CRT we urge that not simply handloom, but the specific, distinctive regional weaves be used in their own State. This will generate appreciation for traditions and help with grass-roots branding, and will complement the scheme for bringing knowledge of weaving traditions into the classroom and into everyday life.

**PUBLIC EDUCATION**

A communication program – advertisements, documentaries, radio programs, educative exhibitions etc for public education on weaves and weavers is necessary. The public needs to understand handloom to appreciate it. Showcasing it, teaching it, publicizing it will change the public perception of handloom.

- It is recommended that the handloom sector is aggressively promoted on the pattern of Incredible India, with the promotion targeting the below 35 year population.
- Similarly, television could be effectively used to promote a weekly Handloom Promotional Programme through Doordarshan at prime time.
- The development of web portal is recommended to provide an e-marketing platform with B2B and B2C facility.
PUBLIC-PRIVATE PARTNERSHIP

This has great potential, but it should be carefully structured. The patron in the past had a tremendous role in encouraging excellence in crafts. This was when the patron was a connoisseur and the focus was on excellence and aesthetics. Today, pressure on large industry to activate Corporate Social Responsibility offers a potential opportunity. But some education is much needed if the intervention is to be successful. Education, guidance and sensitivity to traditions must somehow be included in such interventions.

We must have twin goals of raising the income generating capacity of weavers while appreciating and strengthening the cultural heritage of which they are custodians. This requires mutual respect, and education for weavers, consumers, and those who work with both.

STUDIES INITIATED

- It is recommended that a study be instituted on the Janata Cloth Scheme in place in the 1980’s to learn from its mistakes and perhaps use its learning in the future. Employment be created for handloom weavers through schemes such as to provide economic security. This could be then included as part of the Mahatma Gandhi NEREGA
- **Wages, employment and livelihood issues.** Wages of the weavers and ancillary workers have not increased in the last 15 years; this needs to be examined and implemented in accordance with the Minimum Wages Act. Minimum working standards also need to be implemented along with this.
- **Study be initiated into the technology of weaving, natural dying and other aspects including grass-root innovations.**

Innovations in technology at the grass root have happened across clusters in the Handloom Sector, but in our research it emerged that innovations in one group of weaving villages did not reach the next due to poor communication. Our effort here is to highlight them, to shine a light and bring them to notice for wider dissemination across weaving clusters a bridging of the gap through Central and State initiatives by the government.
The innovations have made a difference to weavers and communities who have adopted them. Improved speed, productivity and efficiency have been the result with minimal efficiency. The famous ingenuity of the Indian mind applied to handloom.

We strongly recommend an indigenous technology fair with awareness campaigns about the technological inventions at national and State level for a positive exchange of ideas and innovations.

There have been various inventions happening at various cluster levels that do not even reach beyond 20-30 kilometres. For instance

- Invention of a software called Graph Master, but the invention has stayed to one cluster
- Invention of a shuttle called ‘naadi’ that has more durability and life than the ordinary shuttle, but the shuttle could not gain popularity and the poverty struck inventor died. There is no one anymore who knows how to develop these shuttles.

There are many more inventions that have not got the required attention and usage. For example the motor driven weft winding machine of Ilkal can find use in various weaving clusters as weft winding is one of the basic operations of weaving. Technology developed at one region has the potential to be adapted to other weaving clusters. Communication gap between various clusters needs to be narrowed down by awareness and exchange of ideas.

Lean manufacturing and carbon footprint are gaining popularity at several industries in India. The handloom industry is the largest after agriculture is eco-friendly, with a low carbon footprint and organic products are favoured by the consumers. So, the Indian handloom industry has a huge potential to capture the market with its eco friendly non-polluting techniques, like the Balarampuram craft cluster has created a niche market for fabrics imbued with medicinal qualities. This represents innovation at its best.
SECTION III - FACTORING IN

These recommendations are immediately implementable in the Schemes/Programs of the Office of the DC (Handlooms) as they can be factored in into their current plans and programs to benefit the sector, and the handloom supply chain throughout India.

These programs include the Integrated Handloom Development Scheme (IHDS), the Marketing and Export Promotion Scheme, Mill Gate Price Scheme (MGPS), Handloom Weavers Comprehensive Welfare Scheme, Diversified Handloom Development Scheme, Integrated Skill Development Scheme (ISDS), Handloom Reservation, etc and their inherent components.
**REDEFINE ‘HANDLOOM WORKER’ FOR SCHEMES AND PROGRAMS**

To ensure the continuity and strength of weaving traditions it is not only the weaving skills and the weaver, but the weaving chain that need to be supported – the entire gamut of pre-loom and post-loom operations performed by a number of ancillary workers must also be supported and nurtured and be eligible for DC(Handlooms) schemes and programs.

As yet largely unrecognized and unmapped, this vast skilled workforce specializing in ancillary weaving-related occupations spans individuals who are involved in the preparation of the yarn, sizing of the warp, weft winding, dyeing (natural and chemical processes), warp-setting on the loom, card punching, graphing of designs, making of looms, heddles and reeds, finishing of fabrics (thread cutting, starching and washing of fabrics), etc. Without their contribution, weaving would not exist.

- It is therefore recommended that the current definition of ‘handloom worker’ be expanded beyond the weaver to include all such ancillary occupations in recognition of their contribution and be eligible for DC (Handlooms) schemes and programs.

- In order to provide any comprehensive support to them, it is imperative that such ancillary workers be enumerated in any mapping and diagnostic exercises in their own individual capacities and professions instead of constituting informal, hidden employment. A case in point is that the handloom workers listed in the current Census do not include spinners of yarn.

- These ancillary workers need to be considered for and included in all DC (Handlooms) schemes and plans. It is essential that training and skill upgradation modules and schemes designed exclusively for the range of ancillary handloom workers be initiated and included in both on-going and new schemes to ensure continuity of ancillary traditional skills. Unless such systematic support is made available, weaving-centric skills and skilled workers shall soon be lost.
GENDER ISSUES - INCLUSIVE POLICIES FOR WOMEN WEVERS AND WORKERS

The role of women in handloom production is largely unacknowledged. Weaving in its varied forms would not exist without women’s inputs and labor. According to the latest Handloom Census (2010) 77 per cent of the total adult handloom workers in India (38.46 lakhs) are women with the North-East leading with 99 per cent of female adult handloom workers.

Also in some regions, while women do not undertake the weaving itself they are usually engaged in the production process right from the initial opening of the hank to the finishing of the final product. However, despite this significant contribution, their presence and participation in the handloom development schemes and programs is minimal. In order to rectify this oversight, it is essential that:

- Women workers must be recognized as contributors and as beneficiaries and be enumerated in any mapping and diagnostic exercises in their own individual capacities, whether as weavers or as pre- and post-loom workers.
- Women must be given weaver cards as well as insurance cards.
- Their inclusion as contributors and beneficiaries in the IHDS (Integrated Handloom Development Scheme), indeed into all DC (Handlooms) schemes is essential.
- Special attention must be paid to female heads of weaving households, including where women have stepped forward and been involved in the weaving itself.
- Specific and focused training and skill up-gradation programmes must be instituted to help women workers manage weaving and weaving related production. Existing training modules and schemes should be more inclusive of women workers.
- Measures must be taken to ensure that this vulnerable workforce gets fair wages.
• **Women employees** should be inducted in all programmes to mobilize and to work with women in the weaving sector especially in SHGs as experience in other schemes such as **micro credit and women’s banking** has shown that women can be **very effective catalysts in developing community action**. This is especially required in those areas where women form a large percentage of weavers – eg North-East

• Ancillary workers of the handloom industry should be provided with **handloom cards** as well as **insurance cards in their own right**.

• In order to encourage the holistic development of the entire production cycle, it is recommended that the **setting up of local guilds or guild-like institutions** be encouraged. This will ensure a more democratic and equitable representation of issues pertaining to not just weavers, but also to all members engaged in weaving related activities. By including the smaller, often marginalised home-based weavers and the various ancillary workers, the guilds will also serve to counterbalance the influence of the larger weaving units and ensure development that is more equitable.
INSTITUTIONAL MANAGEMENT INCLUDING MONITORING AND EVALUATION

i.) NEW SCHEMES AND PROGRAMS

ii.) GOVERNMENT INSTITUTIONS - RESTRUCTURING, REVITALISING

iii.) MONITORING AND EVALUATION & ISSUES OF HANDLOOM ORGANISATIONS

i. NEW SCHEMES AND PROGRAMS

The Schemes of DC(Handlooms) need to take a leaf from the Office of the DC(Handicrafts) as some of their programs have been directed to NGOs, Designers etc and have resulted in mainstreaming the handicrafts sector, increasing its visibility, bringing in entrepreneurship, new design, access to handicraft artisans and their mainstreaming. Their documentation schemes for crafts have resulted in a corpus of information and knowledge on the Sector, their schemes for languishing crafts have created visibility and rejuvenation for centuries old oral traditions. These examples from a sister office are worth emulating.

Applicable, pertinent and appropriate aspects of DC(Handicrafts) schemes like the Design and Technology Upgradation Scheme (DTUS), Marketing Support and Services Scheme (MSS), Human Resource Development Schemes (HRD), Research and Development Scheme (R&D) need to be studied and added on to the Schemes of the Office of the DC (Handlooms).

ii. GOVERNMENT INSTITUTIONS - RESTRUCTURING, REVITALISING

Moribund government organisations, operating below par have negatively affected the Sector that they were set up to serve and support.

The benefits from any measure initiated by the government will only be as effective as the organizations of government. This refers to the working of the 25 Weavers Service Centres, Textile Committee, 5 Indian Institutes of Handloom Technology, the National Centre for Textile Design,
Handloom Export Promotion Council, NHDC, ACASH, Apex Bodies/State Handloom agencies, Handloom Corporations and other State Government organisations.

- **Restructuring, updating, professionalising** making pro-active those organisations mandated to service this sector, like the 25 Weavers Service Centres, Textile Committee, 5 Indian Institutes of Handloom Technology, the National Center for Textile Design, Handloom Export Promotion Council, NHDC, ACASH, Apex Bodies/State Handloom agencies, Handloom Corporations and other State Government organisations, is urgently recommended. An **evaluation of their working** needs to be initiated with immediate course correction initiated.
- **Reduce overstaffing** of employees, **promotions based on delivery, no jobs for life**.
- Additional these organisations need to professionalise – There is a need to develop an **annual business plan and market strategy approach** with **Key Performance Indicators** to move them towards a **service delivery and business mode**. Bureaucratisation has led to attitudes and work ethics that are unacceptable.
- **Management should be held responsible** for business plans, with a set of objectives and key performance indicators, in consultation with the expert committees. **Non-compliance or failure to meet established standards should result in funding loss, including funding for accountable staff.**
- A **PPP mode could be studied**

**HANDLOOM CLUSTER SCHEME**

The Cluster approach is a very **important and vital approach** of the Office of the DC (Handlooms). While it needs to be scaled up to add on new clusters and additional weavers in older clusters, it **needs to be monitored, evaluated and course corrected.**

- Older established clusters need consolidation.
- One of the problems with the **current implementation is the attempt to standardize the approach to the clusters, without taking into account cluster**
diversity and needs/requirements specific to the cluster. This one size fits all approach needs to change. This standardization leaves no scope for local priorities and needs. In several cases, there are no takers for their initiatives as the needs and requirements are different.

- One of the problems observed while travelling in the field was that due to transport issues of TA / DA personnel in local offices of DC (Handloom) were unable to extensively tour areas under their jurisdiction. This needs to be remedied through financial outlay in the area. (This was noted especially in the NER)
- Remedy the lack of information on Schemes including those on social security by ensuring wide publicity in regional languages through chits, radio and other local means of disseminating information.

iii. MONITORING AND EVALUATION & ISSUES OF HANDLOOM ORGANISATIONS

The Weavers Service Centres, state agencies, apex handloom bodies, State Emporia’s and other handloom related organisations need to be revitalised. This could be done by setting time-bound, deliverables for them with clearly set goals, initiating a system of measurable parameters for performance and tangible results. This makes monitoring and evaluation essential for all schemes/programmes/initiatives to operate effectively in keeping with the best interest of the weavers, the long term health of the sector and correct utilisation of government funds.

- Corruption and systemic inefficiencies are the bane of our country. A sustained effort to route this out must be our goal. This sector services the marginalized weaver with no voice, their should be zero tolerance for these two ills.
- Wherever government funds are used – be it co-operatives, apex bodies, or government funded programs or institutions there must be zero tolerance for corruption and inefficiency.
- Some cooperatives are reportedly corrupt and harass the weavers and keep them unaware of their rights; therefore, independent controllers should
assess co-operatives if they are recipients of government funds, or programs. A committee/working group of practitioners in the field who will provide direction as well as coordinate the operations of the various handloom related bodies should be constituted.

- **Monitoring by independent, external agencies is necessary to foster transparency and accountability is recommended.** Inputs from professionals working in the handloom sector and direct information from the weaving community about their response to government interventions and their continuing needs must be incorporated into the evaluation process. IT measures should be introduced at all appropriate levels in order to promote anti-graft measures for enhanced transparency in all government schemes/programs.

- **In order to improve governance,** regular consultations and meetings with weavers should be held. Structures should be developed and positions created for weavers to improve accountability. For instance, meetings can be held every three months in each cluster by the WSC, in which all the weavers and the people associated in that cluster be invited. This can be advertised both formally (newspaper, posters) and informally (word of mouth). These could be interactive sessions where WSC officials explain the current schemes and their benefits. Concerns and actionable items can be taken up by staff. At the end of each financial year, the concerned WSC official could submit a report in which the outcomes of the four meetings would be tabled. The progress of the scheme should be assessed in coordination with reports to Office of DC –HL.

- Monitoring and evaluation (M&E) systems should be created for all institutions and cooperatives and for those where M&E systems that are already in place they should be further streamlined. **Parameters for monitoring and evaluation need to be identified at the beginning of any scheme, its methodology set in place and a system for course correction and remedial action incorporated.** The Mahatma Gandhi NREGA evaluation process could serve as a model as it has clear, manageable and effective monitoring.

- **Awareness generation is the key to bolstering interest and participation in government schemes.** Pro-active and in-built mechanisms and provisions to educate, inform, create awareness and disseminate relevant information among weavers must be built in to make accountability effective at both
Another method of monitoring and evaluation is the Social Audit. Social Audit is a process in which the people work with the government to monitor and evaluate the planning and implementation of a scheme or program, or indeed of a policy or law. The social audit process is critically dependent on the demystification and wide dissemination of all relevant information.

Social audits can be conducted jointly by the government and the people, especially by those people who are affected by, or are the intended beneficiaries of, the scheme being audited. A social audit is conducted over the life span of a scheme or program, and not just in one go or at one stage and it audits the process, the outputs and the outcome. It also audits the planning, implementation, monitoring and evaluation. Some key benefits of such an audit include reduction of corruption, increased effectiveness of a program or project or scheme, benefits reach the people and the government becomes more responsible and accountable. Social audits should be initiated in all sectors of handlooms.

State corporations/apex bodies should also be persuaded to strengthen/revitalize their marketing outlets. The PPP model should also be promoted by states in managing their outlets. No funds should be issued without their Utilization Certificates and a monitoring exercise of past work.
ACCESS TO CREDIT

Indebtedness, lack of access to and availability of credit is a big lacuna in handloom production, the weavers and workers in the sector fall into the vicious cycle of debt and poverty. Census data reveals that over 44% of weavers are dependent on Master Weavers for their credit needs, while over 13% depended on moneylenders – a huge and unacceptable 58%. Further data reveals that 14.8% had access to institutional credit, this figure dropped to 7.7% in rural areas, where majorities of weaving households are based.

The following recommendations are suggested to improve the situation.

a.) FINANCIAL INCLUSION

- **Financial Inclusion of weavers needs to be tackled on a war footing** by the Office of the DC(Handlooms). Monthly Targets for getting bank accounts need to be set for all regional offices, Cluster development Officers, Apex handloom bodies etc.
- Each holder of a weavers identity card must have a bank account – this needs to be ensured within the next 5 years
- The Office of the DC (Handlooms) should explore **collaborations with the banking sector** including SIDBI, NABARD etc., to create development schemes targeting weavers.
- A **Weaver credit card along the lines of the Kissan Credit Card** needs to be studied.
- **Access to banking** is particularly poor in the case of rural households and particularly in the under-privileged sections of the rural population such as the scheduled tribe households. This needs even more attention
- **Financial literacy training** needs to be urgently provided to the weavers if they are to benefit from the available facilities.
b.) CREDIT MATTERS

Weavers need opportunity more than handouts. The subsidy-based schemes have weakened their willingness to take risks and encouraged them to learn to work the schemes to get the most benefit for the least work. Low interest loans will be very important, with a minimization of the subsidy approach.

- **Margin money**/credit facilities should be provided to producer groups and independent weavers to cover one weaving cycle of production and sale.
- Since the profile of the handloom sector is essentially decentralised, **housing-cum-work sheds** are urgent necessities. Significant measures for **housing-cum-work shed loans** and/or improvement through housing projects or infrastructure loans are required.
- **Yarn** and dyes should be made available to weavers on credit from the Yarn Banks. These could also be subsidised to help revive the industry.
- The government should work with NGOs and microfinance institutions to enable access to credit. NHDC should also assist in obtaining credit facilities from banks at least to those weaver groups/agencies that need to procure reasonable quantities of yarn. Foster the role of SHGs and link them with the banks with the help NGOs, other field agencies like *Krishi Vigyan Kendras*.
- Working capital loans on easy repayment terms need to be provided to ensure weavers have **working capital for a three month period** so as to cover them during seasonal market cycles. The Office of DC (Handlooms) may expedite the process of bringing in weavers credit cards on the pattern of Artisan Credit Cards (ACCs) with the help of credit guarantee trust fund for micro and small enterprises (CGTMSE). Rate of interest should be reduced from 10 per cent to six per cent.
- In order to develop a more equitable structuring of the system and to encourage weavers to work independently of master weavers, loans and easy repayment options need to be organised for wage earning weavers. This will enable them to repay their outstanding loans to master weavers.
- Linkages should be built with NABARD to source working capital resources. The NABARD Act should be amended as presently it is only permitted to support micro finance activities in rural and semi-urban areas. This should be done keeping in mind the levels of exclusion prevalent among the urban poor, the unique nature of
difficulties faced by them in accessing institutionalized banking services and with a view to leveraging the expertise of NABARD in microfinance and provide micro finance to urban poor.

- It is recommended that the Technology Up-gradation Fund Scheme (TUFS) for the poorest of the weavers be improved. Presently, the poor weavers cannot finance the up-gradation.
- The financial and operational audit of the cluster should be monitored every six months. The Tally ERP system may be used to capture both accounting and inventory transactions. This also provides a great deal of MIS.
- Established processes should be used for all operational aspects and for ensuring a better documentation repository to create a trail of all activities.
- **Refinance facility to State Finance Co-operation** The scheme to provide refinance for the working capital requirement of the Weavers Co-operative societies was formulated by Reserve Bank of India in 1956. Under this scheme NABARD provides refinance facilities to the State Co-operative banks. It has been observed that credit to handloom sector is mainly for working capital needs through Co-operative banks. However due to the weakness of the Co-operative production units (PWCS) the credit demand of the weavers is not being met by these PWCS units with the result that the quantum of credit flow to the sector is very small and the sanctioned credit limits declining over the years.
- NABARD needs to be given sanction for far higher credit limits for the weavers co-operative society per anum under the refinance scheme.
EDUCATION, SKILL DEVELOPMENT AND TRAINING

Consistent reinforcing of existing skills, upgrading them and building capacities in the entire weaving chain is required to ensure continuity and development of the spectrum of skills that comprise the handloom sector and to ensure that the Sector keeps in step with the rest of the economy.

The challenges presented by regional diversity, varied skill levels, and nature of tasks involved in handlooms need to be kept in mind when planning any educational or skill development initiative. (See R. Sethi’s article in Annexure)

Considering the decline in the workforce in the sector, measures need also to be initiated to bring potential non-weaver families in the rural areas into handloom production, especially women and the youth.

a. TRAINING NEEDS

- Training programmes need to be **continual and consistent**, reinforcing existing skills and building capacities, and **not a one-time effort**. This is especially true for design development as weavers need to stay abreast of new market developments and be able to cater to changing consumer demands.
- Training programs need to be **developed keeping in mind the spectrum of skills and capabilities of the specific handloom workers and handloom weaving communities**. As the clusters include artisans of varied capabilities working in different areas, various kinds of programs have to be crafted to cater to the specific community/region/material/technical requirements.
- Care needs to be taken to **ensure inclusion of marginalised communities and women weavers** who tend to be overlooked as beneficiaries. Training programmes for women should be comprehensive and include graphics, designing, and marketing as well.
- Training modules need to be **designed for ancillary pre- and post-loom skills** to ensure their continuity to the weaving process. They also need to cover the entire production process including planning, costing, quality control and marketing as well as design development. Training to use computers is an
essential component of all programs as it has been proved that only basic literacy is necessary to develop computer literacy skills. It is only in this manner that the handloom worker will acquire a grasp of the entire process and of the market requirements and therefore be able to innovate and improvise.

b. DESIGN TRAINING

- Training modules for weavers need to also include the basic principles and understanding of design. While professional design inputs have helped the sector, in many cases this intervention creates a divide between the weaver who is delegated to labour and the designer being the creator. This situation could be remedied in these training programmes thereby resulting in long term sustainability, adaptation and development of innate abilities. It has also been seen that an understanding of principles makes the acceptance of new design far easier. Training programmes need to be continual and consistent, reinforcing existing skills and building capacities, and not a one-time effort. This is especially true for design development as weavers need to stay abreast of new market developments and be able to cater to changing consumer demands. Design training on computers must be included as part of the program.
- It is recommended that training modules be developed for weavers that include the basic principles and understanding of design. While professional design inputs have helped the sector marginally, it has been noted (see Craft Revival Trust Publication ‘Designer Meet Artisans’) that in many cases this intervention creates a divide between the weaver who is delegated to labor and the designer being the creator. This situation could be remedied in these training programs thereby resulting in long term sustainability, adaptation and development of innate abilities.
- Efforts to identify designers from among traditional practitioners and provide them training inputs have been missing. The weaving traditions will be carried forward only through the efforts of the community itself and not by temporary inputs from designers from outside the community.
- This is also essential as given the huge number of weavers and the dispersed
nature of the sector it is **not always possible to have designers** allocated on a full time basis. It has also been seen that an **understanding of concepts, principals makes the acceptance of new design far easier** and it is important for the long term to build inherent capabilities.

- IT Companies have case studies to prove that **design training on Computers** have had exponential results irrespective of language skills. This needs to become a **component of the DC (H) Schemes**.

c. **COMPUTER LITERACY**

- This needs to be a high priority training need as we must ensure that the **weaving sector is part of computer literate India** Training on the computer is now a indispensable skill and studies have shown how basic training even has led to exponential increases in learning.
- IT Companies have case studies to prove that **design training on Computers** have had exponential results irrespective of language skills. This needs to become a **component of the DC (H) Schemes**.
- These training will allow weavers to access color forecasts, trends etc and create linkages with buyers and markets.

d. **DYE TRAINING**

- **Young weavers’ and dyers’ training programmes** need to be created to encourage continuity of the handloom skills. **Curricula** for the same ought to be created in consultation with master weavers and dyers so as to ensure that the new generation learns not only about new technologies and CAD plotting of graphs but also about traditional design and colour vocabularies. It is imperative that **different schools of weaving and dyeing and their respective oral knowledge or material documentation that still exists**, are passed down to the younger generation so as to ensure that traditions and exclusivity are kept alive in an increasingly homogenous global market.
- It is urgent that dyers allied to the handloom sector **convert to eco-safe reactive dyes**. Training modules to assist in this conversion are therefore imperative and ought to include **technical training, testing of dye recipes and**
real-time production training.

- It is also important that dyers and weavers be given colour theory training and are aware of colour forecasts, colour preferences in various market segments, and changing colour preferences in various seasons. This will enable them to remain current and ride the trends, thereby sustaining market interest in their products.

e. TRAINING ABOUT YARN
- Weavers need constant knowledge updates and education about different, new, contemporary developments in yarn fibers and structures for purposes of sourcing, and staying abreast of new developments in yarns and fabrics, so that they can accurately source and assess materials, and adapt them for weaving purposes, at appropriate prices. Include training about the materials and their properties etc e.g. What types of silk/cotton are available, their characteristics; the meanings of various terms; because weavers are often confused about this. Include training about the materials and their properties etc e.g. What types of silk/cotton are available, their characteristics; the meanings of various terms; because weavers are often confused about this.

f. WEAVING TRAINING
- Skill up-gradation training programs on the draw-loom and Gattuwa loom must be provided to practicing weavers to further upgrade their skills. The work of masters in these techniques must be considered for the higher priced heritage niche markets and promoted as such.
- Weaver’s young children must have the simultaneous benefit of learning weaving traditions and formal schooling. This principle must be extended into the INSPIRE series wherein one portion of the scholarship goes to the child as an incentive for formal schooling. The other part is a payment to a master weaver or a weaver community organisation, or an NGO which will transfer the weaving learning to the child.
- Considering the decline in the workforce in the sector, measures need also
to be initiated to bring potential non-weaver families in the rural areas into handloom production, especially women and the youth.

g. INSTITUTIONAL SUPPORT

- It is recommended that the Weavers’ Service Centers and Indian Institutes of Handloom Technology (IIHT) be strengthened to be able to deliver short-term yet consistent, regular, enhanced skill development and training.
- The eligibility for training needs to be broadened to include NGOs, Associations of NGOs, Design Institutes, Management Institutes and other organizations of repute which have local, regional experience and relevant expertise.
- Upgrading existing IIHTs to Deemed University status will attract more youth towards these skills and education.
- Upgradation and strengthening of existing Weaver Service Centres and IIHTs to include latest equipment and facilities is urgently required if the above targets are to be met.
- More full service Weaver Service Centres are required to be set up in the North-East region such as in Nagaland, Mizoram and an additional one in Assam and Orissa and in other weaving centric areas.

h. LONG-TERM IMPACT PROGRAMS

- Financial Outlay for Mentorship Scheme - wherein in a structured manner Shilpgurus and National Award winners can become educators in collaboration with design faculty and design institutions\(^1\) to train the next generation of weavers
  - Fund for Establishment of Chairs in existing Universities/institutions related to weaves/design. These could include traditional crafts of great expertise like traditional weaves.
  - Financial Outlay Scheme for Scholarships for Wards of weavers for study/training in established Design/Craft Institutions need to be

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\(^1\) Institutions such as NID, NIFT, IICD, CDI, SHRISHTI, Pearl, Shanti Niketan, Shilpa Sadan, MIT, JJ School of Art etc
instituted

• Considering India’s huge young population, over 50% of which is in rural areas promoting training in weaving as a skill development program for a non-hereditary population, especially focused on women has found many takers as can be seen from the programs initiated by Women’s Weave in Madhya Pradesh

i. EDUCATION

Besides training programs currently in place, a rounded long-term education plan needs to be mooted. It is well recognised that weavers have good skills, and in addition, valuable knowledge about their weaving traditions. Education should focus on relevant areas in which weavers are lacking, and which can complement and enhance their strengths—such as design, business, marketing, entrepreneurship and capacity building—more than on just skill upgradation. (See R Sethi’s article in Annexure)
INTELLECTUAL PROPERTY RIGHTS, GI, FAKEING AND COPYING

Measures need to be taken to ensure that i) Powerloom/mill products are not passed off as Handloom. ii) That designs/patterns/motifs of handloom are not lifted/copied; and iii) the community rights of the tradition are recognized.

India is unique in that it has an enviable number of extant hereditary, traditional textile traditions and a community of skilled practitioners who are the bearers and transmitters and practitioners of these oral traditions. It is critical that the weavers and weaving community are protected from encroachment by vested interests. The following recommendations suggest measures to protect this cultural heritage and traditional knowledge:

- Initiate *laws that protect the community intellectual property rights* of the weavers from copying and infringement.

- It is vital that *Geographical Indications Act* be extended to all traditional weaving clusters.

- **Branding exercise** for those clusters *with GI* be a big push area eg Kancheepuram, Ilkal etc urgently required as Post – GI effort.

- **Post GI measures** to be urgently instituted in order that action against infringement can be initiated.

- Branding of Indian Handlooms with the **Handloom Mark** needs greater push. Handloom Mark *acceptance* by consumers and weavers to be *accelerated* by underlining the values of eco, handmade and unique. All participants in Government sponsored exhibitions to sell products with Handloom Mark. Advertising campaign initiated on Handloom Mark once the number of users has exceeded a 30% weaver population usage.

- It must be ensured that those items listed on the **Handloom Reservation List** are not *cannibalized* by the power-loom and mechanized textile sector and
the enforcement of this regulation must be made stricter.

- There is an urgent need for investment and research to create simple, easily applicable tests to help differentiate between products made on the handloom versus those made on the power-loom so as to enable consumers and traders to differentiate between the handloom product and its power-loom counterpart and prevent ‘passing off’, and copying.

**LABELING/BRANDING POLICY – HANDLOOM MARK, POWERLOOM MARK**

A textile labeling policy is of great importance for handloom weavers. While the Handloom Mark has been initiated by the Ministry its impact is still weak and greater effort is needed. Power-loom and the manufactured textiles of the mills have a keen interest in, and the ability to cannibalise the handloom sector, and not the reverse. It is an urgent need that the differentiation between the two be emphasized and buyers and sellers made aware of these differences.

- Handloom Mark acceptance by consumers and weavers to be accelerated by underlining the values of eco, handmade and unique. All participants in Government sponsored exhibitions to sell products with Handloom Mark. Advertising campaign initiated on Handloom Mark once the number of users has exceeded a 30% weaver population usage.

- It is recommended that efforts be made by the Ministry of Textiles to introduce a Power-loom Mark to help generate product differentiation between the products made by hand and those made by machine.

- To this end, the inserting of a ‘power-loom mark’ (either a symbol or text) in the selvedge of power-loom and mill-made textiles that states/implies that the product is so made needs to be explored. This would ensure that machine-made products are not mistaken by consumers for hand-made or visa-versa.

- There is an urgent need for investment and research to create simple,
easily applicable tests to help differentiate between products made on the handloom versus those made on the power-loom so as to enable consumers and traders to differentiate between the handloom product and its power-loom counterpart and prevent 'passing off', and copying.

- During the process of the research work undertaken by CRT an experiment was conducted to develop through the weaving process a woven identifying mark for Handloom that could not be replicated on the powerloom, see Annexure I.

HANDLOOM RESERVATIONS ACT

The Handloom Reservation Act 2008 reserves 11 articles for exclusive production by handlooms (reduced from 22 in the 1985 Act). This Act needs to be amended and brought up-to-date - strengthened and broadened to suit the current needs of the Handloom Sector and the weavers.

- At the time of framing the rules and regulations regarding the Handloom Reservation Act in 1985, the techniques and technology of (i) Computer Aided Embroidery Design System and (ii) Screen Printing were not prevalent or in widespread practice. These are now widespread across the Sector. The Computer Aided Embroidery Design Units and Screen Printing Units are faking and duplicating the Dobby and Jacquard patterns of the handloom products. This is occurring as the Handloom Reservation Act 2008 does not have a clear cut definition of the process of print and embroidery, (see Item 2(e) of No 22 of 1985 of Handloom Reservation Act). Absence of a clear definition of embroidery and printing which should ideally be stated in the act is thus being misused by the Computer Aided Embroidery Units and Screen Printing Units to infringe on items that are in the Handloom Reserved List by producing duplicate and fake handloom look-alikes. Weavers are suffering as they have no recourse as complainants, since the vague wording used in the 2008 Act. (More details in Annexure III) provides a loophole for the fakers and duplicators.
We recommend a detailed description in the protected articles provided to avoid this ongoing and illegal activity, thereby protecting not only weavers livelihood but also their intellectual property of the handloom workers.

- It is strongly recommended that the **Reservation List be broadened to include** items woven with **manmade fibers** such as Acetate, polyester, nylon etc and by **mixed blend** such as polyester and cotton, Acrylic and cotton, etc as this is the **contemporary need** and required by customers thereby getting the Act to keep up with market realities.
- It needs also to be noted that the process of warp beam production violates the provisions of the Handloom Reservation Act. This needs to be incorporated in the revised Act.
- It must be ensured that those items listed on the **Handloom Reservation List are not cannibalised by the power-loom and mechanized textile sector** and the enforcement of this regulation must be made stricter.
- It is recommended that the **Enforcement Authority** should have the power to charge the offenders/violators of the Handloom Reservation Act under **criminal procedure code** sections as violations of any Government Acts also come under the cognizable offence.
COMPREHENSIVE SOCIAL WELFARE, IMPROVING HABITAT & WORKPLACE CONDITIONS

For the all-round development of the handloom sector it is also necessary to ensure that i) health and other social security measures be in place, and ii) issues of the living conditions of the weaving communities and their access to basic amenities like improved housing and workplace, electricity, water, sanitation, etc is ensured.

The profile of handloom production is essentially a decentralised one, housing-cum-work shed being a necessity. All handloom thinking must respect and provide for this mode of working, and assist in improving the habitat-cum-workplace conditions of the weavers.

a. Health and other social security measures

- **Medical and Pension Schemes** for the welfare of the weavers and families and awareness created about these among the communities.
- Benefits be extended to ancillary workers; special emphasis on women workers
- It is recommended that the Medi-claim settlement period be reduced, all claims should be settled within 30 days and under exceptional circumstances, within 45 days.
- A biometric card with a validity of ten years should be issued and should be independent of the service provider.
- **Regarding ICICI LOMBARD:**
  - It is strongly recommended that other/additional service providers be added on as it is not healthy or prudent to have a single monopolistic provider. The spread, efficiency and effectiveness of the program will benefit.
  - The ICICI Lombard Health Insurance Card must be issued with a photograph to ensure there is no misuse as innumerable instances of the same have been reported. The format of the card ought to follow
that of the Smart Card/biometric card.

- **Ancillary occupational workers and women workers** involved in various stages of the weaving, pre-loom and post-loom process must also be able to avail of the scheme’s benefits be brought into the **social security provision**.

- **Identity Cards and Health Insurance** - A number of instances of delayed/ non-issue of identity cards has resulted in weavers not being able to access Schemes, exhibitions and other benefits. It is recommended that a committee, based on Pan-Indian representation of NGO’s, be set up that can **monitor and evaluate** this process.

- **Living conditions of the weaving communities, access to basic amenities like improved housing and workplace, electricity, water, sanitation, etc**

- **Weavers complain about the lack of electricity, which leaves their work sheds in darkness for large parts of their working day.** Given the decentralised and rural nature of weaving production, a scheme to provide **solar power facilities** (ideally 9 to 18 volts) to alleviate hardship resulting from lack of electricity is essential. This would be beneficial to weaving families, would improve productivity as well as prevent **deterioration in eyesight**. It is recommended that this scheme is sponsored by the centre with minimal (perhaps 15%) contribution by the weaver.

- **The supply of water**, an essential component of everyday life as well as a necessity for certain weaving activities, needs to be assured by ensuring that there are tube wells/ pumps in weaving clusters. **Water harvesting and water table replenishment** is also essential to ensure sustainability of water resources in the long term.

- **Bad sewage systems** in the narrow lanes along which many weavers’ houses/ work spaces are located cause **gutters to overflow and flood the pit-loom areas**, thereby damaging products, stored yarns and textiles. Not only does such damage eat into their earnings, it is also a severe health hazard. This
issue has been largely neglected by local authorities despite complaints, and needs to be looked into on an urgent basis.

- As women constitute over 70% of handloom sector employment, the issue of toilet facilities for women in the clusters needs to be addressed. This has been a strongly expressed need and should be met with due financial consideration.

- **Housing cum Work-shed Scheme.** As the very nature of weaving production is decentralized and home-based sufficient Financial outlay needs to be made for this component to ensure basic living and working standards.

- In the **North-Eastern regions of the country,** it is extremely important to make policy applicable in the tribal context where the weavers are predominantly women. Women contribute best to supplement family income by weaving in their spare time in their own domestic surroundings and the policy has to be suitable for a decentralised housing-cum-work shed model suitable to the northeast tribal settlement patterns. It is also imperative that such part-time weaving activity, that has consistent production but is supplementary to farming, also be included within the ambit of mapping exercises as well as government initiatives.

- A critical part of developing sustainable human settlements is to establish security of the land and the right to shelter of the weavers, integrating housing and work spaces must be a part of the development plan. Cluster housing needs to be developed inclusive of work, activity and learning areas especially for women and children. A separate housing fund should be allotted for weavers.

b. **In General**

- Establishing a single window agency is imperative to enable the weaver to access all the development programs with ease. This needs to be done by the at State and national level.
• **A Helpline Desk** at the DC(Handloom) HQ and its Regional and State Offices be set up to deal with issues of weavers/ health insurance matters (refer to the facility available to farmers). Information on this facility will need to be widely disseminated.

• Fund for **Disaster Relief**: As we are aware weaving communities and clusters that have been subject to any act of nature/calamity - natural or manmade require immediate attention and deployment of funds. Examples in the past include the Kutch earthquake, flooding in Orissa, Tsunami, earthquake in Leh etc. This immediate assistance would help ameliorate the long term impact on weaver and weaver communities. **This preparedness is an essential aspect of learning from the past.** This could be envisaged as a Centrally funded scheme with specified criteria and administered by the Office of the DC (Handloom).

**Fund for Special Relief** for artisans who are suffering from **serious illness / severe accidents** etc. that prevent them from continuing with their profession. As these illnesses/accidents involve medical expenses in excess of the medical insurance that is available this could be granted as a case-by-case relief measure.

• Financial outlay for regular **Cluster Health Checkups** need to be included.

• Financial outlay to institute **Health Study** of weavers where work environment, ventilation, sanitation, ergonomics and other issues be taken into account.
RAW MATERIAL INPUTS; TOOLS AND EQUIPMENT

i) THE ISSUE OF YARN

ii) ISSUES REGARDING NHDC’S WORKING AND MANDATE, THE MILL GATE PRICE SCHEME (MGPS) AND HANK YARN OBLIGATION (HYO).

iii) ISSUES RELATING TO DYES AND DYING

iv) LOOMS, LOOM TECHNOLOGY AND ERGONOMICs

I. THE ISSUE OF YARN

The availability of yarn (whether cotton, silk, wool or other yarn) in small quantities, in the required count, at the correct price and quality is a major lacuna currently faced by weavers. Across the board this is an issue that is among the top problems faced by the Sector, we need to take both short term and a long view to remedy the situation.

The following are the recommendations:

• HANDLOOM FIBRE POLICY - A Handloom Fiber Policy needs to be articulated by the Ministry of Textiles keeping in mind the requirements of weavers – now and in the future. The policy will articulate not only the requirements of traditional fiber requirements such as cotton, silk, wool and jute but additionally the other natural fiber requirements of the future, such as hemp, ramie, sisal, pineapple, bamboo, banana and others being used in weaving activity. In addition, the changing needs of consumers who are requiring manmade fibers in their clothing, and double blend woven’s need to be included in the exercise. Issues of access to yarns, prices, supply chain, the flow of information, and current and future opportunities, strengths and weaknesses need to be part of the document.

• With a long term vision in mind additional support beyond the Mill Gate Price Scheme and the large-scale spinning mills (on which the handloom production...
is currently dependent) need to be assessed. Re-establishing the link between farmers who are growing the cotton or cultivating the silk and the weaving community is essential. This link has always been a part of India’s rural economy. The production of cotton yarn could, if located in cotton-growing areas or in areas cultivating low-cost indigenous cottons, be one such low-cost, low-energy-consuming alternative. While such initiatives have demonstrably worked extremely successfully in several states including Andhra Pradesh, Kerala and Maharashtra under the Malkha - Decentralized Cotton Yarn Trust, the potential of broad-basing such a cradle-to-market approach needs to be studied in detail.

- NHDC does not currently deal in many of the regional varieties of cotton, silk and wool yarns. For instance, India has more than 60 different varieties of cotton, Eri, muga, tussar and mulberry silks are cultivated in various parts of the country. Various varieties of wool are also used in traditional weaving forms, whether it is goat, sheep, pashmina, merino, or camel. The NHDC’s stocks do not reflect this diversity in material.
- It is recommended that the distribution of indigenous cottons, silks and wools be supported so as to increase local supply and production. If weaving clusters are encouraged to utilise traditional, locally available yarns, they will not only retain their specific identity but also address the shortfall in yarn supply.
- It is strongly recommended that new blends and innovative yarns such as nettle, hemp, banana fibre, bamboo fibre and others be experimented with so as to improve the functionality, utility and marketability of woven products.
- Given the over 25 per cent shortfall in the supply of silk yarn to weavers, Government needs to take a long view. The regularisation of the supply of silk yarn needs to be urgently prioritised. The government needs to facilitate the import of silk yarn as well as encourage the development of local silk production.
- The continual increase in yarn prices has led to a major revision in the working capital and other needs in the handloom sector; this has led to severe hardships for weavers. A quarterly consultation between representatives of concerned departments, yarn banks, NHDC, spinning mills, weavers, NABARD, NGO’s, Cooperatives, independent weavers, DC(Handlooms), State handloom officials be convened to monitor the situation, take stock, and result in pro-active measures to ensure smooth running of an area that is so critical for the handloom industry.
- There is urgent need to set up a monitoring mechanism to ensure that no leakag-
es of hank yarn to powerloom/ or other mechanized textile mills/ factories takes place as has been observed to happen. The problems of the handloom industry have been exacerbated by the export of yarn and with the diversion of yarn to the powerloom sector. It is recommended that a curb be placed on hank yarn export with immediate effect, till the situation balances out and can be reviewed. This will need to be constantly monitored to ensure timely action.

- NHDC/Government needs to make provisions to certify and insure the quality of yarn. Yarns are often adulterated/mixed, making procurement of good quality extremely challenging for weavers and resulting in problems while weaving. Without quality raw materials, it is not possible to produce a quality product that will enable realizing adequate wages for workmanship. The NHDC/government can and should take a role here, by providing certification for quality materials.

- Weavers need constant knowledge updates and education about different, new, contemporary developments in yarn fibers and structures for purposes of sourcing, and staying abreast of new developments in yarns and fabrics, so that they can accurately source and assess materials, and adapt them for weaving purposes, at appropriate prices. Include education about the materials and their properties etc e.g. What types of silk/cotton are available, their characteristics; the meanings of various terms; because weavers are often confused about this. NHDC need to develop educational programs, in different languages, to disseminate this information to those who run the yarn banks, their officers and for the clusters.

- An ongoing study needs to be initiated, covering at least twelve clusters at any one time (keeping in mind the regional spread and the variety of yarn used) as it is necessary to determine end-user perspective and level of satisfaction with the ongoing operation of NHDC, monitoring of yarn supply, pricing, quality etc among other details. This would shed light on the problems weavers face, on how and where the weavers are currently obtaining their yarn supply and allow for mid-course correction. The qualitative and quantitative data obtained is necessary to overcome this long standing problem that constantly rears its head as it can only be solved by an ongoing monitoring and not as a knee jerk reaction when the situation has escalated.
II. ISSUES REGARDING NHDC’S WORKING AND MANDATE, THE MILL GATE PRICE SCHEME (MGPS) AND HANK YARN OBLIGATION (HYO).

A key concern that arose across all the clusters and States surveyed was with regard to yarn availability, prices and in specific the question of NHDC’s system of operation, working methods and mandate.

- A transparent tracking on the NHDC website of Hank yarn supplied in different counts, Statewise, for every month, from the spinning mills to NHDC and thereon tallied to the hank yarn bank/depot is the need of the day. NHDC, needs to maintain complete transparency by having available on its website the yarn it has accessed from the spinning mills, the count, quality etc and its further disbursement with all minute details on the beneficiaries, yarn banks, indents, etc
- The NHDC focuses mainly on the supply chain for cotton yarn – the supply of silk yarn of consistent good quality and stable price continues to defeat NHDC. Given the over 25 per cent shortfall in the supply of silk yarn of appropriate quality, price and texture required by the weavers remains a pressing issue affecting production in silk weaving areas, Varanasi being a case in point.
- NHDC does not currently deal in many of the regional varieties of cotton, silk and wool yarns. For instance, India has more than 60 different varieties of cotton. Eri, muga, tussar and mulberry silks are cultivated in various parts of the country. Various varieties of wool are also used in traditional weaving forms, whether it is goat, sheep, pashmina, merino, or camel. The NHDC’s stocks do not reflect this diversity in material.
- NHDC needs to stock six month supply of hank yarn thereby building a buffer to ensure some stability in hank yarn prices for the weavers and also ensuring a continuous supply
- NHDC needs to encourage the setting up of decentralised small scale spinning units and silk reeling units in the weaver concentration areas. NHDC should be encouraged to work with small scale spinning units (2000-6000 spindles) who are willing to produce the 100 per cent hank yarn for supply to NHDC for the
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- NHDC/Government needs to make provisions to certify and insure the quality of yarn. Yarns are often adulterated/mixed, making procurement of good quality extremely challenging for weavers and resulting in problems while weaving. Without quality raw materials, it is not possible to produce a quality product that will enable realizing adequate wages for workmanship. The NHDC/government can and should take a role here, by providing certification for quality materials, such as pure wool, pure cotton, and different types of silk.

YARN BANKS

NHDC sells cotton yarn in the minimum quantity of 2 to 3 bales a bale is equivalent to 181 kgs. of 40 bundles (each bundle is approx. 4.54 kg and comprises 20 hanks of grey color yarn). Though in principal an excellent assistance for providing yarn it reinforces inequities as this quantity can only be purchased by large master weavers and traders, leaving the small marginalized weavers unable to access the quantities that they need thereby reinforcing their dependencies.

The decision to set up yarn banks/depots is laudable and should be vigorously implemented in all the weaving clusters across India. Unless this is initiated only the large master weavers/traders will be able to afford to buy the bulk quantities sold by NHDC.

- The setting up of yarn depots/banks where small quantities of yarn of standardised quality are available at affordable fair prices as required by independent weavers, is an essential and laudable effort and should be vigorously implemented in all the weaving clusters across India. Unless this is done on a dynamic basis only the large master weavers/traders will be able to afford to buy the bulk quantities sold by NHDC.
- More yarn depots need to be set up by NHDC on a priority footing especially in the North-East and in those clusters that are either unrepresented or have a low presence of Depots to ensure availability of yarn for small volume buyers.
- Greater awareness regarding local yarn depots is needed to publicise their existence and the nature of the assistance they may provide to weavers so as
II. Recommendations for the Handloom Industry

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...to ensure that their benefits reach the target audience. There is urgent need to ensure ongoing monitoring of the working of existing yarn banks/ depots to examine their functioning and utility and to see if the benefits of these are being disseminated to the weaver community or are being garnered by a select few. This will result in improved working of yarn banks and a better mechanism for setting up new yarn banks.

- In order to widen the outreach of the yarn banks, it is recommended that information be available on an e chaupal site or the website of DC(Handlooms) and NHDC. The site ought to provide users with a list of yarn banks with information regarding their locations, currently available stock, quality of yarn, count available, and their pricing in regional languages. Such an initiative would make pertinent information readily available to the weavers and also encourage transparency in the operation of the NHDC yarn banks.

- Agencies, which are eligible for the yarn depot scheme should include NGOs, SHGs, Producer Companies, Cooperatives and Government organisations such as Weaver Service Centres, all of which must also work as yarn and dye depot.

**NHDC MANDATE**

Among the bottlenecks that emerged in the production process of handlooms were those related to availability of good quality dyes in the quantity required by weavers.

This is part of the NHDC’s mandate.

- Weavers must have access to good quality, globally acceptable chemical dyes in required quantities. While NHDC has a mandate to supply dyes (it needs to be noted that large packaging benefits only large master weavers and/or traders). Small packages of good quality, affordable, standardised dyes (in sachets of 20 to 50 grams each) must be made available by NHDC at mill gate price.
Keeping in mind the dispersed nature of pre-loom work, rural infrastructure and the requirements of the dyers/weavers this is an important recommendation.

- This system of selling small quantities (20 to 50 gram sachets) of standardised, quality dyes at mill gate prices needs to be initiated by NHDC through yarn banks. This will alleviate the issues of poor dyeing quality and rejections faced by weavers, who are burdened with left over and rejected stock. Currently, the major percentages of handlooms are dyed with chemical dyes. Yarn and handloom dyeing units are using poor quality and unsafe azo dyes.

**MILL GATE PRICE SCHEME**

- Amendments in the Mill Gate Price Scheme are recommended, after study and assessment to increase the rate of freight reimbursement to meet the transport expenses in a realistic manner especially for the North-East Region
- In the Mill Gate Price Scheme alternatives to the large-scale spinning mills (on which the handloom production is currently dependent) need to be assessed and examined. Re-establishing the link between farmers who are growing the cotton or cultivating the silk and the weaving community is essential. This link has always been a part of India’s rural economy. The production of cotton yarn could, if located in cotton-growing areas or in areas cultivating low-cost indigenous cottons, be one such low-cost, low-energy-consuming alternative. While such initiatives have demonstrably worked extremely successfully in several states including Andhra Pradesh, Kerala and Maharashtra under the Malkha - Decentralized Cotton Yarn Trust, the potential of broad-basing such a cradle-to-market approach needs to be studied and implemented in detail.

**HANK YARN OBLIGATION ORDER (HYO)**

- The requirement of yarn in the hank form has long been a contentious issue with the spinning mills considering it an unnecessary burden on their regular production. Stricter observance and monitoring of the Hank Yarn Obligation Order should be
ensured with severe penalties for non-observance.

- To reduce the effect of instability in the price of yarn it needs to be monitored carefully to ensure that weavers are insulated against volatility and price fluctuation.
- It is recommended that spinning mills continue to produce 50% of their output as hank yarn for the use by handloom weavers, there should be no change downwards in this
- Availability of hank yarn, collection and disbursement, with monthly production figures, by State, to be displayed on the DC (Handloom) website and NHDC website for transparency and better functioning.
- Prevent Beam Making Units from violating the Hank Yarn Obligation. It is necessary to prevent beam-making units from duplicating handloom processes and appropriating hank yarn meant for handlooms. As these units use the traditional street sizing warp process and 100% hank yarn for making 300-600 meters warp beams that are to be used by the power looms. The use of sized yarn with rice starch followed by piecing process is a traditional handloom process which is being used by powerloom units to masquerade as a handloom product. This process of warp beam production violates the provisions of the Hank Yarn Obligation Order.
- There is also the issue of appropriation of hank yarn meant for the use in handloom sector that is being diverted into textile mills. This needs to be looked into, recognised and be strictly punishable under cognizable offence sections
- All Violators of should be punishable under cognizable offence sections.
III) ISSUES RELATING TO DYES AND DYEING

Another critical raw material in the weaving process is Dyes. Currently, a large major percentage of yarn and handlooms are dyed with chemical dyes. Yarn and handloom dyeing units are using poor quality and unsafe azo dyes.

Several issues have an effect on this subject with bottlenecks including availability of good quality dyes in the quantity required by weavers.

Other issues that emerged included those related to colour fastness, health issues, knowledge of dyeing processes, training needs, colour theory and colour matching.

Certain recommendations are proposed to address these issues:

- Yarn and handloom dyeing units and weavers need to be made aware of the **ban on azo** as these dyes are no longer acceptable in the market because they do not meet **globally accepted health standards**. The dyers need to be trained to **convert azo dyes to vat and reactive dyes as well as responsible use and disposal of the dyes** to prevent further damage to their own health, environmental degradation and the health of the consumer.

- Weavers need access to **good quality, globally acceptable chemical dyes in required quantities**. While NHDC has a mandate to supply dyes (it needs to be noted that large packaging benefits only large master weavers and/or traders). **Small packages of good quality, affordable, standardised dyes (in sachets of 20 to 50 grams each)** must be made available by NHDC at Mill Gate Price.

  Keeping in mind the dispersed nature of pre-loom work, rural infrastructure and the requirements of the dyers/weavers this is an **essential recommendation**.

- **This system of selling small quantities (20 to 50 gram sachets) of standardised, quality dyes at mill gate prices** needs to be initiated by NHDC through yarn banks. This will alleviate the issues of poor dyeing quality and rejections faced by weavers, who are burdened with left over and rejected stock.
Training and awareness-building workshops for correct chemical dyeing, focussing on safety aspects and information of waste water treatment and disposal is very necessary.

The increasing market interest in eco-friendly products has considerably escalated the demand for natural dyes. The use of natural dyes has been reintroduced in specific regions with considerable success. Andhra Pradesh is a leading example and this model of integrated development needs to be promoted in other areas for the benefit of cultivators of natural dyestuffs, local dyers, weavers and consumers. Awareness of the environmental benefits and sensitivity to market interests that are increasingly organic must be provided to weaving communities.

Special funds need to be allocated for innovation in the development of natural dyestuffs and their use in specific geographical areas and in specific textile traditions. Training in the potential and use of natural dyes is also recommended for weaving clusters and communities interested in converting to or adopting natural dyes.

Training modules for natural and chemical dyes alike must include modules on colour theory, colour palette usage, market segmentation by colour and customer colour preference information. The local ancillary workers should also be included for this continuing up gradation of skills.

Young weavers’ and dyers’ training programmes need to be created to encourage continuity of the handloom skills. Curricula for the same ought to be created in consultation with master weavers and dyers so as to ensure that the new generation learns not only about new technologies and CAD plotting of graphs but also about traditional design and colour vocabularies. It is imperative that different schools of weaving and dyeing and their respective oral knowledge or material documentation that still exists, are passed down to the younger generation so as to ensure that traditions and exclusivity are kept alive in an increasingly homogenous global market.
IV. LOOMS, LOOM TECHNOLOGY, ERGONOMICS

Loom technology is ideally suited for rural production, given its adaptability, minimal dependence on electricity, local manufacturing and repair. The following recommendations are suggested for improved productivity and quality: (See also chapter on Innovation)

- The assistance given by the Ministry of Textiles for new looms must also be extended to those weavers who operate outside the SHG and the cooperative fold and they should be allowed to use the funds allocated for the repair or up-gradation of existing looms.
- Research and development on loom improvement keeping in mind ergonomics and technology appropriate to rural areas should be a priority. The technical design must keep in mind regional variants, the needs of women weavers (where relevant) needs of the decentralized nature of production in the handloom industry, and rural infrastructure with issues of power cuts, irregular power supply and absence of three phase electricity. (See Chapter on Innovation)
- Looms could be housed at the Common Facility Centre (CFC) and all equipment made available to those local weavers who cannot work from home or would prefer to work in a production facility. A showroom to display samples and sell products to people who visit the region would also promote their skills and needs to be developed at CFCs.
- It is also extremely crucial that the Textile Ministry be sensitive to region-specific loom technologies and weaving traditions and work towards actively protecting this diversity. Weavers must be consulted through the process as they themselves modify their looms and these improvements needed to be studied, worked on and disseminated. (See chapter on Innovation)
- While improvements like the cycle wheel charkha, mechanical winding, small jiggers, etc are needed weavers must be consulted through the process as they themselves know more about their needs and there have been several instances that they have not adopted the changes, inspite of hugh sums spent in development, if they themselves are not comfortable.
- The use of the draw-loom and the Gattuwa loom should be encouraged and
a higher end market developed because of their heritage value and inherent skill requirement. The aesthetic appeal of both these heritage looms is much higher than the surface uniformity character of the jacquard.

- **In the tribal context of the North-East belt** it is critical that the configuration of tribal settlement patterns and the hilly terrain are taken into consideration. Attempts to substitute the traditional back-strap loom and substitute it by the frame loom must be discouraged as it is alien to the area and the pre and post ancillary system required for other looms is neither set up nor available. It needs to be emphasised that the back-strap loom is ergonomically perfectly suited to the hilly terrain where women have to perform multiple domestic duties. In addition, the weave of the narrow back-strap loom has few competitors from the point of view of technical excellence and variety in its woven patterns.

- **A variant model is also needed for Bastar, Chhattisgarh.** The tribal weavers need to be involved in the modification of the reeds of their looms geared to cotton weaves ornamented with variations in natural red dye to enable production in Tussar that is locally available, with the same design schema and ornamentation.

- **An attempt should be made to reduce ergonomic problems among weavers by providing low cost devices that reduce the strain.** Given the reality of electricity shortage in rural India these devices need to be specially adapted to use without electricity whether it be cycle wheel charkha for yarn winding; a mechanical winding machine for winding yarn from hank to bobbins for pre-loom activities. The same applies for on loom assistance pneumatic jacquards, take up and let off motion, multiple shuttle box motion on frame/pit looms could be provided so that the weaver can weave continuously without any strain which improves his quality and efficiency considerably resulting in increased production. (See Chapter on Innovation)

- **We strongly recommend an indigenous technology fair with awareness campaigns about the technological inventions at national and State level for a positive exchange of ideas and innovations.**

There have been various inventions happening at various cluster levels that do not even reach beyond 20-30 kilometres. For instance,
• Invention of a software called Graph Master, but the invention has stayed to one cluster
• Invention of a shuttle called ‘naadi’ that has more durability and life than the ordinary shuttle, but the shuttle could not gain popularity and the poverty struck inventor died. There is no one anymore who knows how to develop these shuttles.
• There are many more inventions that have not received the required attention and usage. For example the motor driven weft winding machine of Ilkal can find use in various weaving clusters as weft winding is one of the basic operations of weaving. Technology developed at one region has the potential to be adapted to other weaving clusters. Communication gap between various clusters needs to be narrowed down by awareness and exchange of ideas.
• CRT recommends a technology mapping exercise at the grass root as handlooms represent the ingenuity of the mind at its best – the use of fiber, its processing and all the technology associated with the loom both on, pre and post and on-loom.
• Monitoring and a Health Study of weavers/clusters to study work environment, ventilation, sanitation, ergonomics and other issues for action is recommended.
Global fashion trends followed by the predominantly young urban Indian population are moving away from the use of handloom. Moreover, in the market tapped by handloom products, the beneficiaries of market linkages and sales are most often the larger traders and not the small, home-based weavers. The latter have no access to urban marketplaces or customers and have limited knowledge of market needs and therefore their products do not meet the requirements of the consumer - thereby further increasing dependencies. The following recommendations are for improving both the marketing of handloom products and benefits to the weavers:

- It is critical that the handloom sector be sensitised to changing market tastes and be trained to cater to the same. The innovation and adaptability already demonstrated by weavers is astounding – these need to be further streamlined and supported with appropriate marketing intelligence.

- **Growth in markets.** Markets must not only grow but be diversified. The weaver and the Cluster Development Executive/Designer must be educated to understand market segments, and to understand that s/he can and must choose markets to cater for. S/he must have exposure to different markets before.

- The pulse of the market can be tapped by planning market exposure trips for weavers, organizing more expos in urban / metropolitan cities, with all weavers being given a chance to attend on a rotation basis, arranging for market surveys for specific consumers etc.

- **Branding the handlooms as ‘cool’** in the domestic market and inculcating a pride among the youth about these national products is a strategy recommended for revival. Advertising campaigns and promotional strategies in different media (television, newspapers) to build the handlooms as a fashionable and lifestyle choice for the youth can help achieve this objective.

- Roping in popular persons such as film / sports personalities, exhibitions to sell and showcase the high end and very fine quality of hand woven products.

- It is recommended that awareness is generated amongst civil society and the youth about sustainable consumption. The message that needs to be endorsed is that by wearing handlooms, they are sustaining millions of their
countrymen and women who carry traditional knowledge and their patronage will help keep their weaving skills alive.

- Encouraging the presenting hand woven shawls to bestow honors to a guest or to a graduating student or others. This should also ideally replace the giving of bouquets/flower garlands.
- There is a need to revive the use of saris by making them more appealing and user friendly.
- Internationally recognized designers and Indian designers of repute could make that happen by updating the designs and making them contemporary and wearable for today’s life style. Similarly, other weaves and fabrics should be redesigned and constituted to meet the needs of today’s customer.
- Every handloom sari / fabric should have a tag, citing the special technique used for its weaving, small details of area/state of its origin and a small story about the craft and its traditional usage. The weavers name can also be acknowledged in the tag. This will encourage the weavers and those associated with the product, to give their best.
- It is important to promote handlooms as special packaging material with emphasis on heritage, tradition and their uniqueness as eco-friendly products. Such practices can be made mandatory in government and related offices and institutions.
- Corporate Social Responsibility programmes by industries offer a potential opportunity for encouraging excellence in weaving. Education, guidance and sensitivity to traditions among the corporate sector is much needed if the intervention is to be successful.
- It is recommended that buyer – seller meets be organised in weaving clusters. These have been highly successful in craft clusters like Bagh, Bagru, Swamimalai, Pethapur and other areas. Buyers both Indian and overseas have found it not only an educational to visit craft areas but there has been a proportionate increase in sensitivity to artisanal issues, better prices for and increased order sizes.
- It is recommended that under the policy for IHDS, clusters should be provided with funds for developing CFC’s as state of the art distribution centre for handlooms in that area. CFC’s should become wholesale markets/distribution centers, where exporters, manufacturers, boutique owners can source high
quality handloom fabrics.

- Encouraging private entrepreneurs to run shops dedicated to handloom products
- **State corporations/apex bodies should also be persuaded to strengthen/revitalize their marketing outlets.** The PPP model should also be promoted by states in managing their outlets. No funds to be issued without their Utilization Certificates and a monitoring exercise of past work.
- **Textiles tours** to handloom weaving clusters are currently in place for Museums like the Smithsonian, USA should be encouraged at all levels.
- The Government should form an **Advisory Committee** with these teams of people with a love of handlooms, sensitivity and knowledge of the craft and aesthetic sensibilities to give direction to designs, contemporary colors and patterns to the weavers of the clusters.
- When targeting the young urban consumer, there is no need to subsidize the **cost price**. The retail prices need to be realistic such that there are healthy margins for all in the chain i.e. the weaver, the wholesaler and the retailer. **Healthy margins and profit can be used to provide more facilities /wages to the weaving clusters.**
- Similarly, for retail selling through high-end shops, there is a need to understand that all high-end retailers also need proper margins if they are to stock and market the products on a long term basis. Hence, costing should be realistic including realistic profits.
- There should be **coordination between national level agencies** such as HEPC, HHEC, CCIC, AIHH, NIFT, NCTD, NHDC, ACASH and other marketing forums for the promotion of handloom clusters and their products.
- At CRT we question the excessive focus on export especially given the worlds current economic situation. **India is unique in the developing world in that it has a robust domestic market for handlooms.** Weavers can access the domestic market and get feedback and market intelligence to help in appropriate innovation, which will work toward sustainable practice. Further, in terms of benefit to the weavers, domestic sales are usually better. For export, the price must be as low as possible, and the cut is often from the weavers’ wages.
- When weavers are called for an exhibition, they should be given enough
advance time to prepare, and accurate information on the target market.

- Promote the use of handloom for uniforms for schools and government offices and for railways beddings and uniforms, this is the largest market possible. At CRT we urge that not simply handloom, but the specific, distinctive regional weaves be used in their own State. This will generate appreciation for traditions and help with grassroots branding, and will complement the scheme for bringing knowledge of weaving traditions into the classroom and into everyday life.

- Public Education- A communication program—advertisements, documentaries, radio programs, educative exhibitions etc for public education on weaves and weavers is necessary. The public needs to understand handloom to appreciate it. Showcasing it, teaching it, publicising it will change the public perception of handloom.

- Sustainable Markets/ Growth- Low interest loans will be very important, with a minimization of the subsidy approach. It will counter the attempt to strengthen the entrepreneurial capacity. Weavers need opportunity more than handouts. The subsidy-based schemes have weakened their willingness to take risks and encouraged them to learn to work the schemes to get the most benefit for the least work.

- The concept of the poor underprivileged weaver must be replaced with the concept of the weaver as custodian of traditional knowledge. More important, weaving must be made more attractive than basic labor level means of earning a livelihood. As long as weaving is compared with day labour, it remains endangered. Weaving must be more attractive in terms of earning and in terms of social status. It must become a chosen occupation rather than a fallback position.
DESIGN DEVELOPMENT

Recognizing that design ethos and the visual identity of distinctive regional/cluster variants is critical to the long-term future of Indian handlooms, within this paradigm the weavers need continuous and consistent inputs in design and development that are cognizant of market demands and trends. These design interactions must, however, be sensitive to the particular characteristics and technique of the weaving tradition of each cluster, in order that each area/cluster retains a distinct visual identity of its own.

- It is critical that the design interventions build on the specific advantages of the handloom and the developed designs should not be easily replicable on the power-loom.
- It is not necessary that design inputs come from external persons, designers should be identified from among traditional practitioners. In Varanasi, for example, designers are not educated at design institutions yet, they are steeped in design knowledge – this local talent needs to be tapped and trained. Urmul is another good example where the weavers themselves take all decisions including choosing the designers who are paid by the group itself.
- In the context of the North-East and other handloom rich regions across the country, it is extremely important to foster local design talent rather than institutionalize dependence on distant institutes of design.
- Design training in clusters for the weaver is needed to be set up and should include training in CAD, this will encourage design confidence and further the ability of weavers to tackle and understand new development.
- Designers under IHDS should be assigned to clusters as the right design input can help sell the product. The designers need to translate market information into a handloom production-friendly design brief taking into cognizance the saleability of a new design, keeping regional variations and characteristics in mind. For instance there has been a noticeable decline in the sari market and an increase in the preference for stitched garments. Design development therefore needs to focus on developing along similar aspects, not only in garments but in furnishings and other allied lines.
- At present, the designers have no responsibility to ensure that the products they are prototyping through state funded design development initiatives are successful in the market. This may perhaps be circumvented by paying the designer a base fee and providing sales percentages as further incentive.
- Training facilities should be upgraded and institutional support from existing design institutions is strongly recommended.
- It is also recommended that research be undertaken into making handloom fabrics and products machine-washable. If color fastness and durability could be guaranteed, it would go a long way in popularizing handloom further.
III. GRASSROOT INNOVATIONS
III. GRASSROOT INNOVATIONS

Innovations in technology at the grass root have happened across clusters in the Handloom Sector, but in our research it emerged that innovations in one group of weaving villages did not reach the next due to poor communication. Our effort here is to highlight them, to shine a light and bring them to notice for wider dissemination across weaving clusters a bridging of the gap through Central and State initiatives by the government.

The innovations have made a difference to weavers and communities who have adopted them. Improved speed, productivity and efficiency have been the result with minimal efficiency. The famous ingenuity of the Indian mind applied to handloom.

We strongly recommend an indigenous technology fair with awareness campaigns about the technological inventions at national and State level for a positive exchange of ideas and innovations.

There have been various inventions happening at various cluster levels that do not even reach beyond 20-30 kilometres. For instance,

- Invention of a software called Graph Master, but the invention has stayed to one cluster
- Invention of a shuttle called ‘naadi’ that has more durability and life than the ordinary shuttle, but the shuttle could not gain popularity and the poverty struck inventor died. There is no one anymore who knows how to develop these shuttles.

There are many more inventions that have not got the required attention and usage. For example the motor driven weft winding machine of Ilkal can find use in various weaving clusters as weft winding is one of the basic operations of weaving. Technology developed at one region has the potential to be adapted to other weaving clusters. Communication gap between various clusters needs to be narrowed down by awareness and exchange of ideas.

Lean manufacturing and carbon foot printing are gaining popularity at several industries in India. The handloom industry is the largest after agriculture is eco-friendly, with a low carbon footprint and organic products are favoured by the consumers. So, the Indian handloom industry has a huge potential to capture the market with its eco friendly non-polluting techniques, like the Balaramapuram craft cluster has created a niche market for fabrics imbued with medicinal qualities. This represents innovation at its best.

Innovations Across Clusters by Local Weaving Community

Fulia, West Bengal

A resident of Fulia, Gourango Basak is a software engineer currently residing in Hyderabad. He developed software called Graph Master about 7 years ago. With the help of this software if a design is drawn on a graph paper the computer automatically calculates the math. In some cases there is no need even to draw the whole picture. In case of spherical and symmetrical designs, mirror effect is given for completing a partly drawn motif.

The Graph Master can expand the possibility of creating plethora of designs and reduces the time immensely. Use of technology has become necessary in the current demand cycle. Design interventions like this are necessary in every weaving cluster. All weavers need to create designs, jaala patterns etc. With the graph master designing is easy and less time consuming. It does not have to stop here the software like Graph Master must be encouraged and more younger generation should be motivated into developing even better software.
The inventions can be further improved according to the use ability and technical scope. For instance, a system to record the designs can also be developed into the designing software. The problem of written documentation will easily be answered by this.

**Ponduru, Andhra Pradesh**

‘Naadi’ is the shuttle used in the loom at Ponduru. Around the year 2000, a craftsman called Manda Laxman Rao used to make a special naadi from bamboo sticks. These were special because they were made to be used by hand in the traditional loom, unlike the new mechanised loom in which a knob is pulled to make the shuttle move. It used to cost Rs.100 then (an ordinary shuttle today costs 100 and a small shuttle 45-50) and weavers would not want to pay such a huge amount for it. He died of poverty, and today there is no one who can make that kind of a naadi. He used to engrave the price and date on each of his hand-made shuttles. An ordinary shuttle lasts a year, but his shuttle would last 2 years.

This product has died with its inventor. There must be many more examples that nobody knows about have faded due to less popularity or awareness among the weavers. Craftsmen like Manda Laxman Rao must be found and acknowledged with awards as well as a marketing scheme to sell the invention.

**Ilkal, Karnataka**

Weft winding in many weaving households is completed using a motor-run electric machine that has been invented by a gentleman named Prakash Sankarappa of the Vishwakarma caste. The machine costs Rs.900 only.

Weft winding process is a basic preparatory process that is required in weaving almost everywhere. Mechanical weft winding is going to be beneficial in every weaving cluster of India. Such inventions must be introduced in every cluster. Further, the invention must be thoroughly researched and new developments must be looked into and introduced at a mass scale.

**Bhujodi, Gujerat**

They have invented a yarn roller, on which the yarn can be rolled, while dyeing the same. The impact maker was a change from hand shuttle loom to fly shuttle loom. It has made weaving very easy and productive. The introduction of bobbin winding, cone to hank converter and cone winding machines has helped to reduce human labour and increased productivity.

A yarn roller should be introduced in other clusters that have intensive dyeing before weaving. It saves a step in between thus impacting the production speed.

**Ballarampuram, Kerala**

One of the significant innovative practices of note in Balaramapuram is the dyeing of yarn using herbs and its subsequent weaving to create unique health giving aromatic handloom textiles. The technology used is based on Kerala’s own indigenous Ayurvedic knowledge systems that have been successfully applied to develop dyeing processes for the handloom industry.

As a counter to the harmful chemical dye processes such as Azo, these textiles imbued with medicinal and aromatic herbs impart health giving qualities to the user of the textile. The efficacy of the textiles has been tested at the Government Ayurvedic College in Trivandrum. “Marked improvements” were noted in patients suffering from skin diseases, body aches and other ailments.

These textiles have found buyers from across India and the world to an extent that the makers are inundated with orders that they cannot comply with. Written about, filmed and on the internet, the fame of these textiles has spread. Time magazine, Discovery Channel and others are some of the media channels that have provided coverage.
The Handloom Weavers Development Society is marketing these textiles under the brand name of ‘Ayurvastra’. Developed further with grants from both the Government of India and Japan Overseas Development Organisation the family run Society has developed a huge niche market by applying age old principles to textile dyeing and weaving in an innovative manner.

Textiles with medicinal qualities and ailment from skin diseases have recently found great market all over the world. India has to its advantage a rich source for medicinal herbs and plants due to its climatic conditions. Inventions like these in Balarampuram are note worthy and have also got its due recognition. But every weaving cluster in India has the potential to create perfumed, aromatic and health beneficial textiles. Dyeing in India is always done through vegetable and natural dyes originating from roots, leaves, seeds and flowers of many plants across India. The market for medicinal textiles can be tapped to a great deal.

Research is needed to find the plants that can imbibe textiles with such qualities. Such researches can successfully be done in research institutes by using standardised methods. The recipes for dyeing can be standard-ized and introduced in every dyeing cluster with workshops held to orient the dyers to new processes.

CRT Experiment on developing a Handloom Mark

Distinguishing Handloom from Powerloom - An Identification Mark

Yasmin Sethi

Yasmin Sethi who researched in Varanasi came up with this process and discussed it with several Master Weavers in Varanasi

To create a woven identifying mark for Handloom Varanasi Brocades.

One of the major threats faced by Handloom weavers in Varanasi is competition from the Power loom. A majority of the cloth woven on the handloom is undistinguishable from the cloth woven on the Power loom. This has lead to a reduction in cost and value of the Handloom Varanasi Brocade. It had also lead to a reduction in the earnings of an average Handloom weaver.

A mark to identify the Cloth and Saris woven on the Handloom will help preserve the brand value and the identity of Varanasi Handloom Brocades. It will provide an easy identifying mark for those who are willing to pay a premium for handloom. At the moment due to the difficulty in identifying handloom and powerloom brocades many consumers that are willing to pay the premium for a handloom sari are getting cheated. As a result the value and the willingness of the consumer to buy handloom is getting eroded. This has also resulted in lower wages and living conditions for the handloom weaver and what can be considered as unethical practices in the sale and marketing.

An experiment in Varanasi

Brocades are woven on Jacquard looms in Varanasi where two main brocade weaving handloom techniques are practiced, ‘Karua’ and ‘Phakua’.
In the *karua* technique the extra *zari* weft is interwoven with the warp in a discontinuous manner, implying that the interweaving happens only in those areas where the patterning takes place. The weaver passes through the warp by hand. This technique can only be used on the handloom.

For every area where *zari* is required the weaver has thin spools that are passed through the warp by hand. This technique can only be used on the handloom.

In the *phakua* technique the *zari* yarn is woven along the entire length of the cloth in a continuous manner. On the front side the pattern woven looks identical to that woven using the *karua* technique. On the back of the cloth however you either see continuous unwoven *zari* threads or the cut ends of the *zari* threads that have been trimmed along the outlines of the motifs.

An equivalent of the *phakua* technique is woven on the powerloom and the cloth produced is identical to that woven on the handloom. It is in this case that there is an urgent need to be able to identify cloth woven on handloom versus that woven on the powerloom.

It takes three times longer to weave the same pattern using the *karua* technique than it does to weave it using the *phakua* technique on the handloom. This results in a major difference in cost of a *karua* sari and a *phakua* sari. Making a *karua* sari unaffordable for many consumers.

The set up of the Jacquard loom for the weaving of brocades using the *karua* or the *phakua* technique is identical. It is possible to weave a motif/a line of motifs using the *karua* technique in a predominantly *phakua* sari. As the *Phakua* technique can only be woven by hand this motif or line of motifs becomes an interwoven identifying mark of a handloom sari that cannot be reproduced on the powerloom.

As only a motif/a line of motifs is being woven using the *karua* technique the additional cost and effort required is small. The benefits of having a mark that cannot be replicated on the powerloom is considerable.

A label and literature can be attached to the sari or cloth near the woven motif to explain this identifying mark. This will help the consumer also know that what they are buying is legitimately handloom. It will also help raise the value of handloom and over time lead to a rise in wages and conditions of the Handloom weaver.
Conclusion

Improvement is an answer to a long existing obsolete mechanism. Inventions are meant to happen when an appliance has reached its capacity to transform or progress. Technological innovations are necessary for the development of a cluster.

The weaving clusters of India are still engulfed in the outmoded techniques and processes. With little efficiency and production the industry is growing at a very slow pace. The weavers are deskilling and leaving their several years’ old tradition to find other jobs. But some weavers are still fighting hard to keep weaving tradition alive. In this the government and NGO’s have also supported the weavers by forming welfare policies.

Amidst various problems many weavers and or researchers have worked on small interventions that have immensely helped the cluster in production cycle. Such interventions are never able to cross the border of that cluster. Sometimes the inventions find the right usage while the others fade away, unknown to the masses. For instance in the Ponduru cluster of weaving the shuttle making artisan died because of poverty because his shuttle was not popular among the weavers. He made a durable shuttle that would last much longer than the ordinary shuttle but it was comparatively costly.

It is necessary to bridge the communication gap between the clusters of India and let the flow of ideas happen freely among the weavers from different regions. Existing interventions can be made available nationwide while maintaining the copyrights so that the inventor gets the required benefits.

Innovation can only happen if there is a strong base in R & D. The research & development sector in the textile industry is a major lacuna. A budget must be allocated in the Annual Budget Plan for research in the field of textiles. Many institutes like IIT, NID and Institutes of Technology must be affiliated to a common ‘Research Facilitation Body’ to carry on the research in handloom sector. Private and Government funding should also be given to individual researchers who are interested in exploring the possibilities in Handlooms.
IV. REGIONAL RECOMMENDATIONS
IV. REGIONAL RECOMMENDATIONS

The recommendations charted below underline the diversity of the Handloom industry. While some policy initiatives cut across all lines each cluster needs to be studied through its own cultural, social and production prism for effective policy making. A standardised approach to the handloom industry is counterproductive as regional differences are distinct and further accentuated by a sharp diversity in spinning and weaving traditions, and indigenous home grown organisational systems. In order to ensure that the schemes and policies targeted to the handloom Industry contribute towards ensuring sustainable livelihoods and equity for the handloom weavers of India, target-specific intervention in the sector is imperative.

Balarampuram, Kerala

Balaramapuram Manhakal Cluster, Kumaravala, Trivandrum, Kerala is predominantly a weaving cluster. Most of the households are either involved in weaving, or in subsidiary activities, such as spinning. As many as 3,698 pitlooms and 602 frame looms come under the cluster with master weavers, individual weavers, self-help groups and societies benefiting from the activities in terms of jobs and livelihood.

The Kasavu sari and mundu and mundu set/neriyath, (traditional two piece unstitched garment) that has a striking combination of kasava (silk core wrapped with silver and gold plated thread) with unbleached white cotton are the famed weave of Balaramapuram. Traditionally, the weaving families used to weave for the Travancore Kings, and production was also completed for trade during the period. During 1798 – 1810, His Highness Maharaja Balaramavarma (1798 to 1810) introduced weaving. The Delava of Maharaja brought seven weaver families (Shaliars) from Tamil Nadu to produce fabrics for the members of the royal family. The weavers use traditional methods to maintain quality with shaft frame-looms and shaft pit-looms, using the technology of throw shuttle pit loom for the production of exclusively cotton fabrics with pure zari. These are traditionally made by Vishwakarma carpenters of Balaramapuram.

The weaves known as “Pudava and Kavani” (veshti and upper cloth with pure zari) remains a prestigious bridal gift in the marriages.

Recommendations

Revise the Wages of the weavers. The local traders do not provide a fair wage to the weavers for their product. While the master weavers/SSI owners pay the weavers Rs 225-250 per Mundu, agents beat down the price as they buy in bulk therefore depressing the market. In recent times, the traditional trading group has expanded, and now, many people are also involved in the trade. This problem must be looked into.

Yarn availability at subsidized rates. Yarn’s unavailability at the yarn bank is a huge issue in the count and quality required. Hanveev and Hantex are unable to procure at the rate which the products are woven. As a result, the weavers are forced to sell products to private agents who do not pay well. Yarn bank must be built for the cluster.
There are no dyes used in the region, except for an organisation in the locality that dyes with natural, organic, and ayurvedic herbs. **Raw material sourcing centre or a shop is needed.**

**Loom up gradation.** There are two types of shaft frame-looms and two types of shaft pit-looms. The looms are generally made of ‘Pongali Maram’ (a type of heavy wood) from Tamil Nadu. The weavers use a primitive type of throw shuttle pit loom for the production of exclusively cotton fabrics with pure zari. The pillars/beams of a pit loom are made out of ‘Aanjal’ that cost approximately Rs.150 per beam. A pit loom requires around 10 beams. There have been problems with termites eating into the wood of the loom, therefore **technological improvements are required.**

**Product and Design Development.** A cluster designer must be appointed. Balaramapuram produces saris, mundus (dhotis) and mundu sets (dhotis), and thorths (basket weave towels). The designs have always been traditional with limited designs. Design intervention must be involved in the current product.

Their production capacity (with steady quality) is more than the orders they generally receive. There is excess stock of the woven garment accumulated because of this reason. This problem needs to be rectified by creating sales and discounts.

**Common Facility centre.** The weavers work in a house cum work shed. A common work area must be created with power and toilet facilities.

**Market outreach.** Most products are sold in local handloom shops at Hanveev, Hantex and Consotex. **Mundus sell the most, followed by saris, thorth (towels) and set mundus. National and international market must be tapped.**

The State Government has made Friday a Handloom Day this has given a great marketing impetus to the handloom sectors visibility and prominence. **Such activities must be encouraged and more promotional activities must be done.**

The master-weavers/owners of SSI setups are inclined towards selling to agents in-order to liquidate the stock. Balaramapuram handloom products are primarily sold through Hanveev and Hantex showrooms. **New market channels must be discovered for sales. Middlemen should be removed from the supply chain.**

**Government Schemes including Social Security.** Approximately one third of the weavers in the cluster own their own loom. The SSI setups install pit looms at the homes of an individual weaver, predominantly house wives, who have the potential to turn this into a large amount of fabric. The SSI manages to procure a loan to achieve this. Or in some instances the individual himself/herself uses a loan from the self-employment scheme to procure one.

In recent times, the weavers have received Rs. 2,250 each for loom modernisation (through Hanveev) and also Rs. 4,000 for work shed renovation. Half of the work shed renovation amount was sanctioned upfront and the other half is provided to the weaver once they acquit the money, and demonstrate proof of utilisation for the funds that have been provided. Within the last two years, the weavers were provided with reeds.

The directorate is currently working on implementing the ‘Integrated Handloom Development Scheme’ by the Kerala State Handloom Development Corporation (Hanveev) in association with the Directorate of Handloom and Textiles at Hanveev and Hantex as recommended by the centre to overcome pitfall and strengthen both organisations. The directorate is looking forward to implement the 12th five year plan through Hanveev, Hantex and Consotex. Hanveev employs over 60 quality control inspectors who visit the clusters once in a month. They inspect the width of the fabric (eg. mudnu ; 51” to 53”), yarn per inch etc.

**Such measures should be encouraged and regulation of schemes must be efficient. Government has been creating schemes for the loom up gradation, raw material availability but there must be laws for proper**
The schemes must be introduced well on time and weavers must be made aware of the benefits of the schemes. Access to Credit. Credit remains a huge lacuna. On the other hand loans taken from banks have been a double edged sword as seen from the case of The Travancore Textiles Handloom Weavers Industrial (Workshop) Co-operative Society Ltd. no H(IND) T 315, located in Nemom, PO Trivandrum. This Cooperative Society, the oldest in the area, has currently only 80 women working there, though it has a capacity for 160. However the situation it faces is of closure since a loan taken in the 1990’s of approximately 12 lakhs has now with interest and other non-repayment rates ballooned to an un-repayable amount of Rs 85 lakhs. This situation needs an urgent looking into.

Loans at lower rates. The ‘blaides’ or local money lenders lend money against land papers. They have a rate of interest that is between, 5% to 15% interest per month. Loans at lesser interest rates would mean they could run their set-ups better.

Geographic Indicators Act. The weaver is aware of copyright issues. ‘Balaramapuram Sarees’ have become the first handloom product in the state to receive the Intellectual Property Rights (IPR) protection through Geographical Indications Act (GI Act).

Safeguard from copying and infringement. There is severe competition from power loom products. They imitate the handloom products from Balaramapuram. The power loom product manufacturers also mimic the holes and deformities along the selvedge of the fabric, caused by the warp beam on the handloom. They are sold to un-informed customers at a much lesser price than the genuine handloom products, with are also sold alongside genuine products in handloom shops across Balaramapuram. Apply power loom mark on the machine made products.

Regulation and monitoring by the government institution. Introduce strict laws. The State Directorate seem to have no control of the situation. Mr Anil Kumar, Assistant Director at the Directorate of Handloom who is in-charge of implementation the RAP (reservation) act claims there is no strong law to avoid the situation. It is only possible to implement legislation so that the mills do not replicate indigenous motifs. The import of products does not seem to be controllable without a strong law.

Innovative practices must be encouraged. One of the significant innovative practices of note in Balaramapuram is the dying of yarn using herbs and its subsequent weaving to create unique health giving aromatic handloom textile. The technology used is based on Kerala’s own indigenous Ayurvedic knowledge systems that have been successfully applied to develop dying processes for the handloom industry. As a counter to the chemical dye processes, such as Azo, that are harmful to the wearer, these textiles imbued with medicinal and aromatic herbs impart health giving qualities to the user of the textile. The efficacy of the textiles has been tested at the Government Ayurvedic College in Trivandrum. “Marked improvements” were noted in patients suffering from skin diseases, body aches and other ailments. These textiles have found buyers from across India and the world to an extent that the makers are inundated with orders that they cannot comply with. Written about, filmed and on the internet, the fame of these textiles has spread. Time magazine, Discovery Channel and others are some of the media channels that have provided coverage.

Marketing. The Handloom Weavers Development Society is marketing these textiles under the brand name of ‘Ayurvastra’. Developed further with grants from both the Government of India and Japan Overseas Development Organisation the family run Society has developed a huge niche market by applying age old principles to textiles dying and weaving in an innovative manner.

Such innovations must be encouraged and given due recognition with awards and rewards.
Villupuram, Tamil Nadu

Villupuram is located in Tamil Nadu, a State with an estimated fifteen hundred co-operatives; accounting for approximately thirty per cent of the country’s handloom textile production and fifty per cent of its exports.

The primary product and unique speciality of Villupuram are its cotton lungis, the popular men’s sarong like lower garment that is seen worn across India and other parts of the Eastern and Middle Eastern world. These lungis are available in a range of distinctive check and tartan patterns. The traditional colour palette is blue, green and white, although the palette has now expanded to include reds, browns and yellow woven cotton lungis. The lungis are sold for Rs.177 regardless of colours used in the weaving. Prices are fixed by the State. The region is well known for these handloom products, which are available in a wide range of patterns. There are specific designers for marketing and sales inputs. The lungis are sold in retail outlets throughout South India and widely distributed through a network of distributors that export it to South East Asia, including to, Sri Lanka, Gulf countries, Malaysia, Indonesia, and Thailand, as well as the Middle East, to Dubai and the United Arab Emirates.

Recommendations

Infrastructure Benefits

- Whilst there is evidence of implementation of the government’s work shed scheme, rains often interrupt production, due to poor infrastructure and flooding of work sheds. Similarly, many work sheds are built from corrugated tin, so that during the summer it is uncomfortable, it poses health problems, such as dehydration, excessive heat and humidity. Furthermore, these work spaces are cramped, with low light and poor ventilation.

- The Dye house building has been dropped due to insufficient fund and the Pollution Control Board’s norms and strict conditions. Increased funds for work shed spaces with proper occupational health and safety considerations is needed. Along with dye house that complies with all pollution norms.

GI and handloom labelling

- GI needs to be applied for the handloom products of the cluster.

- The government’s Handloom Mark has been granted to forty societies, and the silk mark to two societies, however, the full benefits of the mark have not yet been realized for Villipuram.

- Implementation of the “handloom mark” needs to be stepped up as does the “silk mark.”

Wage and employment

- Whilst the wholesale price of the handloom product has increased, weavers do not report higher wages. Weavers claim that their wages have remained static over the past twenty years, whilst the raw material cost has risen by over fifty percent, their wages have increased by little more than ten percent, despite inflation and the rising cost of living. As a result many weavers are leaving the sector. The situation is worse for those who are not members of either a primary weavers’ society (where the looms are owned by the weavers) or an industrial weavers’ society (where the looms are owned by the societies) but work under a master weaver, usually as bonded labourers. The wages are low, and the weavers are not covered by any welfare schemes.

- Wages for preparatory charges are not included eg. warping, winding, sizing.

- There has been attrition of handloom weavers to the power loom.
sector mainly because of the variation in wages: while a handloom weaver could earn a daily wages of Rs.80 to Rs.100, his counterpart in the power loom sector could earn Rs.150 a day.

- In the Cuddalore district, located adjacent to Villipuram, there are contradicting figures, and reports on the number of weavers. While some state that the number of weavers are increasing, whilst others suggest that the number of handlooms has dropped from 12,000 to a mere 2,000 in the past two years, and over 80 per cent of the 50,000 weavers are jobless. Some are working in other unskilled sectors, such as the construction industry, call centres, which are emerging as a burgeoning industry, or, through NREGA, which is also having an impact on declining numbers. All this needs to be looked into and remedied.

- **Review of wages** to align with minimum wages, to retain weavers. Complete a market analysis for international market viability.

**Production/Raw Material**

- The problems of the handloom industry here have been exacerbated by the export of yarn under the New Economic Policy, and with the diversion of yarn to the power loom sector leading to high prices and lack of raw material.

- Additional yarn banks need to be opened in this cluster.

**Market Outreach**

- Promotional activities such as organizing of exhibition, District Level Festival Fairs, Craft Bazaar, Handloom Expo, within and outside the State need to be carried out regularly to provide a platform to weavers, artisans to promote their products as well as to educate them about the intricacies of the markets. Handloom weavers need to develop entrepreneurial skill to directly export their products, without depending upon private agencies. Participation in government trade and export fairs with new product range need to be encouraged with production of export oriented products that will meet international standards in terms of quality and at the same time be competitively priced.

- **Product Diversification** with an emphasis on high end, luxury products for the ethical, handmade products market in India and abroad need to be looked.

**Design**

- There has been limited design innovation with the Society giving designs to weavers. New products and designs developed were in total only 159 under the cluster scheme. Training for design development keeping in mind the type of market as well as appointing a designer to the cluster for time to time innovations in products is essential. To develop a professional outlook towards different markets and the producing market specific products.

**Business training and planning**

- There is a wide scope for business development. Hence it is required to train the weavers with entrepreneurial skills; which will help them to face the risks in market with proper planning budgeting and marketing skills. Along with the managerial skills it is also required to train the craftsman in technological field of; for instance Workshops on export procedures, policies, benefits.

- Improved human resource inputs by recruiting professional branding, corporate promotion staff with a retail background to develop a sales and marketing strategy, that allows products to adapt to market. Provide sales targets and commission incentives to entre-
preneural master weavers.

**Extension Programmes**

- Outreach programmes; to reach to the farthest and the remotest weaving clusters.
- Adult literacy campaigns; education related to their own craft; workshops for basic things like filling various kinds of forms, computer education etc.

**Infringement and copying**

- There is a need for strict enforcement of Handloom Reservation Act.
- Products are also not price competitive, due to market encroachment from the power loom sector; power loom products are available at one third of the costs.

**Implementation and Monitoring**

- According to weavers, there has been a virtual collapse of the cooperative societies with a lack of accountability and transparency; weavers report that the governance has failed, with management and boards plagued by corruption and nepotism. Burden of payment to special officers appointed by the government have superseded the elected boards, There has been a consistent failure to meet acceptable record keeping and financial management procedures; regular, comprehensive audits are required.
- Improvement and revision of Government Scheme, with monitoring of proper implementation. DCH monitoring officer to make field trips from Chennai at least once every week with a CDE appointed for this cluster.

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**Kanchipuram, Tamil Nadu**

Kanchipuram is a temple city and a municipality in Kanchipuram district in the state of Tamil Nadu. Kanchipuram has a population estimated to be over one hundred and fifty thousand. The male to female ratio is equally divided. The literacy rate is approximately, 75%, higher than the national average of 59.5%, with male literacy at, 81%, and female literacy at 69%.

The town has a rich cultural heritage that is reflected in its silk handloom, for which it is named, Silk City. Kanchipuram town, rivalled Benares as a centre for learning, it was the ancient capital of several south dynasties such as the Chola, Pallava, Vijayanagara and Nayaka kings who patronized crafts related to temple building, such as bronze casting and stone carving. Crafts including carving with granite stone, and wood carving with teak and vengai wood. Kanchi was a major seat of Tamil, Sanskrit, and Telugu learning as well as an important place of pilgrimage for Buddhists, Jains and Hindus.

Weaving began as early as the 19th century. With access to mulberry silk from Karnataka, the craftspeople turned to weaving silk; this is deeply rooted in the history of the place, purportedly from a period when, two weaving communities, renowned for their skill in weaving silks- the Devangas and the Saligars, transmigrated to Kanchipuram from Andhra Pradesh. The weaving community in Kanchipuram is still known as Salgars, and they claim descent from Sage Markanda, the weaver of the gods. Motifs from the beautiful intricately carved temples have been translated onto material. Silk was also considered the ceremonial wear at religious rituals and weddings, particularly around the renowned Kamakshi temple, by upper case families leading to a growth of the weaving sector. Today, customers continue to come from all around the Southern states to purchase saris for special occasion, such as engagements and weddings, because of its double warp and double weft; and its gold and silver thread, which, gives these saris a regal and royal aesthetic.
Recommendations

Protection of authentic Kanchipuram sarees from infringement. A special team of officers should investigate fraudulent activity, as part of an annual drive against the sale of fakes. Advertising campaigns consumer awareness about genuine products; implementation of the Geographical Indicators act with provision for legal action must be implemented.

Handloom and Silk Mark must be implemented. Kanchipuram saris are in urgent need of safeguarding. Therefore, they need to have an authentication so that consumers know they are buying a power loom product. This needs to be branded in a way that adds value for the consumer, and convinced of why they should choose a more expensive handloom over a power loom product.

Examine cultural museum in Kanchipuram with textile component, to capitalize on visitors and tourists to the region, for the Preservation, Renewal and Revival of tradition. Increase value of niche heritage markets. Revival should be incorporated into new product designs, as, with technological development, such as, computer-aided designs, lost motifs and traditions can be revived.

Support and advancement training for co-operative societies, who provide sound working wages, training programs and fair conditions for weavers must be made available.

Master weavers to hold workshops, and mentor younger weavers to ensure that specialized skills, expertise and tradition is not lost.

Wage structures that reflect the contribution made by ancillary and post production weavers, including preparation of the yarn, sizing of the warp, weft winding, dyeing (natural and chemical processes), warp-setting on the loom, card punching, graphing of designs, making of looms, heddles and reeds, finishing of fabrics (thread cutting, starching and washing of fabrics) etc., makers of looms and others. Schemes and pensions should be made available, with training provisions.

Yarn subsidies should be made available, and examine how the National Handloom Development Corporation can better service the needs of weavers in the region, particularly, as large quantities can only be bought by weavers and traders who may then on sell them at a higher rate. Regular supply of silk yarn and zari of good quality needs to be available at all times.

Revitalize and increase accountability of staff, and programmes being delivered at the Weavers Service Centres, State Agencies, Apex Handloom bodies, State Emporia’s and other Handloom related organizations, through introducing key performance indicators; and independent monitoring bodies.

Health Schemes must be revised and renewed. The ICICI Lombard Health Insurance Card should be reviewed, with a different implementing body assigned

Examine occupational health and safety including the conversion to eco-safe reactive dyes. Testing of dye recipes, and real-time production training is required.

Private/public partnerships can be formed. The Office of the DC Handlooms can explore collaborations with the Banking Sector including SIDBI, NABARD etc to create development schemes targeting weavers. A possibility of issuing Credit Cards linked to identity cards needs to be studied.

Ongoing training for weavers, including design development and marketing training should be provided. Colour theory training and awareness of colour forecasts, colour preferences in various market segments, and changing colour preferences in various seasons will help to cater a greater market segment.
Loom Up gradation. Support is needed for ongoing research and development, in particular looms and accessories to improve ergonomics of looms, productivity and useability. The fund allocation should also be allowed to be utilized for repair/up gradation of existing looms.

Design and product development needs to be stepped up. Partnership with NIFT and NID; High end Indian Fashion Designers to raise profile of Kanchipuram weavers in Mumbai and Delhi can be planned. For instance, Ritu Kumar, TarunTahiliani.

Chettinad, Tamil Nadu

Chettinad refers to a group of over 70 villages located in southern Tamil Nadu, and derives its name as a settlement of the Chettiars. In recent times it has become a popular tourist destination. Towns such as Karaikudi and Devakottai attract domestic and international visitors, particularly for the tangible and intangible cultural heritage of the region; beautiful mansions and the distinctive Chettinad cuisine. Chettiars from the Chettinad region, financiers by profession, travelled far and wide since the 1800s and settled in many countries. The wealth earned abroad is reflected in the mansions that exist in Chettinad today. The family deity of most ‘Devanga Chettiars’ is Varadaraja Perumal.

In previous times, several crafts thrived in the area, but have died without patronage. Of these, the cotton Chettinad sari was distinguished in its vibrancy and weight. The exuberant use of colour, their combinations and earthy look made them distinct among other weaving traditions. The weight of the traditional sari would make it difficult to wear today as lighter saris are preferred, traditional customers who wore the saris for decades as the textile retained its colour and the weave remained tough, as the wear and tear was not apparent even after several years of use. The Chettinad traditional saris continue to be showcased in textile museums as examples of this.

Recommendations

Implementation and monitoring

- There is absolutely no state intervention evident in the Chettinad region. There are two societies in Chettinad, which are functioning in a very haphazard manner, with ineffective delivery of services. The Chettinad weavers require urgent revitalisation. Weavers
need to be given business and employment, or else the craft will die out. Locals feel that the region has diverse economic opportunities; therefore, there is no “need” to weave for a livelihood. During Mr. Karunanidhi’s funds for textiles usually went to the export sector, and not to the handloom sector. The original craft has almost been lost. The MRMRM foundation has been trying to keep the craft alive, by giving designs to the weaver and ensuring that they are the traditional designs. The problems stated above must be looked into and measures must be stepped up.

- **Extension of service delivery by government**, both state and central with clear goals, measurable performance indicators, objectives, aims, with monitoring, evaluation and promotion of excellence is needed.

**Urgent safeguarding**

- Saris are made only for Co-op Tex. There are hardly any weavers who make the traditional sari anymore. There is no market locally for these saris. In Chennai, stores like Rangachari etc source from Co-op Tex and resell.

- **Documentation** of weaving skills, oral traditions, and motifs, including all oral and written knowledge related to pre-production processes must be done immediately.

- Publish **documentation** on the Chettinad sari. Support MRM in its collaboration with the Dhan Foundation of Madurai to document the craft of Kottan weaving.

- **Research and document crafts**; identify a venue and establish a museum on the art and craft and lifestyle of Chettinad. Support MRM to encourage, support and sponsor students from design schools to research and document crafts and architecture, also facilitate interaction between students and crafts communities, and provide design support to weavers. **THIS** is a languishing craft every textile museum has saris from here.

**Training and Development**

- **Education**: Professional development and entrepreneurship needed to be developed in the weavers. **Entrepreneurship Development** will also help in developing the individual businesses with professional output and profit making ventures.

- **Investment in hiring, recruitment and retention of local staff is also needed.**

- **Weavers who possess knowledge, skills, expertise and skills of Chettinad weaving should be paid as teachers** and provide design and technical training.

- **Training modules** must be organised for production planning, productivity, use of new technologies, costing, quality control, and marketing.

- **Recognition to young weavers need to be given**; Young weavers training programme with payment of stipend, and guaranteed employment/work period for a minimum of twelve months so that they have enough professional expertise to start on their own

**Infrastructure**

- Housing work sheds, individual weavers, homes, work sheds, sanitation and sewerage systems need to be revived.

- Funds need to be generated for loom up gradation and repair.

**Production/ Raw material**
Currently, only master weavers and traders can afford quantities of yarn, it is essential that independent weavers can access their required supply of yarn at competitive and fair prices. Credit for infrastructure and working capital is not available and it needs to be looked into.

Yarn bank/depots should be built in the cluster.

Access to credit. Examine collaborations with the banking sector, with credit and banking accounts. Presently, weavers affiliated to the societies get loans from the Sivaganga district co-operative central bank at a rate of 4%.

Loans and Grants for Weavers should be looked into.

Development

Create a revitalization centre and model, weaving village.

Design development and cultural maintenance. Designers need to give inputs based on solid market knowledge and with a target market in mind to ensure saleability of designs. Designers paid on a commission basis linked to the sales of products.

The MRMRM foundation has been trying to keep the craft alive, by giving designs to the weaver and ensuring that they are the traditional designs. They also happen to be very affluent and influential Chettiars in the region, and it would be easier for the Government to work with them to give a new direction to the craft. Such activities must be encouraged and further supported.

Safeguarding handloom products

All weavers should be provided with insurance and artisan cards.

Raising the value, and recognition granted to weavers as part of the nation’s cultural heritage through awards, degrees etc.

Handloom Renewal Policy. Training and recognition of pre-loom and post-loom operations, ancillary workers should be included in policy, services, wage justice, training and up gradation of skills.

Implementation of Handloom mark to secure value added market is required.

Implementation of GI Act to counter the sale of inauthentic and fraudulent products is needed.

Support in-kind, staff, financial and human resources to the MRM Foundation to establish a common facility centre must be looked into.

Market Outreach

Immediate Priority is a Marketing and Sales Unit along with Strategy. Create high-end brand for genuine, authentic products.

Promotion

Tourism: THIS is the perfect place for tourist based interaction and will widen the horizon for different markets. In the local market build and develop cultural tourism. Linkages with hotels, tour operators; develop a high-end showroom at a heritage Chettinad property.

Health and Welfare schemes

Implement sanitary facilities, tree planting and training in general healthy and hygiene as objectives of the foundation.
Ponduru, Andhra Pradesh

Ponduru is predominantly a weaving cluster. Most of the households are either involved in weaving, or subsidiary activities, such as spinning, warping, or bobbin-making. Apart from weaving, the villagers practice paddy farming. Due to poor wages, weavers are diversifying into other professions; including working as shop-keepers/vegetable-vendors/bus, auto drivers, and bank clerks. According to reports, there were 2000 spinners 15 years ago, now 900-1200 remains; earlier there were over 150 fine khadi weavers here, now it is reduced to only 45-50.

However, coarse khadi weavers have increased from 10-50 to about 80 now. Whilst the price and market value of khadi has increased; income has not been commensurate with wages.

Ponduru best known for its fine khadi: handspun and hand woven cotton. The process of spinning yarn was promoted throughout India by Gandhi during the Indian National Freedom struggle. However, the weavers in Ponduru were already using the khadi technique. In 1922, Gandhi’s son Devdas Gandhi visited the village and completed a study; Gandhi’s praise for the fine quality of their fabric instilled a great sense of pride among the weavers. In the postindependence, (1949-50) era, the weavers and spinners in Ponduru, started an organization, which, they registered as, ‘ANDHRA PATTUSALI KHADI KARMIKA ABHIKRUDHI SANGHAM’; their aim was to develop the fine art of Khadi in an organised way, through supporting hand weaving and spinning short staple hill cotton in both red and white varieties.

Recommendations

- The monsoons act as a hindrance to production every year, making it impossible to carry out street-sizing during this time, similarly, inadequate roofing the weaver’s home pose a challenge. A Common facility centre (single structure) should be built for activities such as, single shed for warping and bobbin-winding activities with electricity, ICT tools like a computer with internet facility, toilets along with the work sheds.

- Training in filling the forms for applying for the welfare schemes. One to one interaction of the government officers with the weavers. Awareness camps for the weavers about the latest schemes for healthy, safety and craft promotion.

- Technical and Technological Interventions. Improvements should be made to looms, with jacquard attachments so as to improve design in terms of Jamdani, as has been done in Uppada. If the weavers can get a larger number of orders and if such looms can help meet that requirement, the craft will be kept alive and lesser number of weaver families will turn to other occupations.

- There is no control on the prices of yarns. Subsidies on raw materials, working capital and loan facilities is required urgently due to lack of cheap options weavers have to turn to other occupations, as there is no measureable or remarkable return-on investment.

- Design interventions and Product Development. Weavers should be introduced to an urban aesthetic sense and color palette. The Khadi Sangham shows little entrepreneurial drive, and staff lack capacity to connect with designers, innovation, and, or markets. Therefore, Support training and capacity building workshops for weavers, and society staff to develop entrepreneurial skills, and marketing in order to review the efficacy and outcomes of previous trainings. Introduce business management skills and training.
• **Annual Audit of Societies by an independent body.** Audit of financial, business, and operational systems.

• **Introduction of a Khadi Mark to help customers identify genuine Khadi.** Improve policing and implementation of act that protects handloom Khadi.

• **Upgrade the national Khadi marketing platform.** Develop a new logo, improve packaging and work with designers.

• **National Marketing Platform.** The cluster needs to interact more with the private sector, so that production is streamlined and marketing concepts are understood. The government can assist in building market linkages. However, for a robust, sustainable cluster, there needs to be support for weavers to build meta skills, and hence, to have greater control over marketing and other activities. Most government-run khadi bhandars are not professionally merchandised.

• Advertising and marketing the USP of Ponduru sari to distinguish the Benares tradition from other saris. Key terms: quality, design & motif, quality & durability. Increase exposure visits for weavers to improve the outcomes of the workshop.

• **National Level Branding.** Create an identity for the fabric from Ponduru through development of a branding campaign aimed at increasing awareness about products from the region.

• **Formation of an Expert Committee.** The formation of an expert committee of government, private and public sector, business owners, marketing and advertising professionals, NGO’s, weavers to provide strategic and operational direction for the cluster: to meet quarterly.

• **Develop Annual Business Plan and Market Strategy with Key Performance Indicators (KPI’s) to move towards a service delivery and business model.** Government officers and WSC to develop business plans, with a set of objectives and key performance indicators, in consultation with the expert committee. Reporting against these criterion monitored and evaluated: non-compliance, or failure to meet established KPI’s will result in funding loss, including funding for accountable staff positions.

• **Improve governance and accountability.** Introduce regular consultation with weavers, and host meetings. Develop structures and create positions for weavers to improve accountability. For instance: hold meetings every three months in each cluster by the WSC, in which all the weavers & people associated with Ponduru weaving are invited: advertise both formally (newspaper, posters) and informally (word of mouth). This could be an interactive sessions where WSC officials explain the current schemes and their benefits. Concerns and actionable items can be taken up by staff. At the end of each financial year, the concerned WSC official would submit a report in which the outcomes of the 4 meetings would be tabled.

• The sanitation in this village is in poor condition. The drains are open; overflowing with debris and rotting organic material. **Health sanitation conditions need to be checked.** Weavers must be educated about the common sanitation requirement to live a healthy life.
Putupaka, Andhra Pradesh

Putapakka is located in Nalgonda district, Andhra Pradesh, the state with the second largest concentration of handloom in the country, characterized by variation and differentiation. Putapakka is four hours from Hyderabad city. Weavers have been engaged in this trade for over 300 years.

The village gets electricity for sixteen hours per day, for six hours in ‘three phase’ or ‘Agri power’ and for ten hours in ‘single phase’ or ‘Domestic use’. Most homes have one room for weaving, one room to use as a multi-purpose family space, kitchen, and basic amenities for a bathroom.

During the Nizam’s dynasty ‘Puttapaka’ there were approximately, 20 families engaged in handloom weaving, who were patronized by wealthy Muslim families, Damsthanams and Nizam rulers.

Recommendations

The Handloom Societies in Andhra Pradesh are organized as a two tier structural societies in the village called Primary Handloom weaver’s co-operative society. The APEX society at the State level called A.P. State Handloom Weavers’ Co-operative society Ltd. (APSHWCS), popularly called as APCO.

Whilst the co-operative sector is a mechanism to protect the independent weaver, due to rampant corruption, lack of proper and timely support in terms of inputs, credit, and marketing, it has not reached expectations. ‘Bogus’ membership to a cooperative is also widespread, and cooperatives are misused. The powerloom is having an adverse impact on the handloom sector. Powerloom owners are floating bogus weaver cooperatives and misusing the schemes meant for handloom weavers. Corruption is largely to blame, with profits not reaching the weavers but being diverted to middlemen, similarly, many schemes are not reaching the weavers. There are problems with trading power loom as handloom.

Training and development

- Capacity to learn and innovate is poor. Limited product innovation and diversification. This needs to be looked into for the future.
- Lack of modernization and inefficient technologies; therefore, Skill up gradation of weavers is required in the cluster.
- Planned training initiatives, design development and product diversification is required.
- Improve skills of weavers to enable them to respond to market requirements in terms of costing, quality control and packaging.
- Training and developing export market through an affiliation of the export houses with the craft clusters, so that the symbiotic relation helps to sustain both the industries in a profitable venture. The craft clusters will get the work throughout the year and the export houses/buyers can every time get a new line of textiles. This will help in balancing all the aspects of revival in terms of design, product, type etc.

Infrastructure

- As there is poor supporting infrastructure of roads, water, disposal, power. It is necessary to strengthen physical and social infrastructure to improve operational efficiency.
- There is need of internet cafes in the village, nor any e- centre, and there are four-five homes in the entire village which have personal internet connections.
- Infrastructure Grant per weaver will encourage them to diversify and start new ventures.
- Attract private investment into various sectors; create reliable and investor friendly infrastructure covering road networks, transportation, power/water supply.

- Improve production related infrastructure by integrating technology into pre loom and post loom activities in the handloom production chain.

- Promote process and product innovation through loom modernization and design development.

- Establish common facility centre for all production processes as well as sourcing, market information, training on buyer/seller interaction.

- Effluent Treatment Plans to be designed and implemented in consultation with the Pollution Control Board.

- Regional spinning mills that can cater to the production of the required yarn to facilitate consumption of cotton produced in the State and provide local employment to be set up.

**Access to Credit**

There are key concerns regarding a lack of working capital; inability to sell the finished cloth; lack of proper procurement of cloth and the debt/poverty trap. The society does not help the weavers. It does not give them yarn, or loans. All the board members are “elected” by corrupt practices (payoffs to the electorate). To alleviate this it is necessary to:

- Extend financial support on concessional terms through cooperative and banking networks; enable weavers, workers, entrepreneurs in the textile sector to develop.

- Organize women into Self Help Groups (SHGs) in the villages. They are eligible for group lending schemes under the Indira Kranthi Pradham at 4% interest.

- APCO can be strengthened through proper autonomy, credit facilities’ providing NABARD loans at reasonable interest rates to the primary cooperatives by cutting out the number of intermediaries and providing working capital; procurement and repayment strengthened.

**Market Outreach**

- As market awareness is low, with unprofessional systems, policies and procedures that lack direction: Limited design input. With no discernable marketing strategies and a complete absence of business and strategic planning most weavers are not equipped to market the products directly due to limited sales opportunities and resources.

- It is therefore necessary expand Sales Channels.

- Linkages with international foreign exporters and traders. Sales consultants who secure orders will be given incentive/commissions.

- Set up bazaars to facilitate marketing of products direct to consumers.

- Encourage buyer trips to the cluster with a clear, transparent process for accountability.

- Review by independent commissioner, guaranteed minimum order quantity with specifics on design, colour combinations, and
raw material that can be supplied; training, if necessary to be the responsibility of the exporter, along with quality control.

- Develop a brand and encourage production of niche product in handlooms, which cannot be easily copied, or mass produced by power loom and mill sector.

- Policy to use handloom cloth in government departments, schools, RTC, police, railways, government recognized schools.

- Organize exposure trips, visits, buyer-seller meets, participation in international level exhibitions, so that weavers can understand the emerging consumer tastes and preferences. IPRs/geographical property rights to safeguard textile design and processes indigenous to the state.

Production/ Raw Material

- The government needs to take steps to regulate the hank yarn prices in the market and ensure a smooth supply chain mechanism.

- Decentralized spinning mills with old ones have to be revived and new ones opened in the proximity to this cluster.

Safeguarding handloom products

- Post GI needs to be boosted by creative branding.

- Implementation/enforcement of labour laws, by State Government.


- Handloom Mark needs to be applied to protect the products from power loom products

Welfare Measures

- Revitalise Co-operative Societies. Dormant/defunct/non-operational societies shall be wound up and their area of operation/assets transferred to nearby or neighbouring societies/Apcos.

- Handloom weaver societies and master weavers, in some cases, are not equipped to tap the markets, therefore, the government must step in and create a research and development mechanism to monitor, collect, and make information available to weavers.

- Business plans and special marketing strategies for handloom cloth.

- Weavers who suffer from occupational health related problems need health care facilities accessible through ESI and health insurance packages; pension facility extended and implemented; social ration cards issued to weavers to curb malnutrition among weavers and children. Increase in weavers housing scheme.
**Guledgudd, Karnataka**

Guledgudd is a small village about forty minutes via road from Bagalkot, the nearest town. There is a temple located on a hill nearby, much of village life, the crafts, village rituals and religious beliefs revolve around the temple and the space around it. Around 300 years ago, people from Raichur migrated to this area. They settled in two nearby villages called Kanakagiri and Mudagall. From there, people migrated further to the hill. ‘Guled’ in Kannada literally means ‘A group’ and ‘gudd’ literally means ‘hill’.

The Khana blouse pieces woven in Guledgudd have a long standing textile weaving tradition. Catering to both Maharashtra and Karnataka the jewel like colors, auspicious motifs, sizing are all tradition based yet continue to have a strong contemporary flavor. The strong contrasting colors, dense patterning and the ability to withstand wear and tear have resulted in their continuing appeal. Worn usually with the Ilkal sari they have been adopted by other sari wearers as their blouse material of choice. Traditionally and till today, at pujas performed for the Mother Goddess, married women would offer a new blouse-piece folded as a triangle. The triangular fold is what is called Khana. Soon, the fabric began to be called Khana. Used as a base for the famed Kasuti embroidery the Khana blouses with Kasuti embroidery were considered appropriate and auspicious gift for expectant mothers.

**Recommendations**

- **Commercialization of Khana.** For the handloom industry to survive in Guledgudda, there needs to be a concerted effort to introduce market, and business models. A business plan should be developed, that includes market and product development. Information, and consultation, including meetings, with the weavers should be held, to raise awareness about different markets, and sales channels. Details of intervention schemes should be circulated to the weavers, so that they are clear about the reasons, and benefits. Local resources should be fully leveraged, including tie ups, and interns from The Vastrad Poly-technic Rural College: as part of their curriculum, students should complete design and development workshops. Professional design mentoring support also should be provided.

- **Improve service delivery to the area, and expansion of services offered to Ilkal, and provided by DCH/H& T offices.** The cluster is in need of urgent support; current available schemes and programmes should be extended, and a unit set up to provide services and liaison to the weavers. The government should support the development of an institution, such as a Society to assist with setting up a body to deliver the necessary services.

- **Technological intervention to looms to improve productivity.** There is no major work that has been done by any DCH/ H&T office in Guledgudd. The weavers are still operating on old pit looms, there is no technological intervention, and the weavers have not availed of any major schemes, and, or programs. Investment in looms, and accessories needs to be made. Assessment about the introduction of frame looms The weavers are still operating on old pit looms, there is no technological intervention, and the weavers have not availed of any major scheme/ programme. Mechanization of pre-loom processes.

- **Design intervention.** They would like for Khana to be turned into other products by designers from other cities.

- **Improvements to infrastructure, including a Common Facility Centre with provision for work space, and, or assistance for weavers to build work sheds near their homes.** Due to poor infrastructure, space restrictions, and climate, weavers are often unable to weave. There is major water shortages in the village, the government should address the water supply problem.
• **Government support to help societies to function properly.** Currently, societies are providing no services to weavers. To improve their capacity, and develop robust structures, officers with expertise, knowledge and skills should be assigned to societies with potential to assist in developing their capacity.

• **Loan and Credit Schemes.** Extension of government schemes to assist weavers to buy equipment, looms, and accessories; these also need to include subsidies on machinery for ancillary works, such as silk warp workers. Currently, there are high levels of indebtedness, as weavers take loans from local business men, referred to as ‘masters’, to whom, they are bound to for a lifetime of work; there are weavers who have been working for the same yajaman/ dhaner/ sahukar for almost 20 years. They were given loans to purchase looms and setup a workshop in their home.

• **Training Workshops.** The weavers are reluctant to undertake changes, as they do not want to change it in fear of losing their South Maharashtra customers. There is an immediate requirement for training at all stages of the supply chain. Introduction of metal skills and business training, along with product development should be undertaken as soon as possible.

• **Following an environmental impact assessment, look at feasibility of Indigo Dyes revival, if weaver can attain higher value for products.** The dyeing master states that he needs working capital too, not just infrastructure. There have been no dyeing workshops for weavers by the society or conducted by other service providers. Previously, dyeing was a lucrative profession; however, business is dwindling due to decline in the market for Khana. **Thorough documentation of indigo dyeing, with recorded processes that can be stored in the DC (H) national office, and in the village, where community members and weavers can access it.** This should be put up online for improved sharing of knowledge, and to raise awareness about this set of skills.

• **Expansion of market.** The structure of sales and marketing is privatized, and part of the local businessman system—certain communities that have traditionally monopolised the production and sale of Khana. They have made profits and prospered well, but the weavers have not grown likewise. District level, and city melas and exhibitions should be held, whereby weavers can sell directly to the public, and not via traders. Efforts should be made by government to implement a sales and marketing support unit, to focus on developing channels for sales.

• **Introduction of Handloom Mark.** The fabrics do not have the Handloom mark. Sometimes, there are power loom Khana fabrics in stock at their stores. It should be mandatory for all hand woven products. Salesmen retailing inauthentic products: should be fined.

• ** Expedite the GI registration of Khana blouses.** Currently, the Khana blouse is being considered for GI, once registered, promotion of its unique qualities should be advertised, and the GI leveraged as a means to promote the region for its unique handloom production.

• **Regulation of the dyeing industry and introduction of Health and Safety Manuals, with associated training.** Currently, toxic dyes continue to be used, these should be phased out immediately. Guledgudd has a famous natural Indigo dyeing practice. Previously, there were 40 dyers in Guledgudd. Mr. Maruthi Hasalkar is one of two dye-masters remaining, who performs Natural Indigo dyeing in his house. His family has been involved in dyeing for one hundred years. It is reported that many dyeing units in Guledgudd use spurious/banned chemicals and dyes. They are fearful of being reprimanded, and intervention is difficult. Mr. Hallarpur even requested dye samples, some 2-3 years ago for testing in the college laboratory, but was refused help. He says the Karnataka Suvarna Vastra Neeti Scheme did allot some funds to...
Guledgudd, but this has not been productive.

- There are no reputed NGO’s operating in this area. The Vastrad Polytechnic Rural College in Guledgudda was started in 1983, by P.E Trust and has a department of Textile Technology, which teaches students how the power loom and handloom, sewing machines, industrial machines work. The projects undertaken by these students in their final year, involve making products like Ghaghra-Choli, Shirts etc. The students do not start enterprises or continue to work with weavers but leave Guledgudda to join textile industries elsewhere even though the students often belong to Guledgudd.

- The Bapuji Institute of Technology is located in Davanagere and has a textile department. It has undertaken the process of registering Guledgud’s Khana for a GI certification. Davanagere is 4 hours by train from Bangalore. The process is pending.

Ilkal, Karnataka

With a tradition going back to more than a thousand years the Ilkal sari takes its name from its original village of production. Their distinctive and individual design vocabulary was maintained over the centuries due to its patronage by local rulers and royalty and their subjects. The distinct mark of the Ilkal is and has been the deep reddish maroon broad border and the red pallu or end piece that contain the stripes called tope and tenni that were and are considered auspicious. Woven in cotton and silk these saris were used as a base for embellishment with the famed Kasuti embroidery. The legendary Ilkal weaving centre caters not only Karnataka but Maharashtra as well, with its own distinct identity, design aesthetic, colours and vocabulary needs specific inputs for revival and rejuvenation. Focussing and building on its distinctive tradition, the skilled manpower, it is necessary to remove certain impediments to growth. While the general recommendations hold good for this cluster there are some that need to be dealt with in specific. There is only one handloom society office with a large workshed, the sari produced here has a handloom mark but they are not traditional Ilkal sari. There is only one bus stand and no railway station. The credit available is also at very high interest rates which is difficult to be paid and thus the weavers are always indebted to the bank or the money lenders.

Recommendations

Weavers Cards, Insurance and Health Facilities

- Specific to the Ilkal cluster it was found that among other instances, the makers of the Hanagi, the Heald Frame, an essential and important subsidiary activity for handloom weaving, had not been issued weavers card or have access to health facility. This work is quite hard and the income low, the makers also often suffer from nail breakage as the
making of a heald frame needs extensive use of the finger-tips. These problems must be looked into.

- The government hospital does not provide good services, and in emergency cases, or for larger procedures, hospitals in Bagalkot or Belgaum are preferred. The local private hospitals are SVM Ayurvedic and Maanteshwari Nursing home. Measure recommended for this cluster are:

- Occupational Health and Safety; Water Safety and Pollution Control/ Environmental Management. Introduction of chemical free dyes and ergonomically designed looms and accessories should be encouraged, to prevent weaver injury. The government should implement programs related to waste management, and eco friendly measures. See the TRAIDCRAFT project for model.

- The village has very poor sanitation conditions. There are numerous pigs to be found at every street corner, and the gutters are extremely filthy. Bus/Road is the only means of transport for the village. Awareness and education on health safety, hygiene measures are essentially required in Ilkal.

- Co-ordination between state and federal government departments and programs so there are no overlaps, and weavers receive maximum benefit.

- It takes the Heald frame maker 3 days to make the frame, and he gets paid Rs.50-60 per day for his labor. A total of Rs.200 can be made per heald frame. However, since a frame lasts one year, this is not a sustainable or all-year-round occupation for the Hanagi craftsperson. There are only four such crafts persons in Ilkal, whose families know the art of making a heald frame. This is here are no health cards, no subsidies, and no training or support that these pre-production artisans are given. The art must be revived and other social problems of the frame makers must be addressed immediately.

Raw Materials Sourcing

Kandaki – small bobbins placed inside shuttle. These are sourced from Dharmavaram, just as jacquard cards. If they have a sourcing point in Ilkal, they can gladly avoid the travelling because it requires money and time to travel to the market. Similarly, Kandaki – small bobbins placed inside shuttle. These are sourced from Dharmavaram, just as jacquard cards. It is necessary to create a sourcing centre in Ilkal that provide the tools and equipment at subsidized rates along with yarn depots.

Training

While training programs have been organized at the cluster it is also essential to include the following:

- Ancillary workers are an important part of the weaving chain, and training and up gradation skill programs for them is an essential part of this program. In the case of Ilkal it is necessary for the Heald Frame makers, and others in the chain to be have programs tailored to their needs.

- Training for weaver meta-skills. The weaver needs to understand and know the entire chain of production and the attributes of the various in between steps like design, color, product, price, promotion, etc. There should be efforts to involve weavers at the base of the supply chain to connect with the entire process; including sales.

- Training in pricing. Weavers need to be given training for pricing,
particularly, to allow for fluctuations in raw material costs, so profits are retained.

- **Design and Product Development.** Any design and product development should focus on developing, and expanding upon the regional design style rather than imitating other places to retain a market niche.

- **Human Resource Management and Staff Training.** There is a lack of skilled staff to fill key positions. Improvements to recruitment efforts; salary scales, and incentives for performing well, should be introduced. For instance, the individual cluster development Executive Officer post is currently vacant. Training for existing staff should be carried out, with performance indicators introduced. Women participate very actively and hence they can become an important work force to save the thousand year old tradition.

- **Some weavers from the village abstain from such training, because they cannot give up their earnings of Rs. 75/day. They are indebted to the master weaver, as they have taken an advance from him, and cannot leave before the saris are completed. Therefore some schemes to make the weavers participate in the training programs must be provided.** For instance training can be provided after the working hours are over.

- **The distinction of the Ilkal other than patterning was characterized by its indigo dyed yarn and its distinctive design of a plain, striped or checked body, the indigo yarn in both warp and weft being alternated with other colours. While the yarn is obtained currently, mostly from dye houses the indigo technique is rarer to see. Earlier the main occupation in the villages around Ilkal: Ameengarh, Sillibari, Dotihara, Kamathgi, was indigo dyeing and weaving. Training in Indigo vat dying and the sourcing of unadulterated Indigo cakes is an essential part of the revival for the traditional ilkal markets and for new urban markets.**

**Credit and Loan**

- **Develop Government Credit Schemes.** Examine efficacy of low interest loans. Provide assistance in filling up forms. Easy loan for housing, infrastructure and works sheds

- **Review the regulation of financial institutions, and lending practices.** The Deputy Director, Handloom and Textiles, Mr. Doddabasavaraj is an important figure for the weavers here. He visits Ilkal at least once a month and discusses loans, loom requirements, cluster development activities. The textile promotional officer, Mr.Konnur, from the same office visits Ilkal once per week. Measure to be taken are listed below;

- **Introduction of programs that disseminate information on credit schemes must be available for weavers; giving details on how to access them, and the benefits/drawbacks.**

- **Corruption is endemic, tighter controls should be introduced to reduce the exploitation of borrowers by banks and other institutions.** Strict and stringent laws must be made for monitoring any corruption.

- **Introduction of loaning practices, policies and procedure, as well as training of weavers regarding making loan applications.**

**Promotion and market outreach**
The H&T office in Bagalkot organizes two district level events each year. A proposal is sent to the DC Handloom office and 2 lakhs are spent on the melas, which last 6 days in total. All societies from Karnataka can put up stalls. Weavers also participate in other district level programmes. ‘Harshakala’ is a state-level exhibition, held each year at the Palace grounds in Bangalore. On November 1st is, Karnataka Rajyotsava Day, which, is an important exhibition day for weavers.

Along with the exhibition and festivals it is important to sensitize people about the handloom art through the following:

- Raise the value of handloom through advertising and marketing campaigns. Develop the brand, ‘Chalukya’ silks. Currently, retention of handloom workers is poor; many are moving to powerloom where they can produce more products, and earn higher wages. To ensure that weavers continue to work on handloom, incentives, such as higher value for handloom products, and hence, greater returns should be introduced.

- Introduce formal sales analysis so weavers can see best selling products. The weavers should be given regular market feedback, with information about products that sell at markets.

- Expand marketing hub from regional to state level ie. Take melas and exhibitions to cities. Marketing efforts are focused on the district and local level, to expand the market, and improve sales channels, exhibitions and mela’s in metros, and other districts should be encouraged.

- The brand name for kamatgi and ilkal clusters is ‘Chalukya’ silks. There is no designer assigned to the cluster. The individual cluster development executive officer post is vacant as well. On occasion, designers are engaged by the cluster to make new designs, which are given to handloom weavers as and when required. Part of their role may be to make graphs of designs and give them to the weavers. It is necessary to engage designers on regular basis for product diversification, new designs development and marketing. Cluster designer must be appointed.

Safeguarding

- The office claims to have a Silk Mark and Handloom Mark, but the weavers say that they do not add the mark to their saris because, when the central government official came to Ilkal for certification, the weavers were not present to meet with him, hence, the inspection could not be carried out. The situation must be looked into and cluster should be revisited at a proper time.

- GI has been obtained for Ilkal but there is still a need to protect the handloom products against the power loom produced merchandise.

- The Textile Policy - Suvarna Vastra Neethi 2008-2013 issued by the Department of Handlooms and Textiles is in difficult English hence it is of no use-ability to the weavers. Keeping in mind these problems there are some urgent safeguarding measures required; Introduce Silk Mark and Handloom Mark. Due to the failure of local government officials to conform to standard procedures for getting the handloom mark, it is not granted, nor effective, in Ilkal. This should be introduced immediately.

Business Planning

- Develop Annual Business Plan and Market Strategy with Key Performance Indicators (KPI’s) to move towards a service delivery and business model. Government officers and WSC should develop business plans, with a set of objectives and key performance indicators, in consultation with the expert committee. Reporting against these criterions must be monitored and evaluated: non-compliance or
failure to meet established KPI’s will result in funding loss, including funding for accountable staff positions.

- Formation of an Expert Committee. The formation of an expert committee of government, private and public sector, business owners, marketing and advertising professionals, NGO’s, weavers to provide strategic and operational direction for the cluster: to meet quarterly.

Up gradation and Innovations

There has been some up gradation in the cluster weaving techniques. It is important that such innovations are encouraged and funded by the government. The government funding will provide the money support to the weavers to produce more handloom products and allow for skill up gradation as well. For instance,

- In recent times, the cluster has started to produce silk saris that look like Dharmavaram silk saris, by using jacquard attachments on their looms, provided by the H&T department office in Bagalkot. They are trained to make designs and convert them to punch cards by, Mr. Palla Srinivas. In the months of March and April 2011, they were taken (as part of their training) to Dharmavaram, Anantpur, Taadapatri and Bangalore.

- Weft Winding in many weaving households is completed using a motor-run electric machine invented by a gentleman named Prakash Sankarappa of the Vishwakarma caste. The machine costs Rs.900.
Paithan, Maharashtra

Paithan is located 56 km south of Aurangabad, the district headquarter. Weaving production is done entirely in the village of Paithan, which has a population of approximately 30,000 of which, approximately 250 are weavers. There are 235 women weavers and 15 men weavers. Most of the weaving work is done by the women, as the men find this work time consuming and intricate. They work in production centres from 11 am to 5 pm. An increasing number of women are being trained to be weavers. Some of these women have their own personal frame looms; so whenever they get time, they weave at their homes, as well.

Paithan has a long and illustrious textile history. From the time of the Satavahana Empire that ruled (2nd century BC to 2nd century AD) it was a renowned textile centre known for its silk and zari weaving. Paithan continues to be well known for its silk and pure zari (gold/silver) saris, with intricate woven designs in the border and on the pallu. During the royal times cloth was distributed on ceremonial and auspicious occasions to Brahmans and Buddhist Monks and to courtiers. The tradition of distributing cloth on ceremonial, auspicious and rites of passage occasions continues till today.

Traditionally, cotton yarns were also used for weaving; silk was used in weft designs and in the borders, whereas cotton was used in the body of the fabric. Present day Paithani has no trace of cotton.

Recommendations

Awareness campaigns need to be held on regular basis for proper implementation of the new policies. However, the weavers had little idea about the health insurance facility. They do get their eyes checked in the camps, but the doctors charge them money for the medicines. As a result, they end up not taking any medication or remedy.

There are complaints about administrative complexity and procedural requirements in regards to the DC (H). State and Central schemes are not currently accessed, and weavers did not know of any insurance schemes available under DCH.

Skilled weavers want to apply for the awards, but unfortunately don’t know the procedure. Therefore some orientation programs must be held to help the weavers avail the facilities.

Wage structure need to be revised. The government officials consulted, reported that wages were between, Rs 3000 – 4000/-, but this was contradicted by the weavers, who reported salaries between Rs. 1500-2000/-. 

Product Development. Produce a high-end collection and national branding campaign. Team up with leading Indian designers to develop a range, and show this at major fashion weeks; generate press through editorials in Vogue, India and other magazines. These efforts will assist to revive and protect skills involved in making intricate designs- currently, there is an over simplification in design due to costs. Developing the niche, luxury market could assist weavers to sell expensive, high-end saris, whilst retaining skills. To avoid the increasing de skilling of the weavers it is important that the traditional intricate designing techniques are kept alive.

Design interventions are required from weavers as well as the designers appointed by government. There are no such design interventions by the government, but, rather the master weaver creates the design variations. The dealer provides the design graph, with the details of the colours. Sometimes, a skilled master weaver creates patterns on paper. Presently there are no cluster designers empanelled by the government. A designer must be assigned to the cluster.

Safeguarding from infringement and duplication. They have been granted
the silk mark, but are not accessing any benefits; although it is used to label products. Introduce the handloom mark on all the hand woven textiles so the consumers know why they are paying more and also get assurance of quality and authenticity. Powerloom mark for all the machine made saris is required to save the authenticity of handlooms.

**Promote tourism.** Complete a market research study into the potential of the tourist market and develop products accordingly.

**Product diversification to cater to a larger market.** Contemporary products; variation in the sari designs, application of the tapestry weave on other commercially viable products. The consumers of sari are few so it’s important to broaden the base market by introducing products for younger girls and women.

**Infrastructure.** Review the needs of production centers, and look at how improvement to generators, and other infrastructure could be made available to the weavers so that year-round production can happen.

**Incentivisation schemes for productivity and commission/bonuses for reaching sales targets.** To improve productivity, weavers should be given bonuses, and, or commissions for producing a certain amount of products. Similarly, staff, or agents who are in charge of sales should be set sales targets, with bonuses paid for excellence and increments in salary for strong sales.

**Market reach must be expanded. New ventures into market penetration need to be adapted.** The weavers have not participated in any government sponsored/organised programs/events such as melas, expos, trade fairs.

**Access to credit.** Yarn is not available on credit, and there is no yarn bank available, with no schemes to access working capital funds. Build a yarn bank and raw materials sourcing centre.

Government review into developing a system of financing and making credit available to weavers for purchasing looms, to reduce levels of indebtedness and improve opportunities for business development.

**Training and Skills Development Program.** Professional Training and development of entrepreneurial skills is needed. Workshops on dyeing, availability of different dyeing options and ranges of colors is required to be given to weavers. The weavers do not have knowledge of mixing colors and creating new shades. A new range of products can be introduced with the advent of new colors. The cluster does not have a marketing plan, and, or knowledge about product position, and, or promotion. Currently, there is no brand, as such, but as per the officers at State Handloom Centre, they have initiated a project on formal branding of Paithani saris.

**Quality control and training for weavers across entire supply chain.** This needs to include a pricing and costing workshop. There are no systems in place to assist weavers in understanding the market or buyer expectations, nor are they aware of marketing materials, product and price sheets or formal processes, such as contracts, related to placing an order. Packaging materials are not readily available.

**Occupational Health and Safety.** Team deployed to review, and, then, implement ergonomic improvements to working equipment, and accessories to improve worker’s posture, eyesight, and general health.

**Direct Marketing Opportunities.** Haat’s should be established in tourist hub for weavers to sell directly to the public, this could be established on a rotational basis. Melas, expos and trade fairs provide alternative channels for weavers to sell their products.

**Silk Mark regulation to prevent infringement.** Currently, there are imitation silks in the market; therefore, a local advertising campaign to raise consumer awareness is an immediate priority. Retailers should introduce a methodology for testing genuine, authentic silk at local shops.
Implementation of GI Act is necessary. To protect handloom products from imitation power loom in the market, introduce mechanisms for monitoring, and imposing penalties on traders, and, importers selling imitation products.

Marketing Plan and Business Development Strategy. A regional level workshop should be held, identifying product positioning and promotion, across all areas of promotion and marketing- as well as materials, price sheets, and implementation of formal, professional processes.
Maheshwar, Madhya Pradesh

Maheshwar is located on the banks of the River Narmada, in the Khandagaon district of Madhya Pradesh. It is approximately 80 kilometres from the capital, Indore. The town is referenced in the epics, Mahabharata and Matasya Puran by the name Mahishmati. Weaving is done in, and around, the village of Maheshwar. In general, weaving begins at the age of 12-13. Weaving continues until the weaver is the age of, approximately, 70 years, or, until physical ailments, such as, poor eyesight prevent activity.

The production process is at its best during winters. The extra warp left on the loom is used to create new colour combinations of blankets. During summers, due to yarn breakage of Chinese silk threads, the production processes ceases. Similarly, due to an increase in moisture in the air, the production process decreases during monsoons. The water level of the River Narmada increases during Monsoons, but that doesn’t impact in the weaving process.

Recommendations

- **Market Outreach.** Plan exhibitions at national and international levels;
  - Choose best samitis for exhibition
  - Proper advertisement
  - Proper selection of locality for the exhibitions
  - Emphasize on customer interaction
  - Design/colour feedback
- **Common Facility Centre.** Need for Bunkar colony. There is no room for weavers to keep their looms. Organized colony with all the basic facilities.
- **Promotion.** Advertisement in Doordarshan. 30-40 second ad will highlight the skill and tradition. Make masses aware about the craft. Proper implementation of export market projects. Proper execution of orders from Common Wealth Games
- **Education and literacy campaigns.** Anita Gopichand Mansorie of Madeleshwar road, Maheshwar; who works with Women Weaves, has been struggling for last one year for education loan for her son who managed to compete and get a seat in a private engineering college in Indore. Last year he had to drop out after 1st semester as he couldn’t pay the fees on time.
- **Introduce Quality Benchmarks.** Provide training to weavers, and set standards for dyeing, in particular, from dye house managers and experts.
- **Introduce formal finance and administrative systems.** The WSC to provide business training for staff and weavers. Women Weave to receive support for their training initiatives in transferring meta-skills to weavers, for tracking products, developing contracts, terms and condition, and professional services to buyers.
- **Review current training schemes.** Over the last twenty five years, there have been training programs in Maheshwar for residents in and around the village. In the beginning years, there was intensive training for nine months, during which time an adequate stipend was paid to the weaver. Gradually, the training period was reduced to 6 months: then 4 months and presently 3 month trainings are given. The weavers are paid a stipend of Rs 750 per month. According to government
officials, the training period has been cut back, due to scarcity of funds from the central, and or, state government. According to the master weavers, there should be minimum training of 6 months. After such programs the weaver starts working for the local master weaver and joins the industry. Presently, a minimum of 50 weavers need to be trained each year. Up to fifty percent of the weavers participating in the training program are, women, who come from neighboring areas.

- Funding cut backs were made to the cluster, despite a need for ongoing training to support growth in the sector, and to fully exploit employment opportunities. Examine possibility to initiate training schemes.

- Training for entrepreneurship and independent business establishment, costing, quality standards and control.

- Training related to design development, product diversification, loom up gradation, loom upkeep, innovations in tools and techniques.

- Examine efficacy of scheme to provide subsidized Handloom supply equipment and workshop constructions.

- Market Research, Communications and Marketing Strategies. Employ marketing professionals to explore linkages with exporters; launch ICT and websites; showcase fabrics at national and domestic fairs and markets; attend buyer seller meets and undertake an analysis of existing buyers who visit Maheshwar.

- Launch an awareness campaign to promote government schemes. There is a list of government schemes, but a major problem is that people are not aware of these. Under one of the State Handloom Office schemes, hand looms were to be distributed amongst the SC & ST segments. Employees of DC(H) and WSC to provide one- on –one consultation and assistance for weavers to fill out forms and apply for government support. Explain the various schemes available, the eligibility conditions, the benefits of the schemes and how and where they can apply for these.

- Introduce mechanism and framework for ensuring greater accountability and transparency in the distribution of grant money. Independent body to examine misappropriation of funds; corruption allegations.

- National Marketing Platform. Advertising and marketing the USP of Maheshwari sari to distinguish the Benares tradition from other saris. Key terms: quality, design & motif, quality & durability. Increase exposure visits for weavers to improve the outcomes of the workshop.

- Implementation of the Silk Mark and Handloom Mark. Competition arises from power loom products, particularly from Surat, where imitation products have been made, which are sold in, and around Indore, along with, price competition from hand woven Maheshwari fabrics made in Banaras and Chanderi. The wages of weavers in Maheshwar are higher than those of weavers in wages in Varanasi and Chanderi, as a result, the final price of the fabric woven in Maheshwar is higher. Strong competition is faced by power loom saris, develop regulatory framework for ensuring the handloom mark is used appropriately.

- Implementation of the GI Act. To protect handloom products from imitation power loom in the market, introduce mechanisms for monitoring, and imposing penalties on traders, and, importers selling imitation products.

- Formation of an Expert Committee. The formation of an expert
committee of government, private and public sector, business owners, marketing and advertising professionals, NGO’s, weavers to provide strategic and operational direction for the cluster: to meet quarterly.

- Develop Annual Business Plan and Market Strategy with Key Performance Indicators (KPI’s) to move towards a service delivery and business model. Government officers and WSC to develop business plans, with a set of objectives and key performance indicators, in consultation with the expert committee. Reporting against these criterions monitored and evaluated: Non-compliance or failure to meet established KPI’s will result in funding loss, including funding for accountable staff positions.

- Develop Government Credit Schemes and Develop Educational Program regarding Microfinance and Microcredit. Examine efficacy of low interest loans. Loans are not generally given to independent weavers, formalities and processes are lengthy, tedious, and, often not understood.

- Building Cooperatives and SHG’s

- Introduce Occupational Health and Safety standards. Develop promotional material with visual diagrams, that demonstrate ways to improve OH & S standards.

- Partner with NGO’s to deliver marketing, training and skills development.

- Recognition of women not just as ancillary workers but important part of production cycle. Wages for women workers must be introduced and further involvement of women weavers in the craft cluster. Empowering women and making them a part of decision making and marketing.
Bhujodi, Gujarat

In the Bhujodi district (Taluka Bhuj, District Kutch. Gujarat 370001), the number of weavers families are two hundred and fifty, with sixty working looms, and one hundred and fifty nonworking looms. Each weaving cluster here has its own specialty. The weavers of Bhujodi are known for their innovation with materials, designs and loom techniques according to the demands of modern markets. They have good command on working with finer counts. The weavers of Sarli, Mota Varnora, Kotay are still struggling to shape their traditional products according to the modern look demanded by the market.

Weaving activity is a symbol of a symbiotic relationship with many communities. While the weavers make the products primarily for the Rabari, Ahirs etc. The Marwadas depended on the Rabaris, a nomadic cattle herding community, for the woolen fleece that was hand spun into yarn and then woven as fabric. Each weaver was linked to a group of Rabari families and they ensured that the entire production of the weavers was taken care of. The Marwadas, or Vankars (weavers), shared a similar symbiotic relationship with the Ahirs who provided them with an indigenous variety of cotton grown in their fields. The Vankars wove this cotton into cloth and prepared headgear such as, turbans and shoulder cloths that soon became marks of identity for every community that used them.

The weaves have intricate motifs and are clearly differentiated from other types of shawls as the unique intricate motifs and designs have cultural significance peculiar to Kachchh.

The problems faced by the cluster include the attrition level as competition with surrounding industries results in an inability to retain high skilled artisans.

Recommendations

Quality benchmarks and training. Consistency in quality is the big issue in the case of natural dyes. As the source of natural dyes varies, so do the shades of colours after the dyeing process, this poses a problem. There are issues with consistency and quality of dyes. Dyers require professional training in dyeing with natural dyes. Training in shade development and creating a shade card, colour fastness and how to check the fastness of various dyes.

Assigning the designers to the cluster. The weavers are willing to work with designers but prefer the designers who are well acquainted, with their weaving tradition. They don’t wish to work with young designers who have no knowledge of tradition, and experiment and spoil their work.

Urgent safeguarding from copying and infringement. The community face competition from the power loom clusters of many centres of Gujarat and India. Their traditional products are being copied at these clusters, which are sold in the market at much cheaper rates, killing the existing market base of weavers. The copy of products in power loom have reduced weavers’ market base in metro cities.

Implementation of handloom mark, silk mark. Very few weavers are aware about Handloom and Silk Marks. Those who are aware don’t require them as they have the established markets. There are few weavers using such marks like Handloom marks etc. Most of them don’t have enough awareness about such marks and how to get the labels. One – two master weavers are aware about the private marks like Craft marks, but they are not affordable for most of the weavers.

Government official visits must be 4-5 times in a month and purely on
work basis. They should visit every weaver of the cluster to know their problems make them aware of new schemes and help them to utilize it. The handloom officers visit the clusters rarely, mostly to promote some schemes, to place orders, or with high profile guests. They meet influential weavers only and do not reach other weavers. There is poor follow through, and limited action on schemes and promises.

Prevent the corrupt practices and create equal opportunities platform for every weaver in the cluster. The awards have increased competition among the weavers. Everybody in the cluster seems aware about the corruption in the selection process for the award. There is a belief that it requires a high degree of investment to apply for national awards, this has further deepened the divide between, small weavers and big weavers.

Training on regular basis is necessary for professional output. There is currently no training happening on a regular basis. Training was organized in the past, during the post-earthquake period by Government agencies like CED (Centre for Entrepreneurship Development) and Donor agencies like, FICCI CARE. They were for a short period and lack the follow up component.

In past, the weavers have participated in training programmes organized at the Handloom Technology Institute, Gandhinagar. But such programmes must be conducted on a regular basis.

Diversify the Marketing channels. The format of the exhibition and craft melas as a means of marketing is risky for small and medium weavers. There should be state and national level fairs with a affair and transparent system of trade. In order to be successful, they require good stock both in terms of quantity and quality. The small and medium weavers can’t afford to invest in such stocks. There should be provision for poor weavers who do not have enough stock, that they can send their products for sale. One stall can be dedicated to such weavers who themselves cannot travel so all their products can be sold through the government mediator.

New rules and provisions for entering the melas for the one’s who do not have I cards as well as making cards for such weavers on urgent basis so that they can also participate. The I-cards issued by DC (H) is compulsory to participate in DC (H) sponsored Melas, which hampers the participation process for artisans.

Extensive Advertisement is recommended for good sales. In comparison to private exhibitions, less is spent on advertising, branding, and visual merchandising. The government exhibitions are generally held in a stereotypical manner. According to weavers, the number of quality government sponsored exhibitions, is steadily decreasing.

Awareness campaigns about the various schemes. Most of the weaver’s are not aware about health card or I-card schemes. Neither are they aware about which office to approach to avail the same. Some weavers have participated in Government sponsored organized programmes and events, such as Melas, Exhibitions, and Expos. They have a mixed opinion about these. Some standard programmes/Melas offered by Government like Suraj Kund Mela or Masters’ creation exhibition are effective, but not all programmes/events are helpful.

Create more marketing channels like state emporiums, museum shops etc. There is only one local emporium of ‘Garvi Gurjari’ in the city. There is no weaver of Bhujodi supplying the products to it currently. The last purchase was done in year of 2009-10.

Assign a cluster designer. There is no Cluster designer and hence there is not diversification in product range and designs.

Review and monitor the Government schemes, officials. Monitoring of
schemes is highly dependent on the interest and efficiency of Government officials. Strict and stringent rules must be implemented on the government officials.

The Government schemes should be improved on following levels:

- They should be conceived on the basis of local realities and needs of the community.
- The government should maintain utmost levels of transparency in terms of allocation of funds, selection of beneficiaries etc.
- Most of the government offices are lacking the necessary staff and infrastructure required to implement the schemes. It is difficult to deal and operate in Kutch, the India’s second largest districts without any vehicle support or adequate staff.
- The evaluations of the schemes should be carried out on regular basis to alter the schemes according to local needs.
- Non functional co-operatives should be made functional or new credit facilities must be available to poorer weavers.
- Encouragement of the non weaver community to take weaving as a profession.
- Women entrepreneurship needs to be mobilized. It is the women that can hold the traditions and keep them alive during the difficult times. Therefore it is necessary that more women entrepreneurs be encouraged.

Innovations and inventions. There are many technological interventions completed, over the recent history of weaving. The impact maker was change from hand shuttle loom to fly shuttle loom. It has made weaving very easy and productive. The introduction of bobbin winding, cone to hank converter and cone winding machines has helped to reduce human labour and increased productivity. The machines are available at NGO facility and in work sheds of master weavers.

They have invented a yarn roller, on which the yarn can be rolled, while dyeing the same. These vessels are not made by weavers instead they purchase them from market. Such technological breakthrough must be encouraged and awarded.
Mandvi, Gujarat

The Mashroo weaving villages of Mandvi block are situated to the interior of the Mandvi city. They are distant, though well connected to Mandvi city with the road network. All the villages are 8 to 21 kilometres away from Mandvi. The other occupation that exists in the area are agriculture, animal husbandry, service sector includes meson work, carpentry, transport etc. There is a visible pattern of the migration to Gulf countries to join the mason work, and plumbing. There are a number of construction firms established by native Kutchi of Mandvi block, who promotes such migration. silk. It was used mainly by Muslim men, who were prohibited from wearing pure silk. This warp faced satin weave fabric has a smooth glossy finish. It is characterized by its bold colorful repeating patterns of stripes of various colors and sizes. The solid stripes with undiluted hues in dark pink, yellow, green, white, black placed next to each other are in high contrast.

This unusual weave is structurally composed of two faces, silk face and the reverse cotton face. This composite nature of the fabric makes it functionally as well as aesthetically promising. Then used in garments the cotton layer in contact with the body forms an absorbent protective layer to the opulent and decorative exterior.

The Mashroo weaving comprises of traditional and complex weaving techniques. The number of threads is 2000 in one warp. The looms have a total of eleven paddles, of which seven are for the weaving and other four, are to create designs on fabric. The Rachchh of weaving is different from the Rachchh required for the simple shawl weaving. It is different from one design to another design. There is only one person living in Godhra, Buchiya Shamji Asha, who can make the Rachchh which requires twenty days to make one Rachchh.

Recommendations

Common Facility Centre. The cluster should have common warping and dyeing facilities. Currently, materials are washed and dyed in the weaver’s homes, and waste goes into a common sewage facility; this needs to be managed for environmental and sanitary reasons.

Yarn Depot. The raw material is also not easily available in required quantities on the open market. The consistency in dye material and dyeing skills of the weavers are problematic. A Yarn depot can reduce the dependence of weavers on the outside markets, and yarn subsidies.

Market Outreach program. The Mashroo weavers have maintained a low profile. They are not exposed to the market, when compared to other mainstream weavers. They are not connected with Government offices based in Bhuj city; this link is crucial to being highlighted for the national awards. This must be looked into and schemes should step up.

Health Care Facility. A regular health check up facility is required to check the health of weavers and their children.

Rain Water Harvesting Facilities are necessary. Mandvi block is receiving consistent rainfall over the past 10 years; but they are lacking the proper infrastructure for rain water harvesting, which is resulting in scarcity of water in the villages where craft is being practiced.

Provision of looms is required. Weavers were granted looms from Government in the past. Otherwise, they get advances for loom related expenses which results in indebtedness. They don’t have any access to Government schemes to get credit for the looms. Up gradation of the existing looms should be done.

Training and Skills Development. There are currently no formal training programmes developed in Mashroo cluster villages. There is a loss of skilled manpower, as most of the weavers have joined other occupations...
during the recession, when the craft ceased to be practiced. There are
requirements for skill development training to facilitate entry of young
weavers into the craft. Another training requirement is for new design
developments to diversify the present designs in Mashroo yardage.

Workshops on intellectual property. To train weavers to develop their
knowledge, and expertise in issues related to copyright.

Bank accounts and personal insurance policies for weavers. There are
some village level SHGs, but they don’t cover the weavers’ families ex-
clusively. The practice of money lending is wide spread in the villages.
Access to credit through microfinance schemes, from the government,
and, or in partnership with private banking facilities and institutions.

Pricing and Costing. The costing of the products must be reviewed, in
particular, as it does not include women’s contribution.

Wages for Women and acknowledgement of women’s role in the supply
chain, with financial recognition of their contribution should be consid-
ered. To encourage women entrepreneurship as women can only let sur-
vive the craft, as the men are looking for other alternatives for living.

Yarn subsidies and control of raw material prices. The market forces and
increasing prices of silk prompted the change. It was becoming costly
to cater the local market with the products made of silk, which were
becoming very costly.

Silk yarn bank needs to be established and revival of the original silk
based mashroo is important.

Design and product development. The local employees working with
NGOs help in designing new products from their own rich knowledge
and experience. However, outside expertise is required, and the weavers
are open to working with the designers but require financial and human
support to do this.

Continuous training and workshop of the weavers regarding the costing
techniques, the economic scenario, banking facilities, entrepreneurship,
hands on experiences.

Weavers I card and Government schemes. The GSH & HDC have pur-
chased the Mashroo fabric in the past but it has discontinued since long.
They don’t have access to any of the Government sponsored schemes
at present. Most of them don’t have the weavers’ identity card. They
have applied for the same but they haven’t received the printed cards.
The applications have been made to link the weavers with the insurance
scheme being implemented by ICICI Lombard. But they yet not received
the printed health cards.

They are not aware about any handloom offices through which they can
get their identity cards. Khamir for instance has submitted their applica-
tions to INDEXT – C, Gandhinagar through DIC, Bhuj. But they don’t get
any cards yet. The delay is caused due to lack of responsiveness from
Government machineries. This is a widespread issue and efforts are go-
ing on to initiate advocacy with Government offices.

Awareness programmes for weavers. None of the Mashroo weavers
have participated in the Government sponsored/organised programmes/
 events yet. The only intervention was effective when they received frame
looms and Rs. 10,000 as post earthquake assistance. No other interven-
tion has been done by any other Government agency except that one.
The weavers also lack the information on the Government schemes.

Not all weavers know about the insurance schemes available under DC
(H). Few of them have applied for the health insurance scheme through
KHAMIR, but they yet to receive their health cards.

They like to get information about the various schemes of DC (Hand-
They wish to get access to these schemes in the future. There is only one local emporium of ‘Garvi Gurjari’ in the city. There is no Mashroo weaver supplying their products to the emporium at present.

Revise the Government schemes for weavers. Most of the weavers in the Mashroo cluster are not taking any benefits of Government schemes. Their main needs are from Government I-cards, health cards, credit cards, exhibitions, design interventions. They have no access to such schemes of the Government. Most interventions are general across the board. There are no tailor made options available according to local realities. Also, the interventions have failed to reach out to the weavers (like Mashroo weavers) located in interior villages.

There should a platform for interaction among the weavers from different communities so that they can share their problems and help each other out. The weavers all over India can intermingle and also find new ideas for product development by learning the techniques from different communities. There is some interaction at national level fairs organised by government, but not all weavers participate in such fairs. So it is necessary to form an All India Weavers Association which is governed and regulated by the people from weaver’s community and there must be some women authorities of such entity.

Lately there have been a lot of competitions between the weavers who are rich and those who do not get enough opportunities. A holistic development approach that makes the weavers to work together and help each other during tough times is required.

Product Diversification and Expansion of Product Collections. There is currently limited application for Mashroo, this can be expanded to include a range of products. For instance garments, home furnishings etc.

Quality Check to meet the benchmark standards. The NGOs or Mamtor Weaving Co. purchasing from them have their own quality parameters. Most of the weavers working on looms have set quality standards; however, a systematic quality check is required.

Packaging, labelling, displaying or shipping the products. There is no common marketing materials, product and price list in clusters. The market studies, market intelligence and sales promotion is not yet been conducted.

Product Diversification. The cluster doesn’t have a brand, and there has been no consideration to create a common brand for the cluster.

Introduction and provision of services and programmes through Government schemes. Government schemes should be improved on following levels: They should be conceived on the basis of local realities and needs of the community. The special focus should made on the weavers living in the interior villages. The implementation shouldn’t be based on the number of weavers, but on qualitative aspects. The Government should maintain utmost levels of transparency in terms of allocation of funds, selection of beneficiaries etc.

Human and Staff Resources. Most of the government offices are lacking the necessary staff and infrastructure required to implement the schemes. It is difficult to deal and operate in Kutch, the India’s second largest districts without any vehicle support or adequate staff. Evaluations of the schemes should be carried out on regular basis to alter the schemes according to local needs.

Documentation and Resources for Weavers. Make available publications and research for the weavers. The documentary evidence shows that the documentation of the tradition is done by designers and researchers. The National Institute of Design (NID) completed a documentation of the weaving technique and tradition. A book was written on the Mashroo weavers by designer of Ahmedabad named Kinnariben Lakhia. But the copy of it is neither available with weavers or “Mamtor Weaving.” Some work is done by the designers and design students, but the weavers don’t have access to such documentation, because it is mostly done
Translate the every possible documentation in the language of that cluster and provide them theses books for free.

Expansion of sales channels. Tie up with retailers, government melas and other forms of support to increase distribution chain. Online sales and training in ICT.

To involve more people outside the mashroo weaving community into the weaving craft as the number weavers has reduced considerably

As the craft diminished and the number of weavers started decreasing, the traditional loom – making community also diminished. They have now diverted into main stream carpentry work. However, they are helping the weavers to maintain their looms. The weavers also have the expertise in repairing looms, if the problem is minor.

Modifications were made keeping in mind the easy production processes. According to weavers, the seating in the frame loom is more comfortable than a pit loom. The modifications are not made keeping in mind, the ergonomics or occupational health and safety.

Government intervention. Create an office branch in the cluster with an officer always available in the office. There is no office of DC (Handlooms) in Bhuj city; the schemes are operated through the DC (Handicrafts) office. The office of Weavers Service Centre is based at Ahmedabad. The Mashroo weavers don’t have much interaction with these Government offices. There lack of awareness about Government machineries and schemes and the administrative complexity is one reason for their low interaction with Government offices.

Partnership among private and government organisations for developing business opportunities for the weavers of Mandvi should be looked into.

Kotpad, Odisha

Koraput, located in the Southern part of Orissa in the Eastern Ghats is a tribal belt populated by Santhals, Gond, Kondh, Munda, Oraon and Bondo tribes. Kotpad is located on the border of Orissa and Chattisgarh.

There are no historic references in the textual form as traditionally, these textiles were used by tribals, hence, the indigenous knowledge of the traditional textile techniques like dyeing, printing or weaving has remained part of oral traditions. However their unique look and feel has now attracted the cognoscenti to start wearing these saris and using the textiles. The motifs are largely inspired by nature and other significant objects of daily use such as-birds, animals and flowers etc. Butterflies, arrow, axe, stylized human form, caterpillar, fly, are also some of the motifs which appear along with a temple or plain border.

The USP of this dyeing and weaving cluster is their self-reliance on raw material, processing material and production. Kitchen and animal waste is used in processing, which is also disposed of efficiently, without causing harm to the environment. There is no branding or promotional activity in the cluster. The products for the urban market are also sold through exhibitions or specialised stores.

Though the general recommendations are applicable to every cluster but there are few situations that are specific to this cluster which need to given due importance and worked upon immediately. For instance, young boys are leaving the region as they are educated and are witness to the problems faced by their parents. They are moving to bigger cities to take up jobs of drivers and guards.

The local demand for the Pata has been on a decline due to exposure to other cheaper, more decorative and synthetic alternatives. Men have also started wearing chemical dyed angocchas.
Reccomendations

• **Infrastructure**

Keeping in view the living conditions and life style of the weavers, it was apparent that they were leading tough lives and a proper business like setup was not noticed. The conversations with weavers were more about their hand to mouth existence and the experiences with money-lenders or bank loans. As the production was not systematic and marketing channels were few, weavers did not receive any advance payments. They use the profit margins to buy and dye yarns. Sometimes they suffer major losses due to thefts while travelling or rejection due to colour or defects in weave. It was also noticed that the sheds were dark and dingy. A small window made to light the area in front of the weaver, where actual warp shed is made for insertion of weft and a small skylight is the only source of sunlight in the room. The rooms are places for mosquito breeding. Some well to do weavers had an electric bulb hanging in front of the loom. Water is a problem, as there is no reliable water source such as a river, lake or pond. The weavers rely on the bore-well ground water for their water supply, which is effected by the monsoons in the region. On the basis of above mentioned problems there are some measure that must be taken;

  o Schemes on infrastructure as the work sheds are not work friendly. Schemes must be revised and made according to the needs of the weavers. The applications to avail the schemes must be easy and comprehensible. The weavers must be given assistance while filling up forms.

  o Generate Loans to create proper work sheds with lighting and toilet facilities which are not also far off from the weaver’s home.

  o Create a common facility centre, where group of weavers can work together.

  o Develop a yarn bank and raw material supply store.

• **Sourcing**

There is negligible local demand for Aal dyed fabrics. Unpredictable availability and supply of Aal and fluctuating prices are hindrances for weavers to take up orders. Some of the weavers also reported that, as the dyeing cannot be undertaken during monsoon, they lose out on orders due to seasonal activity.

Credit: Local Seth gives them loan as and when required on higher interest. The money is also repaid in kind that is textiles. There is only one bank and most of the weavers have an account in the local State Bank of India branch. The weavers were very unhappy with the working as the officials of the bank, as they were changed frequently and nobody explained the procedures or gave them clarity of banking. During illnesses, weddings and deaths in the family, weavers take up loans from fellow weavers, seths or moneylenders. Getting loans from the only bank in Kotpad is an extremely tough job, as it requires paperwork. The weavers also expressed their inability to get loans sanctioned for bulk buying. In fact the SHGs are not able to take loans from the State bank of India, or Kotpad branch, as officials delay the process. There is very little awareness amongst all the stakeholders in Kotpad viz dyers, weavers and middlemen with regard to branding, packaging; Government schemes, marketing or IPR related issues.

  o There is an urgent requirement to create schemes for the weavers to obtain credit at low rates to buy looms, tools and raw materials.

• **Training**

The weaver does not attach any care or content labels on the product. The colour, motifs and border designs are the unique identification mark. Quality checks and control exist at a weaver’s level. The most common defects were broken loose yarns in the weave and reed marks. Some of the other defects observed were slight change in repeat motifs, loose ends of extra
weft yarns used for patterning and uneven selvedges. Apart from that, measurement was a problem. Hence it is imperative that the weavers are not equipped to take up a large order.

- Training about Quality check, packaging and the required standards for marketing a product by trainings, workshops of the weavers.
- Train the weavers about costing techniques, to price the garment that does not incur heavy loss.
- Training, Workshops and Awareness about the new interventions. Weavers showed resistance to use of new looms, as they are comfortable with their old ones. However better lit rooms and better eyesight should be taken in account to improve the workmanship as well as economic health of the weavers. Regular training and emphasis on importance of quality control, measurements and finishing of the product can bring about positive changes in the cluster.
- Develop entrepreneurial skills amongst the weavers.
- Remove the middlemen from the supply chain so that weavers can directly sell to the customers through fairs exhibitions.

- Market Outreach
  - Brand development and recognition through extensive marketing schemes.
  - Product diversification is necessary. Introduction of contemporary products at a reasonable costing sold at state, national and international levels will help increase the sales and profit generating venture for the cluster.

- Positioning at high end market by involving designers and introducing the weave in a design line of handloom products must be stepped up.
- Awareness of consumers through advertising, exhibitions and fairs.
- Create new market channels

- Research and Development
  - Detailed Documentation of the oral traditions is a must as no design catalogues are maintained by the weavers.
  - Safeguarding from infringement/duplication

  Implementation of GI is urgently required.

  Introduction of handloom mark and power loom mark to distinguish between the products. That will also help to authenticate the handloom merchandise and fetch genuine price. The consumers will also be satisfied about genuineness of products they purchase.

  - Monitor the government schemes and the accountability of the staff

  Few textile designers have been sent by the state government or The Office of Development Commissioner (Handlooms) to work with the artisan. Weavers are open to working with designers, although they are still not comfortable to work with paper designs and layouts. They find it cumbersome to work on designs where the emphasis is on precision and measurements of motifs or product. The problem must be looked into and solved according to the needs of the weavers.
**Nuapatna, Odisha**

The history of the Bandha, also popularly called ikat weave can be traced through textual sources back to the 12th century with literary references from Madalapanji, the Jagannath temple chronicle, where mention is made about the textiles of Lord Jagannath and the settlement of migrant weaver castes from the Bardhaman district of West Bengal to Nuapatana and elsewhere by the Puri Gajapati king and Tigriria king. Collective memory however goes even further into the past with its link and roots in the mythology of the area. At present however the Nuapatana handloom weavers are not only struggling to keep a distinctive cultural tradition alive called Khandua but also are in attempting to adapt this distinct tradition and weave for a changing urban taste. The inconsistent economic development of weavers that is affecting this cluster could lead to a definite squandering of the extremely distinctive and popular craft.

**Orissa Calligraphic Weaving**

While talking to Gopinath Das at his residence in Puri, the engrossed Das with moist eyes said that the tradition of Geeta Gobinda sarees and other materials for Jagannath Mahaprabhu will be continue until the Jagannath cult will continue to survive in Odisha. Enquiring about the tradition of supplying the materials after him, he promptly replied that ‘my son, who is a bank probationary officer now, would definitely take up Lord’s order. Since my father, brother and I are continuing to weave and supply for the temple, we would expect our new generation to continue this tradition’.

The only recommendation can be viable here that, the calligraphy weaving in Odisha is confined to only ritual practice and rich craft wall hangings. Therefore the consumers are the Odisha’s king Sri Jaganath and the handful rich industrialist or politicians or government museums. To make caligraphy more market viable and without hurting the religious sentiments of the weavers, there can be modifications and new patterns with the help of urban designers for newly increasing urban demand.

**Recommendations**

Product Diversification. There are adoptions of new designs, changes in colour patterns, more product range like ladies stoles and home furnishings to address the urban taste in last 3-4 years; however, despite a huge market demand for Nuapatana handloom products, there is no proper export mechanism by either government or local traders.

Wages of the weavers must be revised and improved. Money spent on meetings and training is not worth spending, weavers feel. Thus, the fund should be utilised in paying their wage and other necessities rather than training programmes.

Loom up gradation, fund release and loom repair. Other than training the same amount of appropriate technology and raw materials should be provided at a minimal cost.

- Assistance for new looms of different size or up gradation as required for new designs and pattern should be provided to the local designers.
- Maintenance fees should be given to repair the traditional loom as weavers themselves take a long time to get it repaired. The 3-6 months gap created for repairing as I observed in a weaver family in Kalapata sahi of Nuaapatana, is forced to be unemployed.
- Encouragement for a sustained income for new designed handlooms materials like home furnishing, decorating handwoven pieces (although there are few attempts by
the national awardees in Nuapatana), but in a large scale the value added products are not yet supported.

- The only tailors if tailoring unit of Pratap factory needs to be trained for high finishing stitched clothes or other products to meet the new urban trends and taste.

- More financial support to use natural dye than chemical dye which are not good in quality and colour fastness. There are now instances of adulterated

Credit facility at low interest rates. This dismal situation is further compounded by lack of access to official banking channels, dependence on loans from Mahajans/traders with high levels of interest leading to suicides. There are reports of weavers suicide in Nuapatana in 2008. This situation needs urgent remedy.

Despite having government subsidies, which is also not readily available or available when required in a timely manner, it seems that weavers of this generation might not be able to sustain the craft of weaving handloom products like the Khandua pata and other ikkat materials.

De-skilling of craftsmen must be stopped and schemes like NREGA should be introduced with weaving. In last six months, for the first time the new generation in Nuapatana village have started migrating to Surat textile mills and to other places in the state in search of livelihood. However, weavers lament that they would not be able to do any other work apart from the skill involved in weaving. Therefore, they are at a crossroad to either survive the languishing handloom craft and the skill, or change their occupation.

Innovations done by the craftsmen or researchers must be encour-aged and given due importance to create opportunities for the weavers. The technique of tying and dying of silk sari border has been a challenge for weavers of Nuapatana. Therefore, like the modification of manual bobbin frames into electrical bobbin winding machine improvised by a weaver called Gundicha- of the village, some innovative weavers are researching for a permanent solution of some technique of dying the perfect colour in silk ikkat.

Revisit of Cotton Spinning Mill There is a general complaint of low quality cotton and tussar yarn which are supplied from other places like Bargarh, Bhavanipatna etc.

- There is an urgent need for the revival of the abandoned Jagannath spinning mill, the largest ever during the 1980s in Odisha. This mill was producing the 75% of the best quality yarn consumed by the weavers. It was set up by Indira Gandhi government in 1984 and got closed down in 2005. This has led unemployment in cotton spinning, getting exploited by the cotton yarn weavers of Bargarh and subsequently the small scale production of the cotton textiles. Looking at the high price rise of yarn, the traders, entrepreneurs and weavers strongly feel for the restoration of the mill that would develop the agriculture, industry and cottage sectors of Nuapatana. Pratap Sahu, the most active entrepreneur has been pursuing the director and commissioner of Odisha textiles to sanction some grant (rupees one to two crores) in the mill, which can accommodate 2000 weavers in the village.

Establishment of Mulberry Silk worm culture

- There are already master weavers in Surendra patna of Nuapatana are producing silk yarn. According to the
weavers the coastal climate of Nuapatana, which is based on the bank of Mahanadi river, there can be greater possibility of cultivating silk worm in the village in the necessary climatic infrastructure.

- This would lessen the burden of buying expensive silk yarn from Malda and Bangalore.

**Standardization of Cost of Textiles and Raw materials**

There is no discrepancy in price of hand woven materials. Therefore a quality compromise and difference in selling price have been persisting. For instance there is manipulation of length of sarees and other dress materials.

- There has to be a fixed price for all kinds of textiles-sarees, dress materials, Joda- for weavers and traders. Because of price variations a severe loss has been faced by master weavers, local entrepreneurs, cooperatives and Boyanika.
- Similarly, raw materials like yarns and colours have to be fixed.
- Boyanika, the government Apex body, should fix up the prices of raw material and textiles for everyone.

**Lack of Designer and weaver community Entrepreneurs**

- The only visiting designer – Lalatendu Patnaik- a retired designer has been the only source for local designer. He often visits the weaver. New and the trained designers should be regularly employed either at the cluster office or an independent design centre should be the created in the village for creation of new products for a new urban taste.
- A monopoly of trading the products is the major challenge. The big traders like Kashinath Tosha and Vidyadhar Dash are the biggest shareholder of the entire handloom production. They have more 150 looms in the village and they own more 50% production of Nuapatana.
- Therefore training and internships for developing the entrepreneurship skill of the weaver themselves. More management trainee and trained designers should be engaged with the market linkages for the new export market demand of metros and other urban centres in India and abroad.

**Immediate Need for better Health system and Sanitation**

- Generally a weaver starts his/her silk weaving/processing work at the age of 15 years. S/he can only efficiently weave till early 50s as they begin to have eye problems due to poor lighting for the intricate work. Apart from eye problem, there are other health problems like tuberculosis, feat and back pain.
- Despite the issuance of weavers’ health card to almost everyone in the village, there is still no proper health care facility in the local hospital.
- There is a dire need of complete sewerage system in the entire village. There are no proper toilet facilities in every household.
- There is no drainage system for the chemical dye after the dying process. The two ponds are used for dying, washing clothes and bathing purpose.
- No proper drinking water facility. The tube well and other municipality water supplies are not functional enough in the village.
• No safety standard and measures are provided to face any sort of natural or manmade disaster as their housing-cum-work shed is one and only.

*Old age weaver's pension scheme*

• Therefore, as weavers retire after their early 50s due to poor health condition, they are not entitled to any old age pension to survive in their retired life.

*Support of women and child weaver as equal shareholder*

Girl child are preferred by the weaver families as they would continue the work at home and not likely to move to cities to work. However, the sexual division of labour is very much evident as tradition continues to consider their work as *talipati* or inferior.

• During an interview with the secretary of a women cooperative society namely Sri Durga Mahila Samiti (1994) is established to promote the economically marginalised women weavers. The activities report of the Mahila WCS explains more about the problems with regard to the credit loans, duplication of handloom product by mill etc. but a total negligence of reporting the issue and problems of women empowerment in Nuapatana cluster. It is the husband of the women weaver member of WCS delivers the product and receive the wage on behalf of his wife in the society. A stereotypical gender role is also observed in the structure of the society membership. The decision of woman secretary is mostly taken by the male president.

• Similarly the children under 15 years also share the looming work at home after their school. They don’t spend time in completing their school homework but compel to assist their parents. They should continue the weaving tradition after successfully completing their education rather than discontinuing it.

*NO NGOs/institutions/organisations in the cluster as future partners.*

• Only in 2009 the Nuapatana Cluster Development Cell under IHDC came into existence. (see their website http://orikhandua.com/about_%20us.htm) They have been working as the negotiating agency rather than the monitoring partner between govt and weavers.

• There is no stakeholder for the weavers in the cluster. There are 3-4 inefficient and corrupt local NGOs who have not been the voice of people. Therefore, an agency to the structure is critical for long term monitoring partners to save the tradition.

*Efficacy of Government interventions*

No Follow up

• Despite different developmental interventions like design, skill and new technology, weavers are not benefitted significantly.

• The training programmes under the chief minister fund is only a program to support the govt policy to show the implementation of the received grant. The weavers really don’t need training from any institutional bodies. They are well trained in their weaving processes since it is their ancestral skill.

• It is observed in the field the weavers do not attend training program but their names are registered in the cluster office
to have evidence of their participation. And they are being paid rupees 3000 for two months.

- Out of twenty weavers trained on natural dying, only one weaver is practicing the technique.

- There is no transparency of expenditures of rupees five crore worth Chief Minister Fund.

- Similarly the exposure visits of weavers are limited to a few handfuls of weavers as they select on a lottery basis. There are also instances that officials are more into maintaining the record than taking them.

- Insufficient stock of the new design handloom.

- The only yearn bank of govt is not efficient as it does not have stock throughout the year. This compels the poor weavers to buy yearn in high prices from private traders without any subsidy.

- The state weavers’ service centre has not been not effectively implementing the schemes for the weavers. During my visit to the centre in Bhubaneswar, I realised the fractions between the staff and director, who seem not to have good administrative skill.

- Similar condition is evident in cooperative societies. The WCSs are highly corrupt as they manipulate the selling transactions only in paper but not supplying the products to state govt cooperative development centre like Boyanika.

Suggestions for better implementation of schemes / programmes initiated by Government.

There are adoptions of new designs, changes in colour patterns, more product range like ladies stoles and home furnishings to address the urban taste in last 3-4 years; however, despite a huge market demand for Nuapatana handloom products, there is no proper export mechanism by either government or local traders.

Money spent on meetings and training is not worth spending, weavers feel. Thus, the fund should be utilised in paying their wage and other necessities rather than training programmes. Other than training the same amount of appropriate technology and raw materials should be provided at a minimal cost.

- Assistance for new looms of different size or upgradation as required for new designs and pattern should be provided to the local designers.

- Maintenance fees should be given to repair the traditional loom as weavers themselves take a long time to get it repaired. The 3-6 months gap created for repairing as I observed in a weaver family in Kalapata sahi of Nuapatana, is forced to be unemployed.

- Encouragement for a sustained income for new designed handlooms materials like home furnishing, decorating handwoven pieces (although there are few attempts by the national awardees in Nuapatana), but in a large scale the value added products are not yet supported.

- The only tailors if tailoring unit of Pratap factory needs to be trained for high finishing stitched clothes or other products to meet the new urban trends and taste.

- More financial support to use natural dye than chemical dye which are not good in quality and colour fastness. There are now instances of adulterated
Bhagalpur is a city in eastern India, located in the state of Bihar. As a result of its historic, famous, tussar silk, it is known as the Silk City. Bhagalpur is situated along the fertile plains of the Ganges river basin, where, the main crops include rice, wheat, maize, barley, and oilseeds. The economy of Bhagalpur is dependent on agriculture and small businesses. The city is two hundred and two kilometres east of Patna, and four hundred and ten kilometres north-west of Calcutta. The city is a harbour on the Ganges River at Champanagar (another name for Bhagalpur), now called Champanala, which flows on the western boundary of the present city near Nathnagar. The socio-economic conditions of weavers has been in decline. There has been limited attention given to their art and heritage, as well as livelihoods, from both, traditional traders/ kings and government. Mujhidin of Momintala has decried their situation, he says, that five thousand of the weavers in his village, are bereft of everyday needs, such as drinking water and wages to buy food.

The silk weavers have been producing silk for many generations, and this industry is hundreds of years old. For the producers of varied Silk textiles, namely, Matka, Jalam, Jhuri, Jatta, Ghicha, Khewa, Geswa and Tussar, the handspun silk is the primary source of livelihood. There is a sericulture industry, as the climatic conditions of Bhagalpur are suitable for rearing Tussar cocoon, and making yarn and weaving into different patterns. The Assistant Director of the Weavers Service Centre, H.S Gupta states: ‘The highly skilled Bunkars are not only continuing the tradition of weaving silk, they have the potential to create any fabric from the left over of yarns.’ The traditional raw material of Bhagalpur is Tussar, now a variety of fabrics are being woven using various yarns.

Recommendations

Raw material and Processing Facility. There was a depot, this closed 15 years ago, so weavers rely on local shops for their supplies. As a result, weavers are unable to procure raw materials at controlled prices. There is currently no spinning mill functioning in the state of Bihar, despite a strong demand for cotton yarn. In the absence of a production unit in Bihar, raw materials are sourced from Tamil Nadu, Madhya Pradesh, and Uttar Pradesh. At least half the weavers have difficulty sourcing raw materials that are of high quality, and are largely dependent on local traders; for most weavers, their average purchase volume is too low to secure raw materials. Access to affordable, quality materials at affordable, reasonable prices is a concern for the cluster. These problems must be looked into.

Provision of Common Facility Centre where pre-production with quality standards can be implemented.

Establish yarn bank, which would enable weavers to access quality raw materials at fixed prices. Raw materials-Yarn, dye and cocoon to the weavers. Weavers have no direct access to yarn and other raw materials. Mahajans do not reveal the actual price of yarns. Weavers lack the financial capital to invest in buying yarn and cocoon.

Improved marketing linkages. Dedicated marketing team, and, or support for marketing initiatives through public/private partnerships should be encouraged. Market exposure trips for weavers. Melas and haats should be held to showcase products from this region.
Design Development Centre. Design interventions should introduce other weave structures and their derivatives. Very good export potential exists for home furnishing value added made ups in the selected overseas countries, brand building for handloom silk value added products in the domestic and international market for this weave.

A dedicated unit of design professionals, who can provide market feedback and other design inputs, to the cluster along with training courses is needed.

Infrastructure and Amenities. There is no Common Facility Centre, providing services such as, a raw material depot is necessary.

There is a need to ensure regular, sustained supply of water to the clusters where weavers live in Bhagalpur, and neighbouring villages in, and around Jharkhand. Weavers from their meagre wages of 200 rupees a day, spend 180 rupees in buying water for they have to walk a long distance.

Access to sufficient electricity has been a major problem. In general people in Bhagalpur clusters are provided 2-3 hours of electricity in a day.

Sanitation is also poor: sewerage and chemical dye drainage system and other village infrastructure, such as, roads etc.

Public transport and postal services are under developed.

All these issues need to be addressed.

Training and development.

Polyester and Silk Vastra Training cum Production Centre, Barari, need to train more weavers. Annually, they train 24 weavers, aged between 18 – 45 years old, for a period of six months. There is a stipend of Rs. 300 per month paid to the candidates after successful completion of the course. This Centre uses equipment that is dated. For instance, they use frame looms circa1987-88, and only have few modern looms. Currently, only 2 looms are being used for training. The remaining 10 looms and dyeing equipment are not used, as they do not have the space to install 10 looms and a dyeing unit. The lack of working capital to provide effective training programs remains a problem. Training centres need to be provided with modern looms that have dobby and jacquard, for the weaving skills to progress. Curriculum must be revised and younger people should be encouraged to take the course.

Most of the training institutes do not have adequate infrastructure. These centres are being run from dilapidated buildings, which have no proper access to power and water supply. Typically, the training hall does not have proper ventilation, in the restricted space; the trainees have problems operating looms. The plan to run the centres as production facilities has not occurred. There is no space for raw material storage. Infrastructure must be strengthened with adequate amenities for students.

Scholarships to the Institute for Handloom Technology. Many weavers express an interest in continuing their education at centres for higher learning. Expenses for general education are not affordable, therefore, scholarships to cover tuition and living should be introduced for students who demonstrate potential, aptitude and commitment.

Coordination between government and NGOs is needed. Improved communication between all arms of government; identification of NGOs delivering quality services, and opportunities for grant monies to be channelled through NGOs following rigorous assessment of their systems, policies and procedures should be monitored.

Natural Resource Management Policy. Deforestation is occurring rapidly therefore, policies to improve the management of natural assets should be introduced.
New Wage Structure. Poor wages are a major problem for the weavers of Bihar. Uplifting standards of living of the weavers and the craftsmen by formulating new wage schemes:

Infrastructure and education campaigns to improve Occupational Health and Safety Conditions. Weavers spend long hours working under, dimmed lights. They have poor nutritional intake, which exacerbates their eyesight, and other health problems of weavers. Poor hygienic practices must be eradicated, for instance, no toilet facilities inside the houses. Health promotion and campaigns should be organised to educate weavers about their health.

Health Care. In villages, such as, Pureini, apart from the gross lack of electricity supply, there is no health centre or weekly health check up by local doctors. Thus, the health insurance card is useless for the weavers in the village. The weavers suggested having weekly health check up in the village school. This should not cause starvation death of the poor handloom weavers. Urgent need of a health facility centre in the village is seen.

Access to Credit. Currently, loans are unavailable, and there is no financial support. Microcredit, and micro finance schemes need to be introduced. Monitoring of banking services to ensure accountability and transparency.

Quality Standards, Introduction of New Technology and Training. Quality analysis of raw materials show that most of the weavers use medium to low grade of raw materials which is not suitable for good quality weaving of an international standard. Also, eco-friendly organic fibres and Ahimsa Silk should be promoted. The using of cheap chemical dye, and colour fastness has been poor. Proper training and introduction of quality benchmarks can assist weavers to improve their product, and its marketability. The indigenous pit looms should be upgraded to frame looms, jacquards introduced so that weavers can improve productivity.

Dyeing house and training. The State Government of Bihar, previously established Dyeing and Finishing Plant in Darbhanga and Central Processing Plant in Bihar sharief for the handloom sector, however these have not been operational for over one decade.

Dyers to be given modern equipment and the right dyes, along with suitable training to tackle this problem. Various quality parameters related to raw materials, and dyeing, should be introduced. Dye fastness is a big problem and most of the weavers say that their dyers can’t dye light-fast and wash-fast shades. This is because of inappropriate knowledge of fibre nature and dyes behaviour. The dyers must be trained on dyeing procedures, shade development and colour fastness. They should be trained on how to test the colour fastness of the material.

Monitoring of the Weavers Service Centre. There has been non delivery of key services. Non compliance with grant funding terms, should be met with penalties. Key performance indicators, and performance reviews need to be introduced for all staff.

Resource Centre. The historical documentation of silk weaving, and design, in the region should be undertaken. This should be readily available and accessible to weavers. There should be access to CAD software and computers for weavers, along with information pamphlets and resources on all steps of the supply chain.

Entrepreneurship Training and Development. Currently, weavers are dependent on traders, and middle men to facilitate trading, and sales.

- Development of metaskills, and fostering entrepreneurship can help weavers to become more financially independent.
- An effective programme should equip the weavers with the skills needed to help them meet present market demands, and training inputs. The centres lack linkage to industry, particularly markets; therefore, they have negligible, training inputs from exporters/traders. During the monsoon, the centre often fills with water. Training is provided for: making bed towels, sheets, shirts and
colouring yarn, as well as colouring yarn. According to WSC they train 24 people each year.

- Human resources, in regards to quality trainers is problematic, and the trainers themselves are either absent or lack requisite skills for training. The syllabus content of training also requires revision; there is no coverage of new weaving techniques, product diversification, design development and processing of products.

Training for women. Weaving activity is male dominated; however, it could be a form of income for women. Therefore, specific training needs to be provided for women.

Wages for Ancillary Workers. Much of the pre production processes are unpaid, and done by women.

Regulation of Silk Mark. Certification processes need to be more rigorous and monitoring should be effective.

GI Act must be implemented in the cluster with effective laws and regulation.

Technology and Upgradation. The majority of weavers operate pit looms, with less than ten percent using frame looms. Many looms do not have basic jacquards as an attachment, and some do not have a doby attachment. This impacts the productivity of looms. Weavers expressed a desire to upgrade their pit looms to frame looms, in order to enhance productivity, however financial resources are a constraint. The doby, which assists weavers to impart complicated weaves through only one peddle, is punched on a card and mounted. The weavers report that there is a lack of knowledge and ignorance by the Weavers’ Service Centre about the doby. The doby allows for a more convenient, faster and versatile loom process, enhancing design possibility, quality and speed of weaving, the lack of use of the doby has increased the cost of products.

- There is a need for up gradation of pit looms, to expand the design vocabulary, and productivity of looms. The weavers want to upgrade their frame looms with other technical attachments to enhance design.

- Also, looms should be upgraded with 5-wheel take-up motion and flywheel for even auto winding of warp and fabric on the loom. Apathetic to use of new weaving technology. According to the WSC officials in Bhagalpur, weavers are reluctant to take up Jacquard looms.

Access to Credit and Schemes

- A large percentage of the weavers do not have access to credit. The main source of credit came from, moneylenders, followed by family/relative/friends and then, banks.

- Present in all the districts, are nationalized banks, however, they demonstrate lack of engagement with the sector, in terms of debt. Some hesitation may stem from the periodic loan waivers that are granted to the sector by government. The banking institutions do not led to weavers working in this sector. There is limited credit flow to weavers.

- The availability of credit emerges as one of the major challenges towards growth of the handloom sector in Bihar.

- Majority of the weavers were ignorant of the existence of any special credit programme for them by the banks. Almost all the districts have branches of most of the leading nationalized banks, there seemed to be an indifference to the handloom sector.
Fulia, West Bengal

Fulia is predominantly a weavers’ community. The other source of livelihood is agriculture. Fulia, Shantipur Block, is approximately twenty-six kilometres from Krishnanagar, the headquarters of Nadia District, in West Bengal. Fulia has over one lakh people associated with weaving activity; the Tangail saris being predominantly woven here besides other handloom practices including Jamdani. Both men and women are engaged in this work.

Textile practice has been part of the tradition in Fulia for many centuries. Weaving was mainly practiced in Nadia, with a concentration in Shantipur and Nabadwip from at least 700 years ago. The fine, transparent ‘mul-mul’ or muslin manufactured by the weavers of Bengal was established as a commercial product with a lineage that goes back almost 2000 years back. At present weavers in Nadia, Birbhum, Burdwan produce cotton handloom products. Fulia and Shantipur of Nadia district are famous for their cotton saris, which are known as ‘Tangail’. Crossing the boundaries of local and State clientele, the Tangail is now creating ripples in both national and international markets. A number of weavers, making Tangail sarees used to live in Dhamoil district of undivided Bengal. Migration of weavers to Fulia from East Pakistan (presently Bangladesh) occurred during the partition of India in 1947. In 1971 during the freedom struggle of Bangladesh many Hindus came over to West Bengal and many of these refugees were weavers who settled predominantly in Fulia in Nadia and some in Begampur and Farasdanga in Hooghly. Thus the Fulia saris came to be known as Fulia Tangail and became famous by this name over the years. The practice of weaving jacquard saris in Fulia is relatively new and started only few years back.

Reccomendations

- Infrastructure
  - Common Facility Centre. The work sheds need to be upgraded to permanent buildings. During monsoon season the work has to be completely shut off due to seepage of water inside the shed through tin sheets. The dyeing unit has been removed from the locality as the extra water stored was getting contaminated with the water level of tube well and creating health hazards for the people of the locality. In the monsoon, the road condition of Fulia deteriorates. The weavers with hole-loom get badly affected as their work-shed gets inundated. During this time the weavers remain out of work. Their tinned and tiled houses are not adapted to stop water leaking and for the fear of seepage of water, they stop all weaving process during this time. A proper building with adequate lighting is required.
  - Provide toilet facilities in the work sheds.
  - The work shed should be constructed near the homes of the weavers so that they do not have to spent time and money in travelling.
  - Sanitation and Health issues needed to be addressed. There are lot of cases of water borne diseases. Health schemes, awareness and welfare schemes must reviewed.
  - Scarcity of fresh water. Find measures to provide water sup-
ply and proper water drainage system to be built in the cluster.

- Governance and regulation of NGO’s. The NGO’s, government institutions must all work together to create work opportunities for the cluster. In Fulia, there are six cooperative societies promoting Fulia Tangail saris. The members of the society all belong to the weaver community. The president and the chairman are all chosen from these members by a democratic method. In the committee there is a government representative (who plays the role of a cooperative inspector, overseeing operations and finance of the Cooperative). If a weaver wants to become a member of the society, then he has to have a loom and a piece of land as his possession. This is their collateral. The society secures work, weaving saris to its members. They also supply yarn. When weavers are working for the Cooperatives, they receive twenty rupees more for their work compared to the regular wages they get from the business merchants.

  - The government officials must visit the cluster 4-5 times in a month to address the problems of the weavers.
  - Immediate action must be taken to solve the problems of weavers.
  - Assign a designer of the cluster who can bring new designs and revive the traditional designs.

- Training and development

  - Training centres. In Fulia, there are no government training centres for skill development, entrepreneurship learning or design and weaving enhancement. It is the weaver societies take all the initiatives in arranging training facilities. The Cooperatives also try to create awareness on all the schemes given by the government and accordingly mobilize weavers to make use of it. For instance, the weavers are now availing the health insurance scheme (Mahatma Gandhi Boonkar Bima Yojona and ICICI Lombard Health Insurance) and have health cards of their own. However, in spite of the efforts of the Cooperatives, the weavers are mostly dependent on the merchants (Mahajaan) and work on a wage basis.

    - Workshops must be conducted frequently for entrepreneurial skills, quality control, packaging, product diversification etc.

- Product development. Diversification of product range and also weaving of mixed yarn products cotton-silk, cotton-wool and cotton jute can open up new possibilities. Products like dress material, scarves and stoles have export market. As for example scarves for men are being exported to Afghanistan. Thus the export market must be tapped.

- Market Outreach

  - State and national level fairs must be held. Lack of awareness about market and weak market linkage limit scope of income for the weavers can be improved by advertising about such fairs through proper channels.

- Credit availability at low interest rates. The weavers lack capital to
make their own products. They are even unable to make samples (swatch) for marketing and promoting their products.

- Loans should be made available at lower interest rate by the banks to poor weavers. Also loan for repairing the looms along with upgradation schemes. Many weavers do not want to change their looms but change the damaged part, which is not possible as poor weavers don’t have enough money. The Government has no credit facility for repairing looms, this matter should be looked into.

- Wages of the weavers must be revised. Most of the weavers have low income. The Mahajans enjoy the major share of the profit while the weavers continue to live the life of a daily wage earner. The weavers are dependent on local market (haat) for selling their products. The weavers lamented that their wage has not increased in past few years while price of all commodities have increased. This matter requires urgent action.

- Urgent safeguard from infringement
  - Strict laws must be made to prevent duplication of handloom designs by power loom industry. Competition with mill made products and synthetic products is an issue.
  - GI must be implemented immediately.
  - Handloom mark and power loom mark must also be applied on the products for their authentication.

- Common Facility Centre must be developed with proper amenities. Poor infrastructure viz. lack of storage space and common work shed are issues. During rainy season weaving process is hampered due to water logging and lack of infrastructure.

- Yarn banks/depots to provide the raw material at subsidized rates as the rate of raw material varies often that leads to huge losses to the weavers. There is rising cost of raw material while price of finished product can not be increased in the same proportion owing to diminishing market and competition with mill made products.

- Revival of traditional designs into contemporary products
  - There is also the fear of losing traditional designs and weaving styles. This is because the designs and colour combinations of the products produced currently for the export market are specified by the foreign buyers. As a result, the new generation of weavers producing mostly for this export market are not aware of traditional designs and weaving styles.

- Research and Development
  - There has been no practice of documentation of the weaving processes, history, etc and the tradition of weaving Jamdani is slowly facing a threat of extinction. In recent times, only a handful of people can weave Jamdani sarees. There are some old weavers who still know and practice the traditional methods of designing and weaving which, if not preserved will be lost with their demise. There is no written docu-
mentation on the history, method of weaving etc. And hence a written record of the techniques processes is required.

- Craft must be recorded in the form of a publication, video and a IEC material.

  o The young generation is losing interest in learning this traditional skill. There is growing disenchantment from joining the traditional work of weaving. Also, as a result of low wages, uncertain future, debts and poverty, many weavers are migrating to cities of Mumbai, Gujarat, Kerala and also to middle East countries like Dubai for working as labourers.

  • Technology and Up gradation and innovations. A resident of Fulia currently residing in Hyderabad, software engineer, Gourango Basak developed software called Graph Master about 7 years ago. With the help of this software if a design is drawn on a graph paper then the computer calculates the math automatically. In some cases there is no need to draw the whole picture too In case of a spherical and symmetrical designs, mirror effect is given for completing a partly drawn motif. The weaving and the designing are done simultaneously in the Jacquard loom. Such activities must be encouraged and due reward and recognition must be given. This will motivate more weavers to upgrade and use new technologies that will help in turn to increase the work opportunities.
Sualkuchi, Assam

Sualkuchi in Kamrup district, Assam, is a major centre for commercial handloom production, and is often referred to, as the ‘Manchester of Assam’. It plays a vital role in the economic and commercial life of the state. In North-East India, Assam has the largest number of non-commercial looms, with an estimated seven hundred thousand in use. Weaving has been an integral part of cultural life for centuries, with women’s eligibility for marriage linked to weaving skills. In Assam, most households have a handloom, and weaving remains a dominant female practice, however, in Sualkuchi, both men and women are employed as weavers. The techniques of weaving are passed through inter-generational transmission.

Today, it is estimated that over three quarters of the town’s population are engaged in weaving, with between, 20,000 – 30,000, people engaged in handloom and related activities, as weavers and ancillary workers. There have been high rates of attrition due in part, to falling wages, and a decrease in profits, largely as a result of inflation in the price of raw materials. As a result of increasing costs, the wholesale price of products has risen exponentially, with many local businesses and enterprises, mainly run by master weavers, losing profit margins, and purchasing capacity. Furthermore, many of the small businesses, owned by master weavers, are now closing, with master weavers resuming their role as, weavers and producers.

Sualkuchi cluster has still maintained somehow the traditional dynamics of industry. There is a local demand of products and buyers have been buying their textiles from the same weavers from generations. This is partly due to the matrilineal society and the women having hold over the weaving business. This scenario can be strengthened by creating ample opportunities for entrepreneurship for women weavers. By providing the health benefits, design intervention and training of young generation and budding designers from within the community.

Recommendations

Subsidies and regulation of yarn and raw material costs. Due to the high and inflated price of raw material, many weavers are not able to raise capital to purchase quality raw material, or compete in the market place.

Establish a yarn bank/depot. Set up low-cost, decentralised spinning units in the villages where handloom and fibre productions co-exist to link farmers directly with weavers.

Infrastructure and Investment: establish a Common Facility Centre. A common facility centre with facilities and amenities for dyeing, spinning, technological up gradation and showroom, in addition to credit facilities should be established. Foster innovation and technological advancement. Upgrade working spaces through implementing schemes for building.

Training and Development. Set up an entrepreneurial training program to develop business and marketing skills in weavers to establish businesses. Provide access to NIFT training through improved engagement and accessibility of training services: appoint a local Community Engagement Officer. Design a custom made project to support women entrepreneurs. Extend the skills and expertise of weavers through a programme on stitching, embroidery and pattern making. Provide health and occupational safety training and workshops.

Product diversification; research and design development. Engage a specialist Design team to support weavers diversify their product range. Set targets for the design staff at WSC to make them more accountable.
Marketing and branding for products. Handloom, in general needs greater visibility in the marketplace. Weavers Service Centre should devise, in collaboration with the Regional Expert Committee, to have a marketing strategy and plan for implementation, with key milestones and targets, with consideration of Assam’s USP for muga and Eri silk products. Sales targets should be established by WSC. The government marketing associations and organisations require training in merchandising, retailing from private, professional consultants. Developing a consistent brand will enhance the value of handloom products. Power looms have been undermining handloom markets by selling inauthentic and imitation products this should be addressed as a matter of urgency.

Expand sales channels and commercial opportunities. Support the UNDP Endogenous Tourism Project to support the community, tourist operators and business owners in developing their capacity in aspects of networking, marketing, hospitality, language and communication skills. Tie in with Silk Mark and Handloom mark melas and events: both domestic and export focuses. Weavers need to be trained in customer service skills, through attending Dilli Haat and fairs/melas in metros to interact directly with the public.

Transparency and accountability. Handloom weavers are not receiving the benefits and services that they are entitled to under government schemes, due to poor management, corruption and incompetence of government employees. As a matter of urgency this should be addressed. Improved human resources policy, with audits, key performance indicators; and performance measures in place with a Regional Handloom Committee overseeing progress and development of the WSC. Tie in with private partners to implement business models. Improve information available to weavers regarding eligibility for government schemes and programmes.

Wages, employment and livelihood issues. Wages have not increased in the last 15 years; this must be examined, along with ensuring that minimum working standards are being met, along with the Minimum Wages Act.

Weavers are considered ‘labour’; given monetary advances and booked ahead for one year. The migrant weavers usually live where they work, sharing common facilities with their fellow weavers. Many of these conditions are poor, with inadequate sanitation, hygiene, space and light. These living and working conditions should be addressed as a matter of urgency. In particular, the right and responsibilities of women weavers in regards to, labour laws, fair wages, education and literacy; mother and child health care; and legal education should be addressed, along with provision of full social security and pension benefits from working life to retirement.

Climate change is another factor, which, has led to a decrease in the total commercial crop of Muga, because of reduced rainfall in the monsoon season over the course of the past years. Furthermore, mulberry silk yarn production in Karnataka, Andhra Pradesh and Tamil Nadu has decreased, due to farmers selling their plots to large companies. Furthermore, the Central government is encouraging primary fibre and yarn exports; handloom weavers are the last priority.

Design intervention: The Weavers Services Centre in Guwahati, has a design team, however, the impact of their design intervention is minimal, with limited impact on Sualkuchi. The WSC designers are incorporating designs from other regions, such as Benares, this is problematic, and, instead new designs should focus on the USP of Sualkuchi, to create a market niche for the products.

However, the SHG has been largely ineffective according to weavers in Sualkuchi, there have been limited benefits. Furthermore, an amount sanctioned by the Ministry of Textiles, in 2004 for the creation of Common Facility Centre, product innovation, to promote design improve-
ment, development of CAD centre, coordination of various training programmes for weavers of Sualkuchi and surrounding areas has not been utilized due to incompetence of government administrators, and a lack of accountability and transparency in the divestment of funds and purchase of land. The problems must be researched thoroughly and better solutions must be achieved.

GI for the muga silk production and products. Patent the Muga silk and sericulture.

Quality standards; use of silk mark to ensure the purity of silk and justify the higher price compared to mixed fabrics.

Innovation in silk weaving by using mixed silk fabrics which will give an edge over the market in price and variety

Special concession and fee rebate in the design institutes all over the country for children of weavers.
Agartala, Tripura

Handloom is the single largest industrial sector in the State, with one-fifth of the total population partially or wholly dependent on this sector. It remains a highly un-organised sector. Weavers are scattered across the state. Weaving occupied an important space in sacred and religious life, with no ritual being sanctioned unless it was preceded by offering flowers, and the worship of Riah the hand woven breast cover of the family elders. Until the 19th century, every socio-economic group, caste and community, had a loom. The weaving tradition is taught orally, and passed on from generation to generation amongst women. In recent times, there has been attrition from the sector. In particular, the younger generation, have been weaving less, in part, as a result of declining markets for traditional rishi, or breast cloth. It is mostly Bengali weavers, migrated to Tripura from the erstwhile East Pakistan, now Bangladesh, who operate commercial looms, with the tribal population using looms for non-commercial purposes to weave fabrics for their own consumption.

There is a silk industry that is now practiced mainly in one suburb of Agartala town. The Seri culture industry continues to develop. During the reign of Maharaja Birendrakishore Manikya (1909-23), a school was opened at Agartala for giving training in Seri-cultural weaving. The area under mulberry cultivation is about 500 hectares and production of coocoon is estimated to be 5000 Kg per year.

Recommendations

Connectivity. Agartala’s transportation and connectivity is an obstacle for development of the handloom sector, due to its isolation and lack of choices for moving products in and out of the state, it is costly and inefficient. The region is connected by metre gauge rail link. Solve the socio economic problems of the region that hampers the region to connect to the whole region.

Product Development, Market Readiness and Quality Improvement is needed. Professional mentoring and inputs from designers, merchandisers and entrepreneurs on raw material, pattern, design layouts, and overall finish with attention to colour and design, according to market feedback and response.

There is a need to contemporize the sector and market products as high end, premium products, with attention to form and structure. The unique identity of the product, cultural influence, and Tripura USP should be maintained to retain cultural significance, competitiveness and differentiation.

Development of national and international market through trade fairs held nationally as well as internationally. Brand recognition needs to be stepped up.

Product Diversification: The existing sales are restricted to the local market, and the product range needs to be diversified and expanded, to include, jackets, scarves, utility bags, and travel accessories. Details and patterns introduced and varied product lines developed for different price segments.

Marketing: A marketing and promotion organization should undertake up-scaling marketing to create marketable volumes and establish linkages with wider markets. Current government marketing facilities in Agartala need to be upgraded, and professional merchandising and sales systems implemented, once this has been established, the State Government would set up Permanent Exhibition Ground at Agartala with assistance of the Central Government. The government can introduce a scheme to buy cloth for government offices, hospitals, public health, centres, guest houses, and tourist complexes for the purpose of bed covers, table cloths, pillow covers, and hand towels. The entire production system should be geared up along modern commercial lines. Govern-
ment should set up testing facilities to ensure strict quality control.

Education: Garments and dress making training can be introduced. Socio-cultural-economic linkages need to be leveraged for trade with and through Bangladesh in the interest of the entire Northeast India and to mutual benefit for India and Bangladesh.

Cultural tourism plan should be developed and implemented. There is untapped potential in the state for domestic and international tourists, including cultural show performances, selling of handmade clothing, eco tour guide services, home stay programs, linkages with tour operators, locally trained eco tourism guides linked with other tour operators throughout the country. See the UNESCO Cultural Tourism Project.

Encourage tourism as tourism will bring recognition of the handicrafts of Tripura. Tourism will also help to eradicate poverty, social problems and help to build infrastructure.

Commercialization and Business Development. The skills, knowledge and expertise of weavers can be capitalized to improve livelihoods options with the correct supply chain management and development of sales channels. Government programs should move towards a business model. The unemployment rate is high in the state with development of the Handloom sector into a commercial industry to generate employment for educated youth.

Training. There is a need to reach out to weavers and undertake social mobilization programs to engage weavers in training programs, through community meetings, advertising and other methods of engaging weavers. To increase engagement with the weavers in cluster development activities by the government, KPI’s and targets should be set by government. Training on frame looms increases production, creating a space for economically viable model, further experimentation and diversification. Master weavers should be encouraged and promoted as service provid-

ers to impart skills and training as well as design inputs. Weavers require training in modern methods of weaving and appropriate inputs. Necessary training programmes will be continued to achieve product diversification with newer designs according to market demands. Entrepreneurship development programmes should be pursued vigorously and trained entrepreneurs will be given priority in setting up industries.

Review NREGA. Many weavers are working on construction activities under NREGA, leading to de-skilling, and attrition from the industry.

Technology Up gradation. The loin loom limits diversification of products, there needs to be careful consideration of the efficacy and benefits of maintaining this indigenous technology, and, if introduction of the frame loom should be implemented. There are strengths to both, in particular, the cost effectiveness and competitiveness of products made on the frame loom.

Coordination between State and Central Government. Both tiers of government should set up a Handloom Development Committee to meet regularly, and coordinate all policies, programs and utilise/leverage staff resources. Infrastructure is a key priority area for funding government grants should be extended for ready made sheds and small scale units, along with other facilities, efforts should be made for these to be eco friendly. Besides roads, the major infrastructure related issues that require to be planned on a long-term basis include railway, river and sea port connectivity. Weavers Service Centre, Agartala can be a hub for activity to assist weavers in various activities such as technical support, colour and dyeing solutions, design and product development, documentation. A management and business plan needs to be implemented and monitored by an external authority.

Yarn and Raw Materials should be made easily available. A yarn depot or raw material bank should be established in order to source raw material
at competitive price or sell the finished product in the market outside of Tripura, as transportation costs turn to be very high and affect the sale price of the product. The scheme and supply of yarn to poor tribal weavers at a concessional rate, should be continued and enhanced. Supply of raw materials as well as procurement of finished goods regulated by THHDC and Apex Weavers Co-op Society, in a coordinated and systematic manner.

Access to Credit. Tripura has a poor and under-developed banking infrastructure. During the 1970s, there was a growth in the commercial banks in the state, however, during the 1990s in Tripura, there was a weakening of the banking infrastructure, with loans tending to be for personal consumption. Access to commercial banking was particularly poor in the case of rural households, and particularly, in the under-privileged sections of the rural population, such as the scheduled tribe’s households.

According to the most recent reports available on credit from Tripura, in 2001, only 12.2 percent of the villages in Tripura had a commercial bank branch, with a limited number of remaining villages having a branch operating within five kilometers.

Weaver families require micro credit services for purchasing raw materials and updating looms, the government should pair up with NGO’s and other leading microfinance institutions to introduce a system of credit loaning. In addition, educating the population about banking facilities would also help generate demand for bank services and products, for instance, include units in the school curriculum to enhance financial literacy in the state, contact the Reserve Bank for this purpose.

Urgent Safeguarding from infringement and duplication. GI for Tripura weaves and products.

Guidance and regulation of the government policies. Govt officer to visit the clusters 4-5 times in a month to check the implementation program and also hear out the grievances of the weavers and take immediate action on it.
Dimapur, Nagaland

Dimapur is located in Nagaland, North Eastern India; this is the largest and most accessible city in the state. Nagaland is bordered by Assam, Arunchal Pradesh, Manipur, Myanmar. Whilst English is the official language in education and schools, there are sixty different dialects of Sino-Tibetan languages. There is a high literacy rate of over 65 %, It is a culturally diverse region, inhabited by sixteen tribes, along with sub tribes including, Angami, Ao, Chakhesang, Chang, Khiamniumgan, Konyak, Lotha, Phom, Pochury, Rengma, Sangtam, Sum, Yimchungru and Zeliang. Each tribe is distinct in character in terms of customs, language and dress. Nagaland is a state with seventy percent of its population in rural areas. Agriculture employs approximately seventy percent of the population, with related sectors such as horticulture, livestock and service industry amongst others. Weaving is seasonal, with agricultural activity, as a result of the harvest season, stopping weaving between June and August. Production is stock piled for the festive season; when demand for sales is high. The annual Hornbill Festival is a showcase of the state’s rich culture and tradition, which, is celebrated in December: it has emerged as a major tourist attraction.

Nagaland has a strong traditional and local governance structure, of Village Councils, which oversee development activities in the villages. They have a structure of committees. There are also Village Women Societies that address the issues relevant to women in the village. The weaving tradition is entrenched in Nagaland, with textile clusters spread across the state in Dimapur, Kohima, Phek, Mokokchung and Wokha district.

Recommendations

They require expertise and professional support in regards to marketing, and business development. Government, and, or NGOS operating in Nagaland can provide these inputs through training and workshops. NGOS have assisted weavers to organize into SHGs, providing them with an improved supply of raw materials; links to markets; NGOS require professional support in entrepreneurship and meaningful capacity building to make a difference in the lives of artisans.

Training in the marketing skills and finding the target market is required. There is a limited understanding of consumer preferences, and no attempt to accommodate changes in tastes or fashions. Further, quality control mechanisms are not yet in place. A lack of transparency, in terms of purchasing patterns, particularly in regards to qualitative and quantitative support from artisans, in the development of arts and crafts is problematic.

Government Schemes and Access to Credit

Implementation remains a problem. The government sponsored retail stores have poor merchandising and display of products; ineffective marketing and publicity; inferior technical knowledge, and limited understanding of consumer preferences. Base product planning for sales emporia can be conducted once market research has been completed. There have been complaints that the State Government pays prices lower than market prices, and that payments are often delayed- it is commonly reported that raw material is not available at subsidized rates.

The NHDC has continued to run uneconomic and unviable sales emporia and production centres, showing profits of approximately forty thousand rupees, against an annual expenditure of seventy five thousand rupees. Despite this, there is potential for the NHDC to improves sales and provide an effective agency for marketing the work of artisans, if operating, management, and strategic issues are resolved.

The state of Nagaland is disadvantaged, with limited access to banking facilities. Over four hundred villages do not have banking facilities; therefore, adequate and proper credit infrastructure is required as an
The state provides institutional support through various state and central government agencies, including the Nagaland Handloom and Handicrafts Development Corporation Ltd (Department of Industries), they have been set up to support the crafts and artisans in Nagaland; through the organization of various marketing events and activities such as exhibition to promote crafts. North East Council, Ministry of Development of North Eastern Region and Nagaland Industrial Development Council, and The Nagaland Apex Weavers and Artisans Cooperative Society Federation Ltd (WEAFED). The state offers policy and fiscal incentives for handloom and handicrafts sector.

Employment of youth. Scheme of Funds for Regeneration of Traditional Industries (SFURTI) project aims to provide employment for local youths, especially in the interior of the state.

New Marketing Linkages and Sales Channels. Conduct baseline research on market trends (consumers and suppliers) and expansion potential. Set up urban haats at Dimapur, and Kohima. Set up marketing hub. Sales promotion; qualitative improvement of artistic merchandise; Publicity in key government postings, such as, railway stations, bus stops and central places in the towns Marketing and publicity materials; brand awareness, commercial buyers and retailers; catalogue and websites.

Develop Cultural Tourism. The Ministry of Tourism, Government of India, has included twelve villages in Nagaland under the rural tourism scheme in order to promote traditional rural craft, art, textiles and culture. Establish a world class museum for Naga culture and textiles. Collect and curate a space for traditional motifs from each different tribe with photographs, colour slides, and books that reference various aspects of the textile industry. Invest in tourism infrastructure and sector: create tourist complexes, eco tourism, and ethnic cultural tourism initiatives. Leverage the potential of the Hornbill festival.

Assess the Supply Chain and improve supply chain management to develop a strategy for commercializing the sector, and create employment opportunities in handloom and handicraft and other small scale industries by promoting entrepreneurship.

Capacity building and Training Programme. Build capacity of weavers, in particular, young weavers, on the use of modern technology, market trends and business management. Awareness about training and workshops’ decentralised training programs, to train artisan for technical upgradation.

Design Innovation, Product Diversification and Product Development. Develop new designs, motifs, patterns, and prints. Incorporate traditional designs into new tastes for consumers; both for weaving and printing purposes. Train weavers in textile design. Undertake market analysis and consumer inputs are required with design interventions and product planning. Expand range of products in kitchen and tableware, yardage for furnishing, wall hangings, window screens, travel accessories should be introduced, explore ways to add value to products. Develop new skills in tailoring and new looms.
Institute procedures for ensuring transparency and accountability. A complaint/grievance box to be made for written complaints; regular community and weaver meetings should be held in each cluster.

Establish a Training and Resource Facility Centre in Dimapur for the following: training; research and development for loom, design modification, development of shad cards; sampling, production management and planning; raw material sourcing; delivery of raw materials to clusters; linkages to markets; in house work; improve manufacturing; Mentor system in which skilled and experienced artisans train lesser experienced and skilled artisans.

Overhaul NHDC with overall marketing strategy, operational improvement, management key performance indicators such as, six marketing events per year, six marketing events in major metros etc. Introduce penalties for non-compliance, or failure to meet targets. Systematic record keeping. Training of competent staff, display and publicity; purchase and sale of artistic materials; budget provisions to release fund in a timely and efficient manner to artisans and weavers; Training and consultancy by professional merchandising staff, such as FABINDIA staff for improvements to operational efficiency; Technical and design intervention and upgradation; support to market sales emporia both locally and abroad; Clearance of excess stock through an annual sale of products; Introduction of formal administration systems, including keeping records; publicity and display; Promotion of master weavers, and others for the National Award.

Credit Facility. Micro-Credit Finance programme to allow the easy flow of resources, both onward processing and marketing, and rural capacity building. There is an NEPED project initiative, by which, credit mechanisms are operated through Village Committees to provide easy access of credit to Self Help Groups; these are linked to banks that are spread throughout the state. NABARD can support micro credit facilities to improve the prospects of livelihood in rural India; research and development is recommended in order to understand money utilization for micro-financed beneficiaries.

Build partnerships between private, government, and NGO’s to create sustainable livelihood and employment capabilities/opportunities, through delivery of service; implementation of programmes; and development activity. Consultation and coordination between government agencies to avoid service duplication, share experiences, and beliefs of all stakeholders involved in the policy formulation and planning to learn, and give insights; collate previous consultative initiatives.

Capacity building; financial and technical support to infrastructure development (such as establishing storage facilities, marketing sheds, market linkages and networks)

Development of infrastructure and capabilities, social, financial or institutional remains critical, as is, addressing gender, regional and sectoral balance with a holistic approach to sustainable development in the State.

Technological Up gradation. Upgrade skills and increase incomes of artisans through straining, new looms; Upgrade tools: quality, create economies of scale.
**Kota, Rajasthan**

Kota Doria is woven across two districts in Rajasthan and is broadly concentrated in Kota District. Apart from Kota Doria, Laq bangles and embroidery are also practiced locally (in Kaitun). Kota Doria is associated with the eastern Rajasthan’s Hadauti belt. In the current context, Hadauti comprises of, Kota and Baran districts. However, the majority of weaving households are based in Kota. The town of, Kaitun located 20 kilometres from the Kota district headquarters has historically been the hub for the weaving activities.

Kota Doria is a fine fabric woven with a combination of cotton and silk threads, to create the unique khat, which is its trademark. This technique of weaving was brought to Kota from Mysore. Traditionally, Kota Doria was woven by both men and women of the household, and children acquired the skills by helping in the process. Over the time, the number of men actively engaged in weaving has reduced. The primary reason that male members were acquiring newer skills or entering new enterprises as income from weaving and pre loom activities was no longer sufficient to sustain households. Earlier children started learning aspects of the craft by helping the adults in their homes, and taking on responsibility in some pre loom processes, such as, warping. Traditionally, most weaver families were familiar with all pre loom activities (apart from dyeing), currently, all these processes are fragmented, due to a combination of economic and social factors.

**Recommendations**

Research and Development

- Colour fastness testing equipment at the Common Facility Centre, has been provided by RUDA, however, no training has been available. A review of reports on the cluster, indicate that colour fastness and quality are a concern. However, weavers and dyers were not very forthcoming with this information. The problem must be solved and researched thoroughly.

- Technology and training. Research into pre-loom processes and technical research into each stage of the weaving process, including pre-loom processes should be undertaken. Technical improvements are necessary to improve productivity and quality through improved looms, and imparting new skills to strengthen the sector.

- A modernisation scheme or transition to the use of frame looms will improve efficiency and production.

- Examine why the UNIDO Cluster Development intervention was successful and implement best practices, and key learning’s from this process.

Employment of Cluster Designer to facilitate interventions must be done. A designer with an understanding of handloom, as well as insight into local and domestic markets, particularly local/regional metros should be engaged. Regular design interventions should be facilitated, with thorough market research and market segmentation completed prior to the intervention, with a clear and tangible outcome. This should be followed up by market feedback. All designs should be documented and made available to local weavers.

Entrepreneurship and Business Skills need to be developed in the weavers of this cluster. Develop a training module and manual that supports weavers to strengthen their business skills. Foster entrepreneurship
through grant money to assist weavers who want to set up businesses.

**Market Outreach**

- Handloom production can be integrated into local demand, and potential for growth by sales to the tourist market, for instance, by setting up a local haat, promoting textiles in local hotels, and, other retail venues: banners and advertising posters should also be used.

- The STATE government should host melas and exhibitions at Jaipur and other regional towns during peak sales times, market surveys and information should always be recorded, at each mela, with age, demographic and other information. There is a large scale demand in the burgeoning middle class markets in nearby cities and towns that can be tapped.

- An annual discount sale to sell off excess stock should be instituted. The export market is differentiated and has its own requirements, serious investment in this market should only be undertaken following extensive market research and linkages with export businesses. Work with the state to register, and develop Kota Doria as a Heritage Art and look at linkages with UNESCO on the cultural tourism potential of the region.

- Commissioning of market surveys will provide a more accurate picture of the customer’s preferences.

- National Level Branding is needed. Create an identity for Kota Doria, and implement the Kota Doria trademark GI logo, which is currently not being widely used.

- Product Development Strategy. Market diversity is important, developing a high-end market, selling ‘fine fabric’ should also be sustained by a mainstream range. There must be professional merchandisers, and, or schemes for showrooms and renovations. Design interventions should be held regularly.

- Authenticity and marketing. Market and advertising efforts should be directed towards education on genuine Kota Doria.

**Develop Government Credit Schemes.** Examine efficacy of low interest loans, and examine cash credit assistance at concessional rates to primary co-operatives, and state level apex bodies, with credit allocations across the state and districts. Provide NABARD loans at reasonable interest rates to the primary cooperatives by pruning the number of intermediaries and providing working capital in time.

- Subsidies and control of Yarn Prices. There was a proposal to create a yarn bank but it failed. Kazi Ishak Modh, Master Weaver claims that one of the reasons for the failure of the yarn bank was due to, the release of funds for the project at the financial year end, when the prices of yarn are high. This meant high risks for the bank, and therefore, KDHF was hesitant to run it. Steady rise in the price of yarn has been a cause of concern, although availability does not seem to be a major problem. The rise in cotton yarn prices has meant an increase in the price of Kota Doria products.

**Strengthen the co-operatives.** There are many benefits to the weavers if co-operatives can be formed and strengthened. This should be supported by apex bodies at the state and central level, with marketing sup-
port by government, exercise will indicate forms of co-operatives suited to responsible functioning among primary producer families.

Welfare schemes should be implemented. To help weavers improve livelihood and working conditions, those who are facing limited unemployment, or are vulnerable, need state support in the form of welfare measures. Creating employment for handloom weavers through schemes that provides economic security.

Joint ventures between state agencies, NGOs and representative of producers groups provide models for successful market development. Government funding to NGOs to run programs – such as, ST Clare Seva Sadan and Hittqass to expand their activities.

Health Care Schemes should be revised and reviewed. Kota Doria weavers suffer from occupation related health problems and problems become severe and acute as they become aged, therefore, proper health care facilities must be accessible to them.

Revise current government funding cycles ie. Release funding for the needed craftsmen. Infrastructure, raw materials etc.

ICICI Lombard General insurance scheme should be reviewed as particularly in regards to delay in claim settlements, which, was a serious concern for many weavers.

Common Facility Centre must be built in the centre. Looms should be housed at the CFC and all equipment made available to local weavers, who cannot, work from home, or would prefer to work in a production facility. Pre loom activities like Warping and Sizing require open spaces and these activities are severely affected during the monsoons. The monsoons also make the looms heavier and therefore, the weaving processes slower. Therefore a work shed is needed to house the equipments. A showroom through which they could display samples and sell products to people who visit the region needs to be developed – with support from retailers and merchandisers is also essential.
Kullu, Himachal Pradesh

Kullu is a small town located in the Kullu Valley; it is approximately, 1220 meters above the sea level and located on the bank of river Beas. The cluster is well connected by road. Kullu is predominantly a weaving cluster. Other occupations include a variety of other crafts like fruit based business and other agro based activities. These are not linked with weaving.

Both men and women weave, though more women are to be seen now. There are two cluster IHDS in, Rampurani – 302 cluster, and Kangra – 327 clusters – mainly independent weavers. It is very difficult for an independent weaver to survive economically, or socially, without the help of the co-operatives. At a number of places, co-operatives receive their own profit from the sale of products and the government schemes; whereas the end weaver is left with only a meager daily wage.

Weaving was initiated in the region by skilled weavers of the ‘Bhushahra’ community, who came from the Kinnaur region of Himachal Pradesh in early 19th century. The earlier historic reference to Kullu dates back to the 5th century BC. According to legend Kullu was once the land of Gandharva’s and celestial musicians had derived its name from ‘Kuluta’, or people who participated in the Mahabharata. The Kullu shawl has evolved from the pattu, the traditional dress of the valley. A three-meter length of hand-woven wool, these are worn by women like a tunic, wrapped round the body and fastened at the front and over the shoulders. These are still widely used by village women, usually worn on top of pajamas. Married women also wear a dhattu, or headscarf. Traditionally, men use to wrap the pattu like a shawl across their shoulders. Men still often wear the Kullu topi, a round woolen cap with a band of geometric patterns fixed at the front.

Recommendations

- **Infrastructure**
  - Improve Infrastructure. Government must provide shelters, and technologies appropriate to the climate, so that weavers can continue to weave throughout the year.
  - Electricity supply in the work shed along with toilet facilities.
  - Develop Government Credit Schemes. Examine efficacy of low interest loans and credit.
  - Up gradation of looms that are old and repairing of looms that are not working.
  - New Schemes for buying new looms must be created.
  - Common Facility Centre is required due to fewer spaces in homes of the weavers. Weavers have been granted looms, through government scheme; however, they face the problem of storage in their house. The work shed and the houses are small on the mountains, and it is difficult for the weaver to expand their house both, financially and due to space constraints.

- **Sourcing**
  - There has been constant fluctuation in the yarn price over the last few years, especially in the rates of merino wool which are imported from Australia. It is really difficult for the independent weavers to get yarns in small quantities; as a result they end up becoming wage weaver. Following measures need to be considered immediately;
    - Facility of yarn depot/bank that provides yarn at subsidized rates and the yarns are also available at credit.
• Auditing and accountability of co-operatives. The cooperatives are reportedly corrupt and harass the weavers; not letting them know their rights; therefore, independent controllers should assess co-operatives if they are recipients of government funds, or programs.

• Retention of weavers, and conditions for trainees. Currently, trainees learn the skill to receive the stipend of Rs 75/day, and do not continue weaving. To ensure better retention, weavers should be required to either attend the training course with no stipend payment or sign a contract to state they will commit to weaving as a profession for a minimum term.

• Awareness
  o About schemes/policies/benefit plans/health schemes. The weavers need to be informed about the scheme; procedures for applying and upcoming opportunities; through posters, or easy to understand visual mediums that give them directions. One or two day workshops to teach how to fill forms.
  o About authentic Kullu products. There are power loom and mill made products flooding the market from Ludhiana. Efforts to raise awareness should be made, for instance, the tapestry technique of weaving is not possible on power looms and this should be brought to the attention of the consumer.

• Training
  o Weaver meta-skills. The weaver needs to understand and know the entire chain of production and the attributes of the various in between steps like design, color, product, price, promotion, etc. There should be efforts to involve weavers at the base of the supply chain to connect with the entire process; including sales.
  o Training on use of eco-friendly ways of dyeing the yarns. Traditionally only natural dyes were used. The reasons behind the decline in natural dyes is as follows: tedious process of dyeing; unevenness in the colour; inferior colour fastness; rejection of orders due to colour issues and availability of chemical dyes as cheaper and easier substitute. New natural dyes are colour fast and easy to use. Hence the dyers should be made aware of such dyes. There is also more demand for eco-friendly products.
  o There were complaints about the processes and procedures; weavers found it difficult to access subsidies and scheme, due to the tedious processes involved. The weavers must be trained through one or two day workshops of how to fill forms, procedures and conditions.

• Market outreach
  o Marketing intervention. Sales promotions are conducted, but are not effective. The fares and exhibitions which are conducted by State/Central Government are not promoted well. The customers are not even informed about the exhibitions or sales. The number of exhibitions per year should be increased.
  o Improvements to Local Marketing. There must be professional merchandisers, and, or schemes for showrooms & renovations. There are no institutionalized mechanisms for market research, for tracking customers, and, or buyer lists for invitations and, or targeted advertising. There must be customer awareness about the traditional craft – such as banners for tourists.
National Level Branding. Create an identity for the Kullu shawl, and woven products, through development of a branding campaign aimed at increasing awareness about products from the region.

Develop Annual Business Plan and Market Strategy with Key Performance Indicators (KPI’s) to move towards a service delivery and business model. Government officers and WSC to develop business plans, with a set of objectives and key performance indicators, in consultation with the expert committee. Reporting this, criterion must be monitored and evaluated: Non-compliance or failure to meet established KPI’s will result in funding loss, including funding for accountable staff positions.

- Improve governance and accountability. Introduce regular consultation with weavers, and host meetings. Develop structures and create positions for weavers to improve accountability. Hold meetings every three months in each cluster by the WSC, in which all the weavers & people associated with Varanasi weaving are invited: advertise both formally (newspaper, posters) and informally (word of mouth). This could be an interactive sessions where WSC officials explain the current schemes and their benefits. Concerns and actionable items can be taken up by staff. At the end of each financial year, the concerned WSC official would submit a report in which the outcomes of the 4 meetings would be tabled.

- Formation of an Expert Committee. The formation of an expert committee of government, private and public sector, business owners, marketing and advertising professionals, NGO’s, weavers to provide strategic and operational direction for the cluster: to meet quarterly.

- Safeguard from infringement/duplication

- Conduct IP Training. As core activities of WSC, training on copy right, intellectual property rights, and licensing.

- Implement GI on the handloom products

- Apply the wool mark and handloom mark on all the products woven by hands

- Handloom Museum and Exhibition Centre. The region is a tourism hub for both domestic and international visitors. To raise awareness about the region’s handloom traditions, promote documentation, and heritage preservation, a museum should be established, along with a space to host exhibitions, along with cultural performances.

- Product Development Strategy. Develop market research, forecasting and convert this into practical terms, for example, training modules so that design and marketing inputs flow to designers. Provide opportunities, such as workshops, for urban designers to build capacity, and interface with local designers. Introduce product labeling and handling.

- Introduce quality benchmarks. WSC to produce, and disseminate a check list for each step of the production process, including marketing, and product materials, and information.
  - To apply labels; train the weavers on the importance of labels and the kind of information to be put
  - Care instruction labels for different products; fiber content labels etc need to be incorporated so that the authenticity of the product is increased and the consumer pays the genuine amount for the purchase.
  - Training to impart the packaging skill according to the international standards
Varanasi, Uttar Pradesh

Varanasi is a historic weaving centre, it is estimated that weaving has been practiced in Varanasi, from between 1500 – 2000 BC, as per references in Vedic and Buddhist texts. Varanasi is a crescent shaped city along the left bank of the River Ganga, located in the central Indian state of Uttar Pradesh. The majority of weaver’s live in a house-cum-work shed set up. The lanes in the areas with a weaving hub, are cramped, dingy and unhygienic. As the economic status of weavers declined, as subsequent loss of employment, houses have been divided, and many are in a poor condition. More over housing is congested, this impacts the environmental health of the weavers; as sunlight rays are limited, which impacts sight. Ventilation is poor (especially in Pilli Kothi, Nati Emlli and some parts of Ramnagar).

In the 4th Century AD, Benares weavers produced saris and cloth for the King and the court. Paintings and stone carvings found in the area, show cloth with birds and animal motifs on them, like horses and elephants. In 1288 AD, a designer called Khuaja Bhauddin Bukhari introduced jaali design weave. In 1325 AD, during the Tughlaq dynasty, Jamdhani weaving was initiated. In the 16th century, Persian flower motifs were incorporated into Varanasi weaving. During Akhbar’s reign, the motif changed from flower buds, to flowers in bloom; in the Shahjahan era, leaves were added to the flowers. At the time of, Aurengzeb’s rule, Jamdhani weaving was popularized. This was the official weave of the royal family, and permission had to be sought by others to use the weave. Sari making started during the reign of the nawabs, as the Begums used to wear lehengas.

Recommendations

- Common Facility Centre; In Cholapur cluster, a 2 year old project for a CFC was funded at Rs 30,00,000. The consolidated facility was to have a dye house, yarn depot, computer centre, design lab, and show room. However, there was no government land available for building the CFC, therefore the money could not be acquitted and was returned to the government. Therefore it is important to find a space to create a common work area along with other facilities to facilitate production.

- Sourcing
  - There should be availability of yarns through yarn banks set up by the government. Yarns should be available at fixed rate. The fluctuation in the price of raw material causes heavy loss to the weavers as they have to buy the yarn at high cost and when they are selling the finished product the yarn prices slash. Weavers have to suffer huge losses due to price fluctuation. Also the yarns must be available at subsidized rates.
  - Introduction of a silk bank so there is no unavailability of silk yarns.
  - Review of the Mill Gate Scheme. There are currently a number of problems identified in the scheme, these include the following: time taken for freight to arrive; the subsidy covers only a small part of the actual transportation cost. Much of the silk arrives from Bangalore and cost of transportation is very high and takes 20-25 days. NHDC has only some yarn in stock; the silk available is only Grey Yarn.

- Market Outreach
  - National Marketing Platform. Extensive advertising and marketing is required to establish the USP of Varanasi.
sari and distinguish the Benares tradition from other saris. Key terms: quality, design & motif, quality & durability. Increase exposure visits for weavers to improve the outcomes of the workshop.

- National Level Branding. Create an identity for the Benares sari through development of a branding campaign aimed at increasing awareness about products from the region.

- Develop Annual Business Plan and Market Strategy with Key Performance Indicators (KPI’s) to move towards a service delivery and business model. Government officers and WSC to develop business plans, with a set of objectives and key performance indicators, in consultation with the expert committee. Reporting against this criterion monitored and evaluated: Non-compliance or failure to meet established KPI’s will result in funding loss, including funding for accountable staff positions.

- Need of government funded advertisement through a forum like ‘Jaago Grahak Jaago’ to aware the buyers about the difference in handloom and power loom products.

- Training and Skills Development. Develop a comprehensive training program to improve weaver meta-skills to develop capacity in design, production, and entrepreneurship in partnership with private and public sector, and institutions. Design exchange/training to build professionalism in weavers. To teach the pricing tactics, marketing skills and organizational skills.

- Research and development.

- Institute of Handloom Technology holds a three year diploma in weaving. Entrants to the college and graduates do not generally have links to the Varanasi handloom sector. The curriculum must include field visits and projects to work with the craftsperson at grass root level which help the student to understand the craft give an uplift to the craft new ideas and projects.

- To introduce more professional courses that creates a platform for interaction with weavers.

- Product Development Strategy. Develop market research, forecasting and convert this into practical terms, for example, training modules so that design and marketing inputs flow to designers. Provide opportunities, such as workshops, for urban designers to build capacity, and interface with local designers. Introduce product labeling and handling.

- Introduce quality benchmarks. WSC focuses on-field training as well as on-campus training of weavers and dyers; product development; design development and identity cards. They produce designs and sell these to traders; their designers hold workshops.

- WSC should produce, and disseminate a check list for each step of the production process, including marketing, and product materials, and information.

- Introduction of labels on care instructions, quality and the content of the raw material in product. Introduction of the quality standards according the international rules training the weavers to weave according these standards and put a price tag and other labels to the finished product.
Packaging training should also be included in the training.

Use the karua technique and popularize it more than the other one as it cannot be replicated on power loom.

- Develop Government Credit Schemes. Examine efficacy of low interest loans.

- Introduce Occupational Health and Safety standards along with promotional material with visual diagrams that demonstrate ways to improve OH & S standards.

- Partnership with NGO’s to deliver services to improve accessibility; quality of programs and use of government monies must be looked into.

- Safeguarding from infringement/duplication
  - Implementation of the Silk Mark and Handloom Mark. Weave the Handloom Mark into the Banaras sari, using a technique that cannot be copied by power loom. Advertise this as the key authentication mark. Local, domestic and international advertising about the mark.
  - Implementation of the GI Act. To protect handloom products from imitation power loom in the market, introduce mechanisms for monitoring, and imposing penalties on traders, and, importers selling imitation products.
  - Awareness about the Copyright laws and strict laws of government to reinforce them as and when required by the weavers. Less paper work as the weavers do not copyright their designs due to too much paper work and lengthy procedures they have to follow.

- Introduce powerloom mark to clearly distinguish between the products and their authentication.

- Formation of an Expert Committee. The formation of an expert committee of government, private and public sector, business owners, marketing and advertising professionals, NGO’s, weavers to provide strategic and operational direction for the cluster should meet quarterly.

- Improve governance and accountability. There is a WSC in Varanasi. There is also an IIHT, Silk Board Office, and an NHDC office. All these are located on the same campus, adjacent to the major weaving colonies of Varanasi city. In certain rural clusters, officials visit frequently, whilst in other areas, the weavers reportedly had no contact with government officials. Therefore it is necessary to;
  - Provide regular consultation of officials with weavers, and host meetings. Develop structures and create positions for weavers to improve accountability. For instance: hold meetings every three months in each cluster by the WSC, in which all the weavers & people associated with Varanasi weaving are invited: advertise both formally (newspaper, posters) and informally (word of mouth). This could be an interactive sessions where WSC officials explain the current schemes and their benefits. Concerns and actionable items can be taken up by staff. At the end of each financial year, the concerned WSC official would submit a report in which the outcomes of the 4 meetings would be tabled.
  - Review the co-operative model to ensure support for an institutional structure that empower weavers. Improve
weaver participation, as well as transparency and accountability of co-operatives.

- Promotion
  - Handloom Museum and Exhibition Centre. The Varanasi region is a tourism hub for both domestic and international visitors. To raise awareness about the region’s handloom traditions, promote documentation, and heritage preservation, a museum should be established, along with a space to host exhibitions.
  - Museums as educational/promotional tool: Model looms to educate the visitors about the traditional technique of Benares. Museums can be used as an educational tool to educate masses about the Indian craft. One or two weavers on rotation basis could be employed to demonstrate weaving, as well narrate the oral history. This will create a platform for weavers to interact with people and increase their self esteem. Museums can act as a two way dynamic tool to development; sensitivity of the consumers towards craft and weavers uplift.
Annexure I

To create a woven identifying mark for Handloom Varanasi Brocades.

One of the major threats faced by Handloom weavers in Varanasi is competition from the Power loom. A majority of the cloth woven on the handloom is indistinguishable from the cloth woven on the Power loom. This has led to a reduction in cost and value of the Handloom Varanasi Brocade. It had also lead to a reduction in the earnings of an average Handloom weaver.

A mark to identify the Cloth and Saris woven on the Handloom will help preserve the brand value and the identity of Varanasi Handloom Brocades. It will provide an easy identifying mark for those who are willing to pay a premium for handloom. At the moment due to the difficulty in identifying handloom and powerloom brocades many consumers that are willing to pay the premium for a handloom sari are getting cheated. As a result the value and the willingness of the consumer to buy handloom is getting eroded. This has also resulted in lower wages and living conditions for the handloom weaver and what can be considered as unethical practices in the sale and marketing.

An experiment in Varanasi

Brocades are woven on Jacquard looms in Varanasi where two main brocade weaving handloom techniques are practiced, ‘Karua’ and ‘Phakua’.

In the karua technique the extra zari weft is interwoven with the warp in a discontinuous manner, implying that the interweaving happens only in those areas where the patterning takes place. The weaver passes through the warp by hand. This technique can only be used on the handloom.

In the phakua technique the zari yarn is woven along the entire length of the cloth in a continuous manner. On the front side the pattern woven looks identical to that woven using the karua technique. On the back of the cloth however you either see continuous unwoven zari threads or the cut ends of the zari threads that have been trimmed along the outlines of the motifs.

An equivalent of the phakua technique is woven on the powerloom and the cloth produced is identical to that woven on the handloom. It is in this case that there is an urgent need to be able to identify cloth woven on handloom versus that woven on the powerloom.

It takes three times longer to weave the same pattern using the karua technique than it does to weave it using the phakua technique on the handloom. This results in a major difference in cost of a karua sari and a phakua sari. Making a karua sari unaffordable for many consumers.

The set up of the Jacquard loom for the weaving of brocades using the karua or the phakua technique is identical. It is possible to weave a motif/a line of motifs using the karua technique in a predominantly phakua sari. As the Phakua technique can only be woven by hand this motif or line of motifs becomes an interwoven identifying mark of a handloom sari that cannot be reproduced on the powerloom.

As only a motif/a line of motifs is being woven using the karua technique the additional cost and effort required is small. The benefits of having a mark that cannot be replicated on the powerloom is considerable.

A label and literature can be attached to the sari or cloth near the woven motif to explain this identifying mark. This will help the consumer also know that what they are buying is legitimately handloom. It will also help raise the value of handloom and over time lead to a rise in wages and conditions of the Handloom weaver. – YASMIN SETHI
Annexure II

Social Audit

A process in which the people work with the government to monitor and evaluate the planning and implementation of a scheme or programme, or indeed of a policy or law. The social audit process is critically dependent on the demystification and wide dissemination of all relevant information.

- Social audit - conducted jointly by the government and the people, especially by those people who are affected by, or are the intended beneficiaries of, the scheme being audited.
  - Can bring on board the perceptions and knowledge of the people,
  - Can look at outcomes and not just outputs,
  - Can involve the people in the task of verification,
  - Also, much greater acceptability by the government.
- Its scope: A social audit is conducted over the life span of a scheme or programme, and not just in one go or at one stage.
- It audits the process, the outputs and the outcome.
- It audits planning, implementation, monitoring and evaluation.

Elements of a Social Audit

- Raising awareness of rights, entitlements and obligations under a scheme.
- Specifically, about the right to participate in a social audit.
- Ensuring that all forms and documents are user friendly.
- Ensuring all relevant information is accessible, displayed and read out.
- Ensuring that the decision making process is transparent, participatory and, as far as possible, carried out in the presence of the weavers
- Ensuring that all decisions, and their rationale, are made public as soon as they are made.
- Ensuring that measurements, certification and inspection involve the weavers on a random and rotational basis.
- Ensuring that there are regular (six monthly) public hearings (jan audit manch) where the scheme and the process of social auditing is publicly analyzed.
- Ensuring that the findings of social audits are immediately acted upon.
- Also ensuring that these findings result in the required systemic changes.

Benefits of Social Audit

- Reduction of corruption.
- Increased effectiveness of a program or project or scheme.
- Benefits reach the people.
- Government becomes more responsible and accountable.
- Power in hands of the public.

Social Audit should be mandatory and compulsary in all govt schemes, ministries and govt departments. Just like RTI, Social Audit can be a powerful tool in hands of the people. Social Audit is the next step after RTI. RTI gets you information. Social Audit actually helps get results or solve problems. Please campaign to make Social Audit an Act through legislation.
Annexure III

Strict implementation of Handloom Reservation Act without dilution in any form

Background: This Act came into force in 1986, was stayed by the Supreme Court upto February 1993 and again upheld by the Honourable Supreme Court in favour of Handloom Sector on 4th February 1993 ref Writ Petition(Civil) No.1526 of 1987. [In this writ petition the Mill owners raised in their support issues of violations of Articles of 14 and 19 (1)(g) of the Constitution, and the validity of Section 3 of Essential Commodity Act 1955 and clause 20 of the Textile Control Order, 1948] Judgment was given in favour of handloom community thanks to the provisions for justice and equity guaranteed by the Indian Constitution.

Need to amend the Handloom Reservation Act 2008 to bring it up to date

At the time of framing the rules and regulations regarding the Handloom Reservation Act in the year 1985, the techniques and technology of (i) Computer Aided Embroidery Design System and (ii) Screen Printing were not in prevalence or were not in practice widely. These became widespread in the 1990s subsequent to the promulgation of this Act.

Computer Aided Embroidery Design Units and Screen Printing Units are ruining the handloom industry by fraudulently duplicating the Dobby and Jacquard patterns of the handloom products. This is leading to loss of livelihoods of lakhs of hand-embroiders and block printers. This is occurring because the Handloom Reservation Act 2008 does not have a clear cut definition of the process of print and embroidery. Item 2(e) of No 22 of 1985 of Handloom Reservation Act while referring to “processor” simply states embroidering or printing presuming that these are operations that these would be hand embroidery or block printing. Absence of clear definition of embroidery and printing which should ideally be stated in the act as hand embroidery and block printing respectively is being misused by these Computer Aided Embroidery Units and Screen Printing Units to infringe on items that are in the Handloom Reserved List by producing duplicate (nakli) handloom or look-alikes.

Since these technologies became prevalent increasingly after 1990s, there are no provisions in the Act to enforce the exclusive right of handloom weavers to produce items in the reserved list employing hand embroidery designs and or block printing. In fact, the Handloom Reservation Act 2008 should have taken abundant precaution to exclude any possibility of violation or infringement of manufacture of items in the reserved list by non-handloom manufacturing units / systems. The lacuna in the Gazette Order 3rd September 2008 has emboldened these units to violate the spirit of the Handloom Reservation Act 1985 and Handloom Weavers have no recourse to complain owing to the vague wording used in the 2008 Act.

Existing specifications of Sari which were present in the Act in 1986 and 1996 (Saree Specifications in the 1986 Gazette Order: Has width ranging between 70 cms and 140 cms inclusive of selvedges, Has a length ranging from 2.5 metres to 9.5 metres) which are glaringly missing from the Act in 2008 need to be included and emphasized in a fresh notification.

Further Embroidery needs to be qualified as Hand Embroidery and Printing needs to be qualified as Block Printing. This can be rectified by referring to the product specifications detailed in the gazette order dated 4.08.1986. Unless the product details are included, the terms like extra weft for border do not convey the implications of imitating extra weft designs after production of the cloth is completed. In order to strengthen the provisions made under this Act and not allow any dilution, the product specifications as detailed in the 1986 gazette order should be included.

Explanation about the Act Provisions

Protection guaranteed under “The Handloom (Reservation of Articles For Production) Act, 1985 (hereinafter referred as/by the act)” to the handloom professionals is under existential threat by powerloom industries vis-
à-vis the production of the reserved articles and by CAD (computer aided design) industries vis-à-vis the protection given to the add-ons/value enhancements to the handlooms.

This violation by powerloom and CAD industries to the respective identified domains, unless stopped, with no further delay is guaranteed to perpetuate the poverty of the handloom workers.

The aforementioned violation was easy to be identified and hence punishable till the government, through Ministry of Textiles, amended the definition of the kind of protection available to the articles protected under the said act vide order # S.O. 2160(E) dated 3rd September, 2008.

When the said act was enacted way back in 1985 and the rules thereunder in 1986, computer aided embroidery Design Systems and Computer aided design systems were unheard of in India. This was the reason that exclusion of these systems in usurping the legitimate rights of the handloom workers guaranteed in the said act did not find a mention. Though the rules framed in 1986 and amended again in 1996 did not incorporate an exclusive exclusion of the practices of computer aided embroidery Design Systems and Computer aided design systems resulting in violation of the statutorily guaranteed rights of the handloom workers but by providing detailed description against each protected it did exclude their practices. The anomaly of not providing direct and exclusive exclusion of the computer aided embroidery Design Systems and Computer aided design systems businesses duplicating and thus denying the rights of the handloom workers merited to be fixed in the 2008 amendment of the rules but instead the rules did away with all the detailed description against the protected articles possibly with an ulterior motive of legitimizing the illegitimate usurping of the statutorily guaranteed rights of the handloom workers under the said act. It is well known doctrine that the rules framed under a statutory act can’t do away the spirit of the act and rather it needs to get amended from time to time to reflect the changes in the society in order to fulfill/protect the original vision of the legislatures.

**Hank Yarn Obligation Order**

**Prevent Beam Making Units from violating the Hank Yarn Obligation**

To prevent beam-making units from duplicating handloom processes and appropriating hank yarn meant for handlooms. These units use the traditional street sizing warp process and 100% hank yarn for making 300-600 metres warp beams to be used by the power looms. The use of sized yarn with rice starch followed by piecing process is a traditional handloom product. Use of street sizing makes it even more difficult to distinguish between handloom and powerloom fabrics. There is also the issue of appropriation of hank yarn meant for the use in handloom sector.

This process of warp beam production violates the provisions of the Handloom Reservation Act and Hank Yarn Obligation Order. **Violators of Handloom Reservations Act, should be punishable under Cognizable offence Sections of Cr pc 1973 and I P C -1860, without compoundable systems.**

**Annexure IV**

**Coming Out of the Shadow: Contextualising and Codifying Traditional Indigenous Knowledge of Craft Practice into Mainstream Education**

**Ritu Sethi**

These numbers should suffice to give policy makers a moment of pause - 135 lakh people, 70%, 6, 38,365 villages, 1000 clusters, 5000 years. In order they are, the huge base of craftperson’s and weavers, trained in skills that are learned outside the mainstream of the current educational system; over 70% of whom belong to the socially and economically deprived sections of our society; self employed and working across lakhs of villages,
the second largest sector after agriculture in terms of employment; With over 1000 handloom and handicraft production centres spread throughout India; the sectors civilizational links that go back 5 millennia to ancient multi-cultural traditions and its continuing contemporary contribution not only as the wellspring of Indian creativity, but equally to rural economic development.

Yet in reports, statements, conversations on policy and development this sector is notable for its absence. It is time now to come out of the shadow to build a path to development, equity and growth for this sector.

The focus of this paper is on a particular thought - the pushing the frontiers of mainstream education to include the methodologies of creativity and technical hand-skills - mainstreaming the traditional knowledge systems of Indian craft, inculcating it into the curriculum, equitably combining the intellectual with the hand-skills.

The Indian crafts person and weaver has till now belied all doomsday expectation, working persistently against difficult odds, combining entrepreneurial abilities, with technical virtuosity rooted in an in-depth understanding of materials and processes they continue to pursue their trade and create products that have marked our civilization and continue to do so till today. Across villages, hamlets, tribal swathes and urban fringes, in the most unlikely places indigenous and ancient technologies are preserved, orally handed down till today.

The excavations at the Harrapan sites in the Indus Valley and at Mohenjodaro are evidence that the seeding of craft and weaving traditions had already developed root. This base then formed the blueprint of the start of a 5000 year journey that continues till today. Developing ways of thinking and seeing, distinguished by syncretism, marked by multi-cultural pluralism and oral instruction, craftpersons have managed to preserve traditions while continuously absorbing and assimilating new systems, ideas and trends. Over the millennia waves of migrating peoples, successions of rulers and empires; explorers and merchants, traders and priests moulded the craftsperson’s vision and helped define their enormous vocabulary of form, material and design, echoing and amalgamating ideas, customs and cultures. Further with the development of trade routes both maritime and over-land influencing the development of skills and creation of product offerings, styles and colours the Indian craftsperson manufactured products for a spectrum of consumers - from those located close to home as well as extending far flung to markets across the world. Craftspersons across India today, continue this journey.

Their oral knowledge systems extend across a wide continuum of arning - from the extremely complex with an understanding of the principles of mathematics, physics, chemistry and engineering to those that are based on usage and observation of the surrounding eco-system and ecology, all centred around the fundamental principles of community knowledge systems developed over generations of study and practice. From the building of ocean going ships in Beypore in Kerala to the casting of the largest metal cauldrons in the world, from the making of paper from waste cotton in Jaipur and Pondicherry to the creation of dyes, colours and pigments from vegetable and organic material, from enamelling metal in Varanasi to the fusing of metal on to glass in Pratapgarh, the precise tying and dyeing of yarn and its subsequent calligraphic weaving of on the loom in Orissa to the making of metal yarns for embroidery in Lucknow are only a few examples as the variety of techniques and processes is enormous.

The craftsperson’s mastery over their tools, using them in creative, inspired ways to change raw materials into three dimensional products. Tools usually locally produced, using eco-friendly raw materials with a low wastage content, employing indigenous technological processes that include, to mention a few, smelting, weaving, beating, shaping, moulding, tempering,

1. The term ‘craft’ has been used in a generic manner to include the hand crafted and hand woven, inclusive of pre and post loom work and pre and post craft work.

2. The term craftsperson has been used generically to cover weavers, artisans, pre and post loom work and pre and post craft work.
turning, varnishing, lacquering, twisting, welding, throwing forging, binding, dyeing, casting, tying, staining, soldering, embellishing, filigreeing, knotting, spinning, carving, plaiting, sculpting, painting etc. Working with a profound knowledge of these processes on materials as diverse as metal, wood, clay, stone, lac, wax, paper, glass, a range of grasses and fibres, bone and shell, leather, and textiles, each with enormous regional and individual variations within every group of specialization. The exhaustive understanding of material is based on usage and context, influenced by geography, historic traditions and cultural influences that are approached through a multitude of methodologies and processes.

Skills and techniques, craft ritual and folklore are handed down through oral instruction and rigorous on-the-job training, within and across generations. Taught through alternate knowledge transmission systems that do not form part of mainstream educational systems prevalent today, with no brick and mortar buildings, no text books or ink these specialized crafts and handlooms are hereditary specialties passed on from generation to generation within communities and families. The women of the Lambani community who embroider and quilt, the Prajapati community of Molela who mould clay plaques, the Moosaris of Kerala who cast the bell metal Charakku cooking utensils in diameters of up to 8 feet, the Patola yarn resist saris woven by members of the Salvi family in Patan characterised by mathematical precision in the multiple tying, dying and weaving, the Sthapatis of Swamimalia who cast the bronze idols, the Paneka community who weave the Pata sari, the Meghwals who turn wood and decorate it with lac are only some such examples.

Mainly located in rural areas, the craft sector provides employment to many millions of people, an overwhelming majority of whom belong to the weaker, more vulnerable sections of society, being either Scheduled caste or tribe or belonging to minorities or to other backward classes. Craft production is widely dispersed across the length and breadth of the country, with the parallel coexistence of isolated individual family units, craft clusters, home/cottage industries, and small-scale and medium-scale enterprises. From rural hamlets outside the city of Banaras where brocade weaving is a home based activity involving family members to Bagh in Madhya Pradesh where the iconic block prints are produced in karkhanas with over a hundred persons employed, the lace makers of located in clusters in Warangal, the Kauna Phak reed mats weavers in the East district of Imphal to the painters of glass in Thanjavur, the carved and painted wood work of Gangtok, the tribal weavers of the Kotpad textile in Koraput, the community of Patachitra painters of Puri to Pethapur on the outskirts of Ahmedabad where seven families continue to treat the wood and carve the intricate blocks that form the basis of the hand block printed textile trade.

The continuing encounters of the traditional crafts with the demands of modern, urban living have resulted in a juxtaposition of ancient technologies that are catering to a globalised world. These immense numbers of self-employed, self-organised, skilled craftspeople are the bearers of India’s traditional knowledge, the source of our creativity and keepers of our national cultural identity.

Over the last few decades shifting dynamics have led to an erosion of livelihoods in the craft sector. The crisis in crafts has been ascribed to many reasons, not least being the disappearance of traditional markets with a dramatic shift in consumer choice from hand-crafted, woven goods to factory-made products. The customer base has shifted, with rural consumers accessing mill made products and high end urban customers being wooed by branded products. The economies of scale inherent to the factory sector result in the mass production of goods of uniform quality at prices unmatchable by craft people. Simultaneously, the availability of replicated and fake craft products that are marketed as handcrafted, hand-woven and traditional at far lower prices than the original has hit crafts people hard.

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3. According to the 2001 census there are 6,38,365 villages spread across India

4. Official government statistics estimate that over 135 lakh people are engaged in this sector – 65.51 lakh in handlooms and 70 lakh persons in handicrafts.
Industrialisation has changed forever the social systems that controlled caste and community linkages to specific occupations. Likewise, globalization and urbanisation has made alternative career options accessible. With an educational system de-linked from traditional knowledge systems this sector has experienced a systematic dwindling of its skills and accomplishments and a devaluation of their learning that constituted the repositories of the craft knowledge systems. Crafting of objects and their associated technologies are often determined by geographical location to raw material. Materials were a local resource with skills evolving gradually and being handed down by families and communities. Economic growth has broken the link between sources of raw material and local communities, for instance cotton is no longer processed and woven in the areas in which is grown as it was in the past.

Compounding the crisis is the lack of interest in the younger generation of craft families in continuing in craft practice due to perceived prejudices and inequalities of status. The underlying belief that information garnered from text books is superior to received oral knowledge has added to the problem.

Globalization has brought in new influences and technologies, and increasingly rapid social transformations, the familial system of apprenticeship faces cracks and fissures without a suitable replacement in place. Urgent thought needs to be given to alternative formats for learning and training as we face a future where this creative, productive and high rural employment domain be brought equitably into the mainstream, by creating an even handedness between these repositories of creativity and the mainstream.

It is time to remedy the relative neglect of this aspect at a time when – despite the value of crafts being recognised world-wide – innumerable factors continue to endanger their very experience.

The contemporary relevance of this focus is for five distinct reasons.

First. At the outset, it is well-documented and proven that free and open access to information creates an environment that empowers individuals and societies; it is an instrument of constructive change a catalyst for introducing systematic and significant windows of opportunity. This could uncage a sector where the range of learning and oral instruction covers areas as diverse as Thanka painting to Warli art, from the metal casting of temple gods to the creation of Dhokra work, from mask making to hand spinning, wood and stone carving, papier mache to glass blowing, the list is endless, all these practitioners would benefit from inclusion in the mainstream of knowledge as would the rest, equally if not in greater measure. Second, an accessible framework of institutions, training and research material is a necessary prerequisite for growth. For this knowledge to be effectively used it needs to be understood in all its forms and to be pre-
sented in a manner that is relevant to student. It must stimulate ideas and allow for new creative connections to be made. Connections that could provoke innovation and innovative uses of these Indigenous technologies that demonstrated inspired ways of morphing materials into products. The tools used in conjunction with these technologies, all locally manufactured, need to be reassessed and re-evaluated and for the knowledge to be effectively used both in the laboratory, as a teaching instrument and in a manner that is relevant to its appropriate use; for this we need additionally to develop programs to upgrade and improve the tools. The availability of an infrastructure of this kind works an effective mechanism for development, essentially as a means of removing bottlenecks to growth. Given the scale and potential of the sector, the absence of systematic training curriculum’s, and institutions that research, and provide the training, have been a major lacunae across the board and a considerable factor in why the sector has not taken its rightful place considering its considerable contribution to the economy in terms of employment but also its immense cultural significance.

A third reason for this approach is that at a time when the rest of India is going through a phase of resurgence facilitated by the growth of the general economy, the effects of economic reform and benefits of the rapid spread of information technology all these have largely bypassed the craftsperson, creating a new form of deprivation and impoverishment for those with no access. Although techniques and skills are abundant they need to be understood in all their forms. Craftsperson’s themselves often remain isolated owing to their inability to access information and training. While we have this vast skill pool on the one hand, the flip side of the coin is the glaring lack of formal mainstream training and educational institutions available to nurture and grow these skills while simultaneously building a cadre of young professionals. This fissure in the system thus curtails the ability of craft communities to respond effectively within the contemporary matrix, in effect crippling those who suffer from the twin drawback of information deprivation and poor outreach.

Fourth. There is an urgent need to research, analyse, categorise, and document craft traditions and developments as there is a very real danger of technologies and processes, motifs, designs and traditions dying out due to change, under use, or even the death of a specialised artisan or craft family/group. Moulding, shaping, weaving, forging, shaping are only some of the processes that India’s craftpersons have mastery over. Some seemingly simple yet classic, forming the backbone of technology to the interconnected and complex. Across the globe when we examine the seed source of modern manufacturing and technology you see the hands of a craftperson – using the springboard of ancient technologies adapting and transforming them in innovative ways. The fact that many craft traditions are oral makes research and codification even more critical. In its absence of any documentation, oral traditions, once lost, can never be revived. It is a permanent loss. This cannot be overemphasised.

The fifth reason for the use of knowledge-based interventions is that India’s education system has been touted as one of the critical factors in its economic rise. Juxtaposed alongside is the passing of the momentous Right to Education Bill in Parliament in 2009. With 50% of India’s population below the age of 25 and the projection that by 2020 the average age in India will be 29 it is critical that the system be prepared to meet the huge demand for education. It is time now to inculcate craft know-how and training into the curricula with an equal emphasis on the intellectual, cerebral, the technical and the hand skills. To take a leaf from other countries – Japan supports rigorous training in over 200 traditional crafts; France has a Master Of Arts, Sweden runs National Folk craft institutions while Korea invest heavily in training the next generation. The United Kingdom incorporated the arts and crafts movement into the mainstream curriculum in the mid 19th Century to further power their Industrial Revolution.

Though craft has moved ahead, not static or fossilised in time, all those who work in the area are aware that though change is constant its sheer speed and rapidity is resulting in fragmentation and disorientation of these long established synergies.
The challenge ahead lies in designing frameworks that are sensitive to the sheer complexity of the sector. What is critical at this juncture is to explore the process and to evolve methodologies that contribute to making it a significant exercise.

It would be necessary to start with a baseline documenting of community knowledge, traditionally transmitted orally, studying the process, its workings and its most notable features and then placing it in its mainstream curriculum context. Collating the information on the raw materials and their processing, colours and motifs used the ritual or symbolic significance, techniques employed, values ascribed, the associated norms, perceptions and beliefs are some of these. Presenting not only the skills and techniques involved but the specific meanings of the form of expression, meanings derived from the local context in which the craftspersons operate and the purpose for which they produce. By analysing the pros and cons and key features with its qualities and characteristics including degrees of process accuracy we take the first steps in building and amalgamating its scientific principles. A small step in this direction has already been taken by the Craft Revival Trust to create an accessible knowledge infrastructure for the crafts. Making information available on craftspersons and on a wide variety of craft subjects. The process involves all the constituents while rooting the work in a development framework with the craftsperson at the centre of the exercise.

The next step would be to build a theoretical framework that ‘legitimises’ and amalgamates the principles and concepts of oral, and local community knowledge of these eco-technologies of craft practice within the commonly accepted scientific and technological infrastructure. In effect researching the science that underlies the craftsperson’s arts. This knowledge, an intrinsic part of craft practice developed over the ages has responded and evolved to changing ecologies and environs. For instance the understanding of plant material by craftsperson’s to weave baskets, thatch homes, make furniture, build bridges, make music, create colour and a myriad other uses is only one such example. We need to apply scientific rigour to the study of processing of materials and techniques of craft production whether it be plant or metal, leather or clay, stone or wood by uncovering and studying the underlying principles at the heart of the technicalities of craft. Studying the parameters, creating benchmarks and applications, retaining the creative, while removing the subjective approach through a process of standardisation. This collaboration among scientists, technologists and the bearers of oral craft knowledge through application of stringent scientific principles to traditional hereditary knowledge to document concepts, principles, applications and practices could lead to a uniquely Indian knowledge system, creating networks and linkages both within and outside the sector giving India a global edge.

Concurrently we need the introduction of craft technology study in the curricula of schools and colleges, recognising that the current lack of awareness is a form of deprivation for everyone of us. Re-recognizing indigenous technologies is a vital part of this process. This need has become even more immediate with the passing by Parliament in July 2009 of the Right to Education bill and the push to universalise access to education at the secondary level.

Simultaneously, there has to be a move towards greater equity, a removal of barriers within academia and scientific and technological laboratories, which are weighted against the bearers of traditional craft knowledge for a more equitable, even-handed inclusive education. Moving beyond tokenism to create substantive change through institutional development, formation of indigenous technology laboratories, the endowment of Chairs in Universities to bearers of traditional knowledge to the awarding of honorary doctorates, as for instance in 2003 De’MontFort University, Leicester, UK recognised the master Ajrak hand block printer and natural dye revivalist, Ismail Khatri by awarding him an Honorary Doctorate. Thereby creating a movement and an environment that stimulates ideas that allow for new creative constructs to be built and make connections that could provoke the use of appropriate technologies in manufacturing.

With steady economic development and a 9% rate of growth has come increased prosperity, but we as a nation cannot forge ahead unless we push
the boundaries of education policy in an equitable and inclusive way. It will require a concerted and sustained effort to ensure that this essential part of our cultural fabric and these keepers of our traditional knowledge are nurtured and take their rightful place for the next millennia.

The future depends on how we tackle this massive skilled human resource whether we build to our advantage or let it all be frittered away.

Response received from Ashni Lukose on “Coming Out of the Shadow: Deconstructing and Codifying Traditional Indigenous Knowledge of Craft Practice into Mainstream Education”

Education for Revival

This article has been inspired by the thought-provoking and well researched essay titled ‘Coming out of the Shadow...’ by Ritu Sethi (Chairperson, Craft Revival Trust). The essay talks about the imminent need for ‘deconstructing and codifying traditional indigenous knowledge of craft practice into mainstream education’.

The purpose of this short note is to add to the above article and suggest a possible solution framework with the liberty of a dreamer. Though a Craft enthusiast associated with Indian handicrafts for over a couple of years and an ardent admirer of beautiful handmade products, I have not had the chance to work closely with any craftsman, to watch how (s)he transforms ordinary materials to icons of beauty. This makes me an ‘outsider’, one who may be ill-equipped to comment on such complex issues. The ignorance of the complexities associated with the craftsmen lives and the challenges of implementing artisan development programs may make this hypothesis weak; however I shall be bold enough to present this for criticism.

The proposed framework has several elements that need to work together and complement each other’s functions.

- Mandated high school education in all crafts villages

All crafts villages or clusters of them should be provided – if not already present - with schools equipped to teach until the 12th grade. From middle or high school level, these schools should dedicate a part of their time for formally providing craft education by the local master craftsman. This provision for craft education within the formal school infrastructure might add more legitimacy to the process and encourage the young to embrace their traditional skills with more passion. The knowledge gained through the regular education, the ability to read/write and connect to the rest of the world through the use of latest technologies, will empower these young craftsmen to nurture their craft in the backdrop of changing economic and cultural demands.

The chief issues, as suggested by Ms. Ritu Sethi in her paper - the lack of access to information for these craftsmen and their exemption from economic growth – might be partly addressed by this provision.

- State of the Art Centres for “Craft Degrees” and Research

Like the esteemed ‘Kalakshetras’, ‘Kalamandalams’ and Schools of Music, we need to have well equipped state of the art centres for imparting a formal graduate course in Arts and Crafts culminating in the award of a ‘Bachelor of Arts in (Traditional) Craft Design’ degree The centres should have prominent artists, designers and the social workers/guides from the craft community as the mentors. Traditional craftsmen should be part of their teaching faculty along with professors from the mainstream Design and Fashion institutes.

These centres should be provided with Research departments that can concentrate on studying, documenting and providing scientific legitimisation for traditional crafts. Their study should pave the way for modernizing
the traditional techniques and evolving them for modern challenges and needs.

Another option maybe to coach and guide the bright students from the rural crafts community to continue their education in the established centres for design – NID, NIFT etc. These centres could probably be encouraged to allot part of their reserved quota for the traditional craftsmen community in courses pertaining to crafts and accessory design. This kind of formalisation of Traditional Crafts as a viable career path with job opportunities in the academic field and industry should encourage rural artisan communities to keep their priceless tradition alive. On the other hand, it should also encourage passionate students from the urban areas to embrace our rich tradition and keep it alive in the modern context.

- Industry intervention and guidance for Craft Research centres

The success of degrees specialising in Craft and the research centres lies in its ability to work closely with the industry and global trends. Having experienced artists, designers and experts from the Craft field as mentors, visiting faculty and academic reviewers would help in this context. Experts from the academic field – experienced professors from institutes like NID and NIFT - must be brought in to establish such centres and give them the necessary focus and direction.

As a start, we probably need to identify and adopt couple of rural crafts communities. We should first encourage few of their young craftsmen to complete their school education and later coach and equip them to continue a formal course in crafts design. It would be interesting and informative to watch and assess how education, access to information and awareness of global economic trends will enable these young artists to think and create in a new space...It is not going to be an easy path, but if we are committed enough to observe the results and correct our course where required, we would soon hit the path of change – a change towards revival of indian crafts and craftsmen.

Annexure V

Research Methodology

Study of weaving clusters to assess handloom diversity across India leading to area wise, target specific recommendations for Handloom Industry Policy and Scheme

Draft Non-Structured Questionaire

The manner in which the assessment will be conducted in the separate Clusters will be within a shared template that will be appropriately adjusted to suit the requirement/uniqueness of context and place specific issues of each Cluster. This shared template will enable a comparative analysis within the context and needs of each Cluster and within the overall objectives. The unstructured questions adopted is broad, clearly and prescriptive to allow the capturing of a picture and be comparable across Clusters.

The long list of open ended questions/areas to be tackled will be on:

- Information on weavers in the field;
- exact locations;
- types of loom used; pre-loom and post-loom activity;
- yarn used; other raw material suppliers;
- diversity of the Handloom clusters including indigenous organisational structures;
- Studying oral traditions
- Develop an understanding of the constraints and parameters within which the weaver operate
• raw material usage, prices, access, requirement, supply links
• infrastructure - electricity, water, transport
• market linkages.
• study efficacy of Government interventions.
• Skill levels, training, development, requirement
• Impact of powerloom;
• Languishing handloom traditions;
• Handloom weaving revival successes and failures
• oral tradition
• views on issues, requirements and how they are being addressed within government Schemes.
• Issues faced by the officials and State Government
• Collection of secondary data on site at Cluster
• Accessing and Understand the local situation.
• Geographically – to understand problems relating to flooding, drought, electricity, accessibility,
• market linkages and transport links, roads, rail etc.
• Issues of handloom related local institutions
• Access to and linkages for raw material
• Financial networks including access to credit and banks.
• Infrastructure questions

• Question on the technology of weaving including
  ▲ Dyeing unit/Dye Shed/process
  ▲ Common facility centres
  ▲ Spinning, weaving, loom and other technology improvement
  ▲ Weavers workplace
  ▲ Access to repair

• Study Design vocabularies and assistance
  ▲ New product lines
  ▲ Quality control lab
  ▲ Diversification
  ▲ Demonstration and adoption
  ▲ Unique design traditions
  ▲ Design vocabulary
  ▲ Colour Directory

• Analysis of workshops, seminars, demonstrations conducted and weaver participation.
• Analysis of Market studies, market intelligence, marketing and sales promotions conducted.
• Study regional handloom variations in technique, and design.
• infrastructure and market linkages.
• Efficacy of Government interventions.
• Question to Civil Societies / NGO/Other Agencies with the development of handloom sector on long term improvements
• Any other issues

Schedule Of Data/Information Collection For Study

Stage I

Hiring of resource persons

As per requirements the resource team will be contracted.

Secondary data collection prior to fieldwork: Its Study and Analysis

As the Handloom Sector is characterised by its diversity, its spread across India and by the large numbers involved in its production chain the first step after taking on competent personnel would be to collect secondary data.

- Obtain and study reports on the current status of the clusters through focal points - Development Commissioner (Handloom) office, publications, libraries, experts, other civil society organisations etc.
- Thorough study and familiarization of existing documents. Information collated together, examined and sorted. Research and familiarization with the relevant issues concerning not only weavers and ancillary pre and post loom workers but also the supply chain, local institutions etc.

Development of the fieldwork plan

The fieldwork plan will include

- The number and make-up of the team
- Planning of visits to each Cluster by experts and technical persons
- Pre-departure briefing/training of team
- Establish contact with the clusters, master weavers, NGO’s, weavers service centres etc

Region: East and North East

<table>
<thead>
<tr>
<th>Location</th>
<th>Tradition</th>
<th>State</th>
<th>Rationale</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fulia</td>
<td>Cotton and silk weaves</td>
<td>West Bengal</td>
<td></td>
</tr>
<tr>
<td>Koraput Dist.</td>
<td>Kotpadi</td>
<td>Orissa and</td>
<td></td>
</tr>
<tr>
<td>&amp; Bastar</td>
<td></td>
<td>Chattisgarh</td>
<td></td>
</tr>
<tr>
<td>Nuapatna</td>
<td>Warp &amp; weft tie dye Ikat weaving</td>
<td>Orissa</td>
<td></td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>Tussar Weaving</td>
<td>Bihar</td>
<td></td>
</tr>
<tr>
<td>Agartala</td>
<td>Patta</td>
<td>Tripura</td>
<td></td>
</tr>
<tr>
<td>Sualkuchi</td>
<td>Muga weaving</td>
<td>Assam</td>
<td></td>
</tr>
<tr>
<td>Dimapur</td>
<td>Cotton, wool, Eri weaving</td>
<td>Nagaland</td>
<td></td>
</tr>
</tbody>
</table>
### Region: North

<table>
<thead>
<tr>
<th>Cluster</th>
<th>Tradition</th>
<th>State</th>
<th>Rationale</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kullu</td>
<td>Wool weaving</td>
<td>Himachal Pradesh</td>
<td>Wool fibre weaving; Powerloom vs. Handloom situation</td>
</tr>
<tr>
<td>Varanasi</td>
<td>Brocade</td>
<td>Uttar Pradesh</td>
<td>IPR issues; handloom vs. powerloom issues</td>
</tr>
<tr>
<td>Kotah</td>
<td>Kota Doria</td>
<td>Rajasthan</td>
<td>Successful revival of Languishing weave</td>
</tr>
</tbody>
</table>

### Region: South

<table>
<thead>
<tr>
<th>Cluster</th>
<th>Tradition</th>
<th>State</th>
<th>Rationale</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balaramapuram</td>
<td>Kasava</td>
<td>Kerala</td>
<td>Cooperative organisational model; High count cotton</td>
</tr>
<tr>
<td>Kanchipuram</td>
<td>Kanjeevaram</td>
<td>Tamil Nadu</td>
<td>Silk and Cotton tradition; Powerloom vs. Handloom situation</td>
</tr>
<tr>
<td>Chettinad</td>
<td>Cotton traditional weaves</td>
<td>Tamil Nadu</td>
<td>Low count cotton belt;</td>
</tr>
<tr>
<td>Villipuram</td>
<td>Madras Checks</td>
<td>Tamil Nadu</td>
<td>High Count Languishing. Handloom vs. Powerloom</td>
</tr>
<tr>
<td>Ponduru</td>
<td>High Count Khadi</td>
<td>Andhra Pradesh</td>
<td>High counts; hand spinning and hand weaving</td>
</tr>
<tr>
<td>Putupakka</td>
<td>Ikat</td>
<td>Andhra Pradesh</td>
<td>Successful Ikat cluster; export cluster</td>
</tr>
<tr>
<td>Gulegudda</td>
<td>Khand / Khanna</td>
<td>Karnataka</td>
<td>Languishing; Distinct Loom Structure</td>
</tr>
<tr>
<td>Ilkal</td>
<td>Ilkal</td>
<td>Karnataka</td>
<td>Languishing; natural dyes</td>
</tr>
</tbody>
</table>

### Region: Western and Central India
<table>
<thead>
<tr>
<th>Location</th>
<th>Tradition</th>
<th>State</th>
<th>Rationale</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paithan and Yeola</td>
<td>Paithani</td>
<td>Maharashtra</td>
<td>Languishing skill; Unique languishing heritage design tradition</td>
</tr>
<tr>
<td>Mandvi</td>
<td>Mashru</td>
<td>Gujarat</td>
<td>Languishing; Warp faced weaving; Unique design tradition</td>
</tr>
<tr>
<td>Bhujodi</td>
<td>Wool</td>
<td>Gujarat</td>
<td>Successful innovations in weaving’ loom adaptation and changing fibre usage</td>
</tr>
<tr>
<td>Maheshwar</td>
<td>Maheshwar</td>
<td>Madhya Pradesh</td>
<td>Silk and cotton warp and weft;</td>
</tr>
</tbody>
</table>

**STAGE II**

**Selection of Sample areas within each Cluster and selection of key informants for coverage and assessment**

Given the time frame and other constraints within each locations within each Cluster weavers will be chosen, dependant on Secondary data analysis. The criteria for choice of weaver selected will depend several factors keeping in mind socio-economic status, BPL status, Minority community status, those who are considered most vulnerable, gender considerations, weavers with differing levels of income, different weaving techniques or materials, and other criteria and thereby be representative of that cluster.

**PRIMARY DATACOLLECTION SCHEDULE**

A Qualitative methodology will be followed to complement the review of secondary data. Research teams will use a combination of individual key informant interviews, group key informant interviews, observation and other techniques to collect the information. Information will be are gathered from a wide range of sources and triangulated: this includes secondary data and data from key informants, community group interviews. Interviewees’ privacy will be safeguarded. i.e. Personal information (e.g., names) will be only recorded with consent, and such information will not be shared outside of the team unless necessary.

- Contact with other specialist’s, researchers, government officials, institutions, NGO’s.
• Weavers of different Jamats and Organizations will also be contacted; research oral tradition, design directory, and get their views on issues, requirements and how they are being addressed within the Schemes. Discuss with the officials and State Government, what problems are they facing.

• Collection of secondary data on site at Cluster

• Understand the local situation.

• Geographically – to understand problems relating to flooding, accessibility, market linkages and transport etc.

• List of local institutions

• Access to and linkages for access to raw material, credit market.

• Study the technology of weaving including

  • Dyeing unit/Dye Shed/process
  • Common facility centres
  • Spinning, weaving, loom and other technology improvement
  • Weavers workplace

• Study Design vocabularies and assistance

  • New product lines
  • Quality control lab
  • Diversification
  • Demonstration and adoption

• Analysis of workshops, seminars, demonstrations conducted and weaver participation.

• Analysis of Market studies, marketing and sales promotions conducted.

  • Buyer Seller meets and number of weavers who participated
  • Institutional building exercises and weaver participation
  • Showroom/design center evaluation
  • Analysis of Business transacted - domestic and export

• Any other issues

**Stage III**

At the Cluster contextualise information, consolidate data and analyse it. Concerns about information quality, reliability and gaps to be included.

Preparation of final report as per the Terms of Reference

Report presented in a print and in electronic format.
Annexure VI

Chettinad, Tamil Nadu
MrMrM Foundation – 044-24614313, 24612578, chettinadculture@yahoo.com
Mrs. Kausalya – 9900680864, 9611106356 (retails Chettinad sarees in Banglore)
Mr. Venkataraman – 9442047995
Ms. Jaya Murugan – 9524963001

Kota, Rajasthan
WSC, Jaipur Mr. D.R Gupta, 2224760
WSC Udaipur Mr. V.K Bharadwaj, 0291-2757115
Irfan Mohammed, Jainab Sarees 09214424289
Dr Ratna Jain, Mayor Kota 09413350800, 09352621505
Mukhtaar Ahmed 9928397403
Varun Sharma, Aravalli 09414193151, 0744-2461319
Varun@aravalli.org.in
Mohamed Yaseen 9829878308
Parveen Pal pal.parvinder@gmail.com, pal.parvindar@gmail.com

St Claire Seva Sadan and Hittasi (mr Choudhary) 09460982013
Anwar Ahmed Khan 09351499789
Bashiran, 9950432543
Hasina, Ex President 9660478789

List of Individuals met in Kota

Ratna Jain Mayor, Kota Discussions at her clinic
Irfan Mohammed Master Weaver – runs /owns close to 40-45 looms
Kamruinissa Weaver KWW member

Discussions with the group at the CFC
Badrunissa Ex President KWWO, Family of Master Weaver
Bashiran President
Saira KWWO member
Moshina Bano KWWO member
Peera Bano KWWO member
Hasina Ex President
Gulshan Weaver home visit and photography
Nikki Weaver home visit and photography
Satina Bano Weaver home visit and photography
Gaffar and his Sons Dyers home visit and photography
Mukhtar Ahmed Person in charge of Quality Control for Dessert Artisans..fab India Meeting and Discussions
Anwar Ahmed Khan Head, Oxford Shikshan Prashikshan Vikas Sansthan

Interaction in Kota
Azghar Kachaara Master Weaver Discussions at home
Abdul Waha Master Weaver Discussions at Mukhtar’s Residence
Musawir Graph Maker Discussions at Mukhtar’s Residence
Jainaab Sarees – Jainaab and Mr Mohammed Award winning weavers and Irfans parents Discussions at residence

Guledgud, Karnataka
Kashinath Keguram – 9945335408
Hanumanth – 8861852622
Vasant P. Dhongde – 9448946969

Craft Revival Trust
Ilkal, Karnataka
9342585866 – Mr. Konnur, Textile promotional officer, H&T office
9342585866 – Mr. Dhotihal, Weaver, Ilkal
9343424127 – Mr. Ravi – Weaver, Ilkal
9538114434 – Mr. Satish Kapsi, Textile inspector, H&T office
9743871658 – Mr. Prakash Sankarappa, weaver
9743612546 – Mr. Vitthal, Assistant weaver
9902683619 - Mr. Jambanna, weaver
270711 – Mr. Hoda Lingappa, Owner of Dye workshop
9739800355, 9448001887, 08354235463 – Deputy Director, H&T

Kullu, Himachal Pradesh
Chopadsa
H/L & H/L
P.C.S Ind. Coop Society Ltd
PO- Chopadsa
Kullu

Ganpati
H/L & H/C Coop Society Ltd Ramshila
PO- Akhara Bazar
Kullu

Batal H/L & H/C coop Society Devdhar
PO – Dhalpur

Kullu
Shamshi Mahila Weavers
H/L & H/C Coop Society Ltd
PO- Shamshi
Kullu
• Nai Disha H/L & H/C Coop Ind. Society Ltd Dehar
PO- Dhalpur
Kullu
• Akhara Bazar H/L & H/C Coop Ind. Society Ltd
PO – Akhara Bazar
Kullu
• Kullu H/L & H/C Tourism Development Coop Ind. Society Ltd
Chhoyal
PO – Samshi
Kullu
• Trinetra H/L & H/C Coop Indian Society Ltd. Lankabaker
PO – Dhalpur , Jeh
Kullu
• Bandrol Harijan Women Weavers Coop. Ind. Society Ltd. Shamshi
PO – Bandrol
Teh – Kullu
• Bhutti Weavers Coop. Society Ltd. Shamshi
PO – Shamshi
Teh – Kullu
• Shallang Mahila Weavers Coop. Ind. Society Ltd. Chooyal
PO – Shallang
Dist – Kullu
• New Himachal Weavers Coop. Ind. Society Ltd.
PO – shamshi
Dist – Kullu
• Shiva Weavers H/L & H/C Welfare Tourism
Deve Coop. Ind. Society Ltd.
PO – Shastrinagar
Teh – Kullu
• H.P. State H/L & H/C Weavers Appex Ind. Coop. Society Ltd. Kullu
PO – Bhuntar
Teh – Kullu
• Shanghan Mahila Weavers H/L & H/C Coop. Society Ltd.
PO – Shanghan
Teh – Kullu
• Baltha Weavers P.C.S. Coop. Ind. Society Ltd. Baltha
PO – Bharai
Teh – Kullu
• Heritage Handloom
Haripur
Block – Nagar
Showroom – Badah
• Tripura Shall
Showroom – Joim
Kullu
Ph. No. 09418204747
• Divya H/L & H/C Weavers P.C.S. Coop. Ind. Society Ltd.
PO – Dhalpur
Teh – Kullu
• Patli Kulul Women Weaver
Katrai
Nagar
Ph. No. – Raman Ji – 09817076913
• Trishala
Bhaveli

PO – Bhuntar
• Heritage Handloom
Haripur
Block – Nagar
Showroom – Badah
• Tripura Shall
Showroom – Joim
Kullu
Ph. No. 09418204747
• Divya H/L & H/C Weavers P.C.S. Coop. Ind. Society Ltd.
PO – Dhalpur
Teh – Kullu
• Patli Kulul Women Weaver
Katrai
Nagar
Ph. No. – Raman Ji – 09817076913
• Trishala
Bhaveli

Opposite ITBP
Kullu
• Mannu Weavers
Manali
Hill Queen Handloom Handicraft
Manali
• Himparvat H/L & H/C Coop. Ind. Society Ltd.
PO – Bharat
Teh – Kullu
• Dev Bhoomi H/L & H/C Coop. Ind. Society Ltd.
PO – Bharat
Teh – Kullu
• Trisha Mahila H/L & H/C Weavers P.C.S. Ind.Coop. Society Ltd.
Ramshila
PO – Ramshila
Teh – Kullu
• Luxmi H/L & H/C Weavers Coop Ind. Society Ltd
PO – Bhutar
Teh – Kullu
• Royal H/L & H/C Weavers PCS Coop Ind. Society Ltd
Parganu
PO – Bhuntar
Dis – Kullu
• Hill H/L & H/C Weavers PCS Coop Ind. Society Ltd Hathithan
PO – Bhuntar
Teh – Kullu
• Hadimba women weavers coop Ind. Society Ltd
Jia
Teh – Kullu
• Bodh Mahilla Carpet H/L & H/C Coop Ind. Society
Kalahallí
PO – Bajoura
Teh – Kullu
Ph- 09218899558
• Shiva Devi
Dhak Khana
Shamshi
Kullu
Ph- 09459993383
• Kullu Karishma Unit
Industree Area
Kullu
• Sri Satya Prakash Thakur
Ex- minister
Chairman of Bhuttiko
Kullu
Ph- 09418060102
• P.K. Morgil
Industry Officer
GMDIC, near Kullu Forest Colony,
Dhalpur, Kullu
Ph- 01902-222532
• Shri Daulat Thakur
Miscellaneous Officer
SDM office
Kullu
• Mr Vedhye
Officer
H.P.Handloom
Kullu
• Anand Kumar Bodh
Assistant Registrar
Coop Society
Kullu
• Shamsher Singh
Cluster Clerk
Apex
Kullu
Tele fax – 01902 265483
• Durmi Chand
Dyer
Kullu Karishma
Kullu
Ph- 09817511583
• Sheela Thakur
SHG head of 60 women
Samshi, Kullu
Ph- 09418691799
09816549391
01902 260406
• Prakash Shawl Waala
Akhara Bazzar
Kullu
Ph- 01902 222165
• T.S. Bodu
Shop in Manali
Basically from Vijaywada – sells crochet products with the local shawls
Ph- 09959351167
• Bhuttico
Bhutti Weavers Coop Society
Production Centre
Bhutti Colony,
Kullu – 175126
Ph- 01902 260079
Fax- 01902 260857
E mail- info@bhutticoshawls.com
Craft Revival Trust

www.bhutticoshawl.com
• Mohan Lal Sharma
Dy. Gen. Manager (A&F)
Bhuttico
Kullu
Ph- 09418069060
09882072268
• Himbunkar
Himachal Pradesh State Handloom & handicrafts Weavers
Apex Co-operative Society Ltd.
Gandhinagar, Kullu – 175101
Ph- 01902 22383
Fax- 01902 22720
• Kullu Kinnori Shawls
NH-21,
Industry Chowk
Bhatti Colony
Shamshi- 175126
Ph – 01902 260789
09418691809
09418412458
• Aditya Shawls
Vijendra Sen
Shamshi – 175 126
Kullu
Ph- 01902 260125 (O)
01902 260631 (O)
01902 260123 (R)
09418020134 (M)
09816025101 (M)
• S.S. Shinde
Supdt. (c) Incharge (H.P.)

National Handloom Development Corporation Ltd.
Near Ind. Chowk Bhutti Colony Shamshil
Kullu – 175 126
Ph- 09418971596
E mail- ashrupprk@yahoo.co.in
• Osheen Cap House
Sanjeev Sharma
Akhara Bazar
Kullu
Ph- 09817045139
09318860976
• Kullu Shawl Industries
Akhara Bazar
Kullu – 175101
Ph- 01902 222485
E mail- kullushawls@rediffmail.com
• Bodh Shawl Weavers
Paljor Bodh
Ramesh Bodh
Shamshi
Kullu - 175126
Ph – 09459103749
09816053343
E mail- bodhshawlweavers@yahoo.co.uk
• Hyund
Markanda Weavers
Manu market
Shop no 177/5 Mall manali
Dist Kullu
Ph- 09418139708
01902 252803
• Abhco manali Shawls
Maheshwar, Madhya Pradesh

- Asama Handloom
  Ajjus Ansari
  Mominpura
  Ph – 9893090410

- Kaleem Ansari
  Mominpura
  Maheshwar (Khargaon) – 451224
  Ph – 9893090749
    07283 273163

- Durga Shree Handloom
  Ashok Bande
  ** Winner of Kabeer Puraskaar
  Malharganj
  Maheshwar
  Ph- 9826373483
    9893629104

- Royal Hath Kargha Vikas Samiti
  Mominpura
  Maheshwar – 451224
  Hasmad Ansari
  Ph- 9993116764
  A.Rahim
  Ph- 9406633634

- Dharohar Handloom
  Bajar Chowk, Fort Road
  Maheshwar – 451224
  R.K. Chouhan
  Ph- 9424826158
  M/S Khemraj Chouhan
  Ph- 9424825176

- Akil Ansari
  27 Maulana Azad Marg
  Gali No. 1
  Mominpura
  Ph- 9425334126

- Kaleem Ansari
  Mominpura
  Ph- 9893090749

- Parveez Ansari
  ** 20 year old NIFT applicant, inspires to become a textile designer
  Mominpura
  Ph- 9993794955
  parvez.ansari99@gmail.com
**Anita Gopichand Mansorie** of Madeleshwar road, Maheshwar; who works with Women Weaves, has been struggling for last one year for education loan for her son who managed to compete and get a seat in a private engineering college in Indore. Last year he had to drop out after 1st semester as he couldn’t pay the fees on time.
Ph- 9893639928

**Paithani, Maharashtra**

- **Vikas Kate**
  Regional Officer / Marketing Officer
  Indrayani Handlooms
  Maharashtra State Handlooms Corporation Ltd.
  (Govt. of Maharashtra Undertaking)
  Office: 18, Super Market, Aurangpura, Aurangabad
  Residence: 6, Janakpuri Colony, Garkheda Parisar, Aurangabad
  Ph: 0240 2321734
  Mobile: 9823051298
  Note: The sample of table runner and cushion cover was bought from him.

- **Trimuti Paithani Centre**
  7 Bunglow, Udyam Road,
  Paithan – 431 107
  Ph: 02431 223093

- **Madanlal Dhalkari (dealer)**
  Poonam Paithani Saree Centre,
  Udyam Road, New Narala,
  Paithan – 431107
  Ph: 02431 223966
  Mobile: 9822289190
E mail: info@poonampaithanisarees.com
dhalkari.ruturaaj@gmail.com
Website: www.poonampaithanisarees.com

- Shashikant Dhalkari (dealer)
  Neha Paithani Hastkala House
  Udyan Road,
  Paithan – 431107

- Sachin Dhalkari (dealer)
  Udyan Road,
  Paithan – 431107
  Mobile: 9860335171

- Rizwan A. Qureshi (dealer)
  Bashir Silk Factory,
  Near Zafar Gate, Mondha Road,
  Aurangabad – 431001
  Ph: 0240 2351745
  Mobile: 9860000863
  Note: He is the main dealer for whom, most of the individual weavers who have their own looms, do job work. He provides the weaver with the yarns, zari and design graph. Later when the product is woven, he accordingly pays for the weaving.

- Anwar Mujb Baig
  Pithumbra Gali
  Pani Tanki Ke Nichey
  Paithan
  Mobile: 09657596080
  07276733095
  Note: He is the individual weaver who works for Rizwan A. Querashi (at home) and also at Trimurthi Paithani Centre. He is a very enthusiastic weaver who showed me around the village and other weavers. He has learnt the craft from his father.

- Kavita Arun Dhwale
  Lakshmi Nagar,
  Paithan
  Mobile: 09881276385
  Note: She is individual weaver who got training from Trimurthi Paithani Kendra & Hastkala Dalan. Presently she has her personal loom as well as she weaves at Trimurthi Paithani Centre. The 8” sample of the pallu in silk & pure zari, was bought from her.

- Abdul Sheik Khadir
  Kari Mohalla
  Paithan
  Note: She is individual weaver who got training from Trimurthi Paithani Kendra & Hastkala Dalan. Presently she has her personal loom as well as she weaves at Trimurthi Paithani Centre.

Ponduru, Andhra Pradesh

K. Krishna Rao– 9000523146, 08941242192 (manager, Sai baba Society, Ponduru)

Allada Appa Rao – 8008567704 (warping on Aasu machine)

Kakarla Venkata Rao – 9441379489 (works with Dastkar ndhra)

Aanavi Venkataramana – 9491158651 (weaver)

Mogadala Malli Babu – 9959786500 (has given Jamdani samples sent to
Craft Revival Trust

Annexures  187
Varanasi, Uttar Pradesh

Maqbool Hassan
(National Awardee)
Member – All India handloom Board
Resham India
Mobile: 9839059786
Tel: +91 542 2441773
Fax: +91 542 2441786
J 3/105, Pilikothi, Varanasi, 221001, India
reshamindia@satyam.net.in
www.reshamindia.com

Arshad
Banaras Export House
Mobile: 09336963935
Tel: +91 542 2440587, 2440040
Fax: +91 542 2440278
J 3/54, Kaehler, Pilikothi, Varanasi, 221001, India
Beh_vns@sify.com

Sribhas Chandra Supakar
Supakar Design Studio
Mobile: 09336918211
Tel: +91 542 2202795
H-10, Chandra Towers, Nati Imli, Varanasi, U.P, India
sribhas@hotmail.com
Peer Mohammad Ansari
(National Awardee)
Jamdani Emporium
Mobile: 09415622574, 09628449374

Pmansari_jamdaniemporiumvns@rediffmail.com

Badruddin Ansari
(National Awardee)
Chairman: U.P. Handloom Fabrics Marketing Coop Fed. Ltd.
Former Member: Central Silk Board, Ministry of Textiles
Former Member: All India Handloom Board
J 3/50-51, Katehar, Pilikothi, Varanasi, 221001, U.P, India
Mobile: 09839056209
Tel: +91 542 2441522/2440251
Fax: +91 542 2440867
kasimsilk@satyam.net.in

Rais Ahmad
President Diamond Silk Coop Society Ltd
Mobile: 09839996687
Tel: +91 542 2211101/3251849
Fax: +91 542 2211167
diamondsilk@satyam.net.in
www.diamondsilkindia.com

Amresh Prasad Kushwaha
Angika
Hathkargha Vikas Udyog, Sahkari Samiti Ltd.
1/88 Golaghat (Near Panchmukhi Hanuman Mandir), Ramnagar, Varanasi
Mobile: 09415257948
Tel: +91 542 2668235

Akhlaq, Khalid
Sumbul Collection
A 31/75 – B, Hanuman Phatak, Varanasi 221001
Mobile: 09335345964, 09307963050
Tel: +91 542 2441924

AK. Shukhla
Head of Weavers Service Centre
ak_shukla22@yahoo.in
Fax: 0542 -2203834
Weaver Service Centre
Chowkaghat, Varanasi, 221002

Weaver Service Centre
Chowkaghat, Varanasi, 221002
Tel: +91 542 203834
Fax: +91 542 203833
wscv@nde.vsnl.net.in

Jayant Ghosh
Textile Testing Laboratory
Silk Board
IIHT Campus
Chowkaghat, Varanasi, 221002
08004925693
Mohd. Salauddin
9807110380
Official at Weavers Service Centre

Mohd Yasin
Cholapur Cluster Incharge
Weaver service Centre

Pankaj Sinha
Official at NHDC ltd
nhdcltdvns@yahoo.in
IIHT Campus
Chowkaghat, Varanasi, 221002
Iqbal Ahmed
A32/190 Chittanpura
Varanasi 221001
9936520909

Naseem Ahmed (Baluchari Sari’s)
J21/3 Roolpura, Baddibazaar
Varanasi, 221001
09935414475
balucharxcom@gmail.com

ICICI Lombard Coordinator
Prabhakar Singh
Prabhakar.singh@icicilombard.com

Mr. A K Verma
Retired WSC official
09473836575

Mohd. Moinuddin
(National Award Winner)
Mur Mohammad – 08687811360
Moseem – 9506733521
Village Bola, Cholapur District
Putapakka, Andhra Pradesh

Kannadi Venkateswarulu – 9948059105 (Dyeing master)
Madhavi – 9492187275
Govardhan – 9440418683 (Mentioned above)
Vasudeva – 9490558573
Cheripalli ramulu – 9440996564
Gajam Yadagiri – 9951891080
Balasubraniam – 9492529539 (Manager at society)

Balarampuram, Kerala

A Vishwambaran
Kinaruvettu Vilaveedu, Peringamala, Kalliyoor P.O., Distt: Thiruvananthapuram 695 042

S Sasidharan
S/o Shri. Sukumaran, Nediayvila Veedu, Peringammala, Kalliyoor P.O., Distt: Thiruvananthapuram 695 042

V Madhvan
Sh. Vellauyani Handloom Weavers Coop Society, No. T-328, Thelvikai, P.O Kalliyoor, Distt: Thiruvananthapuram

V Thankappan
Payathuvilayaga, Karakkathuvila, Pathenveedu, Payattuvila P.O, Distt: Thiruvananthapuram

Kanchipuram, Tamil Nadu

C Chandran
Weavers Service Centre, 10/A, Nagareeswarar Koil St., Kancheepuram

G Sriramulu
Weavers Service Centre, 10/A, Nagareeswarar Koil St., Kancheepuram 631502

G V Sarees
S. NO. 5, 41-B, Mettu Street, Kanchipuram 631 501
91-4112-229507, 221116
sathiymoorthy333@yahoo.co.in
K Veeraraghavan
M/S Sri Kanchi Varadharaja Swami Cotton Sarees, Shop. No. 5, 41-B Mettu Street,
Kanchipuram 631 501
91-4112-229507, 221116
sathiymoorthy333@yahoo.co.in

K R Mohan
Weavers Service Centre, 10/A, Nagareeswarar Koil St., Kancheepuram 631502

K R Radhakrishnan
38 C.S. Cetty Street, Little Kancheepuram, Kancheepuram

K V G Sathyamoorthy
M/s Sri Kanchi Varadharaja Swami Cotton Sarees, 41-B, Mettu Street Shop No 4,
Kancheepuram
91-4112-229507, 221116
sathiyamoorthy333@yahoo.co.in

K V G Venkatesan
M/S Sri Kanchi Varadharaja Swami Cotton Sarees, Shop. No. 5, 41-B Mettu Street,
Kanchipuram 631 501
91-4112-229507, 221116
sathiyamoorthy333@yahoo.co.in

Kancheepuram Cooperative Intensive Handloom Development
17-A, Ulagalanthar Mada Street, Kancheepuram
22947

Kanchi Varadharajaswami
42, Mettu Street, Mettu Street, Kancheepuram 631 501
91-4112-229507, 221116

L Sundararajan
Weavers Service Centre, 10/A, Nagareeswarar Koil St., Kancheepuram

N Veerappan
32/B K.J.S. Mani Street, Mamallan Nagar, Kancheepuram 631 501, Distt:
Chennai

Nachammai Achi
Kancheepuram Handloom Silk Centre, 62, Pachaiyappan, Kancheepuram, Distt:
Chengai-MGR

P Raman
16, Varadha Rajapuran Street, Kancheepuram 631 503, Distt: Chengai-MGR

P B Udaykumar
Weavers Service Centre, 10/A, Nagareeswarar Koil St., Kancheepuram

S Selvaraj
C/o M/s Varajamani Silk Handloom Weavers’ Coop (P&S, G 2105437 Gand-
dhi Road, Kancheepuram 631501

S Krishna Kumari
W/o Shri. V Sundararajan, 16/11, Reddipet Street, Kancheepuram

S V Subhuraman
24-C, Shasathiri, Palayam St.
Kancheepuram

Kotpad, Odisha

Goverdhan Panika
Mirgan Street, Kotpad 764058
Additional Contact: 9938294630

Kapileswar Mohonto
At: Mirgan Street, PO: The Kotpad, Distt: Koraput

Madhusudan Panika
S/o Shri Tularam Panika, At: Mirgan Street, PO Kotpad, Distt: Koraput 764
058

Bastar, Chattisgarh
Aitu
S/o Shri Dharman, At: Bademarenga, P.O. Telimar, Distt: Bastar
Ashran
S/o Shri Sukhman, At: Bademarenga, P.O. Telimar, Distt: Bastar

Bangalu
S/o Shri Siba, At: Bademarenga, P.O. Telimar, Distt: Bastar

Ganpat
S/o Shri Kamalu, At: Bademarenga, P.O. Telimar, Distt: Bastar

Gobardhan
S/o Shri Dharman, At: Bademarenga, P.O. Telimar, Distt: Bastar

Gopi
S/o Shri Dhanu, At: Bademarenga, P.O. Telimar, Distt: Bastar

Jaldhar
S/o Shri Kamal, At: Bademarenga, P.O. Telimar, Distt: Bastar

Jhibunu
S/o Shri Tangru, At: Bademarenga, P.O. Telimar, Distt: Bastar

Lachhman
S/o Shri Sonadhar, At: Bademarenga, P.O. Telimar, Distt: Bastar

Lekhan
S/o Shri Lochan, At: Bademarenga, P.O. Telimar, Distt: Bastar

Manglu
S/o Shri Potu, At: Bademarenga, P.O. Telimar, Distt: Bastar

Mehatar
S/o Shri Bisu, At: Bademarenga, P.O. Telimar, Distt: Bastar

Minari
S/o Shri Sukhman, At: Bademarenga, P.O. Telimar, Distt: Bastar

Omprakash
S/o Shri Lim Das, At:/P. O. Nagarnar, Distt: Bastar

Panaku
S/o Shri Shamu, At: Bademarenga, P.O. Telimar, Distt: Bastar

Panaka
Kabir Bunkar Sahkari Samiti, Vill. Tokapal, Distt: Bastar 494 442
Phalguni
S/o Shri Sukhman, At: Bademarenga, P.O. Telimar, Distt: Bastar

Puramns
S/o Shri Patru, At: Bademarenga, P.O. Telimar, Distt: Bastar

Rehenu
At: Bademarenga, P.O. Telimar, Distt: Bastar
S/o Shri Dhanu

Sadashiv
At:/P. O. Nagarnar, Distt: Bastar
S/o Shri Murha Das

Sahadev
At: Bademarenga, P.O. Telimar, Distt: Bastar
S/o Shri Sonadhar

Sudran
Vill. & Post-Lohandi, Jagadalpur, Distt: Bastar
Sukuldhara
S/o Shri Budhu, At:/P.O. Tokapal, Distt: Bastar

Abdul Mannan
C/o Shri Afsar Beg, Near Badi Masjid, Patan Para, Rajnandgaon

Bandhu Das
S/o Shri Chandu Das, At:/P.O. Tokapal, Distt: Bastar

Bhadru Das
S/o Shri Lekhan Dass, At:/P.O. Tokapal, Distt: Bastar

Bhursu Das
S/o Shri Puruswati, At:/P.O. Tokapal, Distt: Bastar

Brindaban Das
S/o Shri Paklu, At:/P.O. Nagarnar, Distt: Bastar

Brindavan Pank
Bunkar Sahakari Samiti, Village Nagmar, Distt: Bastar 494 341

Budhaudas Manikpuri
Vill. Jagrahi Tikra, Post Sukhri, Ambikapur, Disttt: Sarguja

Dayalu Das
S/o Shri Hinga, At:/P.O. Tokapal, Distt: Bastar

Dharmapal Manikpuri
Vill. Jagrahi Tikra, Post Sukhri, Ambikapur, Disttt: Sarguja

Ganpath Das Panika
Vill. & Post-Bathouli, Ambikapur, Distt: Sarguja

Ghasi Ram
S/o Shri Govinda, Jamaguda, P.O. Lohandiguda, Distt: Bastar

Ghasi Ram
S/o Shri Sublan, At:/P.O. Nagarnar, Distt: Bastar

Gora Das
S/o Shri Madaman, At:/P.O. Nagarnar, Distt: Bastar

Hanu Das
S/o Shri Budhara, At:/P.O. Tokapal, Distt: Bastar

Harihar Panka
S/o Shri Paklu, At:/P.O. Nagarnar, Distt: Bastar

Lakhmu Das
S/o Shri Phagwa, At:/P.O. Tokapal, Distt: Bastar

Laxmi Das
S/o Shri Sublan, At:/P.O. Nagarnar, Distt: Bastar

Lim Das
S/o Shri Som Das, At:/P.O. Nagarnar, Distt: Bastar

Lirudas Panika
Vill. Jhagrahi Tikra, Post Sukhri, Ambikapur, Disttt: Sarguja
Mahatma Gandhi Bunkar Sahakari Samiti
Bastar
Nanak Das
S/o Shri Man Das, At: Bademarenga, P.O. Telimar, Distt: Bastar
Nilambar Das
S/o Shri Anabu Das, At:/P.O. Nagarnar, Distt: Bastar
Prabhudas Panika
Vill. Jhagrahi Tikra, Post Sukhri, Ambikapur, Distt: Sarguja
Rahul Bunkar Sahakari Samiti Ltd
At:/P.O. Bamhni, Distt: Bastar
Sukhalu Das
At:/P.O. Nagarnar, Distt: Bastar
S/o Shri Bhundia Das
Sukhdiar Das
At:/P.O. Tokapal, Distt: Bastar
S/o Shri Sukru
Sukru Das
At:/P.O. Tokapal, Distt: Bastar
S/o Shri Purusottam
Suti Das
At:/P.O. Nagarnar, Distt: Bastar
S/o Shri Renu Das

Usha Dhakate
C/o District Handloom Office, Bilaspur 495 001
Vijay Kumar
At:/P.O. Nagarnar, Distt: Bastar
S/o Shri Hari Das
Vishnu Prasad Dhakate
Sr. Inspector (H), District Handloom office, Jagdalpur, Distt:
Bastar, Chattisgarh
Vrindawan Panika
Vill. & Post-Nagarnar, Jagadalpur, Distt: Bastar

Bhagalpur, Bihar
Adarsh Hastkargha Bunkar Samiti
Naya Tola, Hossainabad, PO Mirjanhat, Distt: Bhagalpur
Azad Hosainabad PWCS Ltd.
Nathnagar, Bhagalpur
Berozgar Mahila Kalyan Sanstha
Vikramshilla Colony, Tilkamanjni, Bhagalpur
Bharat Handloom Silk USSS Ltd.
Biglichak, Tatapuram, Bhagalpur 812 002
Gupta Primary Weavers Coop. Society Ltd.
Jalalpur, Sohasaria (Nalanda) 803 118
Kadirganj Panchohiya PWCS
At & PO. Kadirganj, Distt: Nawada

Makaspur Prathamik Bunkar Sahyog Samiti Ltd.
Kahalgaun, Bhagalpur

Mirzafari Kargha Udhyog Prathamik Bunkar Sahyog Samiti Ltd.
Vill. & PO Mirzafari, Distt: Bhagalpur

Mohd Imtays Ansari
Abirmiser Lane, Sardarpur, PO Champa Nagar, PS Nath Nagar, Distt:
Bhagalpur

Nalanda Hast Kargha Udhyog
Silao Bajar, Nalanda 803 117

Addl. Address: Indra Pr., Babarpur, Kavir Nagar, Gali No.108, Block - Hadia
Masjid
Ph. 2139820

Niranjan Kumar Poddar
Berozgar Mahila Kalyan Sanstha, Shila Bhawan, Vikramshilla Colony, Tilka-
manjhi,
Bhagalpur 812001
+91-641-2610559, 2610775

Shailendra Kumar
Gopalganj Silk Products P.W.C.S. Ltd, At&PO - Kadirganj, Distt: Nawada
805104
+91-612-2665312

Agartala, Tripura

Bina Dev Barma
Sh. Manik Debbarma, Vill. Krishnanagar, Pragati Road, Agartala

Dulal Debnath
C/o.Lt. Chandra Mohan Debnath, Vill North Gilatali, P.O. Gilatali Bazar,
Distt:
Tripura (West)

Gongoli Debnath
Vill Baishka Sadhurpara, P.O. Ghilatali Bazar, Distt: Tripura (West)

Kalpana Singha
Vill. & Post Abheynagar, Distt: Agartala

Kamla Sutradhar
Vill. & P.O. Kunjaban, Kalayapur, Distt: Tripura (West)

Khela Bhardhan
Kashipur, A.A. Road, Agartala

Mira Singh
Vill. & P.O. Kunjaban, Kalayapur, Distt: Tripura (West)

Mita Bhattacharjee
Vill Arundhunagar, P.O. Arundhutinagar, Distt: Tripura (West)
Mukhta Roy
Vill & P.O. Bamtia, Distt: Tripura (West)

Nabalaxmi Debnath
Vill Tuipatharapara Ghilatali, PO Ghilatali Bazar, Distt: Tripura (West)

Nabina Singh
Vill & P.O. Dhaleshwar, Distt: Tripura (West)

Nandarani Debnath
Vill Ghilatali, P.O. Ghilatali Bazar, Distt: Tripura (West)

Narayan Debnath
C/o. Sh. Saratchandra Debnath, Vill North Gilatali, P.O. Gilatali Bazar, Distt: Tripura (West)

Pushpendhu Roy Chowdhuri
C/o. Rihhuti Debnath, Joynagar Lane No.3, Agartala S/o Sh. Bimal Roy Ch.

Shaswati Bhatterjee
Kalayani, Agartala

Sheli Dutta
Ramnagarh, Road No1, Agartala

Sihubala Debnath
Vill North Gilatali, P.O. Gilatali Bazar, Distt: Tripura (West)

Smriti Rekha Chakma
W/o Shri. Satya Bikash Chakma, MIG C-201, Housing Board Complex, P.O.

Kunjaban, Distt: Tripura West
Tribeni Kalai Singh
Nagir Pukar Par, Krishnanagar, Agartala, Distt: Tripura (West)

Tulsi Sharma
Vill Narayankhamar, P.O. Surjanininagar, Distt: Tripura (West)

Umbati Singh
Vill Narayankumar, P.O. Gurjamaninagar, Distt: Tripura (West)

Uttara Singh
Vill Narayankhamar, P.O. Surjanininagar, Distt: Tripura (West)

Sualkuchi, Assam

Arun Baishya
Vill. Sualkuncti (Hospital Road), P.O.Sualkuchi, Distt: Kamrud

Bani Bala Thakuria
Vill.& P.O Sualknert (Kalitapara), Distt: Kamrup

Chida Baisilya
Vill. Sualkncti(Kalitapara), P.O.Sualkuchi, Distt: Kamrud

Debala Talukdar
C/O Shri Jyotish Taludkar, HRDC, Ambari, Guwhati 781 001

Dhineswar Mahanta
Vill.& P.O Sualknert (Hospital Raod), Distt: Kamrup

Dhiren Kalita
Vill.& P.O Sualknert (Kalitapara), Distt: Kamrup
Dipak Kr Baishya  
Vill. & P.O. Sualknert (Hospital Road), Distt: Kamrup

Dipali Bora  
C/o Sh. Chakradhar Bora, Gohain Goan, P.O. Kamarbundha, Distt: Golaghat

Girin Kalita  
Vill. & P.O. Sualknert (Kalitapara), Distt: Kamrup

Gram Swaraj Parishad  
Rangia, Kamrup

Indira Baro  
Vill. Ghungamari Pakriguri, P.O. Kahubari, Distt: Nalbari

Jajnu Kalita  
Vill. & P.O. Sualknert (Kalitapara), Distt: Kamrup

Kailash Chand Agarwal  
M/s Purbanchal, Handloom Co-operative Society Ltd, Bharalumukh, Near Police Station, Distt: Guwahati 781 009

Kamala Kalita  
Vill. & P.O. Sualknert (Kalitapara), Distt: Kamrup

Kanti Ram Kanta  
Vill. Sualkncti(Kalitapara), P.O.Sualkncti, Distt: Kamrud

Craft Revival Trust

Lachim Boro  
Village Bangalapara, P. O Salakati Project, Distt: Kokrajhar

Maichana Das  
Vill. No. 1, Bhora Kala Bor Ahom Gaon, P.O. Katoni, Distt: Jorhat

Nipen Rajbonshi  
C/o Seven Sister, Silk, Vill Sualkuchi, Distt: Kamrup

Pradip Mahanta  
Vill. Sualkncti(Bar Satra), P.O.Sualkncti, Distt: Kamrud

Pitu Borah  
C/o Pona Saikia, A.T. Road, Tarajan, Jorhat

Rameswar Das  
Tribani Decorative Textile, Jorhat

Safatan Begum  
C/o Satabdi Marketing Society, Fauzdar Patty, Nagaon

Sasodhar Kalita  
Vill. Sualkncti(Saduutol), P.O.Sualkncti, Distt: Kamrud

Suren Kalita  
Vill. Sualkncti(Hospital Road), P.O.Sualkncti, Distt: Kamrud

Thaneswar Kalita  
Vill. Sualkncti(Kalitapara), P.O.Sualkncti, Distt: Kamrud

Trivenee Enterprises  
Rajabari Bokakhat, Bokakhat
Dimapur, Nagaland

Ajau Haralu
Haralu Colony, Sector 1, Dimapur
+91-361-2464732

Arenla
Purana Bazar, Dimapur
Avole
Signal Bosti, Dimapur

Hozheni
Burma Camp, Dimapur

Khenili
Near Over Bridge, Dimapur

Khezheli
Burma Camp, Dimapur

Mezhuno
Half Nagarjan, Dimapur

Seibule
C/o. Peren Pharmacy, P.O.Peren Town, Peren Town, Distt: Dimapur

Ajen Kamel
Rongmei Weavers Co-op. Society Ltd., Old Sewak Road, P.B. No. 60, Dhobhinala 12,
Distt: Dimapur

Ajin Kamai

Dhobhinala, Dimapur

Apila Toshi
Supply Colony, PB No.7, Dimapur

Ariako Multipurpose Coop. Society Ltd.
Old Showuba Village, Distt: Dimapur

Atokivi Multipurpose Co-operative Society Ltd.
Telliku Village, Distt: Dimapur
Contact Person: Vikiye Sema

Atula Jamir
Civil Hospital Colony, Dimapur

Avino Ritse
Chakhesang Colony, Dimapur

Chotoli Sema
Suu Exports, P.O. No. 96, Kohima, Distt: Dimapur

Chzami Weaves
North East Network, Resource Centre, Chizami 797 102, Distt: Phek

Gwesenle Rengma
Nepali Basti, Dimapur
Born 1952. Specializes in Tribal Dress. At tender age started weaving along with
her mother who was a Master weaver in Rengma traditional Dress “Kamphie”.

Contact Person: Vikiye Sema

Ajen Kamel
Rongmei Weavers Co-op. Society Ltd., Old Sewak Road, P.B. No. 60, Dhobhinala 12,
Hayichan Multipurpose Co-operative Society Ltd
Wokha
Contact Person: Yenjamo Lotha

Haza Daikhung Multipurpose Co-operative Society Ltd.
Hazadisa Village, Dhansiripar, Distt: Dimapur
25612

Hegheli Kinimi
Women Weaving Co-OP Society, Zunheboto, Distt: Dimapur

Jujam Multipurpose Co-operative Society Ltd.
Durgaphada Vill., Distt: Dimapur
28046
Contact Person: L Vangee, Chairman

Kemi Multipurpose ,
Duncan Bosti, Dimapur
27753

Kenny Weaving Co-operative Society Ltd.
Diphupar Vill., Distt: Dimapur
22223
Contact Person: Lila Kemp, Chairman

Kheriye Village Multipurpose Co-operative Society Ltd
Akahuto, Dimapur
20861
Contact Person: Vikiye Zhimd

Khesheli Chishi
Near Senti Hotel, Over Bridge, Dimapur

Khetoni Chishi
Bazzar, DMR-111, Shoxuvi Vill, Purana Lake View Villa, Dimapur 797 112

Khondili Multipurpose Co-operative Society Ltd.
New Tissori vill., Distt: Wokha
23275
Contact Person: Zubemo Patton
Kosari Multipurpose Co-operative Society Ltd.
Chandang Vill., Distt: Makchung
Contact Person: Imnawati, Chairman

L Murry
Forest Colony, Dimapur

Likokpong Aso Multipurpose Co-operative Society Ltd.
Chuchuionlang 798 614
Contact Person: Satem Chuba, Chairman

Lisa Weaving Welfare Society
Pidumpukhuri, Rengma Khel Village, Dimapur
22223
Contact Person: G Rengma, Secretary

Loita Mech
Naharbaari Purana Bazar, Naharbaari, Distt: Dimapur

Longidung Village Multipurpose Co-operative Society Ltd.
Wokha
Contact Person: O Zarem Lotha
Longra Multipurpose Co-operative Society Ltd
Lake View, Dimapur
Longtrok Weavers Coop. Society Ltd.
Dimapur

Loreni Lotha
Duncan Bosti, Dimapur

N Lotha
Near Sharon Children Home, Duncan Bosti, Distt: Dimapur

Naharbari Women Weaving & Knitting Coop. Society Ltd.
Purana Bazar, Dimapur

Nanda Mech
Naharbari, Puran Bazar, Dimapur

Nikuto Multipurpose Co-operative Society Ltd.
Zunhebuto
Contact Person: Vikishe Sumi Chairman

Peno Sakhrie
Half Nagarjan, Vilhoume Cloney, Dimapur

Ruth Lotha
Ruth Weaving Co-Op.Society, Raj-Pukhuri, Purana Bazar, Dimapur

S Bano
Dhobinala, Dimapur

Sedenyu Village Multipurpose Co-operative Society Ltd
Sedenyu Vill, Distt: Wakha

Contact Person: Dopalo Kemp
Shonile Rengma
Singrijan Village, Distt: Dimapur

Y Khezheli Sema
3rd Miles, Dimapur

Yangli Multipurpose Co-operative Society Ltd.
Purana Bazar, Dimapur
27927

Zakhanyee Weavers Co-operative Society Ltd.
Duncan Bosti, Dimapur

Bhujodi, Gujarat

Devji Bhimji Vankar
S/o Bhimji Vankar, At & PO: Bhujodi, Ta. Bhuj, Distt: Kutch 370020
Hansaraj Devji Vankar
S/o Shri Devji Vankar, Weavers Colony, Block No.1, At/PO: Bhujodi, Bhuj 3700020,
Distt: Kutch