

SOCIO-ECONOMIC ANALYSIS OF HANDLOOM WEAVERS IN PRAKASAM DISTRICT OF ANDHRA PRADESH

¹Mr. B. Koteswara Rao and ²Prof. S. Murali Mohan

1. Research Scholar, Dept. of Dr. Ambedkar Chair, Acharya Nagarjuna University, Nagarjuna Nagar, Guntur-522 510, A.P, India. Mobile: 9079597108, Email: kotiyadavanu@gmail.com.
2. Professor, Dept. of History and Archaeology, Acharya Nagarjuna University, Nagarjuna Nagar, Guntur-522 510, A.P, India. Mobile: 9966990797, Email: mmohan598@gmail.com.

ABSTRACT: *Conventional Indian handloom enjoys a global reputation as well as national prestige in terms of the nature and quality of its product and its rich demand both in India and abroad. However, the weavers undergo enormous challenges related to their occupational survival in the post-modern era, where the biggest challenge is the problem of large production in this socially capitalist world. The study aims to analyze the socio-economic conditions of the weavers and offer possible recommendations to mitigate their plight. This study is based on primary data collected through interview schedules from a random set of fifty weavers residing in Chirala, Vetapalem, Kothapatnam, and Bestavaripet Mandals in Andhra Pradesh. The result of the study reveals the major problems that have been engaged by the weavers, both on an economic and non-economic basis. The result of the study also details their demographic characteristics, such as age, area (urban or rural), religion, caste, education, type of family, etc.*

Key Words: socio-economic condition, Weavers, Caste, Education, and Type of family.

INTRODUCTION

Handloom weaving is a significant contributor to the national economy. About 15% of the country's total fabric output comes from the weaving sector, and also produces more than 95% of the world's hand-woven textiles. There are around 35.23 lakh direct employees in the handloom sector, and approximately 28.20 lakh looms are located throughout India, as reported by the 4th All India Handloom Census 2019–20. Weavers who also work in other textile-related industries are counted among the handloom workforce. Weavers make up more than 26 lakhs of the handloom workforce, while a further 8 lakhs work in ancillary industries serving the handloom industry. There was a 370-million-dollar value placed on Indian handloom exports in 2013, and that number is expected to drop to 223 million dollars in 2020–21. In 2020–21, the United States topped the list of countries importing Indian handloom goods, followed by the United Kingdom, Spain, Italy, Germany, and the United Arab Emirates. The handloom industry may be broken down into two primary classes. All three of these initiatives are part of the National Handloom Development Programme: reorganization and Whole Cloth Weaving Planned Growth. The CHDS also has several parts needed to advance handloom weaving manufacturing, including initiatives like the Cluster Development Programme, Promotional Bonus, Handloom Promotional Aid, and Handloom's continued growth and improvement institutions. Among the many challenges faced by the weaving industry today are availability, growing power sector rivalry, the mill industry, marketing concerns, distributed disorder in the handloom sector, the absence of poor working conditions, new technologies, and inadequate study and instruction.

OBJECTIVES OF THE STUDY

1. To study the progress of the handloom industry.
2. To analyze the socio-economic condition of handloom weavers.
3. To give suitable suggestions to develop the handloom industry

NEED OF THE STUDY

The handloom industry has faced many problems, such as the scarcity of raw materials, marketing, finance, and the most important being the high incidence of mammals offered to officials. Given this, there is an imperative need to undertake a comprehensive study of the "social-economic condition of handloom weavers in Prakasam

District of Andhra Pradesh,” covering aspects such as the impact of socio-economic conditions on weavers and the structure of handloom weavers’ living conditions. Prakasam district has been chosen for an intensive and detailed study since the district stands first in production and first in respect of membership in societies in the state.

SCOPE OF THE STUDY

The study broadly examines the socio-economic conditions of handloom weavers in four Mandals of the Prakasam district, Andhra Pradesh.

SOURCE OF DATA

The study is based on both primary data as well as secondary data.

Primary Data: The main sources of the data are the weavers themselves and executive members of society. To elicit the proper information from the weavers, a structured interview schedule was served to the weavers who were working in society. Apart from this, personal interview group discussion and observation methods were used in collecting first-hand information.

Secondary Data: Secondary data for the study has been collected using published reports by the government, departments, and office centers consequently with the industry, published research papers in reputed journals, books, theses, and dissertations, and listing websites relating to the presented research.

SAMPLE SIZE

A sample of 200 weavers was selected from the four Mandals of the Prakasam District: Chirala (88), Vetapalem (81), Kothapatnam (16), and Bestavaripet Mandal, which consists of 15 sample respondents.

AREA OF STUDY

This study was confined to handloom weavers in four Mandals of Prakasam District, Andhra Pradesh. The names of the Mandals are Chirala, Vetapalem, Bestavaripet and Kothapatnam.

LIMITATIONS OF THE STUDY

The study is essentially a micro-level study. The information in the interview schedule may not have covered the correct figures for social and economic conditions. The opinions and expressions of weavers are based on their personal experience with the societies; the secondary data are taken as reported in the records; however, the primary data is added to know the present conditions of weavers.

REVIEW OF LITERATURE:

Dixit, S. (2023), the handloom industry will be one of the oldest and most well-established in Varanasi, and it also provides substantial employment for the city. As a major contributor to the formation and development of musculoskeletal illnesses, uncomfortable and constrained postures are widely acknowledged to cause musculoskeletal problems in diverse body locations of seated workers. Body pain due to confined and limited body postures has also been linked to less efficient performance in those with impoverished postures. With these considerations in mind, the current study’s primary results showed that several factors, including hard seating surfaces, poor seat design, seat height, non-adjustability of parts of the loom according to the weaver’s physical structure, lack of a backrest for relaxing, a narrower gap between treadles, bending forward for the cloth rolling process, handloom material, etc., contribute to the prevalence and severity of musculoskeletal disorders among weavers. Most handloom weavers reported experiencing severe and persistent neck, shoulder, lower back, and upper arm discomfort.

Osmani, M.A.G., Ashik, M.F.A. (2023), The purpose of this research was to learn more about the consumer habits and production culture of handloom weavers in the Charghat Upazila of the Rajshahi District in Bangladesh. This research uses data from 51 randomly selected handloom weavers in the Charghat Upazila. The case study method is used to depict the production culture, while descriptive statistics are used to characterize

the economic climate and consumer habits. The Factors influencing Handloom 39 weavers' spending patterns are identified using a multiple regression model. According to the data gathered for this case study, women and environmentally friendly goods dominated the traditional handloom production culture. According to descriptive data, although handloom weavers have been in the industry for quite some time, their consumption levels are much below the national average, leaving them without enough nutrition and non-food consumption. The spending pattern of families connected to the handloom-weaving sector is positively and significantly influenced by family size, working hours in the industry, factory ownership, and monthly income, according to the results of a regression analysis. To increase the purchasing power of the handloom industry, it is necessary to implement rules that better align wages with working hours and marketing infrastructure.

Kathirvelu, P., et al. (2022), In Kanchipuram, one of the world's largest pure silk handloom production hubs, the most quality-conscious weavers are more concerned with maintaining the consistent fineness of the fabric's texture and have resisted the introduction of power looms and new production techniques. The literature reveals that the frequency of discomfort is particularly high among Indian handloom weavers. Objective: Inform weavers of low-cost options for managing chronic pain. The weavers will assess your level of discomfort and recommend the best course of therapy. We used a questionnaire to assess the efficacy of five different types of therapy. The patients' discomfort levels were determined using the Brief Pain Inventory Scale. The current study found that around 32.80% of weavers aged 25–50 experienced significant discomfort. In addition, 54% of weavers were taking AYUSH treatments, while 36% chose NSAIDs, the most popular of which were Diclofenac and Paracetamol. Weavers would have benefited from our research by learning about low- or no-cost pain care options.

DATA ANALYSIS AND INTERPRETATION

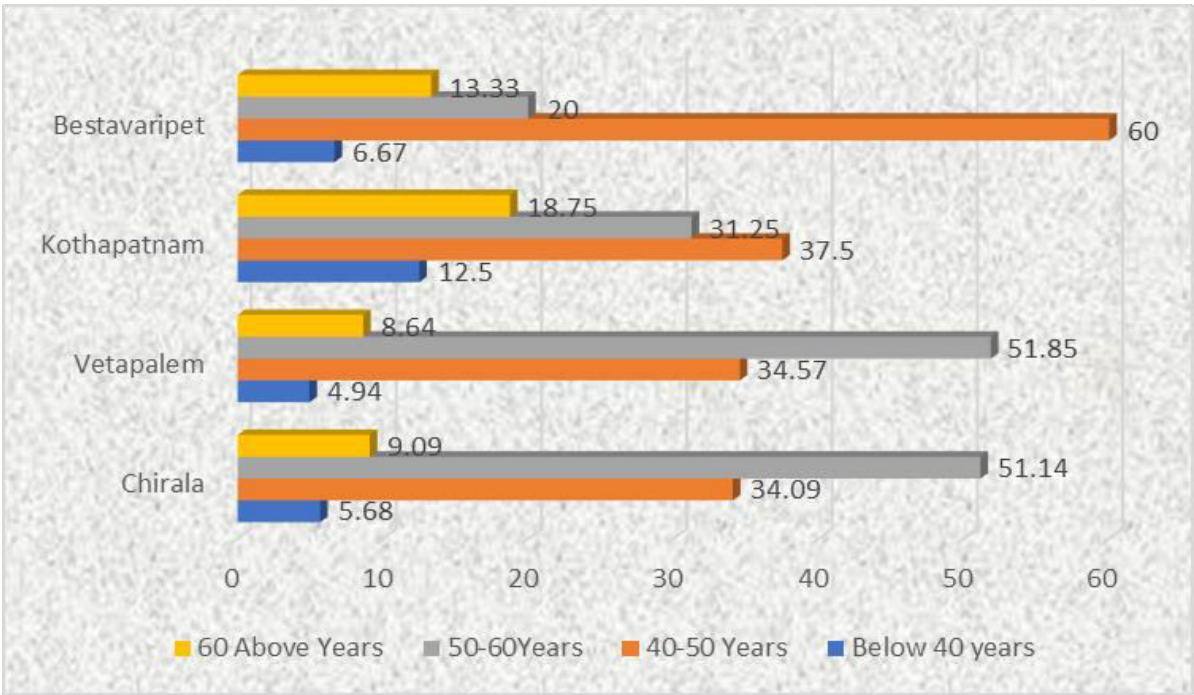
An attempt is made to examine the socio-economic profiles of sample handloom weavers, focusing on the age, area, religion, caste, educational qualification, type of family, size of family, type of occupation, type of house, type of ration card, land owned, assets owned, loan, monthly income, working status, working hours, experience profile, number of family members involved in weaving, purchase of raw materials, and type of loom. Table 1 below shows the age-wise distribution of handloom weavers in the four selected Mandals of the Prakasam district. The age has been categorized into four groups, such as 40, 40–50, 50–60, and 60 and above.

Table 1: Age Distribution of Handloom Weavers

S. No	Age Groups (Years)	No. of Respondents				Total (%)
		Chirala	Vetapalem	Kothapatnam	Bestavaripet	
1	Below 40	5 (5.68)	4 (4.94)	2 (12.50)	1 (6.67)	12 (6.00)
2	40-50	30 (34.09)	28 (34.57)	6 (37.50)	9 (60.00)	73 (36.50)
3	50-60	45 (51.14)	42 (51.85)	5 (31.25)	3 (20.00)	95 (47.50)
4	60 Above	8 (9.09)	7 (8.64)	3 (18.75)	2 (13.33)	20 (10.00)
Total (%)		88 (100.00)	81 (100.00)	16 (100.00)	15 (100.00)	200 (100.00)

Source: Field survey

Figure 1 Age Distribution of Handloom Weavers



The above Figure and Table 1 reveal the age-wise distribution of handloom weavers from the selected Mandals of the Prakasam district. It is observed that out of the 50 respondents in the Chirala Mandal, the highest number, 45 (51.14%) respondents, are under the age group of 50–60 years, followed by those under the age group of 60 years and above, with 8 (9.09%) respondents, 5 (5.68%) respondents being under the age group below 40 years, and 30 (34.09%) respondents being under the age group of 40–50 years. It is observed that out of the 50 respondents in the Vetapalem Mandal, the highest number, 42 (51.8%), are under the age group of 50–60 years, followed by those under the age group of 60 years and above, with 8 (8.64%) respondents and 28 (34.57) respondents under the age group of 40–50 years. However, 4 (4.94%) handloom weavers were found under the age group of below 40 years in the study area.

It is observed that out of the 50 respondents in the Kothapatnam Mandal, the highest number, 06 (37.500%) respondents, are under the age group of 40–50 years, followed by those under the age group of 60 years and above, with 03 (18.75%) respondents and 05 (31.25%) respondents under the age group of 50–60 years. However, 02 (12.50%) handloom weavers were found in the age group below 40 years over the study period.

It is observed that out of the 50 respondents in the Bestavaripet Mandal, the highest number, 09 (60.00%) respondents, are under the age group of 40–50 years, followed by those under the age group of 60 years and above, with 2 (13.33%) respondents and 03 (20.00%) respondents under the age group of 50–60 years. However, one (6.67%) handloom weaver was found under the age group of below 40 years over the study period.

The overall observation reveals that the majority of 95 (47.50%) handloom weavers are in the age group of 50–60 years, followed by those in the age group above 60 years, with 20 (10.00%) respondents and 73 (36.50%) respondents in the age group 40–50 years. However, 12 (6.00%) respondents were found in the age group of below 40 years in the study area.

AREA

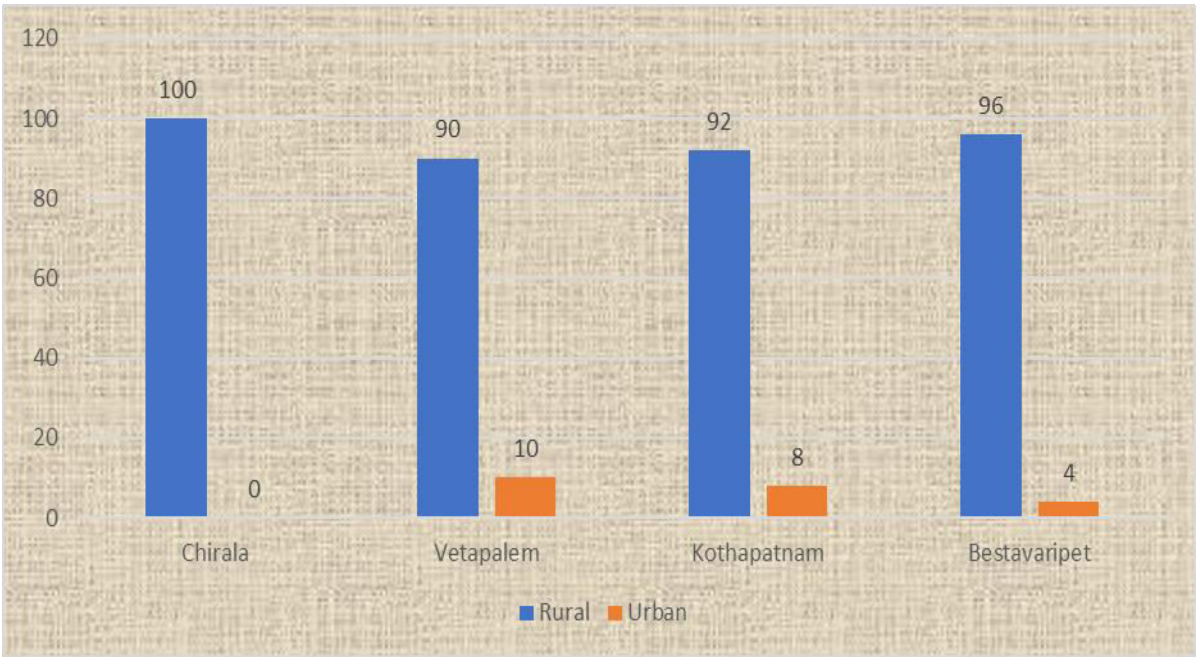
An attempt is made in Table 2 to understand the area-wise distribution of the selected handloom weavers from the selected Mandals of Prakasam district. The area has been organized into two categories i.e., rural and urban.

Table 2: Area-wise distribution of handloom Weavers

S. No.	Area	No. of Respondents				Total (%)
		Chirala	Vetapalem	Kothapatnam	Bestavaripet	
1	Rural	0 (100.00)	45 (90.00)	46 (92.00)	48 (96.00)	139 (69.50)
2	Urban	50 (100.00)	5 (10.00)	4 (8.00)	2 (4.00)	61 (30.50)
Total		50 (100.00)	50 (100.00)	50 (100.00)	50 (100.00)	200 (100.00)

Source: Field survey

Figure 2: Area-wise distribution of handloom Weavers



The above table 2 shows the area-wise distribution of handloom weavers from the selected Mandals, of Prakasam district. In the Chirala Mandal, 50 (100.00%) respondents belong to Urban areas, in the Vetapalem Mandal, 45 (90.00%) respondents belong to rural areas, and 5 (10.00%) belong to Urban. In the Kothapatnam Mandal, 46 (92.00%) respondents belong to rural areas and 04 (8.00%) belong to urban areas. In the Bestavaripet Mandal, 48 (96.00%) respondents belong to rural Areas and 02 (4.00%) belong to urban areas. The overall observation found that the majority of 139 (69.50%) handloom weavers belong to rural areas and 61 (30.50%) respondents belong to urban areas in the study area.

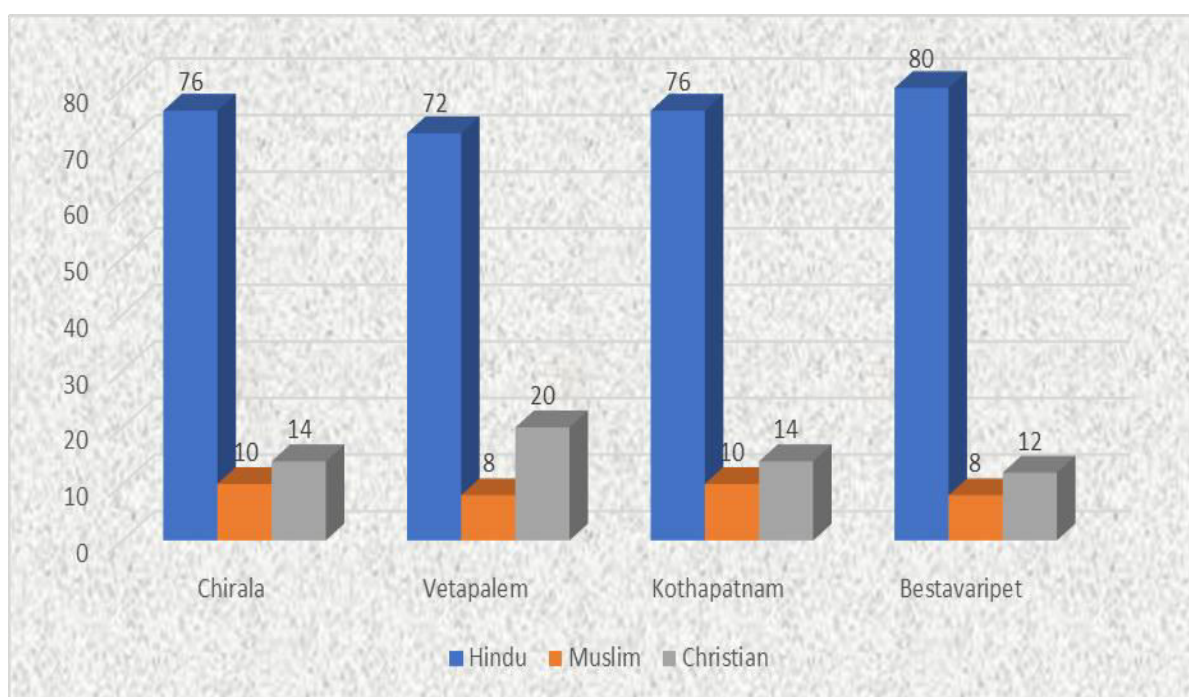
RELIGION

India, known as the land of spirituality and philosophy, was the birthplace of some religions that still exist in the world today. The most dominant religion in India today is Hinduism. About 80% of Indians are Hindus. Hinduism is a colorful religion with a vast gallery of gods and goddesses. Hinduism is one of the oldest religions in the world. It is supposed to have developed about 5,000 years ago. Later on, in the ancient period, other religions developed in India. Around 500 BC, two other religions developed in India, namely Buddhism and Jainism. Today, only about 0.5% of Indians are Jains, and about 0.7% are Buddhists. In ancient times, Jainism and especially Buddhism were very popular in India. Indians who accepted Buddhist philosophy spread it not only within the Indian subcontinent but also to kingdoms east and south of India. These three ancient religions Hinduism, Buddhism, and Jainism are seen as the molders of Indian philosophy. Table 3 below shows the religion-wise distribution of handloom weavers from the selected Mandals of Prakasam district. Religions have been categorized into four, i.e., Hindu, Muslim, Christian, and other religions.

Table 3: Religion Wise Distribution of Handloom Weavers

S. No	Religion	No. of Respondents				Total (%)
		Chirala	Vetapalem	Kothapatnam	Bestavaripet	
1	Hindu	38 (76.00)	36 (72.00)	38 (76.00)	40 (80.00)	152 (76.00)
2	Muslim	5 (10.00)	4 (8.00)	5 (10.00)	4 (8.00)	18 (9.00)
3	Christian	7 (14.00)	10 (20.00)	7 (14.00)	6 (12.00)	30 (15.00)
4	Others	0	0	0	0	0
Total (%)		50 (100.00)	50 (100.00)	50 (100.00)	50 (100.00)	200 (100.00)

Source: Field survey

Figure 3: Religion Wise Distribution of Handloom Weavers

The above Figure and Table 3 reveal the religion-wise distribution of handloom weavers from the selected Mandals of the Prakasam district. In the Chirala Mandal, out of 50 respondents, the highest number, 38 (76.00%), belonged to the Hindu religion, followed by the Christian religion with 7 (14.00%) respondents and 05 (10.00%) handloom weavers were from Muslim and no other religions over the study area. In the Vetapalem Mandal, out of 50 respondents, the highest number, 36 (72.00%), belonged to the Hindu religion, followed by the Christian religion with 7 (14.00%) respondents, and 4 (8.00%) handloom weavers were from Muslim and no respondents from other religions over the study area. In the Kothapatnam Mandal, out of 50 respondents, the highest number, 38 (76.00%), belongs to the Hindu religion, followed by the Christian religion with 07 (14.00%) respondents and 05 (10.00%) handloom weavers from Muslim and no respondents from other religions over the study area. In the Bestavaripet Mandal, out of 50 respondents, the highest number of 40 (80.00%) respondents belonged to the Hindu religion, followed by the Christian religion with 06 (12.00%) respondents, 04 (8.00%) handloom weavers from Muslims, and no weavers from other religions. The overall observation reveals that the majority of 152 (76.00%) respondents belong to the Hindu religion, followed by the Christian religion with 30 (15.00%) respondents and 18 (9.00%) handloom weavers from Muslim and no weavers from other religions over the study area.

CASTE

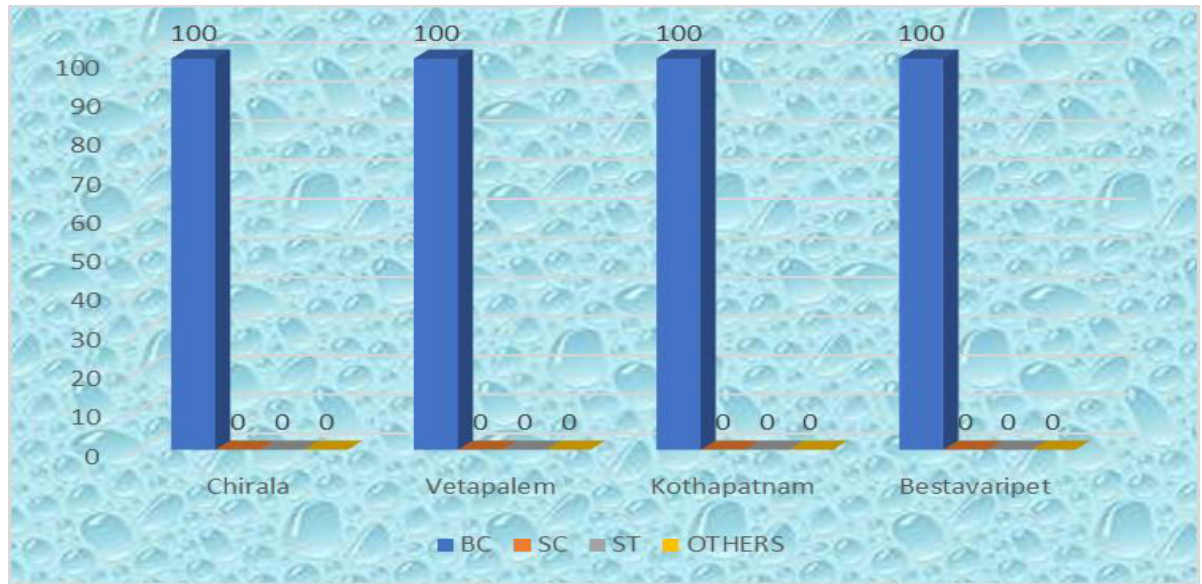
The Indian caste system has been divided into four groups, such as BC, SC, ST, and OC castes. There are so many sub-castes under every caste. In the present study of the four categories, generally, in India, the handloom weaving profession will be done by only the BC community and especially the sub-caste “Padmashalis”. Table 4 shows the caste distribution of handloom weavers from the selected Mandals of Prakasam district. Caste can be classified into four, i.e., BC, SC, ST, and OC castes.

Table 4: Caste Wise Distribution of Handloom Weavers

S. No	Caste	No. of Respondents				Total (%)
		Chirala	Vetapalem	Kothapatnam	Bestavaripet	
1	BC	50 (100.00)	50 (100.00)	50 (100.00)	50 (100.00)	200 (75.00)
2	SC	0	0	0	0	0
3	ST	0	0	0	0	0
4	OTHERS	0	0	0	0	0
Total (%)		50 (100.00)	50 (100.00)	50 (100.00)	50 (100.00)	200 (100.0)

Source: Field survey

Figure 4: Caste Wise Distribution of Handloom Weavers



The above Figure and Table 4 show that all the selected handloom weavers were from the BC communities and no handloom weavers were found from other than BCs in all the sample Mandals of the Prakasam district throughout the study. Education: The education system plays a vital role in the working nature of the handloom industry. Generally, the lower the education, the higher the improvement in handloom weaving, and vice versa.

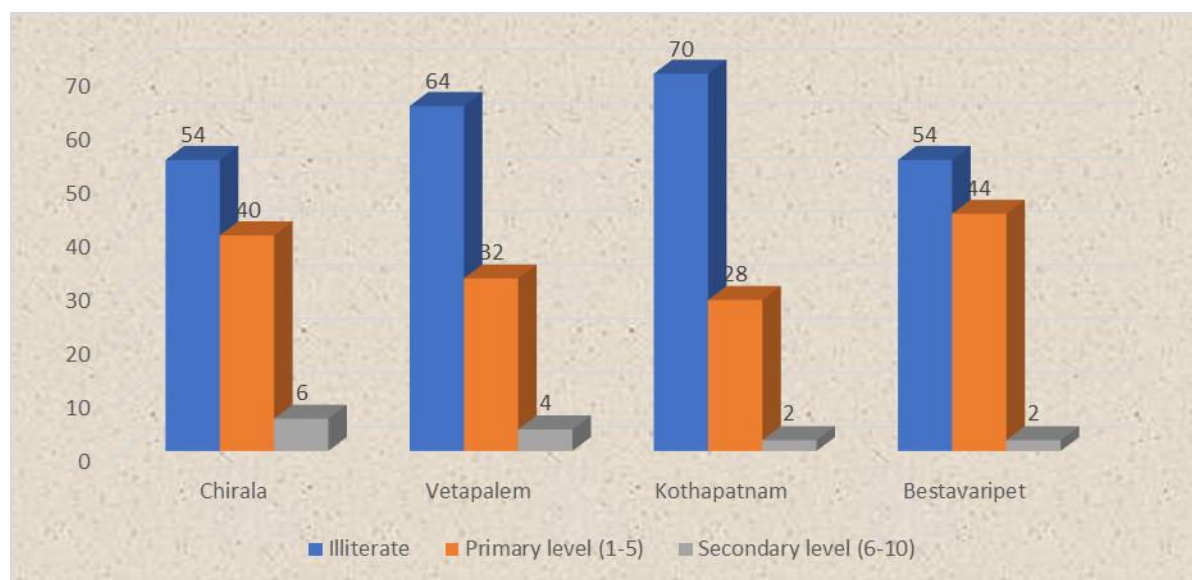
EDUCATION

The education system plays a vital role in the working nature of the handloom industry. Generally, the lower the education, the higher the improvement in handloom weaving, and vice versa. Below, Table 5 shows the educational qualifications of the handloom weavers from the selected Mandals of the Prakasam district. Educational qualification can be divided into five categories: illiterate, primary level, secondary level, higher secondary, inter, and degree.

Table 5: Educational Qualification of the Handloom Weavers

Sl. No	Educational Qualification	No. of Respondents				Total (%)
		Chirala	Vetapalem	Kothapatnam	Bestavaripet	
1	Illiterate	27 (54.00)	32 (64.00)	35 (70.00)	27 (54.00)	121 (60.50)
2	Primary level (1-5)	20 (40.00)	16 (32.00)	14 (28.00)	22 (44.00)	72 (36.00)
3	Secondary level (6-10)	3 (6.00)	2 (4.00)	1 (2.00)	1 (2.00)	7 (3.50)
4	Inter	0	0	0	0	0
5	Degree	0	0	0	0	0
Total (%)		50 (100.00)	50 (100.00)	50 (100.00)	50 (100.00)	200 (100.0)

Source: Field survey

Figure 5: Educational Qualification of the Handloom Weavers

The above Figure and Table 5 shows the Educational Qualification of the handloom weavers from the selected Mandal, of the Prakasam district. In the Chirala Mandal, out of 50 handloom weavers, the highest number of 27 (54.00%) were found illiterate, followed by the primary level of education with 20 (40.00%) handloom weavers, and 03 (6.00%) handloom weavers were found in this system, those who studied the secondary level of education, and no respondents found beyond the secondary level of education. In the Vetapalem Mandal, out of 50 handloom weavers, the highest number of 33 (64.00%) handloom weavers were found illiterate, followed by the primary level of education with 16 (32.00%) handloom weavers, and 02 (4.00%) handloom weavers were found in this system among those who studied the secondary level of education, and no respondents were found beyond the secondary level. In the Kothapatnam Mandal, out of 50 handloom weavers, the highest number of 35 (70.00%) were found illiterate, followed by the primary level of education with 14 (28.00%) handloom weavers and 01 (2.00%) handloom weaver. In this system, only those who studied the secondary level of education were found; no respondents were found beyond the secondary level of education.

In the Bestavaripet Mandal, out of 50 handloom weavers, the highest number of 27 (54.00%) were found illiterate, followed by the primary level of education with 22 (44.00%) handloom weavers, and 01 (2.00%) handloom weaver was found in this system among those who studied the secondary level of education, and no respondents found beyond the secondary level in the study area.

The overall observation found that the majority of the handloom weavers are illiterate as well as lacking in primary education. However, no handloom weavers completed secondary education among the selected Mandals of the Prakasam district in the study area.

TYPE OF FAMILY

A family is a domestic group of people, or several domestic groups, typically affiliated by birth or marriage or by comparable legal relationships, including domestic partnership, adoption, surname, and, in some cases, ownership.

Family systems can be divided into two types, such as 1. Joint family. 2. Nuclear family.

Joint Family: The Joint Family has been recognized as a social institution since time immemorial. It is a large social group in which the father, mother, their mature and immature children, their brother, and their parents live together. In general, a family is called a joint family where the members in a house take food in a common cookery, enjoy the undivided land property, participate in common worship, and are united in a blood relationship.

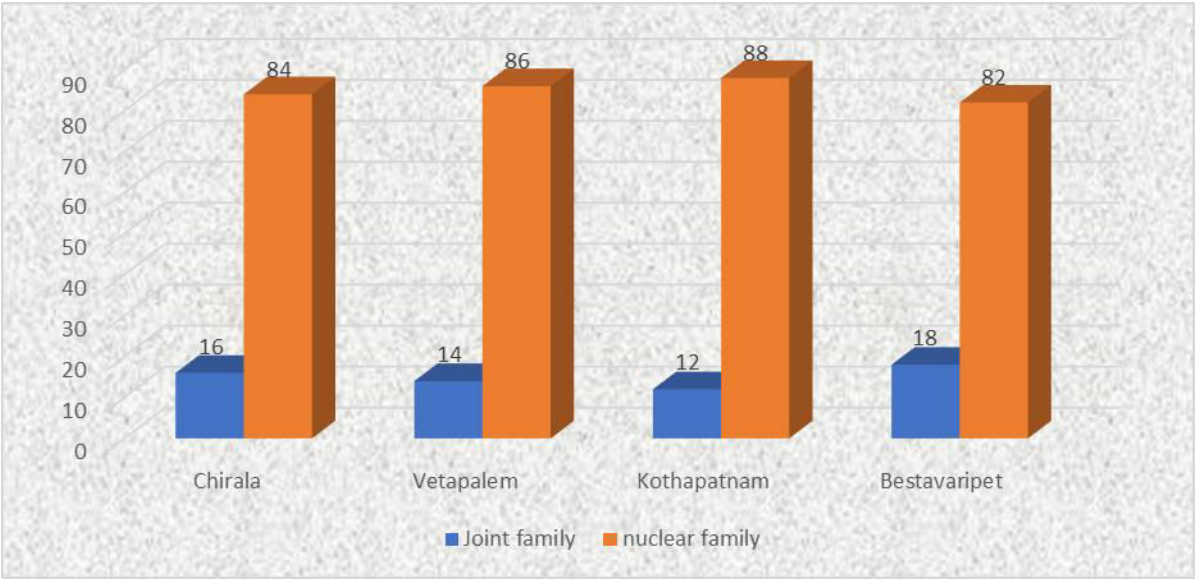
Nuclear Family: The nuclear family is a term used to define a family group consisting of a pair of adults and their children. This is in contrast to a single-parent family, a larger extended family, and a family with more than two parents. The following Table 6 shows the type of family of handloom weavers from the selected Mandals of the Prakasam district. Family can be divided into two categories, i.e., joint family and nuclear family.

Table 6: Type of family of the Respondents

SNO	Type of the family	No. of Respondents				Total (%)
		Chirala	Vetapalem	Kothapatnam	Bestavaripet	
1	Joint family	8 (16.00)	7 (14.00)	6 (12.00)	9 (18.00)	30 (15.00)
2	nuclear family	42 (84.00)	43 (86.00)	44 (88.00)	41 (82.00)	170 (85.00)
Total (%)		50 (100.00)	50 (100.00)	50 (100.00)	50 (100.00)	200 (100.0)

Source: Field survey

Figure 6: Type of family of the Respondents



The table and Figure 6 describe the type of family of handloom weavers from the selected Mandals of the Prakasam district. In the Chirala Mandal, out of 50 respondents, the highest number, 42 (88.00%), live in the nuclear family, and the lowest number, 8 (16.00%), live in the joint family in the study area. In the Vetapalem

Mandal, out of 50 respondents, the highest number, 43 (86.00%), live in a nuclear family, and the lowest number, 7 (14.00%), live in a joint family. In the Kothapatnam Mandal, out of 50 respondents, the highest number of 44 (88.00%) respondents lived in the nuclear family, and the lowest number of 6 (12.00%) respondents lived in the joint family. In the Bestavaripet Mandal, out of 50 respondents, the highest number, 41 (82.00%), lived in a nuclear family, and the lowest number, 9 (18.00%) respondents lived in a joint family. The overall observation reveals that the majority of handloom weavers were living in the nuclear family (85.00%) in the study area of Prakasam District.

FINDINGS:

- The majority of the respondents in the age group of 50-60 years, the young generation are converted to power loom. Because of low profits, low wages, and low monthly income.
- Handloom weavers belong to rural and urban areas, majority of the respondents belong to rural areas because the handloom industry is rural-based.
- Handloom weavers include Hindus, Christians, and Muslims. The majority of the respondents belong to Hinduism. In the Hindu religion, the Padmashali caste people are actively engaged in weaving.
- Handloom weaving only BC caste persons because handloom weaving is hereditary. Like Padmashali and dudekula etc.
- The majority of respondents are illiterate and a minority of weavers have very poor educational backgrounds and they force their children to join their profession by discontinuing their studies at the primary level of education.
- Respondents are living the joint and nuclear families; the majority of respondents are leaving the nuclear family. Because urbanization, decentralization, and globalization.
- The average size of the respondent's family is two members, and the small number of dependents in the family has resulted in the restoration of their financial position.
- Respondents occupied hereditary and non-hereditary, the majority of respondents are occupied by the hereditary.
- Respondents are living in the Semi Pucca, Pucca, Kucha, and rented houses, the majority of respondents are living in the Semi Pucca Houses. Because handloom weavers are financially and economically very poor background.
- Respondents have an Antyodaya Anna Yojana (AAY) card, Below Poverty Line (BPL) card, and Antyodaya Poverty Line (APL) card the majority of respondents have Below Poverty Line (BPL) card which indicates very poor living conditions and financial status.
- The majority of respondents don't have any land. That reflects respondents are economically very poor background.
- Respondents are using bicycles and motorbikes; the majority of respondents are using bicycles.
- Respondents are taking loans from banks, financial institutions, microfinance, and others. The majority of respondents are taking loans from banks.
- The majority of respondents are earning 5,000–10,000 per month. This reflects the poor standard of living and weak financial status of the handloom weavers.
- The handloom weavers are categorized into four i.e., independent weavers, cooperative society weavers, Master weavers, and other weavers. The majority of respondents are cooperative society weavers.
- The majority of respondents are working for 10-12 hours per day, their average income is not exceeding Rs.10,000 per month. This reflects the poor financial conditions of the handloom weavers.
- The majority of respondents are weaving experience of 25-30 years. This reflects young generations are converting to power loom.

SUGGESTIONS:

- ❖ Government of India and the state government shall strictly implement the Handloom Reservation Act 1985. By placing the reserved items of handloom, cannot copy the handloom reserved items by mills and power looms.
- ❖ Most of the children of handloom weavers are not studying so the government has to take some measures to improve the education standards of children like the Tamilnadu government implementing a scholarship

Programme (MGR Handloom Education Fund) supporting people of handloom weavers' children. Approximately Rs 3,000 per month is paid to each student.

- ❖ The majority of the respondents live semi Pucca houses government has to construct pucca houses for them. Like Indira Aawaas yojana scheme, and double bedroom house schemes.
 - ❖ Government providing 10,000 for the work sheds scheme. It needs to be increased up to 50,000.
 - ❖ The government has to provide Antyodaya Anna Yojana (AAY) cards to all the handloom weavers.
 - ❖ The government has to provide land for irrigation. Like SC and STs the 3 acers scheme also implements handloom weavers.
 - ❖ Banks (SIDBI, IDBI, ICICI, NABARD, and DCCB) giving loans to very low amounts of 10,000. It needs to be increased up to 50,000 per year. With no interest or 0.25 paisa interest like farmers and DWACRA groups.
 - ❖ The government has to purchase the whole stock of handloom cloth to fix the minimum price based on the cloth.
9. The government has to ensure to see all the schemes efficiently.

CONCLUSION

A careful study of the socio-economic conditions of the handloom weavers in Prakasam districts shows that the Handloom weaving sector provides a large scale of employment for more than 40 lakh weavers and allied workers after the agriculture sector. Therefore, there is a genuine need to promote the handloom sector which could well re-establish the pride of place occupied on the industrial map of India. It could also contribute to the economic growth of the country in a significant way. Handloom weaving has much strength and can withstand heavy competition in the global market when the pathetic socio-economic conditions faced by weavers need to be changed. A good performing cooperative society is the best safeguard for the handloom sector, and it protects the weavers by providing a counterbalance to the master weavers. The poor socio-economic conditions of the handloom weavers are obstructions to the betterment of the handloom weaving section. Most weavers live in the kutchra and the semi-pukka houses. Most of them lead unsatisfactory lives with inadequate earnings. Moreover, they also become victims of variation in the working days from season to season. They must work for 12 hours or more per day despite their serious health problems.

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