



Study the Problem and Prospects about the Growth on Production Handloom Industry in Pilkhuwa

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Abstract

In rural and semi-urban areas across India, handloom is a specialized technology that creates both basic and premium fabrics. The power loom has currently caused a significant fall in the handloom business. The decentralization of the handloom industry at the moment is another factor. Due to the roughness of the jute fibers, West Bengal has historically been rich in cotton, handloom, and jute yarn blended yarns. As a result, the weavers there confront challenges. In the state's economy, the handloom sector has been given a significant role since the dawn of time. The handloom business is thought to have begun under the reign of emperors and mughals. This business has been well known for its diversity of exquisitely designed and handcrafted items since the 18th century. This area is renowned for producing exquisite textile designs. The primary source of foreign exchange in this industrial sector is the cotton textile industry. If we compare industries from a business standpoint, cloth has always been seen as the main source of income. Additionally a significant role has been given to silk and wool in the textile sector.

Key words: Uttar Pradesh, handloom industry, problems, possibilities in pilkhuwa

Introduction:

From the Vedic era to the present, the handloom industry has been a significant part of the Indian economy. After agriculture, it is the second most important industry in India. Both skilled and unskilled employees are fully employed in this sector. The history of this industry goes back a long time. Hand-woven clothes were very much liked, so from the general public to the king maharaja, they liked to wear these clothes. As seen, some problems had to be faced in this industry in the mediaeval era. But in modern times, the British destroyed this industry. After independence, many works were done by the government to make this industry reach new prosperous status. Today's business is focused on new accomplishments while also paying close attention to

its target audience. It is thought to be very undesirable that people value hand-woven clothing in this way. Literature and sculptures from antiquity provide information on clothing. In the Indus Valley culture, clothing became a common practice and was seen as a sign of civilization decorum. It has been claimed that sculptures of men and women from that time period found at Mohenjo-Daro depict the spinning and weaving of cloth. This can be used to find yarn-spinning spindles. A cotton fabric fragment was discovered inside a silver container. The Vedic age also mentioned the extensive use of clothing and the practice of the best-smelling person wearing the greatest weapon.

Pilkhuwa:

The traditional textile industry is the only such sector in India after agriculture. In India, it is ranked second. Both professional and unskilled artisans are fully employed by the industry. It directly benefits thousands of individuals in the nation of India. The Indian city of Pilkhuwa is well-known for its textile industry. Pilkhuwa is a town in Hapur district. Before 2011, the town was a part of the district of Ghaziabad. It is currently a part of Hapur. On GT Road, it is situated 45km from Delhi. Modinagar in the north, Bulandshahr in the south, Ghaziabad in the west, and Hapur in the east form its borders. This town is found along the railway that runs between Delhi and Moradabad. The distance to the district headquarters is 10 km. Pilkhuwa is well known for its bed sheet manufacturing. The name Pilkhuwa is thought to have originated in British times for the town. There is a fascinating backstory to it as well. When an elephant by the name of "Pil" went missing during that period, the troops of the queen began to go around looking for him. Then, the villagers would question the soldiers, "What happened?" In response, the soldiers would say that the pil-khuwa was lost. Due to the perversion of this statement, it became pilkhuwa, and the name of the city appeared on Indian maps forever as pilkhuwa. With the opening of a petrol station by a man by the name of Lala in 1977, Pilkhuwa began to grow and become more industrialized. Janab's late Mohammad

Ibrahim Sahab, a Kanpur graduate with a diploma in printing, He introduced new printing methods like screen printing and block printing. They contributed significantly to the city's efficiency by giving its residents jobs. According to another rumors, it is thought that the two sons of Nathu Rana, who had relocated from Kalanur, began the textile factory in Pilkhuwa around 1970. Both the brothers had converted to Islam following their arrival here. Pilkhuwa Karimulla established himself on the shores of Kankhali Lake and rose to fame as Rahimulla Rana. Due to the work of printing, the children of these two brothers are known as chhipi. Gandhi's dream "khadi" is another reason Pilkhuwa is well known. Most people associate Pilkhuwa with small-scale industries. The first canvas fabric production business here was established in 1969 by the late Shri Narendra Pratap Gupta using handloom jacquard. Nobody's son is employed, according to the inhabitants of the area. Along with small businesses, there are several large factories that produce a range of goods for export. For the same reason, this city is sometimes referred to as the "city of clothes." Since this city is approximately 35 km from Delhi, This NCR has some to sell as well. This city is becoming a more popular location for higher education institutions because it has practically all of the qualities of Lee. There were 83,737 people living in Pilkhuwa as of the 2011 India Census.

Specialties of pilkhuwa,s textile manufacturing industry

One of India's biggest mandis for handloom and printed textiles is Pilkhua. Pilkhuwa is mostly known for its work in the clothing industry, including weaving, printing, dyeing, washing, sewing, etc. of clothing produced in India. The hand-block-printed linens in this location are also used for lining clothing, blankets, pillow cases, and bed sheets. November is the ideal month for weddings because it's a busy season. Some of the workers in this place also follow directives from other states. According to the locals, approximately 15,000 people travel to neighbouring states on business from Pilkhuwa. Pilkhuwa also serves as a major market for numerous nearby cities, including Sarghana, Muradnagar, and Meerut. Some weavers go 100 km across the Ganga from the village of Nehartaur in Bijnor to sell their wares in Pilkhuwa. Each pilkhuwa serves as a

Significant market for numerous handloom weavers. The items arrive here in large quantities from places like Sarahana, Muradnagar, and Meerut. Every Wednesday, these weavers bring raw (grey) fabric to the haat here from the village of Nehartaur in Bijnor, which is 100 km across the Ganga. It subsequently comes in handy for creating bed linens, pillow coverings, and other clothing. On a power loom, some traders produce canvas cloth. It is employed for manufacturing movable temporary roofing for vehicles and bags. 250 industries and 2500 powerloom units, according to a publication and Mr. Agarwal, where bedsheets, pillowcases, and other items are printed on unfinished (grey cloth) fabric. Here, the family's collective income from working on the power loom is between 9 and 10 thousand rupees per month.

Research objective

This research paper's major objective is to thoroughly examine the Pilkhuwa textile business. to evaluate Pilkhuwa's issue and potential. Importance of textile design in examining the industry's strengths, weaknesses, possibilities, and effects. Recognizing the geographic and historical backgrounds of those working in this industry.

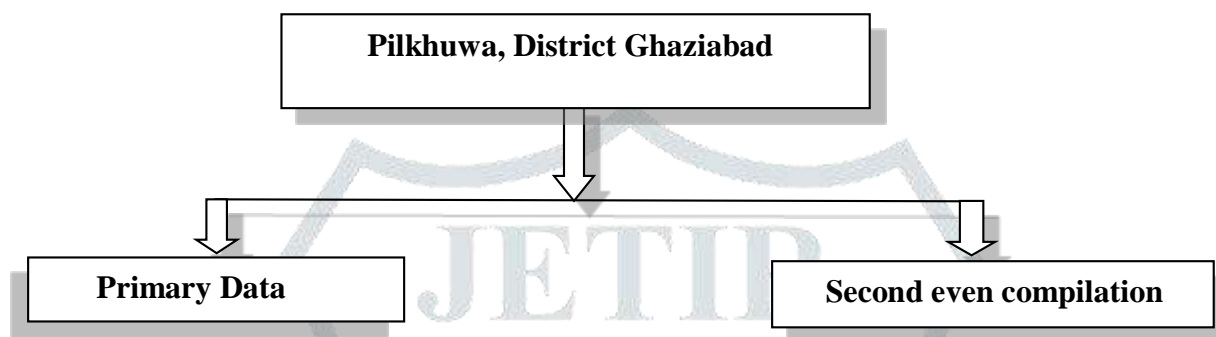
Research Methodology

The presented research study will be descriptive and analytical. In the present study, along with secondary sources, primary sources will also be used.

Research Design

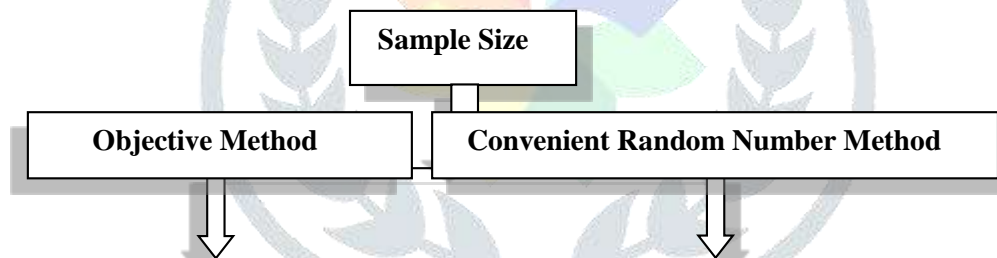
(Descriptive and Analytical)

Study Area



Sample Size

A total of 20 traders of pilkhuwa will be selected through a purposeful method and 20 handicraftsmen will be selected through a convenient random number method.



Problem / prospects

The handloom weaving industry in Manipur is active as a traditional and cultural activity. The younger generation is displaying less interest in weaving, despite the fact that it is a traditional source of revenue and employment. It has examined how modernization has affected the local small-scale textile sector and the difficulties it has experienced. It also examines

potential answers and approaches to tackling issues. The author describes the industry's organised and hierarchical structure. According to some, the primary issue is finance. In addition, a lack of understanding has brought to light issues with the need for business-related marketing, labour shortages, and communication skills. The low productivity of the raw

materials used by weavers was caused by a lack of funding, inadequate dyeing facilities, and an inconsistent electrical supply. The lack of demand, limited workspace, and lack of modern equipment faced by the weavers employed by industrial facilities required an analysis of the setup, operation, and issues encountered by the handloom weaving units. The outcome indicates that the condition of the weavers was pitiful. They are restricted by their lack of literacy, poor financial resources, marketing obstacles, and inadequate facilities. The labour-intensive and poorly organised textile sector of India Small and medium-sized businesses and the unorganised sector dominate the textile industry. It is concerning that there are no investments coming from foreign investors in the textile sector. Government regulations do not favour this sector of the economy. Companies are trying to benchmark their goods, improve quality, and create the

best production methods at the moment. It makes an effort to shed light on the Indian textile sector and to explain new trends, difficulties, and prospects. Kerala is where people learn that. The spinning and weaving processes were utilised by the Padma Salias community to produce textiles. Idkai and Velkai, the two communities that made up this caste, stood for spinners and weavers, respectively. The weavers of Kerala use handlooms to create items like mundu, a south Kerala dhoti; theerath, a white cotton bath towel; veshi, a cotton dhoti; and pudva, a saree. Keralan handwoven fabrics are still renowned for their sturdiness, appeal, colours, and finishes. Due to technological advancements, the famous loom has replaced the conventional pit loom. The pattern of cottage industries and factories has also changed as a result of this.

Results and Analysis

The research paper that is being presented is for pilkhuwa businesspeople and labourers. In order to learn more about the Pilkhuwa Company, folks have produced this quiz. 20 copies of the first question paper were made by businesses, while 20 copies of the second question paper were prepared by craftsmen. The question paper was then filled out in both ways. The defendants' ages ranged from 25 to over 50 years old. Male traders and craftsmen make up the majority of those involved in this sector, accounting for 100% of the traders and 95% of the artisans, with female traders making up 5% of the total. People affiliated with this business are primarily of the Hindu religion. The business class has a range of educational backgrounds, where 22% of people are illiterate, 28% are in elementary school, and 33% have graduated from high school. 39 percent of those in the artisan class are illiterate, 29 percent have completed elementary school, and 33 percent have completed higher secondary. In the pilkhuwa industry, 40% of traders come from nuclear families, 60% from joint households, and 85% of artisans are married, leaving 15% of them alone. 49 percent of families in the business class have up to five people, and 43 percent have five to ten. Less than 5 family members make up the 80 percent artisan class, whereas 5 to 10 family members make up the 20 percent artisan class. With a monthly income of Rs 10,000, a primary education rate of 21%, a secondary education rate of 40%, and a graduate degree rate of 20%, craftsmen make up 64% of the workforce. The artisan class also includes other

workers, of whom 42 percent are employed, 24 percent are doing other jobs, and 28 percent are in school. The top four artisanal specialties are weaving (37%), printing (37%), dyeing (16%), and designing (10%). Only dyeing is used to make 82% of the items in the business class. 81% of pilkhuwa businesspeople operate in ancestor-related fields. 41 percent of traders have been doing this employment for five to ten years, compared to 19 percent of craftsmen. Only 10,000 to 20,000 rupees, or 15% of the craftsmen's earnings, are paid in rupees. 25% of the business classes are involved in weaving, and 5% are involved in printing; both sorts of companies make up the remaining 70%. 40 percent of the children in the artisan class are illiterate and have been working for more than a year; 14 percent of traders have been involved in this line of work for 10 to 20 years; 63 percent of traders have not received any formal training in the field; and 37 percent of traders have. Ancestors and family members served as the source of motivation for business for 70% of the business class, while 15% were motivated by a desire to practice cleanliness. 10% of merchants are working to further this art, compared to 5% of traders who use this business to support their families. Father, 26 percent brother, 21 percent, and 5% of a relative make up the family of the 48 percent business class family in the business class. Only 6% of family members pursue education, whereas 47% of them work in this field and 47% in another. This job is done entirely by craftsmen in the factory. The work is understood to be 100% business-related and performed

by 47% of family members. 81 percent of artisans perform this work to support their families, 45 percent perform it to increase their income, and 10 percent do it for fun. 70% of traders purchase their thread from Kashipur, and 30% do so from other sources. 82% of traders buy thread directly, compared to 18 percent who buy it indirectly. All traders buy thread in loose pieces, and they all buy it in graves alone. 43 percent of the bedsheets produced by Pilkhuwa printing and weaving are made of cotton, 31 percent are made of dough, 19 percent of businessmen think that other people enjoy doing this kind of employment, and 19 percent disapprove of it. Trading is viewed as holding a high-level position in society by 65% of merchants, a middle-level position by 28% of traders, and a low-level position by 7% of traders. 45 items are manufactured in the shape of pillow coverings, 7% are carpets, and 71% of craftsmen have received trade-related training. Of the other 29%, this activity was already second nature to them. 29 percent of artisans

receive hourly pay, while 71% of the artisan sector receives monthly salaries. A 42 percent profit margin is realised by the craftspeople from this activity. 35 percent of artisans earn up to ten thousand rupees, 14 percent earn twenty million rupees or more, and 9 percent earn less than that. The artisans all firmly believe that they are experts in this field. In regards to this task, half of the artisans offer ideas, the other two-thirds do not, and 10% occasionally express dissatisfaction. 25 percent of Pilkhuwa trade craftsmen are unable to save from their income, and the remaining 10–20 percent are only able to do so. The income has increased, according to 75% of the artisans, as a result of this job. 25% of the artisans claimed that the change had no impact on their income. In contrast to 10% of the craftspeople who did not see any income decrease, 90% of the artisans experienced one. In comparison to 7 percent of craftspeople, whose work and income are evaluated based on efficiency, 93 percent of artisans' jobs and revenue are fixed.

Discussion

The artisans who work in pilkhuwa operate their businesses effectively and are also paid tips. As a result of the artisans' complete satisfaction with their work, those connected to this business do not perform any other jobs. The income of the artisans has also increased as a result of this labour, and their income has a set assessment. Pillowcases, bedsheets, quilts, and carpet-related products are all printed and woven in pilkhuwa. The artisans receive salaries each month, and they each make more than Rs 20,000. Traders purchase weaving threads from Kashipur. Direct purchases are made from the threads. The artisans are hired, they receive training prior to starting this business, and all of the artisans complete this work in the factory itself. This work is well-liked by the community, and the business is accorded a high level of status in the community. The threads are purchased in loose form, and all traders sell them in the grey state. This business is linked to mixed relatives of the business class. Most members of the business class work in their ancestral professions. Which one is older than 20 years? Older people in this industry haven't had any formal training. The majority of people believe that they were the inspiration for this business and that they are the ones who are benefiting from it and advancing this art. The age of traders and artisans in this business ranges from 25 to more than 50 years; it is primarily associated with Hindu people; women participate less in the business; and the majority of the people have a low level of education, who has a family and is married but lives alone. In this industry, artisans make between \$10,000 and \$20,000 every month. These people's extended families like doing this work as well. Weaving, printing, dying, and designing are done by artisans. Most businessmen in the upper class are part of one big family. The business class includes both the weaving and printing industries. Some vendors also use dyeing to create their goods.

Conclusion

This study paper will provide in-depth information regarding the thriving textile sector in the Pilkhuwa region. Future generations will benefit from increased study possibilities as a result. The business class that depends on the Pilkhuwa textile sector and those connected to it will also profit. Numerous textile-related tasks, like weaving, dyeing, printing, and block printing, are carried out at Pilkhuwa. Currently, the economic and social climate is improving, and modernization measures are being implemented. This study paper will eventually provide thorough information regarding the issues raised with respect to traders and artisans in business.

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