

A Case Study :

Women entrepreneurship in Kadamb Mahila Handicraft and Industrial Manufacturing and Sales Co- operatives in Patola Manufacturing, Rajkot

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ABSTRACT

A Case Study of Women Entrepreneurship in Kadamb Mahila Handicraft and Industrial Manufacturing and Sales Co- operatives Patola Manufacturing, Rajkot was carried out. A questionnaire was designed to collect information along with personal interview of 60 women workers of the unit. Various parameters ranging from financial matter of work, working style, physical hazards from occupation were evaluated. General information regarding present fashion trend in patola weaving and dyeing were studied. Present consumer demand for various color combination, different types of printing (design) were also evaluated. It was concluded that patola weaving is very laborious and slow process art with little financial rewards. So entrepreneurs in Rajkot are developing new pattern of patola with weaving design only in weft yarn, which is more economical and viable in present fashion and situation. Traditional patola of Rajkot are famous and cheaper than patola of other places in Gujarat, such as Patan, and also of those made in states other than Gujarat.

Key words : Patola, Warp yarn, Weft yarn, Weaving, Motif, Dying, Fabric

As per the Indian tradition, it was responsibility of a man to earn for family, while women were supposed to cook, to do house hold work and rear children. But after the industrial revolution, women also started moving out for work. In today's world, the stereotype division of work no longer exists. Men and women both work together in all the fields of economy. Women have entered even in that area of work, which was once considered as men's bastion - from driving a vehicle to joining the armed force; women have started contributing their mite, and carve a niche for themselves.

With changing attitude in society, concept of gender equality also started gaining foothold amidst rapid expansion of economical horizons, triggered by scientific and technological revolutions. That is why, perhaps the list of three basic necessities food, shelter and clothes have become endless.

Newer avenues have been explored in each of the basic necessities to meet the aspiration and need of the class, which has climbed the ladder of prosperity. Textile for example, has no longer remained a basic necessity. There is much more than the demand to cover and protect the body. A piece of cloth or an outfit is looked beyond its basic value. Value addition on basic product, is in fact, the key that open up new vistas.

Clothing and textile too have witnessed major change from the viewpoints of manufacturers and end users. From individual wearer to textile mill, the manufacturing process

has become complex.

There is also a group who provide only inputs. Women always played a lead role since centuries in cloth making. There used to be a single economical, social class called weavers, who used to inherit the skill of weaving. They were the master weavers and this skill has remained their bastion. Machine could not replace them. Patola is one of the products, which is still woven by weavers.

Patola weaving is very laborious and slow process art with little financial rewards. So entrepreneurs in Rajkot are developing new pattern of patola with weaving design only in weft yarn, which is more economical and viable in present fashion and situation. Traditional patola of Rajkot are famous and cheaper than patola of other places in Gujarat, such as Patan, and also of those made in states other than Gujarat.

Various parameters ranging from financial matter of work, working style, physical hazards from occupation were evaluated by the present study. General information regarding present fashion trend in patola weaving and dyeing were studied. Present consumer demand for various color combination, different types of printing (design) were also evaluated.

Kadamb Mahila Patola Manufacturing, Rajkot was selected for the study because of its traditional method of weaving patola by hand. This unit offered employment to 60 women workers specializing in different aspects of patola making like bleaching, grafting, dyeing and weaving.

Various parameters like production, various patterns of patola, current fashion trends in patola and marketing for selling were studied by a set of questionnaire and personal interview. Working pattern of women in such a unit was determined by questionnaire and personal interview at their residence.

Production was seen to increase every year. Earlier, the production was limited only the sarees. Later on, due the increasing demand of the market/consumers, production of other varieties such as dress materials, chania cholly, dupatta and scarves were also made. Patolas and other products made in Rajkot are cheaper compared to those manufactured at other places such as Patan, and the other advantage is that these products are made faster in Rajkot.

Table 1 : Variety of production

Years	Sarees	Dress materials	Chania cholly	Dupatta	Scarf
2005	75	40	20	40	30
2006	80	40	25	60	35
2007	85	50	50	90	60
2008	100	80	60	100	110
2009	120	100	75	130	150

Maximum labour charge was Rs. 400/- in grafting and weaving. for preparing patola, skill labour, precision, calculation and patience are almost importance. Once a small mistake is done in colouring of Tana-Vana, it may not match on the design. Because of hard difficult labour and unique skill involved in preparing patola. Grafting and weaving are tedious processes which demand high physical and mental energy consumption. They consume a lot of time too. Compared to these inputs by the labourers, the financial reward is actually negligible.

All entrepreneurs had family history of patola making. Patola silk has an exciting history. It was brought to Gujarat by the Salvi community of silk weavers from Maharashtra and Karnataka. In time of kumarpal there are 700 families in making patola. After that there were continuous decrees in number of craftsmen. Day by day this art became dead and nowadays it is in the dead position. Since 1920 only four families are connected in traditional art. At present

Table 2 : Workers' labour charges

Bleaching/ kg.	Corn weft yarn/ kg.	Corn warp yarn /kg.	Grafting per piece	Dying per piece	Weaving per piece
Rs.120/-	Rs.75/-	Rs.250/-	Rs.400/-	Rs.250/-	Rs.800/- per two persons

Table 3 : General information about women e

Sr. No.	General information	Yes	No
1.	Family business	60 (100%)	*****
2.	Work satisfaction	50 (83%)	10(16.6%)
3.	Weekly leave	60 (100%)	*****
4.	Additional government economical benefit	*****	60 (100%)
5.	Production by order	20 (33.2%)	40(66.4%)
6.	Occupation associated physical hazards	24(39.84%)	36(59.76%)
7.	Need for training	60(100%)	*****

SALVI KANUBHAI MAFATLAL PATOLAWALA family has remained to keep this art alive. Few craftsmen have shifted to other business and today only 2-3 families are engaged in this craft.

Majority of entrepreneurs had satisfaction for making patola. Even though the financial reward is less in the business, the weavers continue to earn their living by this craft as they do not have other options. They enjoyed weekly leave.

There was no additional economical benefit from government. Government is patronizing the low-cost Patola weaving as it promotes employment for many handloom weavers in rural areas. A number of welfare and sustenance projects are being run by the government to popularize this patola weaving in Gujarat. Due to the ignorance about the government aids, and probably due to the associated requisites such as documents, guaranters, etc., the weavers do not avail the government benefits.

Less number of families did production with prior orders. In Rajkot, patolas are made even without prior orders, while in Patan, they are made only by orders.

40% occupation associated physical hazard. Weavers suffer from shoulder pain and back pain due to the movement of hands to operate the shuttle from right to left. Working with dyes and bleaches causes skin problems.

100% Entrepreneurs stressed the need to take training. A few years back Rashtriya shala in Rajkot invited one of the Salvi Patola experts from Patan and held a ikat workshop in the campus providing training to weavers in that area. With time these weavers developed their own style of Ikat using similar patterns but with a different color palette and material range.

Majority entrepreneurs' training period was 6 months. It depends on difference methods of training, time consuming of training and learning capacity of workers,

Table 4 : General information about duration of work

1.	Period of training	3. Months	6-Months	9-Months	Others
		09(14.94%)	46(76.36%)	05(8.3%)	00
2.	Duration of work	5 Years	7 Years	10 Years	Others
		11(18.26%)	20(33.2%)	26(43.16%)	03(4.98%)
3.	Working hours	6 Hours	8 Hours	10Hours	Others
		12 (19.92%)	34(56.44%)	08 (13.28%)	06(9.96%)

Table 5 : General Information about Income

1	Use of income	Personal	Family Expenditure	Saving	Others
		03(4.98%)	18(29.88%)	39(64.74%)	00
2	Investment	Post Office	Bank	L.I.C.	Others
		24(39.84%)	22(36.52%)	06(9.96%)	08(13.28%)

Majority entrepreneurs' duration of work was 10 years. They are develop their skill and create new verity in patola by their initiatives idea.

Majority entrepreneurs working hours were 8 hours. Because this is tedious process and it is also hard job for weavers.

Very less numbers of women workers used their income for personal expenditure. As the income generated is just enough to meet their daily needs, the weavers do not have spare money to spend on any other needs besides the basic ones.

Majority of women workers invested their saving in post office because they believed that it is safe investment.

50% women entrepreneurs produced tissue border and border with Pallue because it was hot favorite in market. For Jains and Hindus, it was done in double ikkat style with all over pattern of flowers, parrots, dancing doll and elephant . For Muslim Vora community , wedding sarees were woven with geometric and floral designs, For Maharashtra Brahmin , Narikunj sarees of plain dark-colour body and borderseith women and birds were woven

Birds, animal and human motifs were in current

fashion in the market. Patola fabric represent aspects of our (INDIA) heritage in the rich traditional art and crafts. The fabrics are woven on the hand made looms and ancient art of Patola in characterised by such exquisite weaving that the design produced present a smooth finish on both the sides of the fabrics. Patola designs comprise traditional motifs such as peacock, elephants, doll and flowers etc.

63.08 % women entrepreneurs used only silk fiber for production of patola because of demand of customers in the market. From more than 100 of years the material used in patola sarees have always been pure silk with vegetable or natural colours.

Maximum demand in colours was for traditional and modern in market. The colours used in this procedd are dyes made from vegetable extracts other nature colour . And cosmetic colours. The striking peculiarity of Patola is that it has exactly identical designs and colours & is permanent. There is a proverb in Gujarati "PADI PATOLE BHAT PHATE PAN PHITE NAHI "(Designs on Patola will never perish though it may be worn out).This harmounous effect of various colours and various animals and floral design woven in it to give the

Table 6 : General information about production and current fashion

1	Patola Border	Small Border	Lagadi Border	Tissue Border	Other
		19(31.54%)	11(18.26%)	30(49.8%)	00
2	Patola Design	Border Butti Pallue	Border with Pallue	All over	Other
		11(18.26%)	29(48.14%)	20(33.2%)	00
3	Patola Motif	Bird and Animal	Natural	Human	Other
		24(39.84%)	14(23.24%)	22(36.52%)	00
4	Patola Fabric	Only Silk fiber	Only Cotton Fiber	Mix Fiber	Other
		38(63.08%)	05(8.3%)	15(24.9%)	02(3.32%)
5	Patola Colours	Traditional Colour	Modern Colour	Both	Other
		21(34.86%)	13(21.58%)	26(43.16%)	00

Table 7 : General information about selling

1	Adverting	Television	Hoarding	Pamphlets	Others
		08(13.28%)	14(23.24%)	38(63.08%)	00
2	Types of selling	Whole sale	Retails	Vendors	Others
		34(56.44%)	20(33.2%)	06(9.96%)	00
	Methods of selling	Fairs organized by Government	Fairs organized by private organization	Exhibition cum sale	Others
3		02(3.32%)	06(9.96%)	52(86.32%)	00
	Place of selling	Local Level	National level	International level	Others
		48(79.68%)	08(13.28%)	04(6.64%)	00
4	Cost of Selling	2000 to 2800Rs.	2801 to 3500Rs.	3501 to 4500Rs	Others
		34(56.44%)	16 (26.56%)	08(13.28%)	02(3.32%)
5	Dead stock Clearance	Seasonal sale	Special discount	Festival gifts and coupons	Others
		22(36.52%)	28(46.48%)	20(33.2%)	00

Patola a pleasing appearance. The specialty OF Patan patola is fine intricate pattern and typical geometric design with soft hazy outlines. In those days when chemical colourd were not invented colours were made from different p;amt. Such as, Wax, Indio, Katho, Majith, Kapilo Kirmaj Harsiner, Bojgar, Ironrust Logwere, Turmerik ETC. Nowadays chemical dyrs and colour are in great use.

Selling was maximum through advertising followed by pamphlets. Maximum selling was whole sale. Some were through advertising t.v.chennai also.

Exhibition cum sale was most preferred method of selling, with purchase by customers ranging from Rs. 2000 to 2800 at local level. Oeiginal patan patola were very high cost to buy, so that common public purchase middle cost of patola Patola sarees are sold in several exhibitions and fairs organized across the country. Atithya Saras Mela was organized in Rajkot in September 2008 which had around ten stalls for the sale especially of patola sarees. Some stalls had in Nation handicraft fair was organized in Rajkot city.

Dead stock clearance was by special discount and gift coupons. On special occasions such as navratri, diwali, marriage seasons etc. consumers get benefit of gift coupons, or schemes such as 'buy one-get one free'.

Conclusion:

It was concluded that patola weaving is very laborious and slow process art with little financial rewards. So entrepreneurs in Rajkot are developing new pattern of patola with weaving design only in weft yarn, which is more economical and viable in present fashion and situation. Traditional patola of Rajkot are famous and cheaper than patola of other places in Gujarat, such as

Patan, and also of those made in states other than Gujarat.

The researcher observed that:

- All entrepreneurs had family history of patola making.
- Production was increasing every year.
- There was no additional economical benefit from government.
- 40% occupation associated physical hazards were seen.
- 100% Entrepreneurs stressed the need to take training.
- Very less numbers of women workers used their income for personal expenditure.
- Current Fashion of Patola was - tissue border and border with pallue, birds, animals and human motifs, silk fiber, traditional and modern colours.
- Exhibition cum sale was most preferred method of selling, with purchase by customers ranging from Rs. 2000 to 2800 at local level

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