

SOCIO-ECONOMIC STATUS OF WOMEN WORKING IN HANDLOOM INDUSTRIES: A STUDY OF KOZHIKODE DISTRICT

**A Dissertation Submitted to Central University of Haryana for the Partial Fulfilment of
the Degree of Master of Philosophy in Economics**



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DECLARATION

I hereby declare that the research work embodied in this dissertation entitled “**Socio-economic Status of Women Working in Handloom Industries: A Study of Kozhikode District**” has been carried out by me at the Department of Economics, Central University of Haryana for the partial fulfilment of the requirement of the award of the degree of Master of Philosophy in Economics, is a record of original research work done by me under the supervision of Dr. Ajeet Kumar Sahoo, Assistant Professor, Department of Economics, Central University of Haryana. The manuscript has undertaken a plagiarism check and the work are submitted to consideration of award of M.Phil. in Economics. The content of this dissertation has not been submitted so far in part or in full for any degree or diploma in other institution.

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CHAPTER 1

INTRODUCTION

1.1 Background

Socio-economic status is the social standing or class of an individual or group. It is often measured as a combination of education, income and occupation. A study of socio-economic status often reveals inequalities in access to resources, plus issues related to privilege, power and control. Socio-economic status is an economic and sociological combined total measure of a Pearson's work experience and of an individual's or family's economic and social position in relation to others that is based on income, education and occupation. When analysing a family's socio-economic status, the household income, member's education, and occupation are examined, as well as combined income, verses with an individual, when their own attributes are stressed.

Definitions of socio-economic status vary across time and place. It is possible for the same nomenclature to be ascribed different meanings and to be measured differently across sectors like education, policy arenas, and state and national jurisdiction. SES is a complex and relative concept. It is reasonable to expect that it will mean different things in terms of different contexts. It can be defined broadly in terms of social, cultural, and economic resources, the extent to which individuals or groups have access to these resources and the relative value ascribed to the resources held by different individuals or groups.

Socio-economic status of women is something that explains different social and economic scenario of women. The socio economic status of women working in Handloom sector can be measured by finding educational qualification, Employment status, welfare facilities in handloom units, working conditions, housing and transportation facilities, indebtedness,

trade union and awareness, empowerment indicators, income and expenditure pattern. All these details will give an insight in to the scenario of socio economic status.

1.1.1 What is socio-economic status of women?

Since the late 1980, the reduction of gender disparities has been of great concern for development policies, as highlighted in the third Millennium Development Goal, whose purpose is to promote gender equality and empower women. That has changed the concept of socio economic status of women around the world. Almost half of the population of the world are women but the proportion of women working to men working is low. Without involvement of women in economic, political and social activities the development of nation is not possible and such developments are meaningless. In the first phase of development of a country, women are seen just as wives, mothers, and sisters lacking an individuality and absence of rights and freedom. Worst problem happens is that; women themselves saw them as secondary to men in household and live their life not knowing their actual potential. They were intended to cook, clean, take care of children and all sorts of menial jobs. There were times in history and still now that women were not allowed to vote, and do a job that they like. But there were protest from the part of women to get voting right and freedom. Protest of British women for getting vote has given inspiration to women around the world. Like that there were many struggles in India for freedom of women. Nowadays the scenario is changing a bit. As urbanisation come to its peak women receive some kinds of recognition as individuals.

Women in developing countries always suffer with limited mobility and flexibility. In countries like India women are not allowed to go out without accompanying a male member. Because women are always seen as a property of husband or father, they are scared that women can be molested by someone else and that can hamper the prestige of

their family. The worst part is that if a girl or lady is raped, blame always goes to her. Even today there are people who think that women are getting raped because of the kind of dress they are wearing or they are going outside house in night. Nobody is thinking about the right of women to wear the dress she like, and work at night and go and explore the beauty of night life. A less travelled or mobile person will make a lesser individual with low experience occurred in life time. That makes her always dependent of men, when she is a child she is dependent on her father, when she became adult she is dependent on her husband, when she became old she is dependent on her son and that ends her life like a frog in the well.

1.1.2 Women in India

India is a patriarchal society where women are deprived of low social, economic, and health status. Economic, social, political, religious and cultural institutions are controlled by men. That helps the patriarchy in such a manner that the choices, livelihood and sexuality of women are controlled to the extent that women have been degraded to second grade citizens despite having constitutionally guaranteed fundamental rights of equality. The family, caste, religion, have reinforced and legalised the patriarchal values and ideas. The better status of women in the early Vedic period is incomparable to the present status of women in India. Besides economic dependence, early tutelage of husbands and in-laws, heavy domestic work- load which remained unpaid and unrecognised, absence of career and mobility, non-recognition of their economic contribution, poor work conditions and wages, and monotonous jobs which men generally refused to do was also responsible for their pitiable conditions. The issue is having another side that is socio-political side that is women are suffered from denial of freedom even in their homes, repression and unnatural indoctrination, unequal and inferior status, rigid caste hierarchy and untouchability.

Eventually in the course of history, cattle dumping and other menial jobs were given to women in the family and they are leading an inhuman beastly life.

1.1.3 Historical Perspective of status of women in India

Indian society is one society where women are treated as inferior to men. They do not enjoy equal status to male counter parts. The status of Indian women can be better understood if the historical background of status of women is clear. There has been different kind of status of women in the course of history. It is an old saying, “Where women are honoured, gods resides there. And she was known as “Ardhangini” – one half of husband’s body.

Ancient Period: During early Vedic period, Indian women enjoyed a higher status compared to other time period. In later Vedic period, the position that the women folk enjoyed in the early Vedic society, was lost. The participation of wives was required in many rituals during this period. There was a thought that a widow has to perform a symbolic self-immolation at the death of her husband. The ritual was symbolic in the early period seems evident from the re-marriage of widow, generally to the husband’s brother. Women could select their husband in an assembly called ‘Sayambhar’, and they were appointed at important positions. Education was equally open for both boys and girls. Girls used to study Veda and fine arts. In the family they were provided with complete freedom and were treated as “Ardhanginis”. Husband used to consult his wife on financial decisions.

Medieval Period: The status of women was lost in the course of history in India. During medieval period women were seen as subordinate men. Her world was confounded in to four wall of the house. They were denied education, widow re-marriage, and experienced

compulsion of doing Sati. They become the property of males who even used to sell them for money. But by the 15th century social reform movements like Bhakti movement led by social reformers opposed all those social evils existed in the society and tried to emancipate women from all of these.

British period: British came in India in the latter half of 18th century. Sati, infanticide, slavery, child marriage,, prohibition of widow remarriage and lack of women's rights were some of the social problem which come to the attention of British and social reformers. The British government had abolished sati in 1813, with the help of social reformer Raja Ram Mohan Roy. In 1779, infanticide was declared to be murder by the Bengal Regulation XXI. In 1804, this was spread to other part of India. The first legislation regarding child marriage was passed in 1860 under which the minimum age of marriage in the case of girls was raised to 10, later it has been increased. Even though, these laws have created a change in papers only but in a lawless land like British India the laws were only names.

After Independence: Revolutionary changes have taken place in the position of women in India after independence. The constitution of India provided many features to improve the condition of women using separate institutions. The Constitution of India guarantees certain fundamental rights and freedom such as protection of life and personal liberty. In the post-independent India many legislations has been passed for the upliftment of women such as The Hindu Marriage Act of 1955, The Hindu Adoption and Maintenance Act of 1956, The Hindu succession Act of 1956, The Hindu Women Right to Property Act of 1973, The Dowry Prohibition Act of 1961, The Equal Remuneration Act of 1976, etc.

Present Scenario: It is true that after independence the status of women in India has been changed. But even now there are some states in India where child marriage is still prevailing. Status of women in different states of India is different. There are some states

in India like Kerala where literacy rate, female infanticide, child marriage are very low and sex ratio is very high. But some states in India are still lacking this kind of improvement. There are states in India having very low sex ratio and status of women. Sexual harassments, honour killing, dowry system, female foeticide, and other social evils are prevalent in different parts of India.

1.1.4 Description of Kerala

Kerala, a state in India is in between the Lakshadweep Sea and the Western Ghats, is a narrow, fertile part of land on the southwest coast of India. Thiruvananthapuram is the capital, and the state consists of 14 districts, Malayalam is the spoken and official language of the state. Kerala is known as ‘Gods Own Country as it’s the tagline of Kerala tourism.

Geography of Kerala: The state of Kerala is located between 8 degree 18’ north and 12 degree 48’ north and longitudes 74 degree east 52’ and 72 degree 22’ east and it is having 1.18 per cent of the country. The state is having borders with Tamil Nadu in east and Karnataka in north. As the state itself is diverse, it is divided in east cross-section into three district regions – hill and valleys midland plains and coastal region. 27 per cent of whole Kerala consists of forests. Kerala is also known for its Ayurveda heritage as its having abundant medical herbs in those forests.

Districts of Kerala: Kerala is divided into 14 districts. Due to geographical and historical reasons the districts are grouped into; North Kerala consists of Kasaragod, Kannur, Wayanad, Kozhikode and Malappuram; Central Kerala consists of Palakkad, Thrissur, Ernakulam and Idukki; South Kerala consists of Thiruvananthapuram, Kollam, Alappuzha, Pathanamthitta and Kottayam.

Brief History of Kerala: History of Kerala is not dark as the state was mentioned in many ancient Sanskrit works. The earliest Sanskrit work in which Kerala is mentioned is Aitareya Aranyaka. The Puranas show the geography of Kerala. The population of Kerala was combination of different groups of Dravidians in the ancient times. The ancient Dravidian kingdoms of south India were Chera kingdom, Chola kingdom and Pandya kingdom, and their people were held together because of intimate bonds of blood, language, literature, and that was the force which promoted a sort of cultural homogeneity in South India. Later Aryans came in Kerala and occurred radical changes in the way of life, habits, customs, and manners of the people, leading to the formation of Aryan culture in the state. Religions like Hinduism, Buddhism, Islam, and Christianity have contributed their significant share in enriching the cultural wealth of Kerala. The state, Kerala was formed at the State Reorganisation Act of November 1, 1956.

1.1.5 Women in Kerala

Kerala is one state which has higher socio-economic status of women. High sex ratio, high female literacy rate, high health status, high social and economic status is the peculiar characteristics of the state among other Indian states. The total population of Kerala as per Census 2011 is 3,34,06,061 with 1,60,27,412 males and 1,73,78,649 females. And the state is possessing first rank among Indian states with a sex ratio of 1084 per 1000 men according to Census 2011, it was 1058 in 2001. Another important feature of Kerala is its high literacy rate that is 94% according to 2011 Census. Male literacy rate in Kerala is 96.11% and that of female is 92.07%. The gap between male and female literacy is only 4.04% in 2011. The percentage of workers to total population (Workforce Participation Rate) in Kerala according to Census 2011 is 34.78%. Among males the Workforce Participation Rate is 52.73%. Among females the Workforce Participation Rate is 18.23%.

All these data shows the empowerment of women in Kerala compared to other states in India.

1.1.6 Description of Kozhikode

Kozhikode district is located in the southwest coast of India and northern side of Kerala. This district has an immense importance historically. The city of Kozhikode is also known as Calicut. Kozhikode district is having borders with Kannur and Mahe in Pondichery state to the north, Wayanad to the east and Malappuram to the south. The so-called Arabian Sea lies to the west. There are 12 block panchayats in the districts such as Balusseri, Chelannur, Koduvally, Kozhikode, Kunnamangalam, Kunnummal, Melady, Panthalayani, Perambraa, Thodannur, Thuneri and Vatakara. The total area of Kozhikode is 23,444 sq. km. and it has a total population of 28,79,131, among that 13,99,358 are male and 14,79,773 are female.

Brief History of Kozhikode: The history of Kozhikode is mainly the history of Kozhikode city. Calicut is the anglicized form of *Kalikat*, the name used by Mappilas (the main traders of that time). According to historian K.V Krishnan Iyer, the word Kozhikode is derived from *koyil* (palace) and *kotai* (fortified), meaning ‘Fortified Palace’. This has evolved in to Kozhikode. The ports of the Malabar Coast are well known in the trade of spices, silk, and other goods. And Kozhikode emerged as the centre of an independent kingdom in the 14th century, whose ruler was known as Zamorin. Kozhikode is famous for its trade relationship with Kingdoms of Asia, Africa, and the Middle East in the past. In 1498, Vasco da Gama landed at Kappad and he became the first European who finds a water way to India. There begins the European influence in Kerala and overall India. The present-day Kozhikode district was among the territories cede to the British East India Company by Tipu Sultan of Mysore in 1792, at the conclusion of the Third Anglo-Mysore

War. The newly acquired British possessions on the Malabar Coast were organized into Malabar District which included the present-day district of Kannur, Kozhikode, Malappuram, Palakkad and Wayanad. Kozhikode served as the administrative headquarters of the district.

Climate of the district: The district has a generally humid climate with a very hot season extending from March to May. The rainy season is during the South West Monsoon, which sets in the first week of June and extends up to September. The North East Monsoon extends from the second half of October through November. The average annual rainfall is 3266 mm. the highest temperature recorded was 39.4 degree C in March 1975 and lowest was 14 degree recorded on 26 December 1975.

Religions in the district: There are mainly 3 religions in Kozhikode such as Hindus, Muslims, and Christians. Hindus constitute 56.2% of the total population of the district, Muslims are 39.2%, Christians are 4.3% and 0.06% of the total population are Jains (source: Census of India).

Culture of the area: Kozhikode has made significant contributions in the field of Malayalam language and literature. The district is known for its folk songs known as *Vadakkan Pattukal*. *Mappilapattu* and *Oppana* are the cultural heritages of the Muslims. The area is having a strong association with ghazals and football. Kozhikode has rich tradition of folk art. *Thirayattam* is a typical ritualistic performing art form of Kozhikode, and which is a combination of dance, music, theatre, satire, facial and body painting, masking, martial art and ritualistic function.

1.1.7 Women in Kozhikode

Kozhikode is one of the district of Kerala where women are having higher socio-economic status like high sex ratio, high female literacy rate, high health status, high social and economic status. The district is having a sex ratio of 1097 per thousand men according to Census 2011. Kozhikode district is having a literacy rate of 95.24% in 2011; male literacy rate is 97.57% and that of female is 93.16. But Female Work Force Participation rate in the district is only 8.1%. That shows that only less number of women are working in Kozhikode district rather more women are there as housewives. Kozhikode is a place where women are having high demographic status but lacking the freedom factor or identity. Kerala have produced many notable women in areas of literature, politics and academics. But looking in to Kozhikode, one cannot see notable women persons from the district in field of literature, politics and academics. Kozhikode is also known for its moral policing incidents happened. Moral policing is an effort made by patriarchy to control women in the name of morality. Freedom of women is always an issue in many parts of India. In Kozhikode because of highly patriarchal mind-set the issue is very much concerning. Despite high demographic status in the papers, the real status of women such as freedom of women to work, to choose her own partner, to fly high in career are lacking in this district. So a primary study is necessary for understanding empowerment of women in Kozhikode district.

1.1.8 Women in Handloom Sector

Handloom sector, which is one of the major traditional industries of Kerala, is seen losing its relevance in the industrial scenario of Kerala due to several reasons. The industry was very much relevant in the state once with most sought out items of cloth. Not only in Kerala but in all over India handloom sector is there. Within the wider network of handloom production in India, women were involved in production and marketing of the

products, as workers, as participants in commercialized domestic textile production, and as investor/master weavers. In many parts of India, textile manufacturing was and is the most profitable economic activity. Handloom sector is one in which Governments never recognised formally as a target group. Even the private initiatives of NGOs, or fashion boutiques, tend to ignore their contribution and role. The most radical to rightist political mobilization structures in handloom sector are devoid of any issues and participation of women. Women participation is completely absent.

Women constitute a major workforce in the handloom sector and most of the handloom products are meant for women. However, their socio-economic status such as working, living and income conditions need to be improved. They need to be empowered in various ways. Almost all the government schemes, projects and programs on handloom sector have been and continue to bypass this major workforce through various means. Women weavers have been subject to domestic violence, and victims of torture in workplaces in many places in India. Handloom sector and women are interlinking topics in a way that whenever handloom sector is in a crisis the burden of which goes to the women. Even though they are performing critical functions in production, their role in decision making is very poor. The concept of Globalisation came in India in 1990s that have made very big negative effect on the handloom sector and the women bears the burden of it and handloom sector is becoming a vulnerable sector of production in India. There is no recognition to women's work as weavers, even though women play a major role in all pre-loom operations and take on labour-intensive activities.

1.2 Rationale of the Study

Socio-economic status of women is one of the most important aspects of development process. Without the existence of gender equality the so called development process is

meaningless. The topic of the study is socio-economic status of women working in handloom sector in Kozhikode district. Handloom sector was one sector that has provided a major source of income to most of the Keralite. Now the condition of the sector is decaying after every year. Nowadays handloom sector is seen as one casual sector which provides a minimum or low amount of wages to workers. According to third handloom census (2009-10), in all India level, 3,846,835 is the total population of weavers; 848,473 are males and 2,998,362 are females. And in Kerala 14,518 is the total population of handloom weavers; out of which 3,732 are males, 10,786 are females. This shows that handloom sector is one sector in India where the number of female workers is greater than men workers. In light of the decaying conditions of handloom sector in India, one can say that in the future more women are going to lose job and unemployment will occur. So the betterment in the condition of handloom sector will lead to two important outcomes; one is creation of more employment and the other is women empowerment.

1.3 Scope of the Study

The study is very useful for the students of social sciences especially economics and sociology and institutions interested in the topic of gender. This can also be useful for policy maker and planners to both national and regional level. This study may also be helpful for all the researchers, NGOs/INGOs to formulate, implement and appropriate policies focusing the issue of socio-economic status of women. This study is also useful for the handloom units all over India to look in to the welfare, wages, and facilities provided.

1.4 Objectives of the Study

- a) To find the trend of number of weavers on the basis of gender in Kozhikode.

- b) To analyse the socio-economic status of women working in handloom industries in Kozhikode district.

CHAPTER 2

REVIEW OF LITERATURE

2.1 Introduction

Developing countries in the world are characterised by low social and economic status of women, as they are treated as subordinates in the family. Even though women are given a higher status in the earlier Vedic period, traditionally Indian women are only the bearers and carers of child, having no career for them, doing menial household works that are non-recognisable. As a developing country like India where social and economic hierarchy prevails, women are deprived of equal position. There is a major part of women workforce in small industries in India. Handloom sector is one of them. There are numerous studies conducted in social science that explains women issues to the higher level. The available literature in this matter not only discusses women issues and empowerment, but also about women in small industries and Handloom sector.

2.2 Review of literature

Bergamann (1986) have written a book on “The Economic Emergence of Women”. In this book the author examines the economic and social role of women in the contemporary society, covering changes in job structure and technology, birth and divorce rates, education, sex, roles and the family, and assesses the domestic pressure on men. The book has also explained about the difference in status and opportunities between today’s women and those of the 1800s appear enormous. Higher level of education is available to women in the present time as to men. And women’s confidence and self-esteem are far higher than 1800s. More kinds of job are open to women now. Women don’t have to stay at home after they marry, isolated from business, the professions, the chance to earn money. The book also goes towards the negative side of women employees, today women still are at a considerable economic disadvantage relative to men. And marriage is the only route to

parenthood that promises a comfortable life: and women still have less access to many jobs. The book also confines the opinion of working women who believe that they are unjustly treated despite the continued insistence of some academic economists that the job market is perfectly fair. Women's groups, along with some unions, are demanding pay equity, that means pay scales be revamped to raise the wages paid in the traditionally female occupations. Another thing is increasingly women are trying to overcome the barriers to jobs that have been off-limited to them. The book also includes meaningful conclusion.

Irene Tom (1989) in his book “Women in Unorganised Sector” has focused on various sectors of economy and their treatment towards women employees. It had given detail information about women employees working in unorganised sector in the Silk industry in south India. The partial treatment towards men and women employees, their wage payment system and so on is systematically elaborated in this book. Irene Tom has contributed well enough in studying women employees in unorganised sector. The book elaborated several aspects of women employees in unorganised sector and some intelligent suggestions to minimize the gap between men and women employees.

Jose (1989) in his book “Women Workers in Rural India” has analysed the structure of women's labour force participation in India. The general theme which runs in the entire book is that increase in workers participation rates of women, especially within the non-agricultural sectors of the economy, marks a major turning point in the evolution of labour markets and that such an increase is concurrent with a dynamic growth process within the economy. The book also studies the structure of women's labour force participation in various regions of India with a view to assessing the determinants as well as the consequences of their entry in to the labour force. The main crux of the study is to identify factors and force which impede the development of labour markets and thereby highlight

the case for public policies which can promote the entry of women in to the labour force, in particular in to the more skill intensive sectors of the labour force. The book gives an insight in to the extent and nature of female labour participation and wages in the context of the different agro-climatic regions, cropping patterns and population composition in rural Maharashtra, during the period from early 1970s to the early 1980s and the book gives an appropriate conclusion also.

Jaiswal (1993) in his book “Professional Status of Women” elaborated the organizational discrimination between men and women employees. He found out that women face strong prejudice and discrimination at every stage of their professional career. The book also covers various aspects of women employees. It gives an idea about the different profession in which women employees are treated very differently. The book includes some excellent suggestion and conclusion which is more practical.

Chauhan (1996) in her book *Lengthening Shadows: Status of Women in India* explains the fundamental rights of women employees with practical application and implication. This is a kind of book that covers several articles on provision for women and children in India. And she stated gender differentiation is one thing that affects the development of any economy badly. The book elaborates the treatment of both the sex and its negative impact on performance of women employees at work place.

Sen (1999) in her book “Women and Labour in Late Colonial India” explains the history of labour women in Calcutta in the late 19th century and early 20th century considers how social constructions of gender shaped their lives. The book demonstrates hoe in contrast to the experience of the male counterparts the long term in the Indian economy devalued women’s labour, establishing patterns of urban migration and changing gender equations within the family. The author relates these trends to the spread of dowry giving, enforced widowhood and child marriage. The book also provides insight in to the trials and

tribulation of poor urban women who were often perceived as prostitutes by the middle classes and upper classes of society. The book has made a significant contribution to the understanding of Indian social and economic history and to notions of gender construction. And the book added valuable suggestions and conclusion.

Mahalakshmi (2012) has done a study on the “Socio-Economic Status of Women Employees in Tea Plantation Industries”. The study area is Tamil Nadu, Kerala, and Karnataka. A cross-sectional research method is used in this paper which allows the researcher to integrate the related literature, the in-depth interview, the pilot study and the actual survey as the main procedure for data collection. For data collection, the researcher is using an interview method that includes the parameters like Living conditions, earning and wages and social security benefits of the women workers of Tea Plantation Industries. By these three factors the author is trying to predict the socio-economic status of women workers at the tea plantation sectors. In the first part, author was giving some facts about Plantation Industries of south India. Kerala is known for coffee, tea, rubber, spices and Tamil Nadu for Tea and Karnataka for coffee. Author has given the labour status in south Indian Tea plantation that shows 63% of the labour force is women. Coming to the socio-economic status of women employees 86.7% are married and only 13.3% are unmarried. 63.3% of them are having permanent job and remaining 36.7% are on temporary basis. Coming to the educational status only 56.7% are literates and 43.3 are illiterates. Author has divided family size in to three; small (1-3), medium (3-5), and large (above 5). 70% of them are from small families and 20% are from medium families, 10% from large families. 66.7% of them are getting salary on monthly basis and 30% on weekly basis, 3.3 % on daily basis. Provident fund deduction is there for 58.3% of them and the rest don't have. 60% of them are getting bonus payment and 40% are not getting that. According to this study 98.3% are not getting adequate wage and only 1.7% are getting adequate wages. All

of the taken samples in the study are provided with housing facilities by the industry. In case of maternity benefit 76.7% are provided with and 23.3% are not getting maternity benefit. Crèche facility is provided for 96.7% of them and remaining 3.3% are not provided. The researcher has made an in-depth analysis of socio-economic status of women employees in Tea plantation. It is found that the nature of work is very hard, as they are engaged in eight hours of work. And the employees have no business other than plantation work. The region under study is underdeveloped, so that the employees are not able to find other sources of income. Only thing the workers appreciate that they have free rented house and tax free water. But they are disappointed with the salary structure; they are trying for increment in salary. The researcher concludes that the women employees in Tea plantation are having a poor status.

Minimol and Mukesh (2012) have done a work on “Empowering Rural Women in Kerala: A Study on the Role of Self Help Groups. The research paper focuses on identifying the profile of the SHGs and its members, the level of personal, social, economic and financial empowerment achieved by the members of SHGs, the nature and extent of group-related and personal problems faced by the members of SHGs, and to test the association between group characteristics and empowerment. Exploratory research design is used for the study, and sampling techniques like multi-stage, stratified, judgement sampling were used in the study. Data were collected from three strata like Kudumbasree, groups sponsored by NGOs, and groups sponsored by other types. Primary data is collected from 200 samples with a structured interview.

Premsundar and Kannan (2013) have studied about women in handloom industry: problems and prospects. The study explains women workers in handloom sector, skill development and women handloom workers, conditions and problems of women handloom workers, suggestion for the social and economic empowerment of women

handloom workers. Author says that nearly 2.57 lakh handloom workers preferred alternative livelihood and it may be doubled or thrice in the future, unless it is protected by and nursed by the government of India. And this decline exhibits the social and economic insecurity in handloom weaving though the skill development programmes are initiated by the government of India. The author gives suggestion that only long term vision, strong policies and schemes can protect this age old custodians, in particular, the exempted art and its barriers from the list of endangered traditional arts.

Shazli and Munir (2014) in their study “Female Work Participation in Handloom Industry-A Case Study of Mubarakpur Town, Azamgarh District, U.P” explained socio-economic profile of women working in Handloom Industry. Objectives of the study are to analyse the socio-economic conditions of female weavers in Mubarakpur town and to get remedial measures for their betterment. The study is Mubarakpur, a town which is dominated by Muslim culture. The study is based on the primary sources of data. And direct questionnaire method is used to collect data related to the socio-economic conditions of the female weavers in Mubarakpur town. 300 handloom households have been taken as sample from 6000 handloom households, using random sampling techniques. Tabulation method is used to analyse the data. The study gives an idea that textile female weavers of Mubarakpur town are very poor from economic point of view. The sample of the female weavers are suffering mainly due to the handicraft industry in Mubarakpur town has declined in the last few decades, reasons are intra muslim riots which has hampered the trade and invasion of powerloom in the adjoining regions like Mau. This decaying of handloom industries has badly affected the income of weavers. From past few decades, the share of female has increased after the decline in this sector; this is mainly to raise family income in a situation of low income. This decline of the handloom industry also affected health of the female weavers as they are forced to work more hours. The status of

education and health facilities are also poor in female weavers of the town. Author of the paper gives suggestions to solve the problem of female weavers, through handling by qualitative modification, guidance and protection for the balanced development by the government in handloom industry.

Bhat (2014) have done a study on Gender Bias and Socio-Economic problems of women in India. Author have objectives like studying gender inequality of women in India, analysing the findings of Census 2011 data to understand current status of women in India, studying the various social and economic issues which the women are facing in India, and suggesting guidelines for the eradication of gender bias in India. This study is mainly based upon the collection of secondary data. These data are collected from various sources of publications such as Magazines, Journals, Research articles, Internet and published records. Socio-economic issues of women in India outlined by the author are Poverty and Hunger, Educational Problems, Domestic Violence, Crimes against women, Problems of Working Women, Trafficking of Women and Children. As nearly 38% of India's population is poor, author says that poverty affects the status of women as they are denied education, healthcare, nutrition, good sanitation. Educational problems of the women are high because the literacy rate of women is low and enrolment of girl child is also low. Domestic violence is most vigorous problem of women in India. And crime against women are also increasing, Trafficking of women and children is a major problem in India. Author concludes that the mind-set of the people is needed to be changed.

Rajeshkumar and Rajendran (2014) have done a work on problems and perspective of unorganised women workers in India. The study gives insights in to the definition of unorganised labour, organised and unorganised sector employment in India, prospective of women workers, problems of women workers with the help of secondary data. The author says that the work participation rate of women has increased from 19.67% in 1981 to

25.63% in the year 2001. And women are more employed in unorganised sector rather than in organised sector; 90% of the female forces are engaged in unorganised sector. Women are predominantly engaged in agriculture and informal household labour. Unlike organised sector this sector is having workers with low profile. The problems of unorganised sector workers are diverse which includes varieties of issues most notably food security, health, security, nutritional security, housing security, job, security, wages security, life and accident security, and old age security.

Mohapatra (2015) have made a study on “Female Workers in the Unorganised Sector in India”. The author studies mainly two things they are the condition of working women worldwide, and condition of female workers in India using secondary data. Author says that the working women today aid the economic status of the household and the society as a whole. Technology has been introduced in areas where women worked, women labourers have often been displaced by men. Violence against women and girls is the most pervasive human rights violation in the world today. The work participation rate among rural women is higher than the urban women according to this study. Most of the women are found to be employed in the unorganised sector. Author says that women’s economic dependence on men is determining factor as to their power within the family. Author says that if all economic activities including maintenance of kitchen, gardens and poultry, grinding food grains, collecting water and firewood, etc. are taken in to account the 88 percent of rural housewives and 66 percent of urban housewives can be considered as economically productive.

Rajeshwari Shettar (2015) has done a work on issues and challenges of women empowerment in India. This paper analyses the status of women empowerment in India and highlights the issues and challenges of women empowerment. This study is purely based on secondary data where it gives insights in to crime against women, present

situation of women, need for women empowerment, government schemes for women empowerment, status of women empowerment, details of gender gap index, constitutional provisions for empowering women in India and suggestions. The paper finds out that the attainment in the field of income, employment and education and women empowerment is very low in India. The author finds out that the ranking and scores for India amply proves that it is found in the lower rank even compared to Sri Lanka in all sub-indexes of gender equality. The author finds out that Globalisation, Liberalisation and other Socio-Economic force have given some respite to a large proportion of the population. However, there are still quite a few areas where women empowerment in India is largely lacking.

Garg (2016) has worked on the socio-economic status of women: a study with special reference to Mahendergarh. This study is based on both primary and secondary data about status of women. In this paper the process of women empowerment is conceptualized in terms of personal assessment, self-esteem, confidence, and ability to protect themselves as women attaining socio-political participation, economic independence and ownership of productive assets. She finds that the socio-economic status of women in Mahendergarh is low because of many reasons. In the primary survey she finds that early marriage is one of the major reasons behind the low status of women. Females who got married before 18, their status is low compared to other females. Caste is also important which affects women status. In her study she finds that general caste women are having higher status rather than women in OBC and SC category. Another reason behind the declining status of women is low mental status of women.

Hirschman (2016) in his paper Gender, the Status of Women and Family Structure in Malesia addresses the question of whether the relatively high status of women in pre-colonial South-east Asia is still evident among Malay women in twentieth century Peninsular Malaysia. The author explains about higher relative status of women in pre-

colonial south-east Asia, measuring patriarchy, the household division of labour, the significance of women's economic participation, traditionally high divorce societies, women in political roles. The paper is more of a theoretical one.

Mini has done a work on an analysis of income and expenditure patter of working women in the context of emerging consumer culture. The study discusses the women's contribution to the total household income and their relative freedom to spend money for their personal choices and the influences, which affect their spending choices. And the paper also looks in to the mechanics of running the households by women even without a regular income. The study uses data collected from the census, Panchayat Development Report and other documents available in the panchayat, and the primary data collected from the households through surveys. The study explains the age group, family size, head of the family and who manage the family, land holdings by households, nature houses, educational qualification, occupation, marital status, average income, expenditure pattern, savings and debt, influence of media and preferences of working women in Ayamanam panchayat and Kumarakam panchayat of Kottayam district of Kerala.

CHAPTER 3

RESEARCH METHODOLOGY AND DATA SOURCE

3.1 Research design

The present study is exploratory cum descriptive in nature that provide insights in to the different dimensions of socio-economic status of women working in handloom sector in Kozhikode District.

3.2 Nature and source of data collection

The study used both secondary and primary data. Primary data is used for studying the socio-economic status women working in handloom sector in Kozhikode District and secondary data used is for finding trend line of number of weavers on the basis of gender in Kozhikode.

3.2.1 Primary data collection

The primary data have been collected through structured questionnaire by personal interview method.

3.1.2 Area of Primary Data Collection

The present study has been conducted in Kozhikode district. It is one of the 14 districts of Kerala state in southern part of India and located in the northern part of Kerala. The district occupies an area of 3100 sq. km and population of 3,086,293 persons. The number of male is 1,470,942 and number of female is 1,615,351 (Census 2011). The district is divided in to 12 blocks such as Balusseri, Chelannur, Koduvally, Kozhikode, Kunnamangalam, Kunnummal, Melady, Panthalayani, Perambra, Thodannur, Thuneri and Vadakara.

3.2.2 Secondary Data Collection

The secondary data are collected from different sources like:

- Census of India 2011.
- District Industry Office Kozhikode data.
- Third Handloom Census 2009-10.

3.2.3 Period of data collection

The primary data has been collected by the researcher himself during the first week of April 2017.

3.3 Sampling design

3.3.1 Population of the study

All women working in handloom sector in Kozhikode district.

3.3.2 Sampling procedure

There are 30 handloom societies in the district. A certain number of them that is 10 have been selected to make a sampling unit. The 10 societies have been chosen from those which was having highest number of weavers as members. The handloom societies chosen as sampling unit are Kakkodi weavers co-op society, mappayil weavers co-op society, puthuppanam weavers co.op society, badagara weavers co-op society, Kommeri weavers industrial workshop co-op. society, Star weavers society, Balussery weavers society, Koothali weavers society, Payyoramala handloom weavers society, the Kerala handloom weavers society, Nanmanda handloom weavers society. From each handloom societies 10 sample have been selected. In this sample, all type of females weavers are included like widow, educated married, etc.

3.4 Research Tool

3.4.1 Tools for data collection

The structured questionnaire is prepared by researcher himself. These questions include background information, educational qualification, employment status, welfare facilities in handloom units, working conditions, housing and transportation facilities, indebtedness, trade union and awareness, empowerment indicators, income and expenditure pattern. The background information includes age, marital status, religion, caste, reason for choosing handloom sector.

3.4.2 Tools for Data Analysis

All the collected data have been entered into excel sheet to ease the data analysis. The data has been analysed by using simple and suitable tools mathematical and statistical tools such as tabulation of frequency distribution, percentage, graphical presentation.

CHAPTER 4

Trend of Number of Weavers on the Basis of Gender in Kozhikode

4.1 Introduction

Handloom sector is one sector that provided a large number of employments to the people of India in the past. With the present condition of handloom sector one can say that the future of it is in a stake. Prime Minister of India Mr. Narendra Modi has said in twitter that 'Our handloom sector is diverse, eco-friendly and is a source of employment for countless weavers, who will be very much encouraged by our support'. The betterment of handloom sector will result two important developments they are providing employment to the unemployed sections of India, and more importantly women empowerment. Handloom is one sector where a large number of female labour forces are working rather female labour force is greater than male labour force in this sector. This sector can be regarded as sector of females. In Kerala according to third handloom census (2009-10), 14,518 is the total population of handloom weavers; out of which 3,732 are males, 10,786 are females. 74.3% of the total weavers are females and only 25.7% are males. While looking at the all India level, 3,846,835 is the total population of weavers; 848,473 are males and 2,998,362 are females. 77.9% are females and only 22.1% are males. The data shows the complete dominance of female labour force in handloom sector both in Kerala and all India level.

4.2 Trend of Handloom Weavers on the basis of Gender in Kozhikode

The table below shows the strength of handloom sector or the number of weavers in the district Kozhikode both total and gender-wise. The data shows information from 2010-11 to 2016-17. In 2010-11 the total number of weavers in Kozhikode district was 870 and among them 131 were males and 739 were females. In 2011-12 the total number of

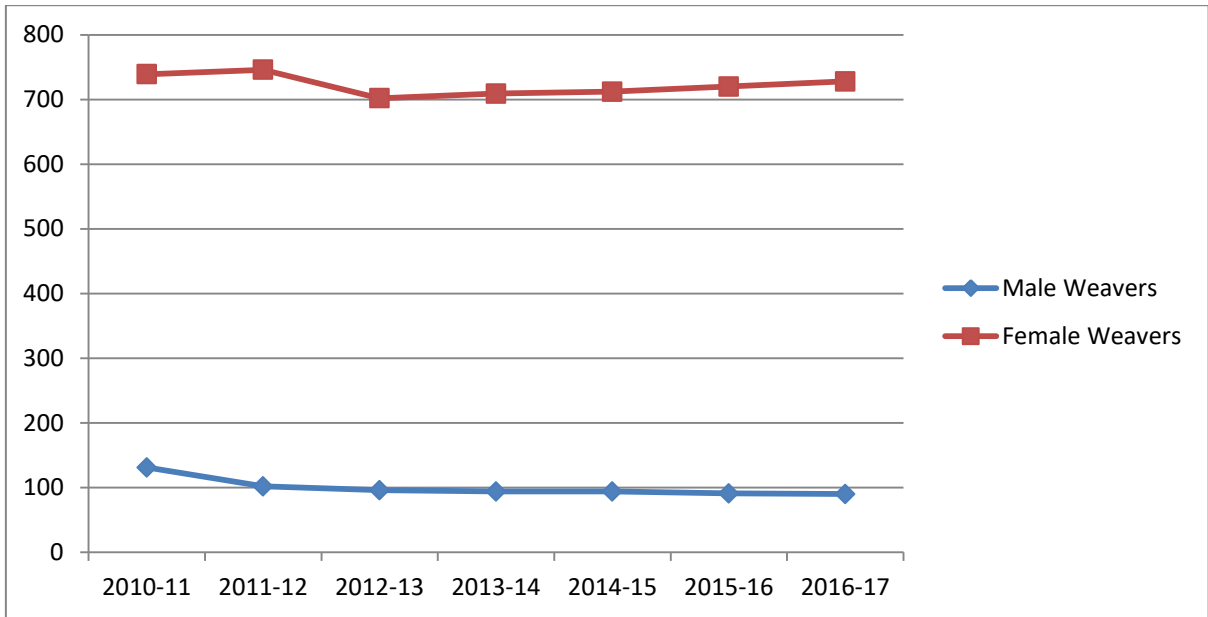
weavers was 848, out of which 102 were males and 746 were females. In 2012-13 the total number of weavers had decreased to 798 and the number of males was 96 only and that of females were 702. In 2013-14 the total number of weavers were 803 and 94 of them are males and 709 were females. In 2014-15 the total number of weavers was 806 and that of males were 94 and females was 712. In 2015-16 the total number of weavers had been increased to 811, out of which 91 were males and 720 were females. In 2016-17 the total number of weavers was 818 and that of males were only 90 and females was 728.

Table 4.1 Gender-wise distribution of handloom weavers in Kozhikode over the years

Year	Male Weavers	Female Weavers	Total Weavers
2010-11	131	739	870
2011-12	102	746	848
2012-13	96	702	798
2013-14	94	709	803
2014-15	94	712	806
2015-16	91	720	811
2016-17	90	728	818

Source: District Industry Centre, Kozhikode

Figure 4.1 Trend line of Gender-wise distribution of weavers in Kozhikode



The graph shows that there is a considerable difference between the number of male weavers and female weavers over the years in Kozhikode. The line of female weavers is always on the top over the years from 2010-11 to 2016-17. The highest point of number of female weavers occurred in 2011-12 period and that was 746, and lowest number was in 2012-13 and that was 702. The highest point of number of male weavers was in 2010-11 and that was 131 and the lowest point was in 2016-17 and that was 90. It is clear from the graph that over the years the number of male weavers is decreasing and the number of female weavers is constant or increasing. That means the prominence of females in handloom sector. Over the years handloom sector is becoming a sector of females, where females are the majority in the labour force in handloom sector.

CHAPTER 5

Socio-Economic Status of Women Working in Handloom Sector in Kozhikode

5.1 Introduction

The socio-economic status of female weavers according to field study details are categorised in to educational qualification, Employment status, welfare facilities in handloom units, working conditions, housing and transportation facilities, indebtedness, trade union and awareness, empowerment indicators, income and expenditure pattern, assets of the households.

5.2 General Particulars

5.2.1 Distribution of female weavers by age group

Age distribution of female workers in Handloom sector is significant in the study of socio-economic status of women working in Handloom sector. Age is one factor that affects productivity, skill and experience. Handloom sector in Kerala are having a majority of female workers of age 35-64. Middle aged women are the majority in Handloom sector. And it is very hard to find out women of 22 years of age working in Handloom units in any part of Kerala. That also has something to do with the education background of Kerala society. As compared to other states in India Kerala is unique in its high literacy rate and high educational qualification of females. In the present condition a women of age 22 will be having a good educational qualification or pursuing higher education, those women are not going to choose their employment as weaving. On the other hand there are plenty of better opportunities for women to get a job in Kerala.

Table 5.1 Distribution of female workers by age group (%)

Age group	Percentage
20-34	3
35-49	57
50-64	39
65-79	1

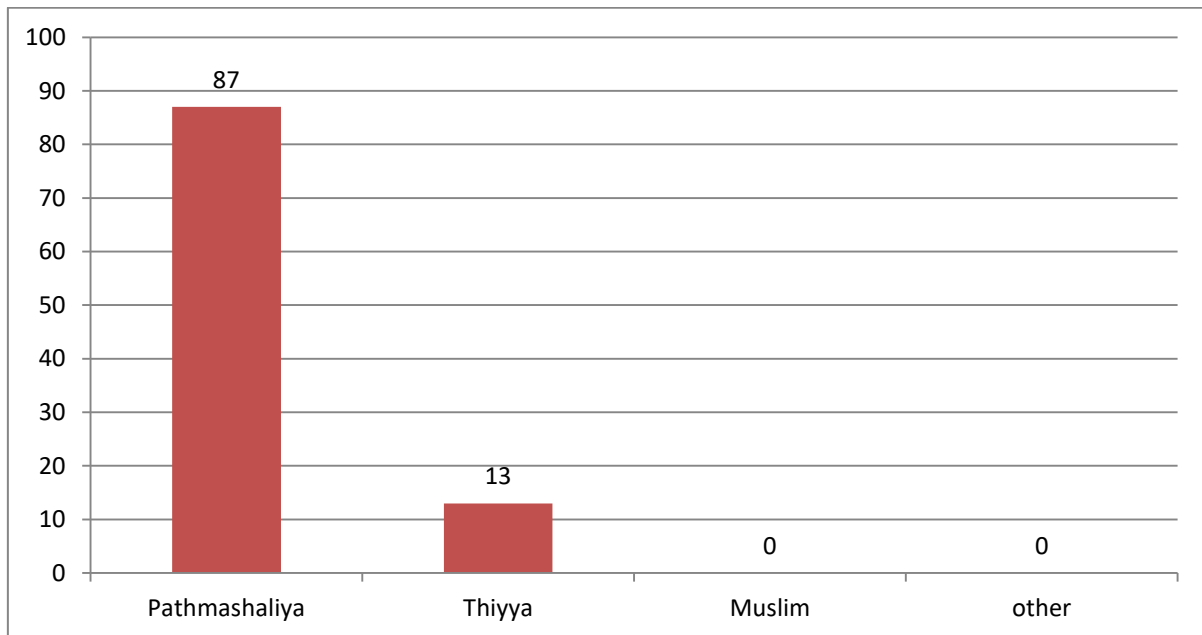
The field study details say that 57% of the sampled female workers are of age group 35-49, that is exactly the middle age group. Middle age is important in the life of Indian women in such a way that she is made his life objective as to look after her husband and children, as written by many poets like Madhavikutty. It's an age of hard work, sacrifices, frustrations, and boredom. On the other hand, 39% of the sampled respondents are of age group 50-64. So 96% of the sampled respondents come under the age group of 35-64. And only 3% of the sampled respondents come under the age group of 20-34. Only 1% of the sample comes under the age group of 65-79. This age-wise categorisation of female workers in Handloom sector gives a proper picture of women workers in Handloom sector of Kerala.

5.2.2 Caste-wise distribution of female workers

Caste-wise distribution of sampled respondents is significant as far as the study is about an Indian state or society. Caste in India is something that adds some prestige or status or otherwise to an individual as given by birth. And in India, caste have a significant role in income distribution, as majority of higher caste people are holding a big share income and wealth even today. Caste scenario of Kerala is different from all other states of India. In Kerala there are castes and more than that there are sub-castes. Pathmashaliya and Thiyya

(OBC castes) are the main castes in which the members are involved in weaving. The higher castes like Brahmins and Nairs are not usually seen in weaving. Pathmashaliya is a caste in which their traditional occupation (Kulathozhil) is weaving.

Figure 5.1 Caste-wise distribution of female workers (%)



The field study data shows that still Pathmashaliya is the caste which have majority amount of women workers in Handloom sector. 87% of the sampled respondents are of Pathmashaliya caste, and 13% are of Thiyya caste. Muslims are not involved in weaving in the district, Kozhikode. The women in Pathmashaliya community see weaving as an area where they can work comfortably. The data shows that occupational division of caste is still significant, because a vast majority of weavers are from Pathmashaliya community. The traditional occupation of Thiyya community is Toddy tapping, but some sampled respondents in the study are of Thiyya caste.

5.2.3 Religion-wise distribution of sampled respondents

Religion has a significant role in Indian society as it affects people at a big level. India is a country having different kinds of religion like Hinduism, Islamism, Christianity, Buddhism, Sikhism, Parsi, Jews, etc. Weaving is a traditional occupation in Kerala. Weaving a traditional occupation to Pathmashaliya caste and some Thiyya community people are also involved in weaving. So there are no Muslims or other religious people involved in weaving according to the field study data.

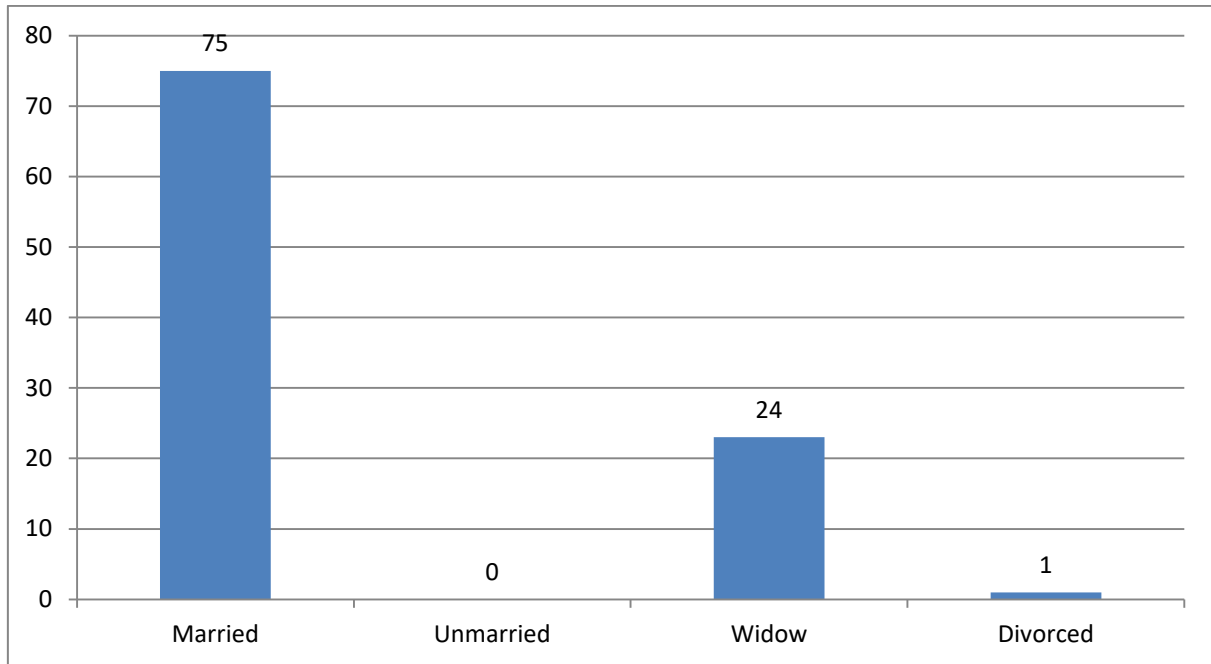
Table 5.2 Religion-wise distribution of female workers (%)

Name of the Religion	Percentage
Hindu	100
Muslim	0
Christian	0
Other	0

5.2.4 Marital status of female workers

Marital status is an important factor while studying a research phenomenon. Marital status is divided in to Married, Unmarried, Widow and Divorced.

Figure 5.2 Marital status of female workers (%)



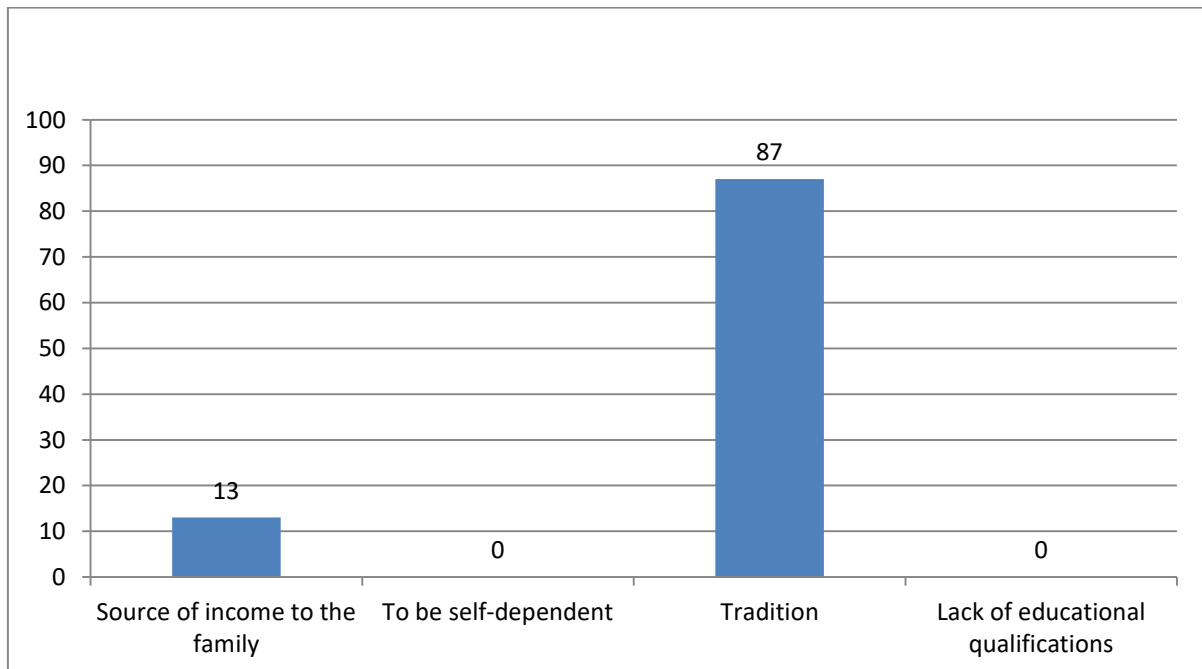
The data shows 75% of the sampled respondents are married, 24% are widows, and only 1% is divorced. There is no unmarried female worker among the sampled respondents. A vast majority of sampled respondents are of age group 35-64. So it is obvious to have no unmarried women in the data. Another reason for this is that the unmarried women of present condition are having a sufficient and good level of educational qualification. Someone with a good educational qualification does not need to choose handloom sector as their profession. This also gives an insight in to the traditional occupation system. This seems that the new generation of this caste are not interested in weaving activities as they have other opportunities in and outside of state.

5.2.5 Reason for choosing handloom sector

Reasons for choosing weaving as a profession are source of income to the family, to be self-dependent, Traditional reason, Lack of educational qualifications. The table shows that 87% of the sampled respondents started weaving because of tradition. This has

something to do with the caste-wise distribution of female workers. The traditional occupation of Pathmashaliya caste is weaving, that come the traditional reason. The remaining respondents are of Thiyya caste. They have chosen handloom sector for source of income to the family that is 13%. Another important finding is that there is no one who started weaving to be self-dependent, lack of educational qualifications. Tradition is an important factor in the case of handloom sector in Kerala.

Figure 5.3 Reason for choosing handloom sector



5.3 Educational qualification of female workers

Educational qualification is an important variable to determine the status of female workers. Kerala is having a literacy rate and educational status of women compared to other states of India. Educational qualification of women workers can be divided in to illiterate, primary, middle, matric, degree and above.

Table 5.3 Educational qualification of female weavers

Educational qualification	Percentage
Illiterate	0
Primary	20
Middle	41
Matric	39
Degree and above	0

It is very hard to find out an illiterate in Kerala as Kerala is having a literacy rate of 94%. The data also support this argument, because there are no illiterate among the sampled respondents. 20% of the sampled respondents are having primary educational qualification. It depends upon the age of the respondents also. 41% of the sampled respondents are having middle level of educational qualification, and 39% are having matric level education. There is no female worker who is having an educational qualification of degree and above. 80% of the sampled respondents are having a very good educational qualification those are middle and matric level of education.

5.4 Employment status

5.4.1 Distribution of female weavers on the basis of employment status

Employment status can be divided in to permanent, temporary and contract. Employment status is important because a permanent employee will be provided with all the welfare facilities of the unit or handloom society. For temporary and contract basis employees, these kinds of facilities will not be available.

Table 5.4 Employment Status

Employment status	Percentage
Permanent	96
Temporary	4
Contract	0

The data shows 96% of the sampled respondents are permanent employees. This shows that women workers in handloom sector are having a high level of employment status. Only 4% are temporary employees. And there are no employees working on contract basis.

5.4.2 Distribution of female workers on the basis of payment period

Payment period is divided in to monthly, weekly, and daily. Some receive payment annually, some receive monthly, some others receive weekly, and some receive daily. The table shows that the usual paying period of female weavers is weekly. 91% of the sampled respondents are receiving payment weekly. And only 9% of the sampled respondents are receiving payment monthly. No one among the sampled respondents is receiving payment daily.

Table 5.5 Pay period

Pay period	Percentage
Monthly	9
Weekly	91
Daily	0

5.5 Welfare facilities

5.5.1 Female workers provided with maternity leave

In the contemporary scenario maternity leave is very common and a must for female workers. Maternity leave is the leave or holiday given to the pregnant women workers. Usually employers give maternity benefits like 2 or 3 months.

Table 5.6 Maternity leave availability

Workers	Percentage
Workers provided with maternity leave	34
Workers not provided with maternity leave	66

The table shows that 34% of the sampled respondents were provided with maternity leave. And 66% of the sampled respondents were not provided with maternity leave. This can be in two ways; either joined the unit after delivery or not provided the necessary leave that is maternity leave.

Table 5.7 Leave period for maternity leave

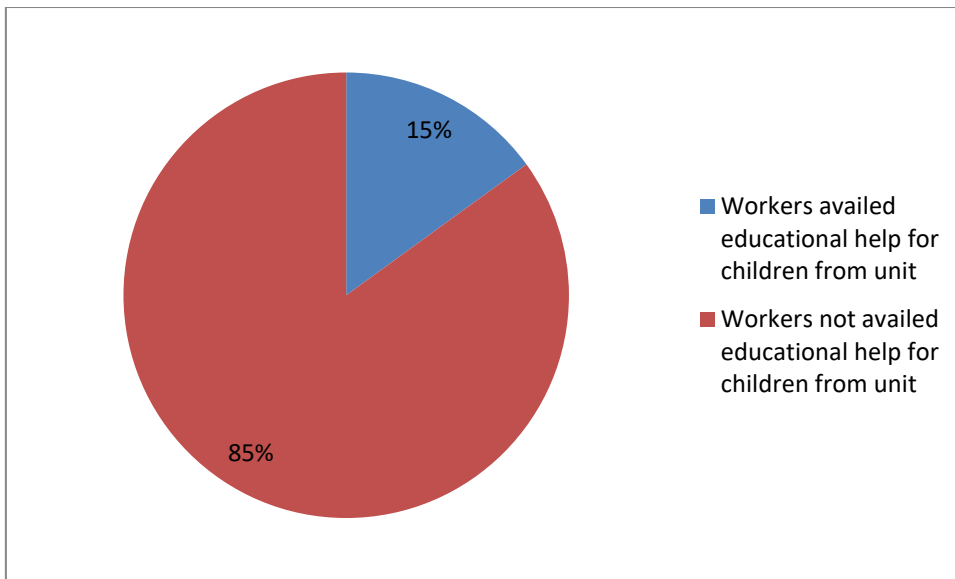
Time period	Frequency	Percentage
2 months	12	35.2
3 months	22	64.8

Usually employers provide maternity leave like 2 or 3 months. The sampled respondents in the study also say the same. 12 of them or 35.2% were provided with 2 months of maternity leave, and 64.8% of them were provided with 3 months of maternity leave. That proves the importance of welfare facilities in the handloom sector.

5.5.2 Educational help for children from the unit

Industrial units provide educational help for the children of the workers. Education is something that is very important for all people in India. Kerala gives a special consideration to education.

Figure 5.4 Workers availing educational help from unit



The data shows the level of sampled respondents availing educational help from the unit for children. 15% of the sampled respondents are availing educational help for children from the unit. 85% of the sampled respondents are not availing educational help for children.

5.5.3 Type of educational help from the unit for children

Industrial units usually provide educational help for children of the employees like scholarship, full fee reimbursement, partial reimbursement, and other helps.

Table 5.8 Type of educational help

Type of educational help	Frequency	Percentage
Scholarship	0	0
full fee reimbursement	0	0
partial fee reimbursement	8	53.3
other	7	46.7

The data shows 53.3% of the respondents provided with educational help received partial fee reimbursement. The remaining 46.7% of them are availing other kinds of educational help.

5.6 Working conditions

Working conditions are an important parameter to know the status of a worker. There were many struggles for good working conditions in many parts of India, and Kerala is known for those struggles. Communist background of Kerala had strengthened these conditions of workers in the state. So working condition of female weavers is expected to be high.

5.6.1 Facilities in working area

Table 5.9 Working conditions

Canteen facility		Drinking water		Bonus		Rest room facility	
Workers availing	Percentage	Workers availing	Percentage	Workers availing	Percentage	Workers availing	Percentage
yes	10	yes	90	yes	100	yes	70
no	90	no	10	no	0	no	28

The table shows working conditions of female weavers in Kozhikode district, such as canteen facility, drinking water facility, bonus, and rest room facility. Coming to the canteen facility, only 10% of the sampled respondents are availing canteen facilities, and 90% of the sampled respondents are not availing canteen facility. Drinking water facility is another important working condition and 90% of the sampled respondents are availing drinking water facilities, only 10% of them are not availing drinking water facilities. Bonus facility is another important working condition. 100% of the sampled respondents are availing bonus facilities, no one are not provided with bonus. According to data 70% of the sampled respondents are availing rest room facilities and the remaining 30% are not availing rest room facilities.

5.6.2 Distribution of female weavers fined

Fine is a negative aspect of working conditions. Usually workers are fined by the employer for absence from duty, wastage in production, damage or loss of tools, and other reasons.

Table 5.10 Distribution of female weavers fined

Fine	Percentage of workers	Reason for fine	Percentage
Fined workers	1	absence from duty	100
Workers who are not fined	99	wastage in production	0
		damage or loss of tools	0
		other reasons	0

The table shows the distribution of female weavers fined during the course of work. It is good to see that only 1% of the sampled respondents are fined among the sampled respondents and remaining 99% of them are not fined. Coming to the reason for fine 100% of the fined is because of absence from duty.

5.6.3 Distribution of female workers availing weekly off and annual leave

Industries provides off to the workers in order to keep the workers without losing energy. Some production units provide weekly off with wages and some without wages. They also provides annual leave usually.

Table 5.11 Distribution of female workers availing weekly off

Workers	Percentage	Workers availing weekly off	Percentage
Workers availing weekly off	100	With wage	64
Workers not availing weekly off	0	Without wage	36

The table shows that all sampled respondents are provided with weekly off. This has something to do with the trade unions as they are much strong in Kerala than any other states. 64% of them are availing weekly off with wages, which means they are not losing wage for weekly off. 36% of them are losing their wage in case of weekly off.

Table 5.12 Distribution of female workers availing annual leave

Workers	Percentage
Workers availing annual leave	94

Workers not availing annual leave	6
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Annual leave is also important for an employee. According to the field study data 94% of the sampled respondents are provided with annual leave facility. Only 6% of the sampled respondents are not provided with annual leave. Annual leave is necessary for a worker in order to get away from the tension of job. If workers are not provided with adequate leisure time it will affect the productivity of that worker. 94% of the workers availing annual leave imply a better status of the female weavers in the district.

5.6.4 Overtime workers

Table 5.13 Distribution of female workers doing overtime work

Workers	Percentage
Workers doing overtime work	14
Workers not doing overtime work	86

Sometimes workers do overtime work in order to earn more than the usual salary. There are some reasons behind such hard works such as to increase the level of income, to purchase something that is not possible with available income level, to do some ceremonials like marriage, funeral, etc. According to the field study data only 14% of the sampled respondents are doing overtime work. This shows the casualness of the female workers in the district. 86% of the sampled respondents are not doing overtime time work. Handloom sector is like a safe zone working area for these women in the district Kozhikode.

5.6.5 Payment given to overtime work

Payment to overtime work is as significant as quantity of overtime work. Overtime work is very important for an industrial unit as it increases the output of the unit. So industries provide a better increment in the salary to those workers. Payment to overtime work is divided in to ordinary, double, and no salary.

Table 5.14 Payment to overtime work

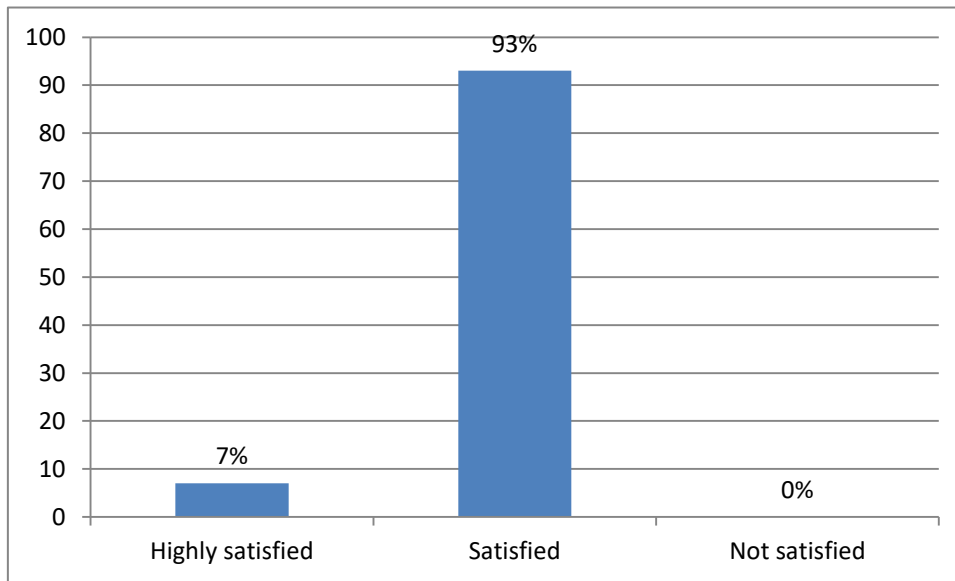
Payment to overtime work	Frequency	Percentage
Ordinary	12	85.7
Double	2	14.3
No salary	0	0

The table shows that 85.7% of the overtime workers are receiving ordinary wages and only 14.3% of them are receiving double of the usual salary. This shows that overtime working is not an important aspect of handloom sector.

5.6.6 Distribution of female weavers according to opinion about wages and facilities

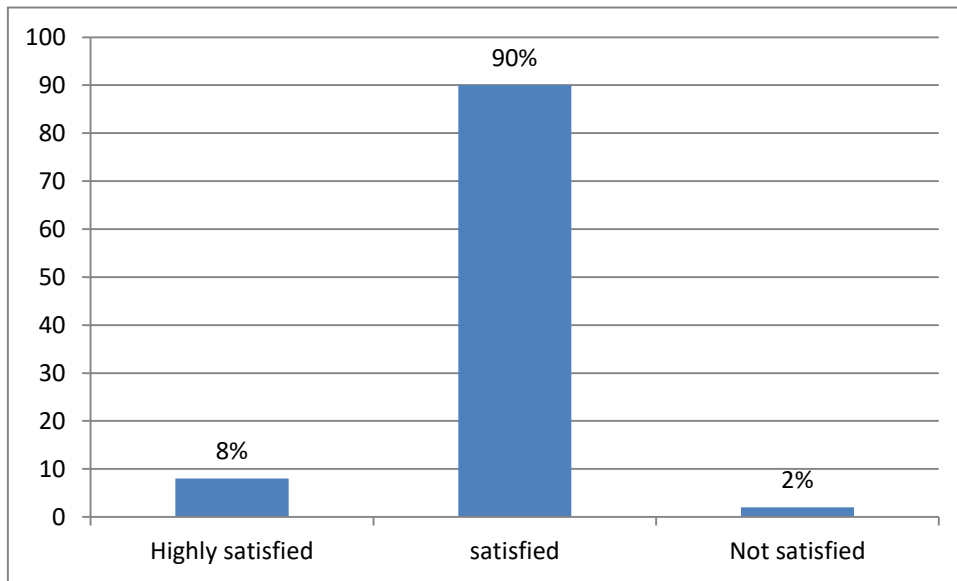
What is better to understand the condition of workers rather than asking their satisfaction level? The study includes opinion about wages and facilities from female weavers sampled. This will show how much happy the employees are with respect to their handloom unit. The satisfaction level are measured by three level highly satisfied, satisfied, not satisfied.

Figure 5.6 Distribution of female weavers according to opinion about wages



The table shows satisfaction level of female weavers with respect to wages provided. 93% of the sampled respondents are satisfied with the wages provided for the work they are doing. This shows the happiness of female weavers regarding handloom unit they are working is good. Only 7% of the sampled respondents are highly satisfied with the wages given by the handloom unit they are working. There is no one who feels they are not satisfied with the wages provided by the handloom unit. The data gives a good comfortable condition of female weavers.

Figure 5.7 Distribution of female weavers according to opinion about facilities



The table shows opinion of female weavers about facilities provided by handloom unit. 90% of the sampled respondents are satisfied with the facilities provided by handloom unit. And 8% of the sampled respondents are highly satisfied with the facilities provided by the unit.

5.7 Housing and transportation facilities

Housing and transportation facilities are another important factor determining socio-economic status of women.

5.7.1 Type of house

The common type of houses in Kerala is tiled and concrete. Nowadays more concrete houses are made as construction sector develops and creates a demonstration effect. Gulf money coming to Kerala has made a drastic change in the development process and that lead to the creation of more tiled houses.

Table 5.15 Type of house

Type of house	Percentage
Tiled	21
Concrete	79
Other	0

The table shows 21% of the sampled respondents are still living in tiled houses. 79% of the sampled respondents are living in concrete houses. In Kerala people understand the class by looking at the house. Concrete and big houses are considered as prestige symbols. As majority are having concrete houses there is no problem of prestige.

5.7.2 Female weavers according to number of rooms

Table 5.16 Distribution of female weavers according to number of rooms

Number of rooms	Percentage
2	43
3	53
4	4

As said earlier the size of the house or the number rooms is also a symbol of prestige. 43% of the sampled respondents are having 2 rooms in their house. 53% of the sampled respondents are having 3 rooms in their house. Only 4% of the sampled respondents are having 4 rooms in their house.

5.7.3 Separate kitchen and attached bathroom

5.17 Distribution of female weavers having separate kitchen and attached bathroom

Situation	Percentage	Situation	Percentage
Having separate kitchen	92	Having attached bathroom	6
Not having separate kitchen	8	Not having attached bathroom	94

The table shows 92% of the sampled respondents are having separate kitchen and only 8% of them are not having separate kitchen. Only 6% of the sampled respondents are having attached bathroom, remaining 94% of them are not having attached bathroom. The data is clear that gives clear status to employees. Separate kitchen is common in among Kerala households, and its availability does not make the workers prestigious. But that is not the case of attached bathroom as it is rare among common people. Female weavers having attached bathroom are in very small number.

5.7.4 Source of drinking water

There are many sources of drinking water available, such as well, public well, bore well, and others facilities. In Kerala well is the main source of drinking water.

Table 5.18 Source of drinking water

Type of well	Percentage	Distance from home to public well	Percentage
Well	77	0-50 m	75
Public well	20	51-100 m	20
Bore well	2	101-150 m	0

others	1	151-200 m	5
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Data shows 77% of the sampled respondents are using well as drinking water facility. 20% of the sampled respondents are using public well for drinking water facilities, only 2% of them are using bore well facility and 1% of them are using other facilities. As expected the proportion of people using private well is very high. The second highest proportion is for public well.

Another important fact is the distance from public well. Out of 20 people, 75% of the sampled respondents have a distance of 0-50 meter from home to public well. 20% of them are having a distance of 51-100 meter from home to public well. Only 5% of them are having a distance of 151-200 meter from home to public well.

5.7.5 Sources of light and cooking

There are many sources for light such as kerosene oil, electricity, and other sources. Sources of cooking energy are firewood, kerosene oil, cooking gas, electricity, solar, and other sources.

Table 5.19 Source of light and cooking energy

Source of light	Percentage	Source of cooking energy	Percentage
Kerosene oil	0	Firewood	11
Electricity	67	Kerosene oil	0
Both	33	cooking gas	19
others	0	Electricity	0
		Solar	0

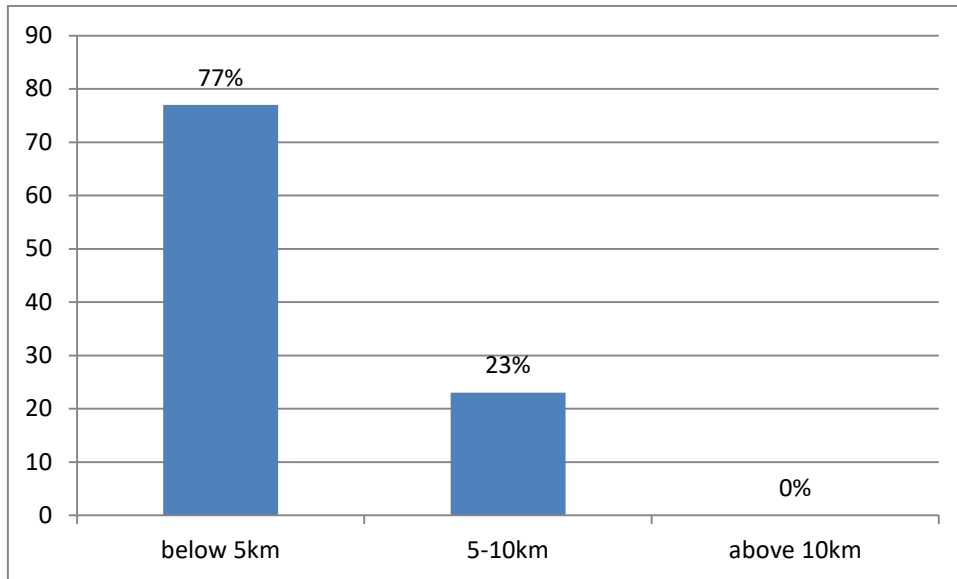
		More than one of these	70
		others	0

The table shows the distribution of female weavers according to sources light and cooking energy. The data shows there are no household sampled with no electricity facility. 67% of the sampled respondents are using only electricity for light. Remaining 33% of the sampled respondents are using both electricity and Kerosene oil. This says the states condition regarding electricity. Even though Kerala produce comparatively less electricity than its neighbouring states like Tamil Nadu, it provides electricity to all in the state.

The data also shows the sources of cooking energy. Out of 100, 11% of the sampled respondents are using only firewood for cooking. 19% of the sampled respondents are using only cooking gas for cooking. Majority of the sampled respondents that is 70% are using more than 1 source of energy for cooking. No one among the sampled respondents is using Kerosene oil, electricity, solar and other sources of cooking energy.

5.7.6 Distance to handloom society

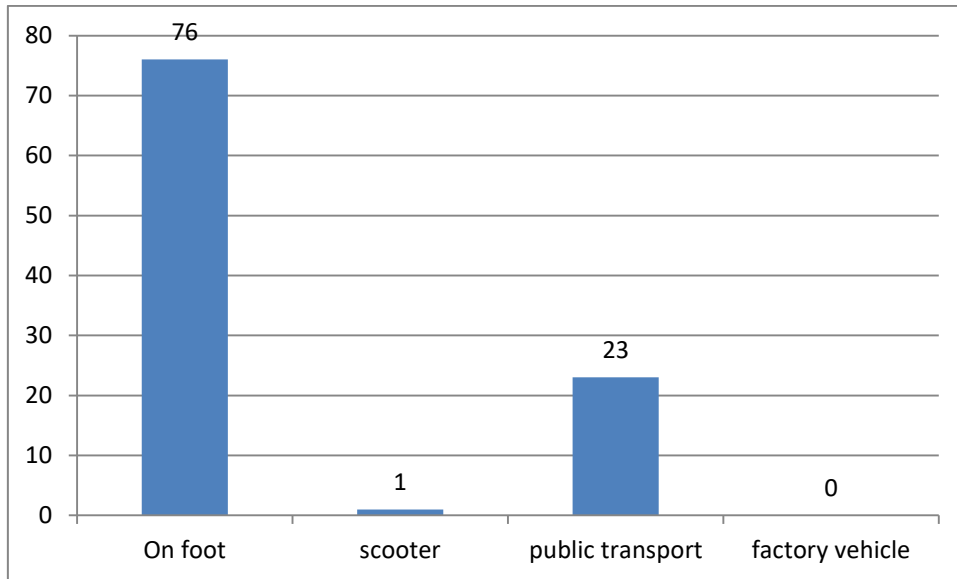
Figure 5.8 Distribution of female weavers according to distance from handloom unit



The table shows the distance of female weaver’s home from handloom unit. It is clear from the table that 77% of the sampled respondents have a distance of below 5km from home to handloom unit. 23% of the sampled respondents are coming from a distance of 5-10km. this shows the comfort level of female weavers getting more importance. Handloom sector is like an emotion among the female weavers.

5.7.7 Transportation facilities

Figure 5.9 Distribution female weavers according to transportation facilities of female weavers



The table shows distribution of sampled respondents according to transportation facilities of female weavers. As majority of the sampled respondents are coming from nearest households, 76% of them are coming by foot. And 23% of them are coming by means of public transport. Only 1% of the sampled respondents are coming by scooter.

5.8 Indebtedness

Distribution of female weavers on the basis of indebtedness and average amount of debt

People sometime go with more consumption than earnings; sometimes they may face unexpected expenses. In those times they go for loan or borrow from banks or persons.

Female weavers are also not exempted from that.

5.8.1 Distribution of female weavers according to indebtedness

Table 5.20 Indebtedness

Indebtedness	Percentage	Average debt amount

Female weavers indebted	14	223333.3333
Female weavers without debt	86	

The table shows distribution sampled respondents according to indebtedness. It is clear from the table that only 14% of the sampled respondents are indebted. Remaining 86% of them are not indebted. The average amount of debt of the sampled respondents is 223333.3333 rupees.

5.8.2 Reason for debt

The reason for debt is like household consumption, sickness, marriage and other ceremonial occasions like child birth, funeral, legal expenses, education, purchase of land, repayment of debt and other reasons.

Table 5.21 Reason for debt

Reasons	Frequency	Percentage
Household consumption	1	7.1
Sickness	1	7.1
Marriage and other ceremonial occasions like child birth	10	71.6
Funeral		0
Legal expenses		0
Education	1	7.1
Purchase of land		0
Repayment of debt		0

others	1	7.1
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The table shows 10 out of 14 borrowed because of marriage and other ceremonial occasions like child birth. Only 1 out of 14 has borrowed due to household consumption, sickness, education, and other reasons.

5.8.3 Source of debt

There are sources of debt like co-operative society, bank/government/LIC, employer money lender, shopkeeper, friends and relatives, other sources. Bank is one of the main sources among these.

Table 5.22 Source of debt

Source of debt	Frequency	%
Co-operative society	1	7.1
Bank/Government/LIC	11	78.7
Employer	1	7.1
Money lender	0	0
Shopkeeper	1	7.1
Friends and relatives	0	0
Others	0	0

Bank/government/LIC comes first among the preference of the female weavers, 11 out of 14 have borrowed from this source. 1 out of 14 has opted for cooperative society and

another 1 out of 14 opts for employer as source of debt. 1 of them has opted for shopkeeper as source of debt.

5.8.4 Security for debt

There some securities of debt like land, house, ornaments, LIC policy, etc.

Table 5.23 Security for debt

Security for debt	Frequency	%
Land	8	57.2
House	5	35.7
Ornaments	1	7.1
LIC policy	0	0
No security	0	0

The table shows 8 out of 14 have chosen land as a security of debt, 5 of them have choose house as security, 1 of them have given ornaments.

5.9 Trade union and general awareness

Trade union is very important with regard to the welfare of workers. Trade union is an organisation of workers forms with an aim to unit all workers for striving their welfare needs and protest against the exploitation of employers on workers.

Table 5.24 Trade union awareness

	Percentage	Type of membership	Frequency	Percentage
Member	37	Ordinary member	35	94.5

Not member	63	Executive member	2	5.5
		Other	0	0

The table shows that 37% of the sampled respondents are members of trade union, and 63% of them are not a member of any trade union. This is rare to see in Kerala as Kerala is one state there political communication is very strong and have a left background. This can be seen as low level of trade union awareness among female weavers sampled.

There is different type of trade union membership such as ordinary membership, executive member. 94.5% of the members of trade union are ordinary members and remaining 5.5% of them are executive members.

Table 5.25 General awareness

Minimum Wages Act 1948		Equal Remuneration Act 1976		Maternity Benefit Act 1961	
	Percentage		Percentage		Percentage
Aware	35	Aware	20	Aware	19
Not aware	65	Not aware	80	Not aware	81
Total awareness percentage			24.666		

The Minimum Wages Act 1948 is an act of parliament regarding labour law that sets the minimum level of wages that must be paid to both skilled and unskilled labours. This is an act that each and every labour in India should be aware of. Majority of the unskilled labour in India are not aware about this law. According to the field study data 88% of the sampled

respondents are aware about Minimum Wages Act 1948. Only 12% of them are not aware about this law.

Equal Remuneration Act 1976 is one act that aims to provide equal remuneration for men and women workers and for the prevention of discrimination on grounds of gender. Every female worker in India should be aware about this act to understand their own rights regarding remuneration and discrimination to themselves. According to field study information 70% of the sampled respondents are aware about Equal Remuneration Act 1976, and 30% of them are not aware about this act.

Maternity Benefit Act 1961 an act that aims to provide maternity leave and benefit to women employees. The act is one that protects the dignity of motherhood. The data shows that 81% of the sampled respondents are aware about the act, and remaining 19% are not aware about the act.

The total awareness percentage of the female weavers is 24.666%. This shows that the female weavers are not aware about their rights and freedom.

5.10 Empowerment indicators of female weavers

Empowerment of female weavers can be measured using discrimination in work place on gender basis, torture in work place, and economic empowerment. Economic empowerment can be measured on the basis of who get the salary of female weaver, whether or not using the salary for own needs, whether or not independent on taking economic decision. In modern India empowerment of women is one of the main motives of the government.

Table 5.26 Empowerment indicators of female weavers

Discrimination in work place on gender basis		Torture in work place		Who get your salary		Are you Using salary for own needs		Independent on taking economic decision	
	%		%		%		%		%
Yes	0	Yes	0	Myself	21	Yes	18	Yes	14
No	100	No	100	Husband or household head	63	No	68	No	66
Total physical empowerment		100%		Total economic empowerment		17.666%			

The data shows none of the sampled respondents have experienced any sort of discrimination in work place on gender basis. Another important parameter is torture in work place. According to field study data none of the sampled respondents have experienced torture in work place. 63% of the sampled respondents getting their salary for themselves, for 37% of them husband or household head are getting their salary. 32% of the sampled respondents are using their salary for their own needs. But 68% of them are not using their salary for their own needs. Another important fact is that 34% of the sampled respondents are independent on taking economic decision and 66% of them are not independent of taking economic decision.

The empowerment indicators are divided into physical empowerment and economic empowerment. Total physical empowerment is 100%, which means the female weavers are not facing any physical exploitation or torture. The total economic empowerment of the female weavers is 17.666%, which means the female weavers are not economically independent.

5.11 Income and expenditure pattern

5.11.1 Sources of income of the sampled households

There are different sources of income like income from handloom sector, income from other industries, income from agriculture, and other sources of income. Kerala is one state which is famous for higher wage rates. People from different parts of India come to Kerala for employment. But the wage that is given to male workers is usually different to the wage given to a female worker. Handloom sector is one sector that provides comparatively low level of income to the workers. It is important to know the household income of a female weaver in order to understand how much their family members earn from other sources of income.

a. Monthly household income from handloom sector

Household income from handloom sector is given from 1000 to 7000. 1000 rupees per month is the lowest monthly income for a worker in Kerala. And 7000 is also not a big monthly income compared to workers in other spheres of areas like construction sector. 1000-2999 is the lowest level of income; 3000-4999 is the middle level of income; 5000-7000 is the highest level of income. The interval in the table is 2000.

Table 5.27 Monthly household incomes from handloom sector

Income	Percentage
1000-2999	56
3000-4999	19
5000-7000	25
Grand Total	100

The table shows majority of the sampled respondents are earning lowest level of income from handloom sector. 56% of the sampled household come under the income group of 1000-2999 rupees. Another is the middle level of income; only 19% of the household are under this category of getting 3000-4999 rupees from handloom sector. 25% of the sampled households are under the group of 5000-7000 rupees from handloom sector and that is the highest income group among this.

b. Monthly household Income from other industries

There many industries apart from handloom sector in Kerala such as coir industries, power loom industries, agro-based industries, etc. the income group is divided into 0, 10000-10999, 12000-12999, 13000-13999, 14000-15000.

Table 5.28 Monthly household income from other industries

Income group	Percentage
0	75
10000-10999	14
12000-12999	4
13000-13999	2
14000-15000	5
Grand Total	100

The data shows the majority households that are 75% are not getting a rupee from other industries. But 14% of the sampled households are getting an income of 10000-10999 rupees from other industries. Another 4% of the sampled households are receiving an income of 12000-12999 rupees from other industries. 2% of the sampled households are receiving an amount of 13000-13999 rupees from other industries. Another 5% of the sampled households are receiving an amount of 14000-15000 from other industries.

c. Monthly household income from other sources

There many sources of income that is not included in the questionnaire like income from construction sector, casual work, etc. The female weaver’s household are classified in to income group of 0, 2000-3999, 4000-5999, 6000-7999, 10000-11999, 14000-15999.

Table 5.29 Monthly household income from other sources

Income group	Percentage
0	38
2000-3999	1
4000-5999	32
6000-7999	2
10000-11999	22
14000-15999	5
Grand Total	100

The table shows 38% of the sampled households are not receiving any sort of income from other sources of income. Only 1% of the sampled households are receiving 2000-3999 rupees from other sources of income. 32% of the sampled households are receiving an

income of 4000-5999 rupees from other sources of income. 2% of them are receiving an income of 6000-7999 rupees from other sources. 22% of the sampled households are receiving an income of 10000-11999 rupees from other sources. Remaining 5% of the households are receiving an income of 14000-15999 rupees from other sources.

d. Income from agriculture

Income from agriculture is important in India. But in Kerala, structural change has already happened in favour of service sector. Finding agriculture in Kozhikode district is a difficult task nowadays. According to the field study data, there are no respondents whose household is receiving an income from agriculture. Construction work and coolie work are the major casual labourers work in the district. Agriculture is one sector that is predominant only in hilly areas of the district where rubber, ginger, coco, coconut, and bananas are producing.

5.11.2 Monthly household income of female weavers

Table 5.30 Monthly household income

Income group	Percentage
1000-5999	22
6000-10999	25
11000-15999	29
16000-20999	21
21000-25999	3
Grand Total	100

The table shows monthly household income of female weavers. The table shows different levels of income group and all groups are having decent amount of count. This shows that the sampled respondents are from different level of income groups. It is clear from the data that 22% of the sampled respondents are having a monthly household income of 1000-5999 rupees. Another 25% of the sampled respondents are having a monthly household income of 6000-10999 rupees. Another 29% of the sampled respondents are having a monthly household income of 11000-15999. Another 21% of the sampled respondents are having a monthly household income of 16000-20999. Only 3% of the sampled respondents are having a monthly household income of 21000-25999.

5.11.3 Expenditure pattern of the households of female weavers

Table 5.31 Expenditure pattern

Expenditure on food	
Expenditure group	Percentage
1000-1499	2
2000-2499	8
2500-2999	4
3000-3499	70
3500-4000	16
Grand Total	100
Expenditure on dress	
Expenditure group	Percentage
0-499	2
500-999	20

1000-1499	58
1500-2000	20
Grand Total	100
Expenditure on health	
Expenditure group	Percentage
0-99	3
100-199	52
200-299	6
300-399	1
500-599	37
1400-1500	1
Grand Total	100
Expenditure on education	
Expenditure group	Percentage
0-299	67
300-599	31
1500-1799	1
1800-2099	1
Grand Total	100
Expenditure on personal needs	
Expenditure group	Percentage
100-199	23
200-299	70
300-399	6

400-500	1
Grand Total	100
Other expenditures	
Expenditure group	Percentage
200-1699	42
1700-3199	12
3200-4699	36
4700-6199	10
Grand Total	100

The table shows expenditure pattern of sampled households. The first part of table shows expenditure on food. The expenditure group given in the data are 1000-1499, 2000-2499, 2500-2999, 3000-3499, and 3500-4000. It is clear from the data that 70% of the sampled households are spending 3000-3499 rupees for food monthly. Expenditure on food is something that is necessary for everyone. It is obvious to see that a huge majority of the sampled households are having a decent of good amount of expenditure on food. 16% of the sampled households are spending 3500-4000 rupees for food monthly that is the highest amount in the data. Another 8% of the sampled household are spending only 2000-2499 rupees for food. 4% of the sampled households are spending an amount of 2500-2999 rupees for food monthly. Remaining 2% of the sampled households are spending 1000-1499 rupees for food monthly.

The second part of the table shows expenditure made by the sampled households for dress. It is clear from the table that 58% of the sampled households are spending 1000-1499 rupees for dress monthly. Dress is one of the basic needs of a human being that everybody

used to wear in a civilized society. In the modern days people spend more money for dress. 20% of the sampled households are spending 1500-2000 rupees for dress monthly. Another 20% of them are spending 500-999 rupees for dress monthly. Only 2% of the sample household are spending 0-499 rupees for dress monthly, this even can be 0.

The third part of the table shows expenditure made by sample households on health. The expenditure group given in the table are 0-99, 100-199, 200-299, 300-399, 500-599, and 1400-1500. The table says 52% of the sample households are spending 100-199 rupees for health expenditure. 37% of the households are spending 500-599 rupees for health purposes. 6% of the sample households are spending 200-299 rupees for health reasons. 3% of the sample household are spending 0-99 rupees for health purposes. 1% of them are spending 300-399 rupees for health purposes. Another 1% of the households are spending 1400-1500 rupees for health purposes.

The fourth part of table shows expenditure on education. The sampled households are spending 0-2099 rupees. 67% of the sample households are spending 0-299 rupees for educational purposes monthly. 31% of the sample households are spending 300-599 rupees for educational purposes monthly. 1% of them are spending 1500-1799 rupees for education monthly. Another 1% of the sample households are spending 1800-2099 rupees for education monthly.

The fifth part of the table shows expenditure on personal needs. 70% of the sampled households are spending 200-299 rupees per month for personal needs. 23% of the sample households are spending 100-199 rupees for personal needs monthly. 6% of them are spending 300-399 for personal needs monthly. 1% of the sample households are spending 400-500 rupees for personal needs monthly.

The last table shows other expenditures made by the households of female weavers. It is clear from the table that 42% of the sample households are spending 200-1699 rupees for other expenses. 36% of them are spending 3200-4699 rupees for other expenses. 12% of the sample households are spending 1700-3199 rupees as other expenses monthly. Remaining 10% of the sample households are spending 4700-6199 rupees as other expenses.

5.11.4 Total expenditure of households of female weavers

Table 5.32 Total expenditure of household

Expenditure group	Percentage
2900-5399	30
5400-7899	21
7900-10399	45
10400-12899	4
Grand Total	100

The table shows total expenditure of female weavers or the sampled respondent's households. 45% of the households are spending 7900-10399 rupees monthly. 30% of the households are spending 2900-5399 rupees monthly. 21% of the households are spending 5400-7899 monthly. The remaining 4% of the households are spending 10400-12899 rupees per month.

5.12 Assets of the households

Table 5.33 Assets of female weaver's households

Transportation assets	
Number	Percentage
0	34
1	57
2	9
Grand Total	100
Electronic assets	
Number	Percentage
1-2	1
3-4	86
5-6	13
Grand Total	100
Furniture	
Number	Percentage
3-5	11
6-8	85
9-11	3
12-14	1
Grand Total	100
Mobile phones	
Number	Percentage
1-2	85
3-4	15
Grand Total	100

Ornaments	
Number	Percentage
0-1	37
2-4	63
Grand Total	100
Total assets	
Number	Percentage
7-10	2
11-14	49
15-18	43
19-22	6
Grand Total	100

The table shows household assets of the sampled respondents such as transportation assets, electronic assets, furniture, mobile phones, ornaments and total of these assets. Transportation assets include cycle and motorcycle. It is clear from the table that 34% of the sample households do not have any transportations asset like cycle and motor cycle. And 57% of the household is having only one transportation asset. The remaining 9% of the household are having 2 transportation assets in their home. Another important finding is the number of electronic assets owned by the sample households. Electronic assets included are TV, VCR, and Electric fan. In case of electronic assets, 1% of the sample household are having 1-2 numbers of them. A huge majority of the sample household that is 86% is having 3-4 numbers of electronic assets. The remaining 13% of the sample household is having a number of electronic assets that is 5-6.

Another important household asset is furniture. Furniture includes bed, chair, table, etc. the table shows 11% of the sample household is having a number of 3-5 furniture. A majority of the sample household that is 85% is having a number of 6-8 furniture. Only 3% of them are having a number of 9-11 furniture. Remaining 1% of them is having a number of 12-14 furniture. In case of mobile phones, 85% of the sample is having 1-2 numbers of mobile phones in their household. 15% of them are having a number of 3-4 mobile phones in their households.

Another important kind of asset is ornaments, especially for Kerala women. 37% of the sample is having 0-1 number of ornaments. 63% of the sample is having 2-4 numbers of ornaments. In case of total numbers of assets, only 2% of the sample is having 7-10 numbers of total assets. 49% of them are having 11-14 total assets. 43% of the sample is having 15-18 total assets. 6% of the sample is having 19-22 total assets.

CHAPTER 6

Findings, Conclusions, Policy Implications and Limitations of the Study

6.1 Findings of the Study

Findings of the study on the basis of analysis of data are as follows:

- According to the sample survey data, majority of female weavers are in middle age group, and they are from a particular community that is Pathmashaliya, they belong to Hindu religion only.
- By looking in to the data, it is clear that women weavers are considering this sector as a casual sector where they joined as weavers for additional income for their family as their household is getting more income from other source.
- Educational qualification, employment status, working conditions and condition of indebtedness are good. But welfare facilities, Trade union and general awareness and economic empowerment indicators are not good for female weavers. And they are having decent housing and transportation facilities, and high level of physical empowerment.
- Household income of the female weavers is good. But income from handloom sector is not good, making them only secondary income earners.

6.2 Conclusion

The socio-economic status of women is very important for all the countries as women play an important role in both social and economic aspects of all societies. There is no such vulnerability in the world than to see a nation's half of the population is far behind the other half in terms of social and economic status. The study is about the socio-economic status of women working in handloom sector in Kozhikode district. As handloom sector is

one sector where the majority of workers are female, the strength of the handloom sector will be the strength of the women. The study focuses on two objectives: first objective is to find the trend line of number of weavers on the basis of gender in Kozhikode and second objective is to analyse the socio-economic status of women working in handloom sector in Kozhikode district.

The fourth chapter of study deals with the male-female wise distribution of handloom weavers in Kozhikode district over the years. Over the years the proportion of female weavers to male weavers are increasing. The study shows decrease in the number of male weavers in the district over the years. But the number of female weavers is either constant or increasing over the years. That makes the handloom sector very favouring sector to females.

In the case of socio-economic status of female weavers in Kozhikode district, the parameters used in the study to measure status are educational qualification, Employment status, welfare facilities in handloom units, working conditions, housing and transportation facilities, indebtedness, trade union and awareness, empowerment indicators, income and expenditure pattern. By looking at the overall status it seems like female weavers of Kozhikode district are having an above average socio-economic status. As handloom sector is one sector that pays low wage compared to other sectors in Kerala the expectation of the status of women working in handloom sector was also not high. A person's socio-economic status not only depends on the kind of work they are doing but also depends on the kind of household or family setup they are coming. If the household is having other members with high salary the status of the female workers also goes high. Usually handloom sector is one sector that Pathmashaliya caste women see as a comfort level of working area. Most of the part of data also shows the casualness of the female weavers

about their employment. They are happy about what they receive and working facilities in a way that this is only a secondary source of income to their households.

This is clear from the data that female weavers who are sampled are middle age group and upper middle age group, and they are members of Pathmashaliya caste in which they choose weaving by tradition. Educational qualification of the weavers is also very good compared to labourers working in small industrial units in other part of India. Employment status of the female weavers are also very high in such a way that majority of them are permanent. But coming to welfare facilities the status goes low due to the factors of maternity leave and educational help by unit. In case of working conditions the status of female weavers are high as majority of them are provided with drinking water facilities, Bonus, Rest room facilities, weakly off, annual leave and very low level of fine rate. In case of canteen facility and overtime payments the status is low. Housing and transportation facilities are also seems very good. Considering the type house they are living, number of rooms, source of drinking water and light and cooking the status seems very good. But not providing a vehicle by unit is a black mark in their status. In case of indebtedness also the status is high as very less number of sample are indebted. But in case of trade union awareness it is bit low considering membership in trade union in a state like Kerala where trade unionism is very strong. In case of general awareness most of them are very good. In case of empowerment indicators they are moderate. Discrimination and torture in work place are out of the box but most of them are not independent of taking economic decisions in their household. In case of income the female weavers are in different income groups. The level of income is moderate. By looking at the expenditure pattern we can say that they having an above average level of economic status. Female

weavers are also having good number of assets like transportation assets, electronic assets, furniture, mobile phones and ornaments.

6.3 Policy implications of the study

Policy implications include all the steps or policies that should be taken to improve the present condition. In case of this study the policy implications are given below:

- As handloom sector in India is one sector where women employees are greater than men employees, development of handloom sector will provide two possible outcomes, they are the development of the declining sector in the country as well as women empowerment. So there should be some initiatives from the part of government to develop this sector to protect the employment status of women in the country.
- Governments both at central and state government should make it compulsory for all government workers to wear handloom products once in a week, so that the sector can produce more products and survive in the future.
- Adequate handloom census data are not available regarding the sector in different states concerning the present conditions of handloom sector. The sector is left as untouched by many government initiatives. This attitude towards handloom sector should change from the minds of policy makers.
- As the handloom weavers are seen less aware about trade union, the different trade unions in the country should look at this sector and help the women, understand their problems.

6.4 Limitations of the study

The study has been undertaken in Kerala where women are better in the case of socio-economic status compared to other states in India. As the situation of women in other parts of India is not like this, the suggestions of the study may not be applicable to them.

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**Interview Schedule for
SOCIO - ECONOMIC STATUS OF WOMEN WORKING IN
HANDLOOM SECTOR: A STUDY OF KOZHIKODE DISTRICT OF
KERALA**

**SCHOOL OF ARTS, HUMANITIES AND SOCIAL SCIENCES
CENTRAL UNIVERSITY OF HARYANA, MAHENDERGARH**

I Rohith S, a student of Department of Economics, Central University of Haryana, Mahendragarh, Haryana, India. I am conducting a survey to know about the socio-economic status of women working in handloom sector. I would like to ask you some questions about your conditions. Whatever information you provide will be kept strictly confidential.

Participation in this survey is voluntary and you can choose not to answer any question. However, I hope that you will participate in this survey. Since your participation is important.

During my survey, if you want to ask me any question about it, you are always welcome.

1. Personal Details

- 1.1 Name of the Sample Worker
- 1.2 Age (in completed years)
- 1.3 Caste (Pathmashaliya-1, Thiyya-2, Muslim-3, Others-4)
- 1.4 Religion (Hindu-1, Muslim-2, Christian-3, Others (Specify)
- 1.5 Marital status (Married-1, Unmarried-2, Widow-3, Divorced-4)
- 1.6 Reason for choosing weaving as occupation?
(Source of income to the family-1, to be self-dependent-2, tradition -3, Lack of adequate education qualification- 4)

2. What is your educational qualification?

(illiterate -1, Primary -2, Middle -3, Matric -4, Graduate and above -5)

3. Employment Status

- 3.1 What is your employment status?
(Permanent – 1, Temporary – 2, Contract – 3)
- 3.2 Pay Period
(Monthly-1, Weekly-2, Daily-3)

4. Welfare Facilities

- 4.1 Have you received maternity leave? (Yes-1, No-2)
If yes, number of days of leave with wages (.....)
- 4.2 For the Education of children whether any facility is provided by the unit?
(Yes-1, No-2)
If yes, mention the type of facility.
(Scholarship-1, Full Fee reimbursement-2, Partial Fee reimbursement-3, other help-4)

5. Working Conditions

5.1 Canteen Facilities: (Available-1, Not Available-2)		5.4 Bonus: (Available-1, not available -2)	
5.2 Drinking Water Facilities: (Provided-1, Not Provided-2)			
5.3 Rest Room facility (Provided-1, Not provided-2)			

5.5 Did you get fined by the unit?

(Yes-1, No-2)

If yes, mention reasons

(Absence from Duty-1, Wastage of output-2, Damage or loss of Tools-3, other reasons-4)

5.6 Do you get weekly off?

(Yes-1, No-2)

If yes, with wages or without wages?

(With Wages-1, Without Wages-2)

5.7 Do you get Annual Leave?

(Yes-1, No-2)

5.8 Do you work overtime?

(Yes-1, No-2)

5.9 Rate of overtime Payments

(Ordinary-1, Double-2, No payments-3, Others-4, NA-9)

5.10 Opinion about Wages

(Highly Satisfied-1, Satisfied-2, Not Satisfied-3)

5.11 Opinion about facilities provided

(Highly Satisfied-1, Satisfied-2, Not Satisfied-3)

6. Housing and Transportation Facilities

6.1 Type of house

6.2 Number of Living rooms?

6.3 Whether having separate Kitchen:

(Yes-1, No-2)

6.4 Whether having attached Bathroom:

(Yes-1, No-2)

6.5 Source of drinking water

(Well-1, Public well-2, Tube well-3, others-4)

6.6 If public well then mention distance (in Mtrs.)

6.7 Source of lighting energy:

(Kerosene-oil – 1, Electricity-2, Both-3, Others-4)

6.8 Source of cooking energy:

(Firewood -1, Kerosene oil-2, Cooking gas-3, Electricity-4, Solar-5,

Other sources-6)

6.9 Distance of residence from the unit?

(Below 5 Km-1, 5-10 Km-2, Above 10km-3)

6.10 Mode of transportation used

(On foot-1, Scooter-2, Public Transport-3, Factory Vehicle-4)

7. Household indebtedness (Debts taken, if any)

7.1 Have your household been indebted

(Yes-1, No-2)

7.2 Borrowed amount

7.3 Reason for debt

(Household consumption-1, Sickness-2, Marriage and other Ceremonial occasions like child birth-3, Funeral-4, Legal expenses-5, Education-6, Purchase of land-7, Repayment of debt-8, others-10, NA-9)

7.4 Source of debt

(Co-operative/Credit society-1, Bank/Govt/LIC-2, Employer-3, Money Lender-4, Shopkeeper-5, Friends and relatives-6, Others-7)

7.5 Type of security

(No security-1, Land -2, House-3, Ornaments-4, LIC policy-5)

8. Trade Union and General Awareness

8.1 Are you member of any Trade Union: (Yes-1, No-2)

8.2 If yes, Status of membership:

(Ordinary Member-1, Executive Member-2, NA-9)

8.3 Are you aware of Minimum Wages Act, 1948: (Yes-1, No-2)

8.4 Are you aware of Equal Remuneration Act.1976: (Yes-1, No-2)

8.5 Are you aware of the Maternity Benefit Act: (Yes-1, No-2)

9. Empowerment indicators

9.1 Any discrimination faced by you at work place:

(Yes-1, No-2)

9.2 Did you experience any torture from work place?

(Yes-1, No-2)

9.3 Who receives the wages of you?

(Myself-1, Husband-2, Head of Family-3)

9.4 Are you independent to take financial decisions?

(Yes-1, No-2)

9.5 If yes, do you spend your money on your personal needs?

(Yes-1, No-2)

10. Income and Expenditure Pattern

10.1 Household income

	Source of Income (Preceding month)	amount
a.	Income from handloom	
b.	Income from Other Industries	
c.	Income from Agriculture	
d.	Other Sources	
Total (a to d)		

10.2 Expenditure Pattern of Household

Sl. No.	Item Name	Monthly expenditure
1.	Food	

2.	Clothing	
3.	Health	
4.	Education	
5.	Agriculture expenses	
6.	Personal expenses	
7.	Others	
	Total Expenditure	

10.3 Household Assets

Sl. No.	Item name	Quantity of items
1	Scooter/motorcycle	
2	Cycle	
3	TV	
4	VCD/VCR	
5	Electrical fan	
6	Furniture	
7	Mobile	
8	Jewellers and Ornaments	
9	Others	

Appendix 2

Map of Kerala



Map of Kozhikode

