



Rural Youth in Handloom Sector: A Socio-economic Study Of Rural Bengal

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Abstract:

Handloom Sector constitutes one of the most important employment generating sector in rural economy in west Bengal. Youth migrate from rural to urban areas mostly in the quest for better future . one important problem that rural youth face is the lack of employment opportunity . So in order to minimise the rural youth migration , the government support system can be saturated in many ways. In rural areas agriculture continues to be the dominant employer. There is a growing need to create job opportunities for rural youth. for this reason, special attention is given to grow more cottage industries. Demand of handlooms, Baluchari, Tant , Dhuti, cotton sarees show a new way to rural youth. After agriculture for employment to the rural people.

Keywords:

Handlooms, rural youth, Baluchari saree .

I. INTRODUCTION:

west Bengal handlooms attract the attention of the millions of people through ant the world. according of the list of handlooms haring G.I. registered products, April,2017, West Bengal occupies a significant (Geographical indication) place. Baluchari sarees of Bishnupur, Murshidabad Silk, Dhanekhali sarees and Santipur saree are proud of Bengal and famous all over the world. A majority of Indian population are still living in villagers. The scenario is more or less same in west Bengal. The youth constitute a major part of the total population. The future of any nation has in the hands of the youth. The census report highlights the fact that the proportion of youth population increased steadily from 16.5% in 1971 to 19.2% in 2011. According to census of India 2011, every 5th person in the country is Young people between the age group(10-24) years constitute 1.8 billion population. The percentage of young people is growing faster in lower income nation. But now

these needs are to be fall piled. This is the very important question. The skill and knowledge that the young people acquire must be matched with the current socio-economic condition.

The present situation of India in general and west Bengal in particular, is where the youth are looking for jobs on one hand, and on the other the industry is suffering from unavailability of skilled workers. most of the rural youth in India as well as in west Bengal start working from then childhood mainly in agricultural sector. In rural economy agriculture is the the first employment generating sector. some people are working in cottage industries. but this proportion is very small. In most cases agricultural is the main source of income of the rural people. As a result, rural people are always facing from poverty. There are some reasons for this.



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A) Rural economy impact of season:

Rural economy is agrarian economy agriculture is seasonal affair. sowing and harvesting are completely dependent on season.



sometimes the farmers have nothing to do. the seasonal character of agriculture adversely affect the earning of people and standard of living of rural areas.

b)Lack of education and absence of knowledge:

One important problems that rural youth are facing are lack education, for which they are not able to utilize their energy in proper way. they are not able to know about the scientific and modern method of cultivation, method of agriculture, etc. Most of the rural youth isn't joining the course with proper guidance only for a degree. This creates two problems. On the one hand scientific methods are not applied in cultivation, and on the other hand they are not suitable for getting jobs in non-agricultural sectors.

Saxena, V.K. has discussed about the role of KVIC (Khadi and Village Industries Commission) strengthening [KVIC : Strengthening Rural Economy, Kurukhetra, Vol.66, No:12, October 2018].

Saxena said that the main concern of KVIC is the welfare and socio-economic development of artisans and its' primary goal is strengthening the khadi brand.

Saxena said that khadi manufacturing gained the momentum under the leadership of Mahatma Gandhi because Gandhiji promoted khadi with the view of India's self reliance economy. Khadi was a weapon of Swadeshi and after independence its' importance is neat lost.

But due to lack of vision the growth of this sector could not touch the double digit.

According to Saxena, KVIC scripted many stories in post 2014 era.

Saxena said that in earlier days of KVIC it was never contemplated with charkhas, looms and other implements for khadi activities has any avenue for public participation. Later, Saxena said KVIC launched a livelihood donation programme of khadi fabricant readymade village industries and khadi became the line of national day celebration of any foreign country.

Dr. Rabindra Kumar in, in his article 'Khadi and Rural Development : A Gandhian View'(page-9-10) [Kurukshetra, A Journal of Rural Development, Vol.66, No.12, October 2018] discussed khadi refers to the National dignity of hand spun, hand woven cloth. Having the importance of cloth in mans'life. Mahatma Gandhi revolutionized large scale production of khadi by common men, i.e. villagers.

Kumar, said that the idea of khadis not only confind to hand spun and hand woven cloth,

but it is an effective and most practical thought, a philosophy dedicated to Sarvodaya.

According to Kumar, lakhs of people through out India got themselves familiar with the philosophy of Gandhiji's life time. The khadi philosophy was village economy oriented.

Kumar opined that KVIC was formed in 1956 as a statutory body with the purpose of promotion of khadi and village cottage industries. The upliftment of India through its' lakhs of villagers. Especially, the development of cottage industries existing in rural areas remained the motto of this commission.

Kumar said that in its' sixty two years journey, the KVIC launched several programmes. The quality of khadi leads to self sufficiency of rural upliftment with the objective of keeping warm in winter and cool in summer (page11), trendy and stylish with modern designs for people, both the general and elite with the feeling of Swadeshi.

A. Annamalai, in his article 'Khadi:A Tool for Employment'[Kurukshetre,AJournal of Rural Development, Vol.66, No.12, October 2018] mentioned that masss production for higher profit was the sole motive behind industrializations (page12).

Annamalai said that in January1978, Ivan Illich, author of De schooling Society's spent a great deal of time in 'Bapu Kuti'(Gandhijis' hut) and observed that this hut is the symbol of happiness, peace and demonstrates how the dignity of the common man can be brought up.

Annamalai also said that economic activity through spinning and weaving gave the nation confined and removes from slave mentality. The spinning gives the people a real sense of responsibility towards village.

Narendra Singh Tomar in his article 'Empowrmentof rural youth'[Kurukshetra,vol.67.No.3]said that today, the population of India is more than 62percentis below the age of 59years.M ore than65%of the countr's population is the youth(below the age 35 years).

Singh, opined that(page5-6)it is estimated that by the year2020, the population of our countrywould have a median age of 28years.So it is crucial that the country's economy has the capacity to handle the increase in labour force.So the youth should be equipped with appropriate education, skill, and positive work attitude. For this the whole nation must show commitment for the youth development, particularly in rural areas. It is a known fact that



the youth living in urban areas have better access to adequate and good opportunities.

Dr. Anpriya Chandha in his article 'Education Initiatives For Rural Youth' [Kurukshestra, vol.67, No3, January, 2019] emphasized on rural youth empowerment through education. Dr. Chandha said that the youth represent the most dynamic and vibrant segment of the population. Education is the key to developing and delivering equitable society. It helps the youth for challenges, economic independence and decision making process.

Atal wrote that (page-115) the village is a physical unity, social and religious unity and political unity.

Atal said that village is an economic unity in the sense that families depend on each other. The artisan castes serve the agricultural castes (though jajmani system is declining). He said that village is a political unity in the sense that the village is both an administrative unit as well as a village council called Panchayat.

Atal also said that the village society is going under the process of change. Today the villages (page-116) are linked through religion and economy to the outer world. Villagers visit places of worship, pilgrimage centers and they also visit the different administrative offices, courts, market places and fair exhibition. Now the children and young adults are sent to big villages or nearby towns for schooling.

Dr. Roy, Chandan in his paper 'The Silk Handloom Industry in Nadia District of West Bengal: A Study on its History, Performance and current Problem' [New Man International Journal of Multidisciplinary Studies (ISSN: 2348-1390), VOL. 4 ISSUE 7 JULY 2017. <http://www.newmanpublication.com/admin/issue/Article/8%20July%202017%20final.pdf> discussed about the of silk handloom weavers of Nadia district. (Source: <https://mpr.ub.uni.muenchen.de/80601/M-PRA-paper-80601.pdf>)

Dr. Roy wrote that Phulia is a census town besides the river Ganges under Shantipur Police Station of Ranaghat subdivision of Nadia district. The main occupation of the majority of people inhabiting in this region is weaving.

Durlov, S. in his article 'Prevalence of low back pain among handloom weavers in West Bengal' [International Journal of Occupational and Environmental Health, 2014 Oct; 20(4): 333-339. source: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4164884/>.) discussed about the prevalence

of low back pain among handloom weavers of West Bengal.

Durlov said that Handloom weaving involves manually sorting raw materials, carding and spinning with a cord machine, and dyeing the fibers with acid and chrome. Pre-weaving, fibers are boiled in an acetic acid and dye solution, washed in running water, and dried. Weavers use hand-operated looms that require the weaver to sit at the loom and operate foot pedals that hang below. These actions require repetitive movement of the upper and lower limbs to operate pedals and shuttles with the arms raised away from the body. Post-weaving activities include clipping threads, embossing and carving art designs, mending, edge bending, and chemical washes to produce the finished product. In addition to awkward positions, workers are exposed to noise and dust pollution during these processes.

Durlov's study is important in the sense that in modern times, the traditional cultural activity of handloom weaving is invaluable, and it is essential that weavers are sufficiently cared for and valued as artisans and employees. Moreover, this profession provides the livelihood of a large section of the working population in West Bengal. This study is important not only from the occupational health and financial point of view of the weavers, but also for the sustenance of the aesthetic and cultural value of the handloom weaving profession.

Sarkar, S. in her article 'An Overview of Cotton Textile Industry at Dhaniakhali Block of Hoogly District' (IOSR-JHSS-vol.20, issue ii, ver. V, November-2015, pp-50-56) discussed about problems faced by the handloom weavers of Dhaniakhali.

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Kasyap, Pradeep in his book 'Rural Marketing' (Third Edition, Pearson, Delhi, Chennai, 2016) discussed about the rural economic structure.

Kasyap said that farm and non farm sectors are the two basic constituents of the rural economy. Indian agriculture has graduated rapidly from food grain surplus economy. India is a largest producer of mangoes, coconut, bananas, milk and dairy products, cashew nuts, pulses, ginger, turmeric and varieties of vegetables. On the other



hand the non farm sector includes secondary and tertiary sector.

Kasyap discussed that cotton textile, wood, pottery, metal products, handicrafts, powerlooms constitute secondary sector, whereas, trade, transport, food, business, education and personal activities are the tertiary sector. (page-27-28)

Habeeb, K.S. in his book 'Rural Marketing in India' (Himalaya Publishing House, 2014) discussed about the rural industries.

Habeeb said that the khadi and village industries has a great potential for utilising local skills and resources by providing gainful employment to rural artisans and women workers. In rural and semi urban areas. chapter-11, page-170)

Mathur, U.C. in his book 'Rural Marketing-Text and cases' (Excel Books, New Delhi, 2008) highlighted upon cottage industries and artisan products.

Mathur, said that besides employment (the importance of cottage industries in rural employment can't be overemphasized). Cottage industry has been responsible for nearly one third of the country's export for continuing cultural heritage and traditional skills in field of handlooms, handicrafts and other rural based cottage industries.

Desai A.R. in his book 'Rural Sociology in India' (Rama Printers, New Delhi, 2013) highlighted the difficulties faced by the cottage industries.

First, Desai said that cottage industries face the competition with larger, well organized large scale industries in town and cities.

Second, Desai said that the cottage industries can't find a suitable market for its' products.

Tripathy, K.K. in his article 'Infrastructure For Rural

Transformation' [Kurukshestra, vol. 67, No. 5, March 2019] discussed that infrastructure plays an important role in the economic development and social progress of the country. Infrastructure involves irrigation, rural housing, rural, water supply, rural telecommunication etc.,

Tripathy discussed that a specific rural infrastructure programme called 'Bharat Nirman'. The components of the programmes are the a) Drinking water supply to every rural household. The country's long term goal is to achieve 'Har Ghar Jal' by 2030 with a goal of sustainable development.

b) Rural sanitation, the largest behavioural change was planned and executed through Swachh Bharat Mission.

c) Rural electrification with the quality of power supply which is possible with Deen Dayal Upadhyaya Gram Jyoti Yojana (DDUGJY), Saubhagya and so on.

d) Rural road connectivity which is implemented with 'Pradhan Mantri Gram Sadak Yojana (PMGSY).

e) Rural housing, this mission becomes successful with Pradhan Mantri Awas Yojana-Rural (PMAY-R). And

f) Rural telephone connectivity which is possible with telephone access and to cover difficult areas by additional mobile tower.

Saikia, P, Siddhartha in his article 'Connectivity: Transforming Rural India' [Kurukshestra, Vol. 67, No. 5, March-2019] wrote that concept of digital India as well as digital village will be successful through rural electrification, digital literacy, rural connectivity and affordable health care. (Page-29, 30, 31).

Sahoo, P and Bhunia, A in their article 'Initiatives to Empower Rural Youth' [Kurukshestra, Vol. 67, No. 5, March-2019]

wrote that initiatives are taken by the government to empower the rural youth are shifting labour force from agriculture. These include textile exports, ecosystem-wide development, improving financial inclusion, creating digital literacy infrastructure, self employment schemes, such as start up India, 'MUDRA' etc. (Page-33).

Maheswari, S.R. in his book 'Rural Development in India - A Public Policy Approach' (second edition) {Sage Publication, 1995} wrote that science and technology can play an important role in solving the intractable problems of developing countries, such as hybrid wheat reached India with effect of Green Revolution).

Maheswari also wrote that medicinal and aromatic plants provide an additional and alternative crop with economic advantage. Application of technologies in the areas of low-cost housing, rural connectivity to rural population. [page-189, 192].

Wallie, R.K. in his article 'Power Structure, Institution and Rural Transformation' in the book 'Rural Development in India' [edited by Mathew T, Agricole Publishing Academy, 1984] discussed about the power structure and rural development. He highlighted the fact that structure of power structure in the country side-the patron client relationship is very prominent. The big farmers always get the benefit of better seeds, fertilizer, irrigation facilities and so on.

Wallie also said that that through some measures like land reform, abolition of Zamindari system are implemented in rural areas, a tremendous change



taks place in existing power structure. Government also provide a new support through peasant mobilization(page-42 Brahmananda, P.R. in his article 'Rural Industrial Development,Utilisation of surplus Labour Time and Technology 'in the book 'Rural Development in India'-A Multidimensional Analysis'-edited by Narayan, B.K. (Himalaya Publishing House,1984)said that rural industry or industry appropriate for rural areas survive only for distribution of raw materials, transfer of commodities and rural connectivity.(page-13,14) Bisaliah, S. in his article 'Theory of Technological Change: Proposition and evidences'['Rural Development in India, A Multidimensional Analysis-edited by Lakshman, T.k. and Narayan, B.K.(Himalaya Publishing House,1984) discussed about the relationship between the technical change and shifting or new production. In this context Schultz's(1964)argument is important that less developed countries will not be able to to obtain growth by investing more in capital goods of the traditional form(page225).

Hereadero, J.M. in his book 'Rural Development and Social Change'(Published by Manohar Book Services,1977)said that the non formal education and rural development in the context of inhuman payment of wages to the poorer section of village workers(both agricultural labour and mill workers).The author said that the prevailing unemployment in rural area has been exploited by the rich land owning classes, while the industry is well served by educational institutions, agriculture is grossly neglected.

Spaulding, C.B. in his book 'An Introduction To Industrial Sociology(Chandler Publishing Company,1970,India)said that there is a relationship between the age and employment.

Spaulding discussed about the youth employment. Whole development of modern management is very sensitive to the levels of productivity. Yet very young workers are not likely to be highly productive. They are likely to be something of a nuisance.(page-129)

Lobo Francis in his book 'Leisure, Family and lifestyle-unemployed young people(Rawat Publication, Jaipur, ISBN 81-7033-751-8,2002)said that young unemployed people in both rural and urban areas are excluded culturally and economically from the community and they are at the category of disadvantage open to them.

Rural Youth in Handloom Sector: All the weavers could not possibly provided with agricultural worn. So they stuck to industry and continued taken livelihood somehow.

Reasons for advantage of handloom sector over the mill.

a) A lot of time can be devoted:

As the weavers work in his house he can devote more time. Infarct, he can donote a great part of his leisure time to handloom weaving.

b) Availability of helping hands:

It is said that women and children are helping hand in rural productivity. Naturally in working seen by they help the mall members of doing the working.

c) Starting and Closing facility at any time:

The weavers who are the owners of the looms have the facility of continuity on discontinuity their work at any time. They have freedom in their work.

d) Little Capital Requirement: The maintenance cost of the mills is very low. A normal capital is required to set up a handloom and worn on it.

e) Cheep Standard of living

Life style and standard of living is cheaper in village then Urban area. So it is profitable for a weaver to work in village rather than working in town.

f) Minimum the migration of rural work force to urban area.

Migration of rural people to urban area in search of education, job and better standard of living is a common feature. Though this migratory trend is an all India estimate, the weavers have some tendency in West Bengal. So in order to minimize the migratory tendency special attention must be given in handloom sector, which may be a major source of income of the rural people.

g) Preference of Bengalese for handloom products:

Benglai people particularly the ladies prefer to wear handloom sarees. A time saree produced in handloom is a much of aristoeracy. So the handlooms of Murshidabad, Bishnapur attracted the attention of the handloom lovers all over the world. This is one of the important factor that has helped the survival of the handloom industry.

Smart India : Smart Village :

Technology plays as important role in bringing about significant changes in the area of education, skill, health and other public services. 'Smart village' means to transforming the rural areas to economically socially and physically sustainable spaces. In order to make smart village, the Union Govt. launched Shyama Prasad Mukherjee Rurban Missions. The Rurban Missions,



The Rurban Missions, developed a cluster of smart villages, The ministry of Rural development adopted a scientific process of cluster selection, involving the objective** analysis of distinctly sub district and village level.



<https://www.gettyimages.in/photos/smart-village>
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Union Government launched Several Schemes to address the components of Smart-village are:

1.The Pradhan Mantri Kaushal Vikash Yojana; This aims to enable a large number of rural youth to take up industry related skill training.

2. Pradhan Mantri Gramin Digital Saksharata Abhiyan

This emphasised on Digital Wallets, Mobile Banking, Adhar enable payment System (AEPS) etc.

3.The Swachh Bharat Abhiyan (Gramin)

Aims at encouraging rural house holds to build toilets.

4.The Pradhan Mantri Gram Sadak Yojana

This aims at providing good road connectivity in rural India.

5.Pradhan Mantri Ujjwala Yojana: This aims at providing LPG gas services tpo every rural house hold in the name of oldest women.

SURVIVAL OF HANDLOOM INDUSTRY : THE REASONS

With the establishment of spinning mills towards the end of the 18th century, the hand spun years gave way to mill yarn until it became all but extinct. But weaving did not at any time because practically extinct as the spinning did. When to Indian Mills come into existence, as then product in the market, the result is to complete extinction of handloom industry. There was a fall of handloom industry below a certain level of decline.

There are some reasons for these:

i) Variation in local tasks and needs:

A large variety of cloths could be woven in

handlooms according to the tastes and needs at local people. But it was not possible to weave so many varieties of items on a profitable basis. The Bengalees (in particular) used a great variety of clothing of different sizes and of variety of types. From so many Historical records and religious texts, it should be mentioned have, that from the ancient time, the Bengalees wear variety of Sarees for variety of occasions. In time of worship they wear 'Garad' and Matna' saree, patta Bastna for marriage. There was also the variation in colours of sarees of married, unmarried and widows. Generally to unmarried Bengali are for married. On the otherhand, the widow prefer white or light coloured sarees. So the mills which produce for large markets can hand by supply of the local needs.

ii) No other occupation open to weavers
Indian economy was predominated by agriculture. These people who take wearing as them occupation, have no other way to leave them waving. Because they face severe competition from other sector. There is no other option for them.

Handlooms and rural youth:

In order to know the present situation of youth participation in handloom sectors of West Bengal, the case study is needed.



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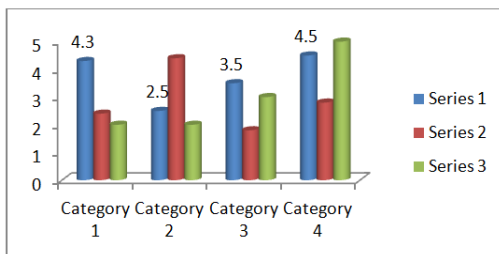
Handloom Weavers at Udaynarayanpur,A case study:

Uday Narayan Pur is under Uluberia Subdivision, Howrah District is an important handloom weaving centre. Local people say that the handloom industry of Uday Narayanpur is 300 years old.



Field survey:

Handloom sarees or Bengali Tantsaree of Uday Narayan Pur attracts the attention of large number of people of the state West Bengal. More than 3,500 weavers of Tant sarees spread across six gram panchayats of Howrah Uday Naryanpur are struggling for survival. 100 people are interviewed for the study.



II. METHODOLOGY:

For the purpose of studying the status of handloom weaver of Uday Narayanpur, a face to face interview survey is held. 100 people were interviewed.



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Description of locale:

The district Howrah has gained its importance with opening of railways from Howrah in 1854. The district is covered under presidency division and occupies 9th position in the state in respect of its size with an area of 1467 sq.km. There is large industrial population in the district. Howrah city is much older than city of Kolkata and is connected by the Howrah Bridge which is known as Rabindra setu and very recently connected by another bridge called Vidyasagar Setu.

Block – Uday Narayanpur

Joypur

UdayNarayanpur

Bagnan

Shyampur.

Description o sample:

100 people are interviewed for the purpose of this study. So non probability purpose sampling is taken here. Both men and women are interviewed here.

Age group:

As the study is about rural youth and in handloom sectors, so I take the age group (18-30)yrs. because the members of the respondents between age group (18-24) are very small.

Level of education:

According to the level of education the respondents are classified as:

- I. Not literate.
- II. Upto primary.
- III. Secondary/Madhyamik.
- IV. higher Secondary.
- V. Graduate and above.

Marital status:

The 100 respondents are classified into:

- a) Married
- b) Not married

Caste:

The respondent are classified into:

- a) Upper caste
- b) lower caste
- c) Do not belong to upper caste and lower caste.

Gender:

Both male (60) and female (40) are taken into consideration. On the basis of their interview a field report is prepared. It gives a brief sketch about the youth weavers of UdayNarayanpur.

According to the weavers, the handloom of Uday Narayan pur is 300 years old. Handloom weaving is the source of income of majority of people. Floods during the monsoon destroyed their paddy, while scarcity of water during the rest of the season they could not grow vegetables or any other cash crops.

There are five co-operative societies and cluster for weavers. The wavers can spin high quality tan sarees. But they cannot get the actual price of their products, because the market is controlled by middle man. There are approximately 3,500 weavers at six gram panchayats, but among them only 350 weavers have registered at cluster.



At the cluster the weavers can get only Rs.180 - 200/- for a medium quality saree. In most case they have to sell their products to the middle man, either forcefully or by willingly. According to some of the weavers, the middle man are very helpful. They help them by giving money whenever is needed. But at the cluster they can get the order for 15-20 days in a month. They could not get order through ant the month. Some weavers said they about a co-operative society , named Harali Handloom Custer.



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Table – I
Having looms on basis of gender.

Gender	Having own looms	Working in others' loom	Total
Male	25 (41.67%)	35 (58.33%)	60 (100%)
Female	10 (25%)	30 (75%)	40 (100%)

The table shows out of 60 male weavers 25 (41.67%) are working with their own looms, but 35 (58.33%) are working in other’s looms. This table also shows among 40 female weavers 10 (25%) have their own looms, but 30 (75%) have no looms. They are working in other’s looms. Distribution Of Respondents on the basis of having looms

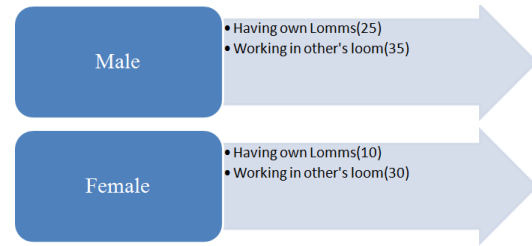


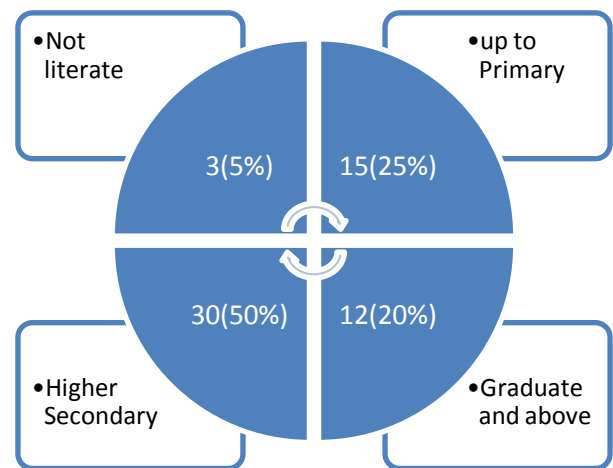
Table –II
Gender and Level of qualification of youth weavers

Gender	Not literate	Up to primary	Higher Secondary	Graduate and above	Total
Male	3(5%)	15(25%)	30(50%)	12(20%)	60
Female	10(25%)	15(37.5%)	10(25%)	5(12.5)	40
Total	13	30	40	14	100

This table shows of 60 male weavers, 3(5%) are not literate, 15(25%) are upto primary level, 30(50%) passed higher secondary 12(20%) are graduate and above.

Of all female weavers 10(25%) are not literate, 15(37.5%) are up to primary 10(25%) are higher secondary, 5(12.5) are graduate and above.

Gender and Level of qualification of youth weavers



Female

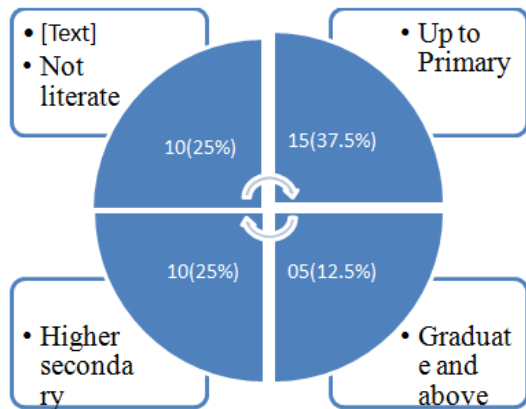


Table –III

Distribution of respondents on the basis of their source of income

Gender	Only agriculture	Only handlooms	Other agric
Male	20(33.33%)	35(58.33%)	5(8.33%)
Female	2(5%)	35(87.5%)	3(7.5%)

This table shows that of 60 male respondents 20 are engaged in agricultural activities 35(58.33%) have handlooms as only source of income and 5(8.33%) with handlooms have other source of income except agriculture.

Out of 40 female respondents 2(5%) said that agriculture is their family occupation and main source of income, 35(87.5%) said handloom is their only source of income and 3(7.5%) said with handloom they have other source of income.

Table-IV

Distribution of respondents on the basis of selling their products

Selling products	Male	Female	Total
At the market place	10(16.67%)	3(7.5%)	13
To the middle man	20(33.33%)	27(67.50%)	47
To the whole seller	20(33.33%)	7(17.5%)	27
Consume or other	10(16.67%)	3(7.5%)	13
Total	60	40	100

This table shows that out of 60 male respondents, 10(16.67%) sell their products at market place, 20(33.33%) sell the products to middle man 20(33.33%) sell their product to the whole seller and 10(16.67%) consume it or keep it for other purposes.

Of 40 female weavers 3(7.5%) sell the products of market place 27(67.5%) sell to the middle man, 7 (17.5%) sell to the whole sellers and 3(7.5%) consume it and keep it for others.

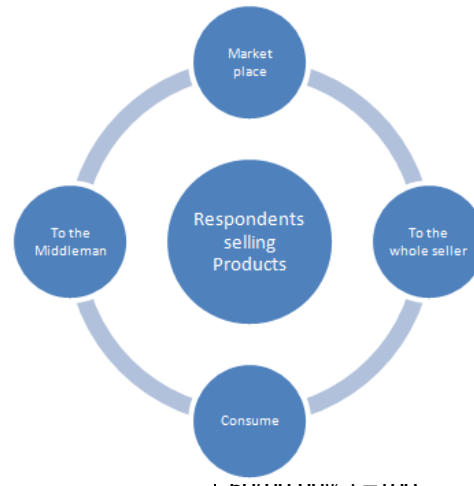


Table – V

Distribution of Registered and unregistered (at cluster) respondents on the basis of their gender.

Gender	Registered	Unregistered	Total	Percentage
Male	20(33.33)	40(66.67%)	60	100%
Female	12(30%)	28(70%)	40	100%

Source primary field data

This table shows out of 60 male respondents 20(33.33%) are registered at cluster and 40 (66.67%) are not registered. Out of 40 female respondents 12(30%) are registered, whole 28(70%) are not registered.

Distribution of Registered and unregistered (at cluster) respondents on the basis of their gender.

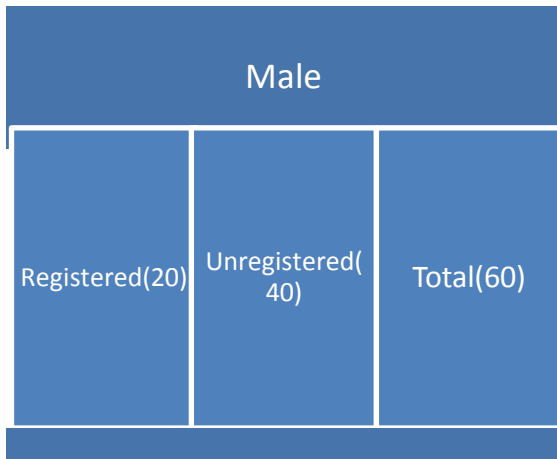


Table – VI

Distribution of respondents towards the attitude of existence of middle man in market.

Gender	Opinion				Total
	Force to sell to them	Helping them in troubles	Lending money	No Comment	
Male	25(41.67%)	10(16.67%)	10(16.67%)	15(25%)	60
Female	5(12.5%)	15(37.5%)	15(37.5%)	5(12.5%)	40

Source : Primary field data

This table shows out of 60 male weavers 25(41.67%) said that the middle man force them to sell the products to them , 10(16.67%)said middle man are helping them in their troubles. 10(16.67%) opined that they are getting money to weavers, wherever is needed and 15(25%) said they do not comment about the matter.

Out of female respondents 5(12.5%) said they are forced to sell their products to the middle man. 15(37.5%) said they get helps from the middle man, 15(37.5%) said they get money from the middle man in their needs and 5(12.5) said they do not have any comment about the matter.

Table – VII

Distribution of respondents on the basic of their attitude towards handloom weaving.

Gender	Attitude				Total
	Bright Future	High demand In market	Declining	Govt help needed	
Male	10(16.67%)	10(16.67%)	30(50%)	10(16.67%)	60
Female	15(37.5%)	10(25%)	8(20%)	7(17.5%)	40

Source: Primary field data.

This table shows that of all male weavers 10 (16.67%) opined handlooms have a bright future in west Bengal 10(16.67%) said handlooms have high demand in market. 30(50%) said handloom industries are dealing today and 10(16.67%) said handloom weavers need help form govt. on any other organization.

Of all female (40) weavers 15(37.5%) said handloom have bright future, 10(25%) said it has high demand in the market 8(20%) said handlooms are dealing today and 7(17.5%) said handloom weavers need help form govt. NGO on any other organization .

Handloom and Rural prosperity

What is meant by rural prosperity?

The term indicates a mental future of a developed (model) village, where there are basic health facilities , pucca houses, good communications system, electricity, school, ration, Adhar cards etc.

In order to make a village developed, special attention is given reduce unemployment among the rural youth by providing employment generating sector. Handloom occupation important place in rural economy. Due to seasonal nature of agriculture handloom occupies a significant role in promoting employment.

India has a glorious history of handlooms, so it must be kept in mind handloom flourished during the period under the patronage of Nawab and Maharajas (kings). Baluchari and Swarna-chari sarees of Bishnupur, Murshidabad silk, Sarees of Santipur and Bengal Tant Sarees are our pride. So special attention must be given to handloom weavers and young weavers to improve their socio-economic condition, which shows a new path to youth empowerment.

Conclusion:

Handlooms contribute one of the important employment generating sector in rural economy. History of Indian handloom is very old. Handloom industries flourished during the period



of Hindu Kings and Muslim Samrats. During British period, there was decline in handloom industries. But after independence handloom industry slowly emerged.

In order to reduce rural poverty attention must be given to handloom industries which show a new way to rural youth.

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