

CENSUS OF INDIA 198

SERIES 9

PART-X D

KARNATAKA

HANDICRAFT SURVEY REPORT :

ILKAL SAREES

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FOREWORD

The Indian handicrafts are known the world over for their rich variety, grace, elegance and skilled craftsmanship. Nevertheless, a number of handicrafts because of their stiff competition with factory made products, non-availability of raw materials, exhorbitant increase in the manufacturing cost, lack of proper marketing facilities for finished products or due to a variety of other reasons have either become extinct or have reached the moribund stage. After independence, however, a number of schemes were introduced by different government agencies for their growth and development but still this sudden impetus have helped only a few crafts to flourish and thereby become spinners of foreign exchange for the country.

Despite the unique position being enjoyed by the handicrafts especially in the realm of national economy, the general awareness among the people in the country about our crafts and craftsmen had been deplorably poor. Nothing was practically known about the commodities produced, techniques employed for the manufacture of different objects, raw materials used, their availability, methods adopted for the sale of finished products etc. An attempt was therefore made in connection with the 1961 Census to study about 150 crafts from different parts of the country with a view to provide basic information on those crafts which were selected for the study.

At the 1971 Census, the study on handicrafts was not taken up but this was again revived in connection with the 1981 Census. There has been, however, some difference between the studies taken up in connection with the Censuses of 1961 and 1981. While the 1961 studies have covered both rural and urban crafts, the 1981 studies have focussed their attention only on traditional rural based crafts. That apart, the 1981 studies besides touching upon those aspects which were covered under the 1961 series, have laid emphasis on matters that are vital for the revival of rural crafts and thereby for the rejuvenation of the economy of the region particularly the villages. This is in consonance with the policy of the government to give due importance to the rural sector with focus on employment intensive strategy of development in which next to agriculture, the small scale industries and handicrafts play a significant role.

The formats required for undertaking the study were formulated by Dr. K.P. Ittaman under the able guidance of Dr. N.G. Nag, the then Deputy Registrar General, Social Studies Division. Dr. Ittaman who succeeded Dr. Nag as Deputy Registrar General, Social Studies Division co-ordinated the study undertaken in different States/Union Territories by the Directorates of Census Operations. The reports received from the Directorates were examined by Shri M.K. Jain, Senior Research Officer with the help of Smt. Suman Prashar, Assistant Director of Census Operations and Shyam Singh, Junior Investigator. I am grateful to all of them for organising this study.

The present report is the outcome of a study undertaken on 'Ilkal Sarees' by the Directorate of Census Operations, Karnataka. I have immense pleasure in acknowledging the services rendered by Shri B. S. Narasimha Murthy, Joint Director and his colleagues in the Census Directorate for bringing out this publication.

New Delhi,
the 1st June, 1988

V. S. VERMA
REGISTRAR GENERAL, INDIA

PREFACE

Handicrafts in India have greater significance than being mere artefacts produced by a few hereditary craftsmen, for these tangibly express the cultural and creative artistic traditions of the country. The handicraft articles of immense aesthetic value even now are the products of common endeavour of the members of traditional households. Therefore, the survival of these households rests on a profitable disposal of such articles. Lack of marketability of these products has, in recent years, adversely affected the very existence of such artisans. Amelioration and development of handicrafts are, therefore, not only matters of rehabilitating a few craftsmen in their ancestral trade and keeping alive the traditional art but in fact are of revitalising the survivability of the craftsmen themselves. The current position of the handicrafts and the craftsmen is not at all satisfactory. In his foreword, Shri V. S. Verma, IAS, the Registrar General, India, has succinctly brought out this factor. He has also explained the rationale of the Census Organisation in embarking upon an ancillary project aimed at providing basic information on a few selected crafts as part of the 1961 Census and in reviving such a project again in association with the 1981 Census. Shri Verma has specified the enlarged scope and coverage of the 1981 series of the Handicrafts Survey. This all India project envisages a study of two rural-based crafts from each State.

In so far as Karnataka is concerned, with his intimate knowledge of the rural crafts that are somewhat unique to the State, Shri B. K. Das, IAS, the Director of Census Operations for the 1981 Census, selected the crafts pertaining to: (i) the weaving of sarees popularly known as Ilkal Sarees and (ii) the production of domestic wares in bell metal for study. The work on this project was taken up in mid 1985, about a year after Shri B.K. Das demitted the office of the Director of Census Operations to assume higher responsibilities assigned to him by the Government of Karnataka. The present volume which deals with 'Ilkal sarees' marks the successful completion of a study that was initiated during his tenure. I proudly acknowledge the benefits that I have derived from the leadership and guidance provided by Shri B.K. Das and take this opportunity to express my deep sense of gratitude to him.

This volume symbolises the fruition of the combined efforts of the staff of my own office, the staff attached to the Social Studies Division of the office of the Registrar General, India, New Delhi and the numerous respondents who patiently furnished information during the course of investigation for this study. In my own office, Shri Raja Rao, Investigator did the initial field work and prepared the preliminary draft. Subsequently, Shri M. S. Ramachandra, ADCO(T), not only canvassed the prescribed schedules at the household level but also conducted intensive investigations and supplemented the data gathered earlier by the Investigator. He also supervised the tabulation work. Shri K.V. Parthasarathy, Statistical Assistant and Shri R. Nagendra Prasad, Computor, prepared the relevant tables from the household schedules. While Smt. N. Vanajakshi, L.D.C. attended to the bulk of the typing work, Shri H. Vijayendra Rao, Senior Artist and Shri T. S. Chinnaswamy (of the Weaver's Service Centre, Bangalore) prepared the line drawings. Shri M.S. Ramachandra, ADCO(T), drafted the final report under the able guidance of Shri K.B. Koppad, Deputy Director of Census Operations. Shri K.B. Koppad, who took the photographs (presented in this volume) at the craft centres deserves a special mention for his singular contribution. I thankfully acknowledge the contribution of each one of the above mentioned personnel and in addition, am thankful to several others who have directly or indirectly contributed for this project.

I am deeply indebted to Shri V. S. Verma, IAS, the Registrar General, India, for the encouragement and the guidance that I have been receiving from him from time to time. I am also thankful to Dr. K.P. Ittaman, Deputy Registrar General, (Social Studies Division) and Shri M.K. Jain, Senior Research Officer (Social Studies Division) for providing the frame work for this study and also for their valuable suggestions in enhancing the quality of the report.

Bangalore,

Dated 23 *February*, 1989

B.S. NARASIMHA MURTHY

Joint Director of Census Operations,

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CONTENTS

Page No.

FOREWORD . . . . . (iii)

PREFACE . . . . . (v)

CHAPTER I—HISTORY OF ORIGIN AND DEVELOPMENT OF THE CRAFT . . . . . 1—16

Introduction—Handloom weaving in Karnataka (a broad perspective)—Handloom weaving in Bijapur district (a peep into the past)—Brief outline regarding the origin and development of the craft —Craft Centres—Broad categories of craftsmen by nature of transactions—Types of craftsmen by nature of work performed—Nature and volume of handicrafts objects produced—Disposal of produce—Attitude of craftsmen towards different agencies patronising the production and distribution—Salient details about the institutions engaged in promoting the craft : (a) Karnataka Handloom Development Corporation, (b) Weavers' Cooperative Societies—Training *cum* Production Centres . . . . . .

CHAPTER II—CRAFTSMEN IN THEIR RURAL SETTING . . . . . 17—38

A. Dotihal *17—22*

Location—Availability of amenities and services—1981 Census data—Ethnic composition—Status of craftsmen and their households in the village—Demographic profile of the craftsmen community: Age—composition, Literacy, Marital Status, Economic Activity, Activities of Non-workers—History of growth and development of the craft in the village . . . .

B. Kandgal *22—28*

Location—Availability of amenities and services—1981 Census data—Ethnic composition—Status of craftsmen and their households in the village—Demographic profile of the craftsmen community :—*I. Households with practising craftsmen :* Age-composition, Literacy, Marital Status, Economic Activity, Activities of Non-workers and *II. Particulars of non-practising craftsmen*—History of growth and development of the craft in the village . . . . . .

C. Sulibhavi *28—35*

Location—Availability of amenities and services—1981 Census data—Ethnic composition—Status of craftsmen and their households in the village—Demographic profile of the craftsmen community: Age-composition, Literacy, Marital Status, Economic Activity, Activities of Non-workers—History of growth and development of the craft in Sulibhavi . . . .

D. Demographic profile of the non-practising craftsmen at Ilkal . . . . . *35—36*

E. Overall view of the craftsmen community in rural areas . . . . . *36—38*

CHAPTER III—PROCESS OF LEARNING . . . . . *39—46*

General details—Period of training—Nature of work performed—Restrictions regarding imparting of training—Method of learning—Training *cum* Production Centres . . . . . .

CHAPTER IV—MANUFACTURING PROCESSES . . . . . *47—66*

Place of work—Purity and pollution—Particulars of products—Raw materials—Brief description of manufacturing processes as well as of the tools and equipments used. . . . . .

(A) Preparation of the warp : Reeling, Warping, Sizing, Joining, Piecing, Fixing the warp on the loom . . . . *58—61*

(B) Preparation of the weft . . . . . *61—62*

(C) Weaving— . . . . . *62—64*

(D) Tools and equipments—Designs . . . . . *64—65*

CHAPTER V—MARKETING . . . . . 67—74

The product and its uses—Quantity of production—Disposal of the produce: Weavers' Cooperative Societies, Master weavers, Petty financiers, Wholesale dealers, Consumers;—Terms and conditions and profit margin associated with the disposal of the produce—Demand in the local/outside market and extent to which it is met—Problems regarding disposal of the produce—General observations about marketing . . . . . .

CHAPTER VI—CRAFT AND EMPLOYMENT . . . . . 75—82

Period of origin—Trends of growth in recent decades—Association of the households with the craft—Incidence of unemployment in the households of craftsmen—Factors responsible for growth or decay of the craft—Rejuvenation of the craft—Economic and Social status of the craft . . . . . .

CHAPTER VII—CONCLUSION . . . . . 83—84

BIBLIOGRAPHY 85

ILLUSTRATIONS

APPENDIX I—Tables in respect of sample households with practising craftsmen . . . . . 87—203

APPENDIX II—Tables in respect of sample households with non-practising craftsmen . . . . . 205—246

APPENDIX III—Indicators of progress of 3 Weavers' Cooperative Societies . . . . . 249—250

2—1 RGI/ND/89

STATEMENTS AND TABLES PRESENTED IN THE BODY OF THE REPORT

Page No.

1. Statement I.– Production of Ilkal sarees under the patronage of Shree Shakambari Nekara Utpadaka Sangha, Niyamita, Sulibhavi 8

2. Statement II.– Production of Ilkal sarees under the auspices of the Intensive Handloom Development Project, Ilkal, during 1984-88 9

3. Statement III.– Salient particulars about Weavers' Cooperative Societies functioning at Ilkal, Dotihal and Sulibhavi 14 & 15

4. *Table* II-1.– Households and population by caste/community, mother-tongue and traditional occupation of each caste/community 18

5. *Table II*-2.– Percentage distribution of population by sex and age-groups 20

6. *Table II*-3.– Households and population by caste/community, mother-tongue, and traditional occupation of each caste/community . . . . . 23 & 24

7. *Table II*-4.– Percentage distribution of population by sex and age-groups 26

8. *Table II*-5—Households and population by caste/community, mother-tongue and traditional occupation of each caste/community 30

9. *Table II*-6.– Percentage distribution of population by sex and age-group 33

10. *Table III*-.1– Distribution of persons engaged in the craft by relationship with the head of household and with the person who imparted training 40

11. *Table IV*-1.– Distribution of persons engaged in the craft by relationship with the head of household and nature of work performed 48

12. *Table IV*-2.– Distribution of households by varieties of Ilkal sarees produced and approximate quantity produced per month. . . . . 51 & 52

13. *Table IV*-3.—Particulars of raw materials reqnired by type of saree with reference to border design and design on the main body of the saree. . . . . 53 & 54

14. *Table IV*-4.—Particulars of raw materials issued by the Ilkal Weaver's Cooperative Society to weavers . . . 54

15. *Table IV*-5.—Particulars of raw materials issued by the Handloom Weavers' Cooperative Society, Dotihal . . 55

16. *Table IV*-6.—Particulars of raw materials issued by the Shakambari Weavers' Cooperative Society, Sulibhavi . . 55

17. *Table IV*-7.—Average monthly requirement of raw materials by households engaged in the production of Ilkal sarees 56 & 57

18. *Table V*-1.—Disposal of the produce to different agencies 68

19. *Table VI*-1.—Heads of households having no knowledge about the number of households/persons engaged in the craft in their respective villages during different periods of time 75

APPENDIX I.—TABLES IN RESPECT OF SAMPLE HOUSEHOLDS WITH PRACTISING CRAFTSMEN

LIST OF TABLES

Page No.

Table 1.—Distribution of Population classified by Age, Sex and Marital Status 89

Table 2.—Distribution of Population classified by Age, Sex and Educational level 90

Table 3.—Distribution of households classified by Religion, Caste/Tribe/Community and Mother-Tongue of Head of the household 91

Table 4.—Distribution of households classified by Religion, Caste/Tribe/Community, Sex and Educational Level of Head of the Household 92

Table 5.—Distribution of households classified by Age, and Sex of head of the household and number of members . . 93

Table 6.—Distribution of households classified by Nature of Relation of members to head of the household and number of members 94–96

Table 7.—Distribution of households classified by Migration, Status with reference to place of birth and reasons for migration 97

Table 8.—Distribution of households classified by Migration Status and duration of stay in the village with reference to head of the household 98

Table 9.—Distribution of households classified by traditional occupation, Religion and Caste/Tribe/Community of head of the household 99

Table 10.—Distribution of households classified by number of workers and by main occupational diversity (i.e., Different members having different occupations) 100

Table 11.—Heads of the household classified by Sex, Broad Age-group and subsidiary Occupation 101

Table 12.—Distribution of Workers and Non-workers classified by Sex, Caste/Tribe/Community and Broad Age-group . 102–104

Table 13.—Distribution of Workers and Non-workers classified by Sex and Educational level 105

Table 14.—Distribution of Workers classified by Traditional & Present occupations, Sex and Broad Age-group . . . 106–107

Table 15.—Distribution of Workers classified by Sex, Broad Age-group, Main activity and Subsidiary occupation . . . 108–109

Table 16.—Distribution of Non-workers by Sex, Age and type of activity 110

Table 17.—Distribution of households and persons engaged in the craft as related to place of work 111

Table 18.—Households classified by Broad Age-group, place of work and duration of work in the handicraft in relation to head of the household and other members 112–113

Table 19.—Persons engaged in the craft classified by distance from house and mode of transport to reach the place of work 114

Table 20.—Place of work of persons engaged in the craft classified by area occupied and number of persons working therein 115–116

Table 21.—Place of work of persons engaged in the craft classified by area occupied and problems relating to the place of work 117–118

Table 22.—Households owning place of work classified by area occupied and number of persons working therein . . 119–120

Table 23.—Distribution of persons classified by relationship with the head, period engaged in the craft and nature of work performed 121–122

Table 24.—Distribution of persons classified by relationship with the head, the person imparted training and the period engaged in the craft 123–127

Table 25.—Distribution of persons engaged in the craft classified by relationship with the head, nature of work performed and the person imparted training 128–131

Table 26.—Distribution of persons engaged in the craft classified by relationship with the head, the person imparted training, period of training and remuneration 132–141

Table 27.—Distribution of persons engaged in the craft classified by relationship with the head, the person imparted training, period of training and terms and conditions of training 142–151

Table 28.—Assessment of training received by the persons as related to the period engaged in the craft, availability of better training facility and intention to receive better training 152

Table 29 Households reported restrictions for Imparting Training to people as related to period engaged in the craft . 153

APPENDIX I TABLES IN RESPECT OF SAMPLE HOUSEHOLDS WITH PRACTISING CRAFTSMEN Page No

Table 30. - Distribution of persons engaged in the craft classified by relationship with the head and source of acquirement of skill (in case the skill is passed on from father to son traditionally) 154–155

Table 31.—Distribution of households manufacturing handicraft items for purpose as related to educational level of the head of the household 156–158

Table 32. —Distribution of households manufacturing handicraft objects by number of items manufactured in a month and seasonal variation in the production of the items as related to educational level of the head of the household . 159–162

Table 33.—Average monthly consumption of raw materials by seasonal variations for manufacturing different items of handicraft classified by educational level of head of the household 163–166

Table 34.—Raw materials used for the manufacture of different items of craft classified by area from where procured by, mode of transport and problem faced 167

Table 35.—Tools and equipments used in the manufacture of handicraft items and new echniques and tools introduced classified by educational level of the head of the household 168–169

Table 36.—Number of households manufacturing handicraft items classified by quantity produced, purpose for which produced and by religion, caste/tribe/community of the head of the household 170

Table 37.—Households classified by quantity of finished products sold and channels through which it is disposed off by proportion. 171–172

Table 38.—Terms and conditions and margin of profit related to sale of finished products through different channels classified by educational level of the head of the household 173–176

Table 39.—Particulars of finished products sold locally/exported classified by educational level of the head of the household 177

Table 40.—Particulars of households which reported to have met the demands for finished products and those which have not met the demands with reasons thereof classified by educational level of the head of the household . . . 178–179

Table 41.—Details of households reported having faced problems to dispose off finished products classified by educational level of the head of the household 180

Table 42.—Number of households reporting about the number of households and persons engaged in craft in the village during different period classified by broad age-group of the head of the household 181–184

Table 43.—Reasons reported by households for variation in the number of households and persons engaged in the craft during last four decades classified by broad age-group of the head of the household 185

Table 44.—Households reported having associated with the craft classified by religion, caste/tribe/community of the head of the household and the method by which associated with the craft. 186

Table 45.—Households classified by period engaged in the craft with reference to the period when the craft started in the village 187

Table 46.—Households reported about the craft as a source of livelihood in the past or as a non-lucrative job classified by religion, caste/tribe/community of the head of the household and reason reported for considering the craft as a non-lucrative job 188

Table 47.—Households reported about the craft as a source for gainful employment classified by religion, caste/tribe/community of the head of the household and reasons reported for considering the craft as a profitable occupation . . 189

Tabe 48.—Households reported having improved/not improved their economic status with reasons thereof classified by educational level of the head of the household 190

Table 49.—Households wanting/not wanting to have their sons/daughters engaged in the craft with reasons thereof classified by educational level of the head of the household 191–194

Table 50.—Households reporting about the purity/pollution associated with the craft classified by religion, caste/tribe/community of the head of household 195

Table 51.—Household reported about the social status ascribed to craftsmen traditionally classified by religion, caste/tribe/community of the head of the household 196

Table 52.—Households reported about younger generation of their community taking/not taking interest in the craft with reasons thereof classified by religion, caste/tribe/community of the head of the household 197–198

Table 53.—Households reported circumstances which compelled/motivated them to take up the occupation (craft) with period engaged in the craft classified by religion, caste/tribe/community of the head of the household 199

Table 54.—Households reported having associated traditionaly with the craft with period of association classified by religion, caste/tribe/community of the head of the household 200

Table 55. - Households reported having satisfaction/dissatisfaction with the occupation (craft) with reasons thereof classified by educational level of the head of the household 201

Table 56. - Households reported having expressed dissatisfaction with their occupation (craft), future plan and period of implementation classified by educational level of the head of the household 202–203

APPENDIX II

TABLES IN RESPECT OF SAMPLE HOUSEHOLDS WITH NON-PRACTISING CRAFTSMEN

LIST OF TABLES

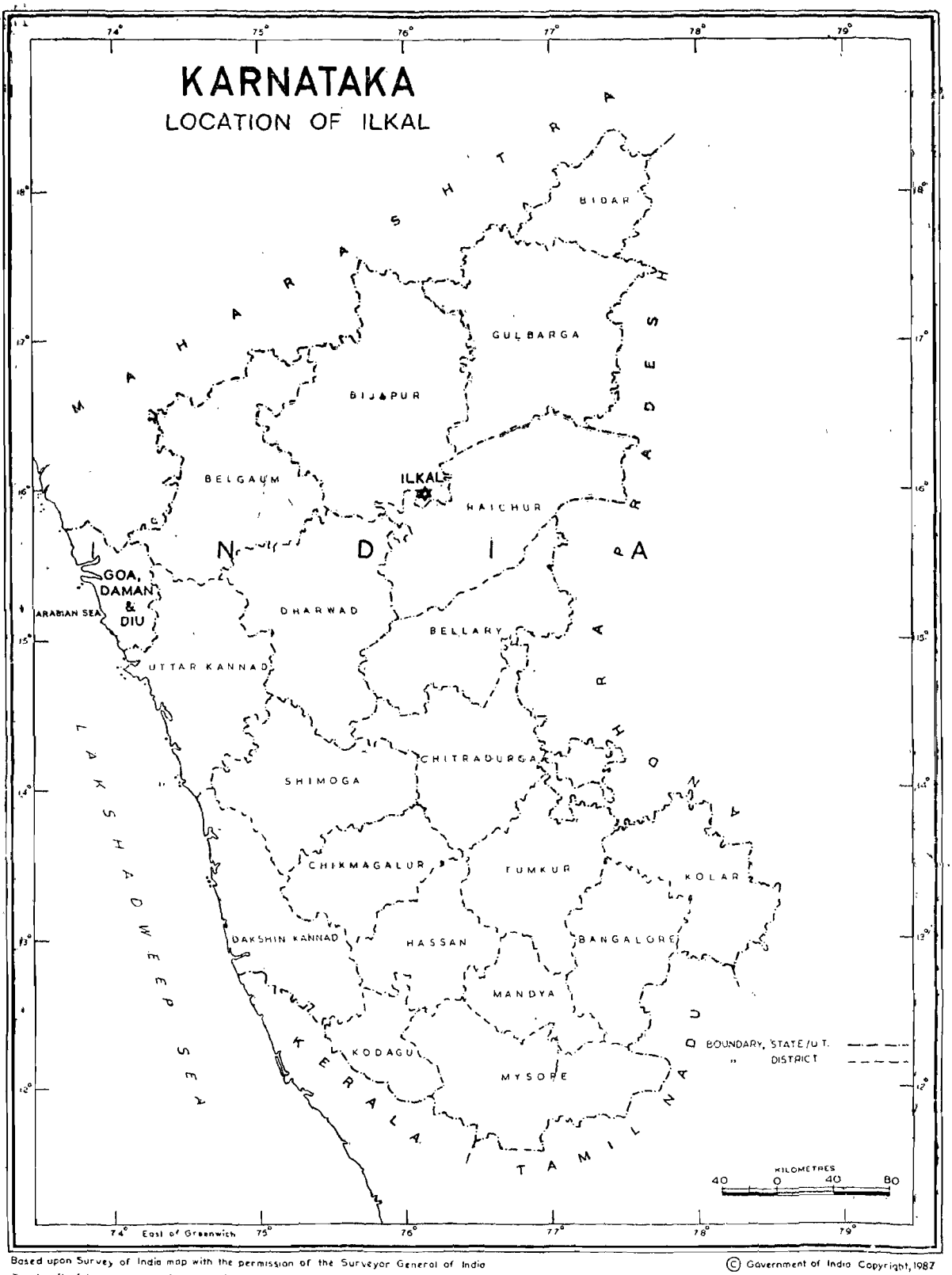
		Page No
Table 1.	—Distribution of population classified by age, sex and marital status	207
Table 2.	—Distribution of population classified by age-sex and educational level	208–209
Table 3.	—Distribution of households classified by religion, caste/tribe/community, sex and educational level of head of the household	210
Table 4.	—Distribution of households classified by age and sex of the head of the household and number of members	211
Table 5.	—Distribution of households classified by nature of relation of members to head of the household and number of members	212
Table 6.	—Distribution of households classified by migration status with reference to place of birth and reasons for migration	213
Table 7.	—Distribution of households classified by migration status and duration of stay in the village with reference to head of the household	214
Table 8.	—Distribution of households classified by traditional occupation and religion, caste/tribe/community of head of the household	215
Table 9.	—Distribution of workers and non-workers classified by sex, caste/tribe/community and broad age-group	215–217
Table 10.	—Distribution of workers and non-workers classified by sex and educational level	218
Table 11.	—Distribution of workers classified by traditional and present occupation, sex and broad age-group	219–220
Table 12.	—Distribution of workers classified by traditional and present occupation, sex and broad age-group and the reason for leaving the traditional occupation	221–223
Table 13.	—Distribution of non-workers by sex, age and type of activity	224
Table 14.	—Households reported reasons for giving up the craft classified by sex, religion, and caste/tribe/community of the head of the household	225
Table 15.	—Households reported reasons for giving up the craft classified by sex and educational level of the head of the household	226–227
Table 16.	—Households reported reasons for giving up the craft classified by sex and occupation of the head of the household	228
Table 17.	—Households reported reasons for giving up the craft classified by broad age-group of the head of the household	229
Table 18.	—Distribution of households having members with necessary skill to practice the craft and reported reasons for not practising the craft classified by religion, caste/tribe/community of the head of the household	230
Table 19.	—Distribution of households having member/s with necessary skill to practice the craft and reported reason for not practising the craft classified by educational level of the head of the household	231–232
Table 20.	—Distribution of households having member/s with necessary skill to practice the craft and reported reasons for not practising the craft classified by occupation of the head of the household	233
Table 21.	—Households having member/s with necessary skill and who are not practising the craft now but are considering to take up the craft as an occupation classified by sex, religion and caste/tribe/community of the head of the household	234
Table 22.	—Households having member/s with necessary skill and who are not practising the craft now but are considering to take up the craft as an occupation classified by sex and educational level of the head of the household	235
Table 23.	—Households having member/s with necessary skill and who are not practising the craft now but are considering to take up the craft as an occupation classified by sex and occupation of the head of the household	236
Table 24.	—Number of households disinterested in having their sons/daughters sticking to their traditional occupation but like to have them engaged in occupation of their liking classified by sex and present occupation of the head of the household	237
Table 25.	—Number of households disinterested in having their sons/daughters sticking to their traditional occupation but like to have them engaged in occupation of their liking classified by sex and educational level of the head of the household	238–239
Table 26.	—Number of households disinterested in having their sons/daughters sticking to their traditional occupation but like to have them engaged in occupation of their liking classified by sex and broad age- group of the head of the household	240
Table 27.	—Households reported reasons for prosperity/adversity of the craft in recent past and given suggestion s to develop the craft, classified by religion, caste/tribe/community of head of the household	241
Table 28.	—Households reported reasons for prosperity/adversity of the craft in recent past and given suggestions to develop the craft, classified by present occupation of the head of household	242–243
Table 29.	—Households reported reasons for prosperity/adversity of the craft in recent past and given suggestions to develop the craft, classified by educational level of the head of the household	244–245
Table 30.	—Households reported reasons for prosperity/adversity of the craft in recent past and given suggestions to develop the craft, classified by broad age-group of the head of the household	246

APPENDIX III

INDICATORS OF PROGRESS OF TAREL WEAVERS' CO-OPERATIVE SOCIETIES . . . 249–250

LIST OF ILLUSTRATIONS

Plate Number		*Facing Page No. of draft report*
	Map of Karnataka State showing the location of ILKAL	Frontis Piece
1.	Schematic representation of craft centres with reference to Ilkal town	5
2 (a).	The caricature of a typical Ilkal Saree (Sketch)	50
(b).	The caricature of a typical Ilkal Saree (Photo)	
3	Graphs of the lengthwise border designs of Ilkal sarees—(1) *Gomi Dadi* (2) *Gadi Dadi* (3) *Chkki Paras* (4) *Godd paras*	52
4 (a).	Traditional designs woven on the length- wise borders *Gadi dadi* (Photo)	53
(b).	Traditional designs woven on the lengthwise borders—*Chikki Paras dadi* (Photo)	
5 (a).	Traditional designs woven on the lengthwise borders *Gomi-dadi* (Photo)	54
(b).	Hanks of dyed cotton yarn sun-dried in the open yard of the dye-house attached to the Intensive Handloom Development Project, Ilkal (Photo)	
6 (a).	Art silk reeling (Photo)	58
(b).	Art silk reeling (Sketch)	
7 (a).	*Ari*, the device used for the warping operation (Sketch)	60
(b).	Piecing—Joining the strands of the new warp with those of the old warp.	
8 (a).	Sketch showing the joined ends of the warp yarn in detail	62
(b).	Joining the warp of the main body of the saree with the corresponding warp of the *mel-seragu* portion by a series of loops	
9 (a).	Preparation of *hanigikolu* (healds)	64
(b).	A close up view of the preparation of the *hanigikolu* (healds)	
(c).	Sketch showing how the warp thread is passed through the eye of the healds	
10 (a).	Preparation of the reed	67
(b).	A close up view of a section of the reed (Sketch)	
11 (a).	A sketch of barrel dobby (Gaada)—the device for lifting the extra warp to facilitate weaving of the border design.	68
(b).	A side view of the fly shuttle pit loom with dobby attachment—(Sketch)	
12 (a).	A view of the *Hattu Kolina gaada* and *Eidu Kolina gaada*	70
(b).	A view of the loom as viewed from the front	
13 (a).	Two weavers are engaged in weaving the "*tene*" portion of the *seragu* using throw shuttle technique (Photo	72
(b).	A close up view of the *seragu* portion of a saree just finished	
14.	A view of a set of Ilkal sarees	74
15.	A view of another set of Ilkal sarees	76
16.	An all silk Ilkal saree with pure zari border—woven at Ilkal during the 1930's and well preserved till date. Notice the *Kyadgi* design in the middle of the *Topetene-seragu*	82
17.	When worn by the womenfolk, the traditional Ilkal saree assumes a charming appearance	84



Based upon Survey of India map with the permission of the Surveyor General of India

The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line.

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CHAPTER I

HISTORY OF ORIGIN AND DEVELOPMENT OF THE CRAFT

Introduction :

Weaving is one of the most ancient handicrafts patronised all over the world and at all times. Like food and shelter, clothing is also a basic need of every human being. From time immemorial fabrics are being produced with a variety of raw materials using various tools and by adopting different techniques. Production of fabrics is continuing incessantly in order to meet the ever-increasing demand for the clothing material. Over the milleniums, weaving has not only blossomed into an intricate handicraft but, has also been consumed in recent times by the overwhelming phenomenon of modernisation in the form of mechanization and mass production. Its utilitarian aspect apart, clothing has an inherent aesthetic value as also a variety of socio-cultural implications. Consequently, the laborious work of producing a piece of handwoven cloth that appeals to one's sense of beauty in the matters such as design, combination of colours, choice of raw materials etc., and serves the current needs of the society has come to be respected as a delicate and creative art.

India is not in any way an exception to this general phenomenon. In fact, among the countries of the world, ancient India enjoyed an enviable position as a producer of the finest varieties of handspun and handwoven cloth, including the *muslins*. The art of spinning and weaving had undoubtedly attained a high level of perfection and the craftsmen had acquired extra-ordinary skills. Since ancient times, weaving has by and large remained the exclusive preserve of certain specific castes and communities. The principle of hereditary continuance of occupation for generations introduced an element of stability and also enabled the craftsmen to venture further afiled and acquire greater proficiency. The passage of time gradually witnessed more and more innovations, specialisations and localisation with reference to the nature and composition of the fabric produced and its aesthetic appeal in terms of choice of raw materials, colour combinations, patterns and designs woven, texture of the fabric and such other factors.

Consequently, over a period of time the names of certain local areas, and more so of certain traditional and prominent centres of production, have—like brand names—come to be inseparably associated with the articles produced therein, that is, with specific types of cloth having specific attributes. These products generally go after the names of the places where these are produced. Thus, while speaking about sarees, one hears of names such as Banaras, Kanjeevaram, Dharmavaram, Pochampalli, Gadwal, Kodambakam, Woriyur, Molakalmuru and several other place names. While some of these names are popular throughout the country and even in foreign countries, several others are popular at regional or sub-regional levels only. These names evoke a sense of appreciation and help one to conjure up a vision of sets of beautiful sarees from which one could make a fine selection. The place *Ilkal* too belongs to this illustrious category and is traditionally associated with the weaving of specific varieties of sarees, which, under the nomenclature of "Ilkal Sarees", are quite popular in the northern districts of Karnataka and southern borders of Maharashtra State. These sarees are enjoying the continued patronage of people belonging to different sections of the society since several generations.

The subject matter chosen for this study is thus a small branch of saree weaving which, in itself, is an important branch of weaving industry—especially of the handloom sector. It would be superfluous to state that the weaving industry in general has wide ramifications and implications in the economy of the country as well as that of Karnataka State. A detailed consideration of the larger aspects relating to handloom weaving industry as such is clearly beyond the scope of this brief report. The study is confined mainly to a portrayal of the salient aspects concerning 'Ilkal Sarees' on the one hand and the socio-economic conditions of the Craftsmen on the other. Incidentally, their working conditions and their problems as well as the employment potential of the craft itself are also examined here in some detail.

Handloom weaving in Karnataka—a broad perspective:

Handloom weaving has been in vogue in Karnataka since very ancient times. Literary sources such as the works of Harihara, Bilhana and other poets of the mediaeval period speak of a variety of fabrics produced in Karnataka and also bear references to taxes that were payable on yarn, looms and dyes*. Evidently, under the patronage of the ruling monarchs and the nobility, weaving was almost always in a flourishing state and enjoyed a position of importance next only to agriculture. With the advent of the British rule, the situation changed drastically and the weaving industry suffered on account of the policies of the imperial government and the unfair, as also severe, competition from mill-made fabrics. Later on, the *Swadeshi* movement propped up the industry. Thereafter, especially after the dawn of independence, the government at the Centre and also at the State have been providing various incentives

*Gazetteer of India, —Karnataka State—Part I, Bangalore, 1982 (pp. 895-7).

and consistently encouraging the handloom industry to stabilise itself and regain its former glory. Among the measures initiated by the government for the protection and development of the handloom industry the most important one is the periodic issuance of orders specifying the articles or class of articles reserved for exclusive production by handlooms.

According to the latest, that is, the 1976 Census of Handlooms,** the total number of households having handlooms and the total number of handlooms in Karnataka are 47,023 and 102,834 respectively. About 88 per cent of the handlooms listed out are pit-looms and the rest are frame-looms. About 40 per cent of the handlooms are working within the cooperative fold. Further, about 98 per cent of the handlooms are being maintained by persons belonging to castes and communities traditionally associated with the weaving of fabrics. A classification of the handlooms by the nature of fabrics produced shows that those engaged in the production of cotton goods are preponderant (65 per cent) and that the looms used in the production of silk and woollen fabrics account for 22 per cent and 13 per cent respectively. The handlooms altogether provided employment to 175,930 persons. The total quantity of all types of fabrics produced in a year on the handlooms measured 90.5 million metres valued aproximately at Rs. 64 crores. In terms of total length of cloth produced, sarees accounted for as much as 65 per cent.

Within the State, the districtwise details reveal that the Bijapur district enjoys a very prominent position. The following figures covering the salient aspects pertaining to handloom weaving as related to the State and the Bijapur district highlight the situation:

	Karnataka State	Bijapur District	Share of Bijapur Dist. in the State total
(i) Number of households having handlooms	47,023	11,861	25%
(ii) Total number of handlooms	102,834	28,883	28%
(iii) Total number of workers engaged in handloom weaving industry	175,930	63,589	36%
(iv) Total quantity of fabrics of all types produced during the year	90.5 million metres	31.6 million metres	35%

It is of interest to note that about 43 per cent of the sarees produced in the State are woven on the handlooms of Bijapur district. And, it is in this Bijapur district, where the handloom industry has firm foundations, that the traditional 'Ilkal Saree' has its original home and is being nurtured since generations.

Handloom weaving in Bijapur District—a peep into the recent past:

A summary of the information relating to weaving craft, recorded in the 1884 edition of the Gazetteer* of Bijapur district, may not be out of place here. 'Dyeing of cotton yarn and weaving' of cotton cloth as also of silk and cotton piece goods are among the prominent industries. *Pasodis* (coverlets), *dhotars* (coarse waist-cloth i.e. *dhoti*), *lugdi* (coarse women's robes i.e. sarees), *khadi* (coarse cloth), fine *dhotars* and silk *sadis* (women's robes or sarees), *khanas* (bodice-cloth) and *jajams* (carpets) are the chief items produced on the cotton and silk handlooms. Cotton and silk cloth are always woven inside of the house, the weaver sitting in a pit in the floor and working his treddles below the level of the ground. About 4000 families of traditional weavers, concentrated in the towns and large villages of the district, are engaged in this enterprise. Almost as a rule men work at the looms. Women and children attend to ancillary items of work such as sorting, reeling, piecing and sizing. The weavers as a class are fairly off, though they suffer from competition of European and Bombay cloth. The Salis, i.e. all the traditional weavers' castes except Patvegars (See P. 267 & 277 of the Gazetteer quoted above) claim descent from 'Devanga Rishi, who married seven wives each of whom became the mother of a separate class of weavers.' These seven classes are arranged into 4 groups: (i) Padmasalis, Suksalis and Sakkulasalis, (ii) Hatkars (*also spelt as Hatgars*) or Devsalis, (iii) Padsalis and Samasalis, and (iv) Shuddasalis (rarely found in Bijapur district). Among these classes, Hatkars are the most numerous (12,751 persons in 1881), particularly in the region comprising Bagalkot, Ilkal and Guledgudda. They call themselves Devangas and their patron deity is goddess Banashankari of Badami. They are divided into *Shivachara* and *Kulachara* depending on their allegiance to the Lingayat faith or the Brahmanical Hindu faith. They are referred to as the richest and most important class of cotton cloth weavers. Numerically (with 8010 persons in 1881), Koshtis are the second most important weaving community. They are also known as Nilakantha Lingayats and are divided into two groups (Bilejadar and Padasalgi Jadar) who neither interdine nor intermarry. Salis (1,174 persons in 1881), Padsalis (2,205

**Government of Karnataka, Department of Industries and Commerce, "CENSUS OF HANDLOOMS—1976"—Unpublished Cyclostyled Report, Bangalore (Pages 1-36).

*Gazetteer of the Bombay Presidency Volume XXIII, "BIJAPUR" Ed. James M. Campbell, Bombay, 1884 (See pages 143, 245, 258, 259, 267, 277, 299, 367 to 372 and 654 among others for information on castes, craft of weaving and Ilkal town).

in 1881) and Chik Kuruvina Shetti (235 persons in 1881, are the other castes which have reported weaving as their hereditary occupation. Patvegar is yet another community of weavers found in the district. They are said to be silk ribbon weavers hailing from Gujarat. There is also a reference to the presence of a considerable number of Muslim weavers belonging to the sub communities of Momins and Julais. These persons are said to be the descendants of traditional weavers like Salis and Koshtis whose forefathers severed their allegiance to Hinduism and embraced Islam under the evangelistic influence of missionaries Khwaja Syed Hussain of Gulbarga and Hasham Pir Gujarati of Bijapur during the 15th and 16th centuries (ibid, P. 299). Among other things, Ilkal has been mentioned in the Gazetteer (ibid, Page 368) as one of the twelve chief dyeing centres 'where cotton yarn is dyed either red or black' and there is also a reference to the fact that the *lugdis* woven at Ilkal were well known for "richness, colour, strength and fineness" (ibid Page 371).

The foregoing account highlights the position enjoyed by the handloom weaving industry in Bijapur district about a hundred years ago and singles out the close association of Ilkal with the craft of dyeing of cotton yarn and of weaving sarees which had acquired fame on account of their unique qualities.

Brief outline regarding the origin and development of the craft :

By definition Ilkal sarees are those that were first designed and produced almost exclusively by the weavers at Ilkal. Like most of the handloom sarees, the Ilkal sarees too consist of four distinct portions known as (i) *Dadi* (Lengthwise border on either side of the robe), (ii) *Wadla* or *Garbha* (the main body of the robe between the borders), (iii) *Ili Seragu* or *Kundi Seragu* (inner cross border at that end of the saree which is concealed within the folds as it forms the first layer when wrapped around the body), and (iv) *Mel Seragu* or *Seragu* (the outer cross border or the heading). The most distinguishing feature of an Ilkal saree, however lies in its *seragu* (outer cross border), which, on account of the design woven therein, is popularly known as *tope—tene seragu*. Secondly, the warp yarn used for *wadla* and *seragu* are invariably of different colours. Unlike in the case of 'tie and dye' sarees, in an Ilkal saree there are two sets of yarn which are joined together by a series of loops by a technique which is not commonly met with elsewhere. The beauty of the *tope-tene-seragu* is further enriched by weaving in its middle portion yet another design known as *Kyadgi*. In sum, a person who has once examined a typical Ilkal saree is bound to carry a lasting impression of its beauty and aesthetic appeal. This, to some extent, explains the popularity gained by Ilkal sarees and the persistence of considerable demand for such sarees even at the present times.

Ilkal, a town in Hungund taluk of Bijapur district, is obviously the place where the craft under study had its origins. Predictably even now it is the chief centre of production of Ilkal sarees. As already stated, this craft is a manifestation of the general art of weaving in a particular form. Little is known about the origin and history of growth of weaving industry as such at Ilkal proper. It may however be noted that this town belongs to a district which lies in the heart of the well-known cotton-growing region of Karnataka State and in a district having a very high concentration of weavers.

The area comprised in Bijapur district has a hoary past*. Legends narrate how, in the bygone days, sage Agastya eliminated the two giants, Ilvala of Aihole and Vatapi of Badami, who were tormenting the righteous people of this neighbourhood. Historically it is known that this region was in a highly flourishing state during the early centuries of the Christian era. For instance, Ptolemy (150 A.D.) the Egyptian Geographer, has included Badami and a few other places of this neighbourhood in his list of important places.

During the early sixth century, Badami (which was then a stronghold of the Pallavas) was conquered by the far-famed Chalukyas who have come to be known in history as the *Chalukyas of Badami*. The cave temples at Badami and Aihole have very few parallels and these, as well as other temples found in these areas, stand testimony to the keen interest in art and architecture evinced by these monarchs and their successors. Their tutelary deity is said to have been goddess Banashankari, whose principal shrine is at Badami. It would not be farfetched if one were to conjecture that even during those early days of known history the art of weaving was widely prevalent in this neighbourhood and that it enjoyed royal patronage inasmuch as Badami and the areas around it had a heavy concentration of weavers. Such a surmise gains support from the fact that Hatgars i.e. Devangas, who form the main community of weavers in this district, regard Banashankari of Badami as their patron goddess. One cannot be certain whether, in the remote past, these Devangas moved into this neighbourhood (including Ilkal) from some other area or whether they represent a section of the indigenous population that gradually evolved into a specialised caste of traditional weavers.

Coming to more recent times, as has been stated in the aforesaid Gazetteer, during the 19th century, Ilkal was a centre of dyeing and a prominent centre of weaving and also the sarees produced at Ilkal enjoyed considerable reputation. The same district Gazetteer (P. 654) discloses that in 1851, Ilkal had a population of 7,041 and contained 500 looms. By 1881, its population increased to 9,574 and by 1883, the number of looms in the town reached 684. The Gazetteer, however, does not provide specific details about the craft of weaving Ilkal sarees.

According to knowledgeable informants at Ilkal, during the earlier decades of 1900's the local weavers

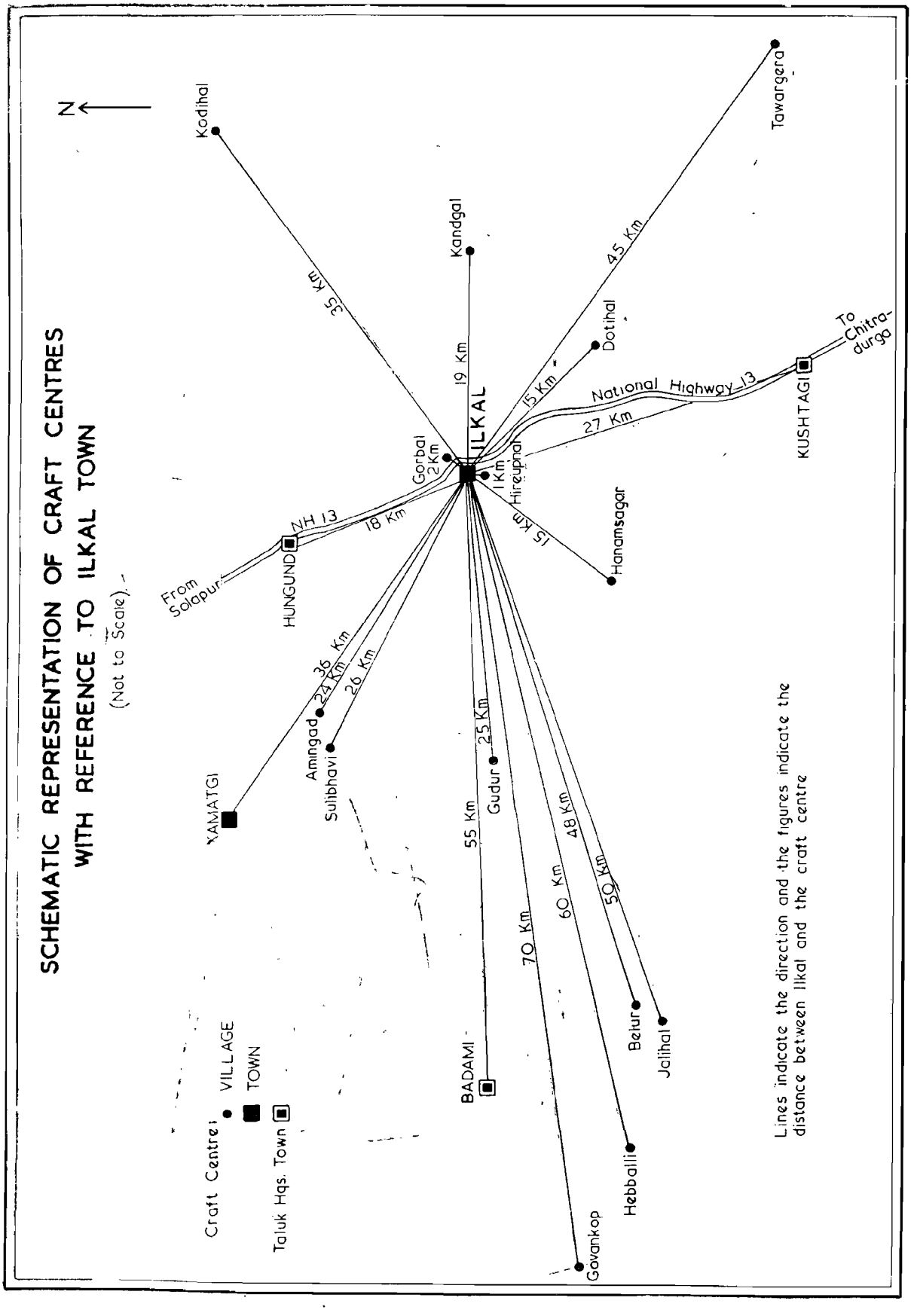
*Gazetteer of Bombay Presidency 'BIJAPUR', Ed. James M. Campbell Bombay 1884, See pages 378 and ff

were mainly producing coarse cotton sarees known as *gabbe-dadi seere* or *Pattedanchina seere* on throw-shuttle pit looms. However, depending upon the orders placed by the master weavers and demands of saree dealers they were also producing pure silk sarees and fine cotton mixed silk sarees which used to be in total conformity with the traditional designs and patterns. It was during this period that the market for Ilkal sarees witnessed considerable expansion. In this connection, the weavers at Ilkal remember the names of late Rajappa Yenni and Shankarappa Sakri in gratitude. It is said, Rajappa, a local saree dealer whose wife hailed from Pune, made concerted efforts to create and develop a good market for Ilkal sarees in Pune and surrounding areas. He had made it a practice for years to carry the saree consignments from Ilkal for sale at Pune. Thus, he generated a steady and greater demand for Ilkal sarees and provided increased employment opportunities to the weavers. He is also credited with introducing the border design known as *gomi-dadi*. Like Rajappa, his contemporary Shankarappa Sakri is also reported to have struggled hard to generate and develop a market for Ilkal sarees in the present south-eastern districts of Maharashtra State. It is also said that in those days since the looms were not equipped with the *dobby* arrangement, weaving of designs was a laborious and time consuming process which also demanded considerable skills on the part of the weaver and his assistant. As a result, a fine Ilkal saree with its characteristic *tope-tene seragu* was regarded as a status symbol and was greatly cherished as an occasional wear. Such sarees were also associated with auspiciousness and enjoyed some amount of religious importance as well. For instance, among most of the Hindus of this region it is said to be a customary practice to offer worship to a pot (full of water) placed on a wooden plank (low stool) in the *puja* room alongside a new saree and a *khana* (blouse piece with borders) among other things on the occasion of *Dasara* or *Deepavali* as the case may be. Family traditions require that this saree should be an Ilkal saree with a *tope-tene seragu* (with its *badigi* portion quite intact) & that the *wadla* portion of this saree be of a particular colour namely completely black or completely red. Sarees produced to satisfy such sentiments bear such names as *Kare Lakshmi seere, Kempu Lakshmi seere, Kare Chandrakali seere, Bannada Lakshmi seere etc.*

By about 1930, most of the weavers at Ilkal and its neighbourhood too had gradually switched over to the fly-shuttle pit loom. Thereafter, by the end of the next decade most of the weavers had equipped these fly-shuttle looms with *dobby* attachment to facilitate the weaving of the designs on the *dadi* portion. This change further enhanced the production capacity. However, it was precisely during this period, that is around the year 1938-39 and the early 1940s, that the handloom industry suffered a jolt. Owing to various reasons such as the cessation of silk imports from China and the effects of the war on the Indian economy etc., the price of silk suddenly shot up and almost simultaneously finer varieties of cotton yarn also became quite scarce. Most of the weavers at and around Ilkal too were compelled by circumstances to keep their looms idle and seek some other work to eke out a living. The situation eased gradually and the master weavers who began to get their supplies of silk from Bangalore gradually revived the craft by providing enough work and wages to the weavers of Ilkal sarees. However, as the stoppage of imports had adversely affected the dyeing industry also, the local dyers could no longer impart the sheen to the dyed yarn nor could they ensure fastness of the colours. The combined effect of this relative scarcity of raw material and the qualitative deterioration of the dyes soon became apparent. There was a further fall in the demand for Ilkal sarees. The advent of art silk yarn at this critical moment averted further deterioration.

According to the knowledgeable informants R.V. Raibagi, a local master weaver, introduced *Chamaka* (art silk yarn) for the first time at Ilkal in about 1946 and demonstrated how well it could be used as warp yarn and also as extra warp for the *dadi* and as weft yarn for the *seragu*. In the meantime, due to the advent of naphthal dyes and base colours which could impart lusture and fastness to the dyed yarn, the local dyeing industry too had recovered. Notwithstanding initial doubts and inevitable adjustment problems, the saree weavers at Ilkal and its neighbourhood favourably responded to the change and, before long, almost all of them and their families became fully accustomed to the use of synthetic yarn. In view of the escalation in the price of pure silk, the demand for pure silk sarees suffered a gradual fall and the cotton mixed pure silk and cotton mixed art silk sarees produced at Ilkal gained considerable popularity. About a decade or so later, local weavers were introduced to the synthetic *zari* or the plastic *zari* (gold coloured thin polyester film) by the Khatwas, a leading family of yarn dealers at Ilkal. Thereafter, gradually handloom weaving industry recovered its poise and the conditions of the local weavers began to improve. In view of the steady demand for Ilkal handloom sarees woven by them, the weavers of this area recall, they did not opt to change over to the powerlooms which became quite popular in the northern parts of the district at about this time.

During the years 1972-73 and 1973-74, the north-eastern districts of Karnataka and the adjoining districts of the neighbouring States of Maharashtra and Andhra Pradesh were affected by severe drought and near-famine conditions. This period witnessed a sudden and prolonged lack of demand for Ilkal sarees and was marked by a scarcity of yarn as well. Along with the farmers and farm labourers, the weavers too suffered continuous unemployment. Gruel Centres were started and maintained for months at a stretch at Ilkal also. The relief measures included a regulated supply of yarn to the weavers. After the end of this most unpleasant period in recent memories, the handloom industry at Ilkal and its neighbourhood did not loose much time to regain its former vigour and once again the Ilkal sarees began to flow out in considerable numbers. In the


SCHEMATIC REPRESENTATION OF CRAFT CENTRES
WITH REFERENCE TO ILKAL TOWN
(Not to Scale)
N
Craft Centres
VILLAGE
TOWN
Taluk Hqs. Town
ILKAL
Kadihal
Kandgal
Tawargera
Dotihal
To Chitradurga
National Highway-13
KUSHTAGI
Gorbal 2 Km
1 Km
Hiregunal
Hanamsagar
From Solapur
HUNGUND
NH 13
18 Km
15 Km
19 Km
15 Km
45 Km
27 Km
32 Km
KAMATGI
Amingad
Sulibhavi
36 Km
24 Km
26 Km
BADAMI
Gudur
25 Km
55 Km
70 Km
60 Km
48 Km
50 Km
Govankop
Hebballi
Betur
Jalihal
Lines indicate the direction and the figures indicate the distance between Ilkal and the craft centre

meantime, the year 1975 marked the emergence of the Karnataka Handloom Development Corporation Limited--a concern which, with an authorised capital of rupees one crore, was founded with the main objective of promoting and revitalising the handloom industry in the State and protecting the interests of the weavers by providing them with a viable alternative to the unscrupulous traders and middle-men. Under the auspices of the Karnataka Handloom Development Corporation, an intensive handloom development project is being implemented at Ilkal and the surrounding areas from July 1976 and onwards. This, in a way, has provided the much needed stability and support to the craft of weaving Ilkal sarees. In addition, the efficient functioning of the Weavers' Co-operative Societies at Ilkal, Sulibhavi, Dotihal, Kodihal etc., provided further fillip to the craft of weaving of Ilkal sarees. According to the local knowledgeable informants, the demand for Ilkal sarees is steadily increasing and the craft is currently passing through a good period.

Craft Centres :

Sarees which are popularly labelled as 'Ilkal Sarees' are mainly produced at Ilkal and a few other nearby villages with a relatively heavy concentration of weavers. While most of these centres are located within the limits of Bijapur district itself a few are found to belong to the adjoining Raichur district. In other words, it may be stated that this craft is not represented in any other district of the State except the districts of Bijapur and Raichur as also in any other State of the country. It may however be added that in recent years, the Weavers' Service Centre, Bangalore, has been evincing keen interest in traditional Ilkal sarees and has produced several samples of such sarees in pure silk by using the same operational techniques as are in vogue at Ilkal.

Ilkal is a medium sized town with a population of 36,058 in 1981, comprising 18,166 males and 17,892 females. The town is located in a valley that lies in the south-eastern corner of Bijapur district and is quite close to the borders of Kushtagi taluk of Raichur district. The town falls within the jurisdiction of Hungund taluk and lies at a distance of about 12 Km south of the taluk-headquarters. Between these two towns, Ilkal is more populous than Hungund (ratio 1 : 2.5) and is a much more important centre of trade, commerce and industry. National Highway 13 passes through Ilkal and links it up with Kushtagi, Hospet and Chitradurga in the south and Hungund, Bijapur and Solapur in the north. An important topographical feature of this town is that it lies on the banks of a rivulet named after the town itself. The waters that flow through this stream, especially in the southern portion, are attributed with exceptional qualities such as having a sweet taste and a cooling effect. It is said that the water available at places to the north of this town (further down-stream) is somewhat brackish and hard. Since generations, the water of this rivulet near the town is being used for dyeing cotton and silk yarn and even at the present times it is firmly believed by the local people that when used for dyeing purposes this water imparts an ever-lasting lustre to the yarn. At Ilkal the craft of weaving Ilkal sarees is being sustained and promoted by several traders and master weavers, a few weavers operating with their own capital, seven Weavers' Co-operative Societies and the Intensive Handloom Development project of the KHDC. It is estimated that there are about 5000 looms at Ilkal and that more than 90 per cent of these looms are mainly engaged in the production of Ilkal sarees.

Among the other weaving centres where Ilkal sarees are produced, a specific mention may be made of the following. Along with the name of the village or the town, its population according to 1981 census and its approximate distance from Ilkal are also indicated within brackets.

I Bijapur District

A. Hungund Taluk—

(1) Hire Upnal (411; adjacent to Ilkal town—about 1 Km);

(2) Gorbal (1636; 2 Km);

(3) Kodihal (3035; 35 Km);

(4) Amingad (10,535; 24 Km);

(5) Sulibhavi (7870; 26 Km);

(6) Kamatagi town (11,090; 36 Km);

(7) Kandgal (4986; 19 Km) and

(8) Gudur (8200; 25 Km).

B. Badami Taluk—

(1) Belur (3647; 48 Km);

(2) Jalihal (1354; 50 Km) and

(3) Hebballi (2478; 60 Km).

II Raichur District

A. Kushtagi Taluk—

(1) Dotihal (2433; 15 Km);

(2) Hanumasagar (8387; 15 Km) and

(3) Tawargera (7863; 45 Km).

This list is not quite exhaustive and even in respect of these centres precise statistical data on the total number of looms, number of looms engaged for weaving Ilkal sarees, and the number of related households, and persons engaged in the craft thereof, volume of production etc., are not available. According to a rough estimate provided by the Intensive Handloom Development Project authorities at Ilkal, altogether about 2900 households of this weaving belt produce Ilkal sarees and the total number of looms used for this purpose is about 7400. While a small proportion of these weavers operate with their own working ca-

pital, a large majority of the weavers undertake the job mainly as wage earners who depend on the master weavers, petty financiers, Weavers' Co-operative Societies and the KHDC units for the supply of requisite raw materials and work orders. An ordinary weaver usually reports that he has to put in two days' work to produce an Ilkal saree of 6 yards length or three days' labour to produce an Ilkal saree of 9 yards length. This production capacity is however subject to considerable variation depending upon the designs to be woven, personal as well as familial circumstances, regular supply of raw material and several other factors. Under favourable circumstances a diligent weaver produces about 150 Ilkal sarees per annum per loom. On this basis it may be estimated that the total number of Ilkal sarees produced in this neighbourhood during a year would be little more than a million and that its value would be about Rs. 8 crores.

In general terms it may be summed up that, as in the past, at present too, it is the persons belonging to the traditional weavers' community (mainly Devangas, Padmasalis, Kuruhina Shettys, Sakulasalis etc., among the Hindus and Momins as well as Julais among the Muslims), that are mainly engaged in the craft of weaving Ilkal sarees. For most of them since generations this craft is the sole means of livelihood. It is also reported that in recent years several persons belonging to castes which are not traditionally associated with this craft (e.g. Kurubas, Valmiki Nayakas, Bhajantri and even a few Lingayats and Panchalas) have also learnt the art of weaving and are currently engaged in the production of Ilkal sarees. Most such weavers are said to be mere labourers who operate the looms owned by relatively well off weavers and master weavers. Handloom weaving is generally considered as a household enterprise with adequate scope for the active participation of the women and children of the household. Most of the activities are carried out indoors or in the open courtyard abutting the house. The common practice is for the women and young children to attend to pre-weaving operations such as winding, reeling, warping, sizing, pieceing etc., depending upon the family circumstances. They do not adhere to any fixed hours of work but combine this work with other household chores, attending school and their studies as well. The actual weaver is largely dependent on the work turned out by his co-workers in the household and, to be efficient, he has to ensure a proper coordination of all their activities. Besides, while on the one hand, the weaver is dependent upon the timely services rendered to him by the carpenters, *thatgars*, and *phanibands* who prepare and repair the tools required by him, on the other he is dependent on the traders, master weavers and co-operative societies for the supply of raw materials as also for the disposal of the finished products.

Broad categories of craftsmen by nature of transactions:

"On the basis of the method adopted by the craftsmen, i.e. the weavers, to procure the requisite raw material and to dispose off the main product, the craftsmen may be broadly grouped into three distinct types. The weaver of the first type is more preponderant and, the system under which he operates is known as "*Mungada*". According to this system the weaver is mainly dependent on the *Sahukara* (Master Weaver). As a patron, this master weaver places the work order specifying the design and the number of the sarees to be woven, supplies the requisite quantity of yarn, pays part of the wages in advance and makes suitable arrangements for collecting the finished sarees on time. During the past 3 to 4 decades, the Weavers' Co-operative Societies at Ilkal and other major weaving centres and, more recently, the Intensive Handloom Development Project Centre at Ilkal as well as its sub-centres at Amingad and such other places have, to some extent, taken over the role of the traditional master weaver. It may however be added that unlike the master weavers, these institutions do not pay any advance wages. Different varieties of yarn are issued every week, or more frequently, in such quantities as would be sufficient to produce 6 sarees of 9 yards length (or 9 sarees of 6 yards each) on a loom. The weaver starts his work with this working capital and as soon as he weaves two sarees, he hands over the same to the concerned master weaver or the agency concerned and receives the wages for the work turned out. He repeats the process as soon as two more sarees are ready and even when he has enough material for weaving two more sarees he gets a further supply of raw material for the next set of sarees to be woven by him. In this way, the weaver ensures a continuous supply of raw materials as also enough work for himself and his family members. Occasionally such a weaver invests his own capital in a small way and tries to augment his earnings. According to the informants at Ilkal and other centres covered during this survey, about 80 per cent of the craftsmen belong to this category.

The weaver of the second type does not depend on the master weaver or on the co-operative society for his raw material supplies but invests his own or borrowed money as working capital. He too has his own loom or looms and buys his yarn requirements in the open market against cash payment. As soon as a few sarees are ready he sells these to the commission agents or master weavers of his choice for ready cash. He reinvests part of the cash so realised for purchasing yarn in order to keep up a regular flow of work to himself and his family members. This category thus represents an independent weaver who is truely a 'own account worker'. However, a small percentage of the weavers of this type depend upon petty financiers for their working capital requirements. According to the prevailing practice, every week or fortnight the financier lends a fixed sum of money, say Rs. 500 or Rs. 1000, to the weaver in order to enable the latter to purchase the raw materials. Usually, the financier would not charge any interest but would expect the weaver to sell the produce only to himself at prices slightly lower than the current market prices. In the local parlance, the system which involves the investment of his own capital is known as *Rokdi* while that which involves investment of the cash borrowed from a financier is called *Satta*.

The third type of weaver is likely to be relatively well off, i.e. economically much more substantial than the weaver of the second type. Normally, he owns several looms and engages hired workers to work along with the unpaid family workers of his own household. Even though he may be an adept weaver, he himself may not be currently working as an actual weaver. He would rather spend much of his time in supervisory and organizational work. He is likely to have business links with a wide circle of saree dealers and commission agents on the one hand and a set of ordinary weavers on the other. He would supply raw materials to a few weavers of his choice in accordance with the *mungada* system and would thus gain recognition as a 'master weaver' in the locality. The scale of operations of such master weavers is, however, subject to considerable variation. At Ilkal, it is reported, there are about twenty highly reputed families of master weavers which are operating on a large scale since several decades. According to local estimates, at present, there are altogether 150 master weavers at Ilkal. A few reputed master weavers of this town have extended their activities to a few other weaving centres such as Kandgal, Dotihal, Sulibhavi, Kodihal, Hanamsagar, Gudur, etc., around Ilkal town as well. In the villages of Sulibhavi, Dotihal and Kandgal also there are a few master weavers who are operating on a small scale. The master weavers of repute arrange for the proper labelling and packing of different varieties of sarees before these are sold to various wholesale and retail cloth merchants patronised by them.

Apart from the three main types of weavers mentioned above, there are craftsmen who do not have their own tools and equipments but work as labourers on the looms owned by others for wages paid on piece rate. The number of such weaver-labourers is said to be considerably large in Ilkal town and quite small in other craft centres such as Dotihal, Kandgal, Sulibhavi etc.

Types of Craftsmen by nature of work performed :

Workers associated with the production of Ilkal sarees may be broadly classified as main craftsmen and ancillary craftsmen, namely, (i) those who mainly attend to *Neyuva Kelasa*, i.e. the actual weaving of the fabric and (ii) those who attend to *Jedike Kelasa* i.e. the preparatory tasks like reeling, winding, sizing, pieceing etc. Over the generations, some sort of a sexwise division of labour has emerged in this regard. By and large, in conformity with the accepted norms, even now, men operate the looms and weave the fabric while women and children perform the various tasks relating to the preparation of the warp and the weft so as to keep the yarn ready for use by the weaver. Old men, as also those who are physically very weak and those who have partly lost their eyesight belong to the second type. The contribution of those engaged in pre-weaving preparatory activities is as important as that of those engaged in the main weaving job. A good weaver ensures that there is proper coordination between the actual work done by himself and the different items of work done by the other members of his household (i.e. unpaid family workers) as well as the labourers, if any, working under his control. In the household of a weaver it is quite normal for almost all the children in the age-group of 8-15 to contribute their mite for the household enterprise by attending to simple items of work like reeling and pirn winding. Generally, in a weaver's household, boys and girls learn to perform the various jobs associated with the craft before they reach adulthood.

Nature and volume of handicrafts objects produced :

The main articles produced by these craftsmen are Ilkal sarees. Though superfluous it is worth repeating here that these sarees are not artefacts or mere decorative pieces but are objects of every day use—as dress material for the womenfolk. With reference to the length of the fabric, these sarees are produced in three standard sizes viz. 6 yards (5.4 metres), 8 yards (7.2 metres) and 9 yards (8.1 metres). By a permutation and combination of the popular colours, the four popular border designs, the designs in the main body of the saree, the proportions of different types of yarn used etc., the weavers create a large variety of sarees under the broad nomenclature of 'Ilkal Saree'. An inventory of Ilkal sarees detailing the minute variations, it is said, would yield a few hundred varieties. For instance, as many as 80 varieties are separately listed in the production register maintained by the *Shree Shakambari Nekara Utpadaka Sangha, Niyamita*, at Sulibhavi. It may however be added here that the number of varieties of Ilkal sarees produced varies from one craft centre to the other and it is also subject to periodical changes even within the same centre depending upon the fluctuations in demand.

In so far as quantitative estimates regarding the total number of Ilkal sarees produced per annum at any craft centre or all of the craft centres put together is concerned it has to be stated that the relevant details are not available from any single source or a small set of sources either at the State level or the district level. According to knowledgeable informants, about 75 per cent of the produce is handled by master-weavers *cum* traders and the remaining 25 per cent is unequally shared by several independent weavers, about a dozen weavers' cooperative societies and the intensive handloom development project, Ilkal. Details of the transactions of the master weavers are not available. The illustrative details furnished in the ensuing paragraphs would throw some light on the quantitative aspect of the production in so far as it relates to the activities of the weavers' cooperative societies and also of the intensive handloom development project being implemented at Ilkal by the KHDC.

Among the craft centres covered during this study Sulibhavi is by far the most important. This village has two Weavers' Cooperative Societies and both these are supplying requisite raw materials to the weavers for the production of Ilkal sarees. Of these, *Shree Shakambari Nekara Sahakari Utpadaka Sangha, Niyamita*, enjoys the reputation of being one of the most successful as well as the largest cooperative socie-

ties of its kind in the entire State. The following details would provide an idea about the volume and value of Ilkal sarees produced in recent years under its patronage.

STATEMENT I

Production of Ilkal Sarees under the Patronage of Shree Shakambari Nekara Sahakari Utpadaka Sangha, Niyamita, Sulibhavi

Sl. No.	Reference year (July to June)	No. of looms for which the society supplied the raw materials for producing Ilkal sarees	Total no. of Ilkal sarees (all varieties) produced and handed over to the society by the weavers	Total book value of the sarees in rupees.
1	2	3	4	5
1.	1981—82	429	42,448	4,048,418
2.	1982—83	548	38,360	3,700,770
3.	1983—84	575	39,799	3,971,784
4.	1984—85	612	40,447	4,208,516
5.	1985—86	668	40,524	4,861,827
6.	1986—87	670	40,338	4.925,482

An important point which has to be noted is that all the looms indicated in column 3 were not exclusively working only for this cooperative society all through the year. It is an accepted and widely acknowledged fact that most of the weavers simultaneously work with their raw materials provided by the society and the capital that they themselves are frequently able to invest as well as with the *mungada* advanced by one or the other master weaver. The average production per loom, as may be seen from the above statement, has moved down from 99 in 1981-82 to 60 in 1986-87. According to the functionaries of the cooperative society the number of sarees shown in column 4 roughly corresponds to 50 per cent of the total number of sarees woven on the looms shown in column 3. Owing to a multiplicity of reasons, including personal predilections and individual circumstances, the extent to which the weavers patronise the cooperative society, of which they are the share-holders, is subject to considerable periodical variation. The situation differs from society to society and defies the formulation of any generalisation unless a detailed evaluation study is conducted and this is obviously beyond the scope of this survey.

Shri Mahalakshmi Nekara Sahakari Utpadaka Sangha, Niyamita, is the other Weavers' Co-operative Society functioning here quite successfully since 3 decades. In spite of this fact this society has been providing raw materials to about 50 looms only. Figures relating to the number and value of Ilkal sarees produced under its patronage during the past 3 years are as follows: 1984-85—2957 sarees valued at Rs. 286,004; 1985-86—2697 sarees valued at Rs. 258,505 and 1986-87—2855 sarees valued at Rs. 285,356.

Of the other 2 centres covered during this survey while Dotihal has a well established and reputed Weavers' Cooperative Society, Kandgal has none. In the case of Kandgal no information is available about the production statistics. The *Kaimagga Nekarara Sahakari Utpadaka mattu Marata Sangha, Niyamita,* at Dotihal has been functioning in the village right from 1955. The total number of looms for which the society has been supplying raw materials adds up to about 175. About 15 varieties of Ilkal sarees are being produced under the patronage of this society. The total number of sarees produced during the years 1984-85, 1985-86 and 1986-87 are 8260 sarees, 8448 sarees and 8468 sarees respectively. In this village too, the weavers make use of the working capital provided by the cooperative society, and at the same time work as independent weavers with their own or borrowed funds and also work for the master weavers depending upon their family circumstances and the exigencies.

As many as seven Weavers' Cooperative Societies are functioning at Ilkal and, of these, *Ilkal Nekara Sahakari Utpadaka Sangha, Niyamita* is the oldest and the most successful institution. The total number of looms working with the raw materials supplied by this society reached 375 in 1984 and has remained more or less stationary since then. However, an upward trend is noticeable with regard to the number of Ilkal sarees produced during the past 3 years, viz, 1984-85 (15,380 sarees), 1985-86 (18,539 sarees) and 1986-87 (20,410 sarees). In this case too the average number of sarees per loom per year works out to a little more than 50. *Shree Shakambari Nekara Sahakari Utpadaka Sangha, Niyamita,* Ilkal is a relatively smaller but quite a successful co-operative society. The production figures for the past 3 years in this case are: 1984-85—2478 sarees valued at Rs. 245,319; 1985-86—2434 sarees valued at Rs. 278,390 and 1986-87—2368 sarees valued at Rs. 281,350. An intensive handloom development project is also being implemented at Ilkal for the promotion of this craft. This agency too is functioning like a cooperative society in matters relating to the supply of raw materials to weavers and collection of finished products. Though the pro-

gressive total of the looms covered under this project since its inception is reported to be 732, the number of looms actually engaged at present in the production of Ilkal sarees with the material supplied by this agency is stated to be about 350. It is perhaps needless to repeat that most of these looms are simultaneously working for other agencies as well, for the average number of sarees produced per loom works out to hardly 30 per annum. The following statement provides a clearer idea about the production data relating to the past 4 years.

STATEMENT II

Production of Ilkal Sarees under the Auspices of the Intensive Handloom Development Project—Ilkal, During 1984-1988

Source.—Project Administrator, IHDP, Ilkal

Sl. No.	Brief description of the type of sarees with reference to design in the body of the saree and the design in the border (art silk and cotton mix)	1984-85				1985-86			
		8.1 metres (9 yards)		5.4 metres (6 yards)		8.1 metres (9 yards)		5.4 metres (6 yards)	
		No. of sarees	Value in rupees	No. of sarees	Value in rupees	No. of sarees	Value in rupees	No. of sarees	Value in rupees
1	2	3	4	5	6	7	8	9	10
1.	Plain—*Gomi*—Colour	675	52,185	1363	71,957	721	57,252	1533	82,894
2.	Plain—*Gomi—Bin* Colour*	43	3,308	81	4,268	226	17,459	317	16,753
3.	Plain—*Chikki Paras*—Colour	582	46,248	1146	62,529	652	52,994	1379	76,834
4.	Plain—*Chikki Paras—Bin* Colour	52	4,110	34	1,848	139	11,044	186	10,146
5.	Checks—*Gomi*	1312	121,349	429	26,691	1372	130,516	347	22,183
6.	Checks—*Chikki Paras*	287	27,332	203	13,002	349	34,005	291	19,119
7.	Plain—*Gaadi Dadi* (Plastic *Zari* border)—Colour	485	38,633	106	5,765	954	77,117	490	27,043
8.	Plain—*Gaadi Dadi* (Plastic *Zari* border)—*Bin* Colour	48	3,794	17	919	68	5,375	54	2,919
9.	Checks—Plastic *Zari* border	28	2,831	318	21,156	498	50,493	315	21,328
10.	Plastic *Zari* border—Plain	3	306	..	..	..	..	..	..
11.	Pure Silk Warp and fine Mercerised cotton weft 2/100s Special	..	..	..	..	..	.	220	61,473
	Total	3515	300,096	3697	208,135	4979	436,255	5132	340,692

Sl. No.	Brief description of the type of sarees with reference to design in the body of the saree and the design in the border (art silk and cotton mix)	1986-87				1987-88			
		8.1metres (9 yards)		5.4 metres (6 yards)		8.1 metres (9 yards)		5.4 metres (6 yards)	
		No. of sarees	Value in rupees	No. of sarees	Value in rupees	No. of sarees	Value in rupees	No. of sarees	Value in rupees
1	2	11	12	13	14	15	16	17	18
1.	Plain—*Gomi*	1097	93,384	1969	114,734	1133	100,386	1677	100,602
2.	Plain—*Chikki Paras*	641	55,958	1811	108,598	555	50,022	1821	102,696
3.	Checks—*Gomi*	874	88,791	454	30,981	778	81,802	324	22,785
4.	Checks—*Chikki Paras*	142	14,819	375	26,249	184	19,929	442	31,967
5.	Plain—Plastic *Zari* border	1159	100,429	445	26,492	1429	127,543	408	25,260
6.	Checks—*Gaadi dadi* (Plastic *Zari.* border)	613	63,836	386	26,845	1315	141,366	446	32,042
7.	Pure silk and Mercerised cotton weft 2/100s—Special	..	..	5	1,438	..	..	42	7,975
8.	5.5 metres Special — (art silk and cotton mix)	..	..	849	238,102	..	..	958	272,308
	Total	4526	417,217	6294	573,439	5394	521,048	6118	595,635

* The colloquial term *Bin Colour* denotes that the yarn dyed with naphthol dyestuff has been used for the warp. The popular colours in this category are *Kapeli* (Orange-red), *haldi* or *nimbavali* (yellow) and *Gulabi* (Pink). The term *colour* on the other ha that yarn dyed with *indathrine* dyestuff has been used for the warp.

Disposal of finished products :

Most of the weavers engaged in the production of Ilkal sarees may be regarded as mere wage earners. They do not invest any working capital of their own. They procure the requisite raw materials from the master weavers, the cooperative societies or the Intensive Handloom Development Project Centre as the case may be with the implicit understanding that the sarees produced thereof would be promptly handed over to the agency concerned. In consideration of the labour that he and his family members have put in, the weaver receives wages as and when he turns over the finished sarees to the master weaver or the society and also receives further supplies of raw materials. Thus, these weavers are not directly associated with either the final disposal of the finished goods or with the fixing of the sale price of the sarees woven by them.

The independent weaver who invests his own working capital determines the sale price after taking into consideration the cost of the raw materials, the amount of wages that he would have normally earned at the prevailing rates and a profit margin of 15 to 20 per cent of the raw material cost. Usually he sells these sarees to the master weavers, the commission agents or the wholesale saree dealers. The buyer, it may be noted, does not pay the price demanded by the weaver, but goes on bargaining until a mutually acceptable rate is arrived at. The buyer is always in an advantageous position, for he is fully aware of the fact that the ordinary weaver cannot afford to hold back the finished sarees from the market for a long period. He is also aware of the current market trends and the fluctuations in the rates of the inputs. The master weavers, commission agents and wholesale saree dealers in turn determine the sale price after taking into consideration additional factors such as the overheads on their establishments, packing charges [that is the cost of the Kraft paper (on which particulars about the master weaver —usually described as manufacturer of Ilkal sarees— are printed in different languages) and of the labour involved] and their own profit margin of 10 to 15 per cent depending upon the demand—supply position in the market and their own judgement about seasonal variations in the retail market. The size and type of the saree are indicated briefly by stamping with a rubber stamp on the packing paper. The market for Ilkal sarees is virtually controlled by a few master weavers and commission agents who are operating on a relatively large scale and are having well established trade links with several merchants in distant markets. These operators usually buy the sarees in the local market from their counterparts who operate on a smaller scale, the independent weavers and also from the weavers' cooperative societies at Ilkal, Sulibhavi and Dotihal. Saree merchants from distant places also have their own trade-links with the local weavers and the cooperative societies and make periodical trips to buy the sarees in bulk at competitive rates.

Sarees produced under the patronage of the weavers' cooperative societies are usually sold at their respective premises to all the customers—whether they are ordinary consumers or they are themselves saree merchants or commission agents from distant places. This apart, during the festival seasons when rebates are offered by the government and also during marriage season in this neighbourhood, the societies engage a few travelling salesmen to sell their goods directly to the consumers in the nearby villages and towns. The sale price of each variety of saree is determined after due deliberations by the managing committee of the cooperative society during its monthly meeting. These prices are arrived at by taking into consideration the actual cost of the raw materials (i.e. yarn, including the cost of dyeing if any) and the wages paid per piece to the weaver, the supervision charges at the current standard rate (varies between Rs. 2 and Rs. 4 from society to society) and a profit margin of 3 per cent to 8 per cent (or slightly more) over the basic cost so worked out. The profit margin largely depends upon the existing demand for the particular variety and, if the demand is less, naturally the profit margin would also be kept at the minimum with a view to avoid a piling up of the stocks. As could be gathered during this study, a major portion of the sarees produced by the cooperative societies is sold for ready cash to wholesale saree merchants at Ilkal and also such merchants from far off places as Solapur, Pune, Kolhapur, Latur, Baarsi, Beed, etc., depending upon their respective popularity.

The sarees produced under the patronage of IHDP, Ilkal, are sold through a string of Priyadarshini show-rooms maintained all over the State by the Karnataka Handloom Development Corporation. The project office is not normally empowered to directly sell these sarees to the consumers or to the saree dealers at Ilkal itself. It may be incidentally mentioned that at Ilkal too there is a Priyadarshini Showroom which deals with all types of handloom cloth produced and marketed by the KHDC. The sale prices of the various types of sarees are determined on the basis of the cost of production which consists of the cost of raw material (based on moving averages of the prices of the yarn for the quarter), the processing charges (twisting, dyeing, warping, etc.) and the wages actually paid to the weaver. About 20 per cent of this basic cost is added towards the handling and supervisory charges as well as to meet the cost of packing and transportation. About 30 per cent of the sum so worked out is added as the profit margin and this amount is recommended as the sale price by the Project Administrator. After verification and further additions as may be necessary, the sale price is approved by the concerned authorities at the KHDC Head Office. At the IHDP Collection Centre each saree is packed in a piece of Kraft Paper and several such sarees are put together in a neat bundle for transportation to the Head Office at Bangalore by trucks.

The proportion of the sarees sold by the weavers directly to the consumer is said to be quite small in relation to the total production. The cost of such sarees tends to be higher, for the weavers claim that

they would require a larger quantity of the warp as well as the weft yarn and also that they have to put in additional labour and take extra care while weaving such sarees—especially as compared to the sarees they produce for the cooperative society or the ordinary master weavers. It would not be economical for the consumers to place an order for just one or two sarees of any particular type. However, when their requirement is large, say about half a dozen sarees of each type, on occasions such as a marriage in the family they do place such orders with the weavers known for their good workmanship and also their trust-worthiness.

According to the knowledgeable informants, about 40 per cent of the Ilkal sarees produced in this neighbourhood is exported to different market centres located particularly in the south-eastern parts of Maharashtra and the western parts of Andhra Pradesh. These sarees are also exported to Pune, Bombay, Ahmedabad and such other places in smaller quantities. A little more than 50 per cent of the production is disposed within the State of Karnataka itself. As could be ascertained, Ilkal sarees, are not being exported at present to any foreign country. The current level of production is reported to be quite adequate for satisfying the existing demand from the traditional areas where Ilkal sarees are popular.

Attitude of craftsmen towards different agencies patronising the production and distribution of Ilkal sarees :

This craft is, at present too, virtually under the control of the master weavers and the middlemen (termed *Shrimantaru* or *Sahukararu*) who have been functioning all along as the main link between the craftsmen i.e., the weaver, on the one hand and the yarn dealers as well saree merchants on the other. Their main role has been that of organising the production (by supplying raw materials in a readily useable form to the weavers) as well as collection and distribution of the finished goods to satisfy the assured demand in the market (through their links with saree merchants and their travelling salesmen as well). The position of the ordinary weaver has been that of a mere wage earner almost totally dependent on his patron not only as the main source for the supply of materials and work orders but also for borrowing large sums of money to meet the expenses connected with the setting up of new looms, celebration of ceremonies associated with marriage, childbirth, death etc., in the family. Such loans, which are 'interest free' create a long-lasting moral bond. The weaver would feel a sense of gratitude (*'Kriye'* is the Kannada term used in this regard) towards his patron but for whose timely assistance he could not have discharged his familial obligations, and the patron on his part would derive the satisfaction of being kind and considerate (*Daye*) to the needs of his dependent. This system has its own drawbacks and there is ample scope for exploitation by the unscrupulous persons. In the recent years, the level of awareness of the weavers regarding the economics pertaining to their craft as also about the socio-economic and political changes that are taking place in the society has considerably improved. In view of the implications of recent legislations regarding the abolition of bonded labour, debt relief etc., the master weavers and the middlemen are reported to be quite wary about their transactions. In sptie of these developments, the traditional system is viewed with favour by a large proportion of weavers and the system is said to be widely prevalent as well. However, during the past 3 to 4 decades, the weavers of this region too have been drawn into the co-operative movement. The activities of about a dozen weavers' production and marketing cooperative societies established thereof have, to a little extent, undermined the monopoly of the master weavers and middlemen. These societies however, have their own limitations and cannot compete with the master weavers etc., especially regarding the loans that could be advanced to the member-weavers off hand. The overall attitude of the craftsmen towards the cooperative societies is said to be quite good. The Karnataka Handloom Development Corporation is another agency which entered this field about a decade ago. This agency too supplies yarn to the weavers, specifies the type of saree to be woven and takes back the finished saree from the weaver after paying the wages and arranges for distribution and sale of the finished goods. The response of the ordinary weavers at Ilkal to the Intensive Handloom Development Project can be regarded as satisfactory especially in view of the fact that unlike a master weaver or even a cooperative society this agency has very little freedom of action in that it has to strictly follow a set of cumbersome procedures and adhere to various rules and regulations.

Salient details about the institutions engaged in promoting the craft:

The master weavers, the commission agents and the traders are very much engaged in lending support to the craft and in its further development. Their number at Ilkal and other prominent weaving and trading centres runs into several hundreds. However, detailed information about their activities are not forthcoming. Their contribution is quite considerable, for they constitute the main force which is sustaining the craft all along. The KHDC and the cooperative societies are the other agencies involved in such activities and salient details about these are furnished in the following paragraphs.

(a) Karnataka Handloom Development Corporation:

With the main objective of providing succor to the handloom weavers and promoting this industry in the State, the K.H.D.C. was constituted during 1975. Its head office is located at Bangalore. The area of its operation covers the entire State. Bijapur district with a heavy concentration of traditional handloom weavers attracted immediate attention and two centres (Ilkal and Rabkavi-Banhatti towns) were chosen from this District for implementing the 'intensive handloom development project' envisaged by the KHDC. The Ilkal Project was formally launched at Ilkal in May 1976. It may be mentioned in passing that this project

covers a wide spectrum of handloom weavers and is not confined to only those that are engaged in the production of traditional varieties of Ilkal sarees. Gradually the activities of the IHDP began to expand beyond Ilkal town and in 1977 sub-centres were opened at Amingad and Kamatagi. This trend has continued eversince by starting such sub-centres at Nidagundi in 1979, at Kuknoor in 1980, at Kolhar in 1981, at Vandal and Guledagudda in 1983, at Muddebihal in 1984 and at Golsangi and Gudur in 1985. Each sub-centre is under the charge of a technically qualified (Diploma in Textile Technology) Project Assistant. He is assisted by one or two clerks as the case may be and a helper. He is expected to establish a good rapport with the handloom weavers residing in the area assigned to the sub-centre, identify the weavers in need of financial assistance and recommend such cases to the Banks for granting loans towards working capital under the DIR Scheme as well as other welfare schemes sponsored by the Government from time to time. He should also strive hard to propagate new techniques of production. However, in so far as the programme of introducing the techniques of production of Ilkal sarees in non-traditional centres is concerned, the IHDP has made some efforts only at Nidagundi sub-centre. The response from the local weavers (who are mainly accustomed here to weave coarse cotton sarees), it is reported, has not been quite encouraging.

The Intensive Handloom Development Project, Ilkal is under the charge of a Project Administrator who is a qualified technocrat with adequate training and experience in the field of handloom weaving. The project staff at the Ilkal centre consist of an Office Superintendent, an Assistant Accounts Officer, an Accounts Assistant, 6 clerks (5 FDC and 1 SDC, 3 Project Assistants, 3 Helpers, 2 Typists and a Watchman besides the Project Administrator who exercises control over this unit as well as all the sub-centres attached to IHDP, Ilkal. The administrative office, the dyeing unit attached to it and the godown are all functioning in rented buildings.

During 1984-86, under Dutch assistance provided by the Government of Netherlands, at Ilkal, the IHDP founded a weavers' colony consisting of 154 living-*cum*-work sheds of which 126 are already occupied (April, 1988). The colony is well laid out and is located by the side of N.H. 13 in the northern outskirts of the town. Each housing unit, built on a plot 10.8 m × 9.75 m, is a twin house and in each house the accommodation available is as follows: Hall 7.32 m × 2.35 m (mud floor); living room 3.26 m × 2.38 m (Shahbad stone floor); kitchen 2.46 m × 2.38 m; bath room 0.9 m × 1.0 m and W.C. 0.9 m × 0.9 m. The materials used for the walls and the roof are burnt bricks (with cement plastering) and zinc sheets. Each house is provided with windows and ventilators but not with any sky-lights. The approved cost of each house is Rs. 17,525 and of this, an amount of Rs. 5840 is treated as subsidy. The allottee who is not expected to make any initial payment at all would thus be required to repay only Rs. 11,685 with interest over a period of 27 years in equated monthly instalments. The eligibility criteria is that the weaver should not be already owning a house, he should be below 40 years of age, and should have been transacting business with the IHDP for at least 2 years. The allottee should set up two looms in the house but should not ply any loom for a master weaver. In this colony, a common Production Centre has also been commissioned. However, Ilkal sarees are not produced here.

The IHDP staff identify the indigent weavers and counsel them to approach a bank for a loan. If the weaver agrees to set up a frame loom he would get a subsidy of 75 per cent of the cost of its installation. Under the DIR Scheme and on the recommendation of the Project Officers, the bank would lend Rs. 500 as working capital and would require that this amount be repaid over a period of 3 years. On being authorised by the beneficiary, the bank would credit Rs. 400 to the IHDP account. As soon as the office gets this credit note, a pass book is issued to the weaver and he is advised to collect raw materials and saree specifications from the IHDP Stores-in-charge. The material supplied in the first instance would be sufficient for weaving 6 sarees of 9 yards length each. After weaving 2 sarees, the weaver hands over the same at the IHDP Collection Centre and receives the wages thereof. When he hands over the next set of 2 sarees he would not only collect the wages but would proceed to the Stores and collects the raw materials for weaving the next batch of sarees. These transactions are duly entered in the Pass book which is kept with the weaver. With a view to ensuring that the bank loan is repaid, about 10 per cent of the wages earned by the weaver is deducted while making the payment and this amount is credited to the bank. This process continues intermittently and while the weaver is assured of a regular supply of raw materials and the fruits of his labour, the loan that he has raised from the bank also gets cleared. For accounting purposes, the IHDP treats the transactions regarding the issue of raw materials and the receipt of sarees as 'sale of yarn' and 'purchase of sarees'. Since its inception in 1976, the IHDP has covered as many as 732 loom (till March 1988) and of these, due to various reasons, about 350 looms were regularly producing Ilkal sarees for this agency in 1987. During the year 1987, as many as 65 additional looms were brought under the fold of the Ilkal Centre of IHDP. The activities of this centre have provided considerable encouragement to the craftsmen. As could be ascertained during this study, the ordinary weavers, especially those belonging to the lower income groups, have displayed a favourable attitude towards this project sponsored by the KHDC. Further, almost all the traditional craftsmen are reported to be more interested in weaving Ilkal sarees than in weaving other varieties of fabrics, especially the Janata sarees on the frame looms. The non-traditional weavers trained in the Training Centres and such other institutions do not have the expertise to weave the Ilkal sarees and are therefore engaged in the production of other varieties of cloth. On the other hand, their counterparts who have learnt the art of weaving by unpaid

apprenticeship in the households of traditional craftsmen have acquired requisite skills and are evincing continued interest in weaving Ilkal sarees—either by working as weaver-labours or as independent weavers with a loom set of their own. In sum, the KHDC has, during the past decade, contributed appreciably for the sustenance and development of the handloom weaving industry, including the craft of weaving Ilkal sarees.

(b) Weavers' Cooperative Societies:

The weavers in Bijapur district are said to have come under the influence of the cooperative movement for the first time during mid 1930s. In so far as Ilkal and its neighbourhood are concerned, it may be noted that the first cooperative was formed in 1936 at Kamatagi town under the title "The Bijapur District Industrial Cooperative Association Limited". In 1937, a conference of the weavers of the district was held under the Chairmanship of Dr. V.K.R.V. Rao and a memorandum listing out their grievances and seeking remedial measures was submitted to the government by S. S. Sakri, on behalf of the weavers. Thereafter the movement picked up further momentum in view of the then prevailing condition of high prices and scarcity of yarn. In this neighbourhood, S. S. Chavalikai (Yarn Inspector) and H. G. Patil (District Organiser), are remembered with gratitude for the zeal and enthusiasm with which they enlightened the weavers about the advantages of organising themselves into production and marketing societies and also for providing necessary guidance in procedural matters during those crucial days. These developments displeased the master weavers and the middlemen, for their business interests were in total conflict with the emerging concept of cooperation. Most of them, it is said, tried their best to retain their monopolistic control by dissuading the ordinary weavers from supporting the newly formed cooperative societies. For instance, though the first such society associated with this craft (viz. The *Ilkal Nekara Sahakari Utpadaka Sangha Niyamita*, Ilkal) was established on 25-6-1942 it started functioning only in 1944. In the case of the Society at Dotihal, during the first 3 months followings its establishment on 28-8-1955, almost all the member-weavers, it is said, did not come forward to receive the raw materials offered to them. However, the response at Sulibhavi (established on 26-6-1946) is said to have been favourable from the very beginning. Gradually, during the late 1940s and during the next decade as well, several weavers' cooperative societies came into being at Ilkal and other traditional centres of concentration of weavers. These societies have, undoubtedly, made a significant contribution to the survival and further growth of the craft under study. It may be mentioned in passing that none of these societies has a 'branch' at any other place and also that each society is an independent institution. These societies are however, 'institutional members' of the 'Karnataka State Cotton Handloom Weavers' Cooperative Society' which has its headquarters at Bangalore.

Weavers' cooperative societies are functioning since more than 3 decades in two out of the three rural craft centres covered during this study. While Sulibhavi has two institutions, Dotihal has one and Kandgl none. Ilkal town, which is the main centre of the craft, has as many as 7 weavers' cooperative societies. In matters such as growth history, membership, share capital, annual volume of transactions, diversification of activities etc., these societies differ from each other. However, at the basic level, all these are working on similar lines: bulk purchase of yarn—distribution of yarn among members in small quantities—collection of finished goods (sarees woven as per specification)—payment of wages—sale of finished products. In addition, most of these societies are functioning as fair price shops dealing in foodgrains, sugar, kerosene oil etc., and a few are also extending the benefit of consumption loans and medium term loans to the members for marriage and such other purposes. By and large, the craftsmen have responded favourably towards the activities of these institutions. These institutions have their own limitations and are faced with a variety of problems as well. Salient particulars relating to the cooperative societies at Ilkal, Dotihal and Sulibhavi are furnished in Statement III. Additional details presented about a couple of these societies in Appendix III would provide an insight into aspects of growth and achievement over a period of time.

The important eligibility conditions prescribed for membership of these weavers' cooperative societies are: (1) the person should be above 18 years of age; (2) should be a local resident (i.e. village or town concerned); (3) should be a weaver by profession but should not be a trader dealing in yarn or cloth (others who are sympathetic to the aims and objectives of the society may be admitted in a limited number with the pre-condition that their membership would be tenable for a maximum period of 5 years) and (4) should not be a member of any other weavers' cooperative society. Such a person may be a male or a female and may belong to any caste or community.

As already mentioned, at places with a concentration of weavers, a few individuals of the craftsmen community took the initiative to organise cooperative societies. At Ilkal, the credit for constituting Ilkal Nekara Sahakari Utpadaka Sangha, Niyamita, the first weavers' cooperative society of its kind to be formed in the town in 1942, is mainly attributed to four persons: Nagappa Sapparad, O. V. Aralikatti, Narayanasa Chowhan and Thammanneppa Muddebihal. This lead was subsequently taken up by other less venture-some individuals and 6 more societies of the same type came to be established in the town during the next 22 years. For instance, G. K. Medikeri, N. G. Daggi, A. S. Kavadimatti, V. A. Bijjal and G. A. Kota took the lead for the formation of the Shakambari Nekara Sahakari Utpadaka Sangha Niyamita, Ilkal in 1956. Likewise, each society has its own separate set of founder-members who took the necessary initiative. In Sulibhavi village, Siddappa Revappa Ramdurg, hailing from a comparatively rich

STATEMENT

Salient Particulars about Weavers' Co-operative

reference

Sl. No.	Registered Name	Registration No. and date of establishment	No. of members	Paid up share capital		No. of looms receiving yarn regularly	Value of raw material issued to member-weavers (Rs.)	Value of finished goods (sarees) received back from member-weavers (Rs.)
				Members (Rs.)	Govt. Contribution (Rs.)			
2		3	4	5	6	7	8	9
1.	Ilkal Nekara Sahakari Utpadaka Sangha Niyamita, Ilkal	P 159 25-6-42	755	117,015	35,400	377	469,103	1,026,862
2.	The Janata Nekara Sahakari Utpadaka Sangha, Niyamita, Ilkal . . .	P.490 7-11-47	272	30,605	13,000	60	112,159	211,514
3.	Shri Shakambari Nekara Sahakari Utpadaka Sangha, Niyamita, Ilkal	P.2691 15-5-56	212	34,100	22,900	65	109,915	191,257
4.	Shri Markandeshwara Nekara Sahakari Utpadaka Sangha, Niyamita, Ilkal . .	P.3159 31-8-56	320	40,050	25,000	35	877,771	79,571
5.	The Ilkal Anjuman Nekara Sahakari Utpadaka Sangha, Niyamita, Ilkal	JDR.297 13-3-63	231	34,300	10,000	75	107,665	109,790
6.	Shri Dattatreya Reshme Kaimaggadavara Sahakari Sangha, Niyamita, Ilkal . .	JD/ICS/ 396 24-3-64	95	26,625	15,000	30	26,675	26,682
7.	Sri Nilakantheshwara Reshme Kaimaggadavara Sahakari Sangha, Niyamita, Ilkal . . .	JD/ICS/ 397 24-3-64	215	21,785	7,500	45	66,349	64,554
8.	Kaimagga Nekara Sahakari Utpadaka Mattu Maruta Sangha, Niyamita, Dotihal . .	21116 28-8-55	390	86,678	33,000	170	340,367	218,446
9.	Shri Shakambari Nekara Sahakari Utpadaka Sangha, Niyamita, Sulibhavi . . .	10076 26-6-46	856	431,790	320,500	575	1,760,639	2,519,027
10.	Shri Mahalaksmi Nekara Sahakari Utpadaka Sangha Niyamita, Sulibhavi . . .	PN 2,687 31-3-56	135	22,950	5,000	45	118,322	116,389

III

Societies Functioning at Ilkal, Dotihal and Sulibhavi
year 1983-84

Wages paid to member-Weavers for sarees woven and handed over to the society (Rs.)	Value of sarees Sold to customers (Rs.)	Net Profit (Rs.)	Staff by category	Management and control	Remarks	Sl. No.	Regd. Name
10	11	12	13	14	15	1	2
425,997	992,950	105,029	Secretary—1, Head Clerk—1 Clerk—3, Peon—1, Watchman—1, Total 7	The committee of management consists of 7 elected members of whom one person is elected as the Chairman. This apart, there is a control committee consisting of 3 elected members (other than the M.C. members)		1.	Ilkal Nekara Sahakari Utpadaka Sangha Niyamita, Ilkal.
85,945	223,271	32,828	Secretary—1, Head-clerk—1, Clerk—1, Peon *cum* Watchman—1, Total—4	The committee of management consists of 7 elected members of whom one person is elected as the Chairman, This apart, there is a control committee consisting of 3 elected members (other than the M.C. members).		2.	The Janata Nekara Sahakari Utpadaka Sangha, Niyamita, Ilkal.
83,697	260,353	30,707	Secretary—1, Clerk—1, Peon—1, Watchman—1, Total—4	Do.		3.	Shri Shakambari Nekara Sahakari Utpadaka Sangha, Niyamita, Ilkal
62,979	168,023	10,766	Secretary—1, Peon *cum* Watchman—1, Total—2	Do.		4.	Shri Markandeshwara Nekara Sahakari Utpadaka Sangha, Niyamita, Ilkal
80,554	224,817	15,098	Secretary—1, Clerk—1, Peon *cum* Watchman—1, Total—3	The committee of management consists of 7 elected members of whom one person is elected as the Chairman. This apart, there is a control committee consisting of 3 elected members (other than the M.C. members).		5.	The Ilkal Anjuman Nekara Sahakari Utpadaka Sangha Niyamita, Ilkal
18,708	67,184	8,509	Secretary—1. Clerk—1, Watchman—1, Total—3	The committee of management consists of 7 elected members of whom one person is elected as the President.		6.	Shri Dattatreya Reshme Kaimaggadavara Sahakari Sangha, Niyamita, Ilkal
45,092	137,844	23,872	Secretary—1, Head-clerk—1, Helper—1, Total—3	Do.		7.	Sri Nilakantheshwara Reshme Kaimaggadavara Sahakari Sangha, Niyamita, Ilkal
230,888	718,016	200,402	Secretary—1, Accountant—1, Clerks—3, Jobber—1, Asst. Jobber—1, Total—7	The committee of management i.e. Board of Directors consists of 6 elected members of whom one person is elected as President and another as Vice-President.		8.	Kaimagga Nekara Sahakari Utpadaka Mattu Marata Sangha, Niyamita, Dotihal
1,456,186	4,074,338	401,486	Secretary—1, Accountant— 1, Clerks—12, Peons—2, Jobber—1, Total—17	The committee of management consists of 5 elected members of whom one person is elected as Chairman. The control committee consists of 3 elected members (other than M.C. members)		9.	Shri Shakambari Nekara Sahakari Utpadaka Sangha, Niyamita, Sulibhavi
97,326	208,866	14,591	Secretary—1, Clerk—1, Total—2	The committee of management consists of 5 elected members of whom one person is elected as Chairman and another as Vice-Chairman. The control committee consists of 3 elected members (other than M.C. members)		10.	Shri Mahalakshmi Nekara Sahakari Utpadaka Sangha, Niyamita, Sulibhavi

family of traditional weavers, is acclaimed as the main leader who mobilised a team of supporters and organised Shree Shakambari Nekara Sahakari Utpadaka Sangha in 1946. At Dotihal this credit is shared by a team of 7 persons: Pundalikappa B. Aralikatti (who voluntarily paid Rs. 335 towards the share amount on behalf of all the members), Vittappa Kantli, Pampana Gowda Malgi, Rudrappa L. Aralikatti, Malkappa G. Kalgi, Earappa G. Kolli and Nabi Sab Bapu Sab Yelburgi. It is gratefully remembered that on the very day of registration of this society the Government paid a share capital of Rs. 3750 and advanced a working capital of Rs. 5000 to the society besides supplying 4 almirahs, 6 racks, 2 tables 2 cash boxes etc., for the use of the Society, free of cost. Thus the formation of the various cooperative societies and their effective functioning during the past 4 decades have both contributed much for the survival of the craft and the betterment of the condition of the craftsmen in this region.

It is perhaps needless to emphasise that the government have all along been implementing several welfare schemes such as the 20 point programme, DRDS, NABARD etc., which are beneficial to the weaker sections of the society including the craftsmen engaged in the weaving of Ilkal sarees. The assistance so extended is however channelised through the cooperative societies and the banks. The periodical rebates sanctioned by the Government in respect of handloom fabrics in general is of special significance, for this gesture provides a boost to the sales of Ilkal sarees which in turn generates employment to the craftsmen.

Training-cum-Production Centres :

In so far as the general craft of weaving is concerned there are several training *cum* production centres in the State. Most of these are being maintained by cooperative societies. For example the cooperative society at Dotihal, one of the rural centres covered during this study, has one such training *cum* production centre. The KHDC has a similar centre at Ilkal town. At Bangalore, there is the Handloom Designing and Training Centre. This was established in 1952 by the State Government. Here, training is provided to candidates sponsored by Primary Cooperative Societies over a period of 5 months during which each trainee is paid a monthly stipend of Rs. 200. It may however be pointed out here that no such centre exists in so far as the particular craft of weaving Ilkal sarees is concerned.

At this juncture a mention may also be made of the Weavers' Service Centre which has been functioning from Bangalore ever since it was established by the government of India in 1957. Its main function relates to research and also providing training to candidates sponsored by the Weavers' Cooperative Societies. The Bangalore Centre has a production unit also where it has successfully produced a few samples of traditional Ilkal sarees. A new technique for weaving solid border sarees with a single fly shuttle (unlike three shuttles in the conventional method) has also been developed here. Of late, this centre is evincing a keener interest in Ilkal sarees and has plans to take up a documentation study of these sarees as well.

CHAPTER II

CRAFTSMEN IN THEIR RURAL SETTING

The craft of weaving sarees popularly known as "Ilkal sarees" is being practised not only in Ilkal town but also in about a dozen villages in its neighbourhood. From among these villages, Dotihal, Kandgal and Sulibhavi were selected for a detailed study with the objective of gaining an insight into the socio-economic conditions as well as the salient demographic features of the concerned craftsmen community residing in the rural areas. In the following paragraphs general information and the 1981 census data pertaining to each of these villages are presented first and then the data gathered during this survey in the household schedules and tabulated thereof are discussed and analysed in detail.

A. DOTIHAL

A-1. Location: Dotihal village belongs to Kushtagi taluk of Raichur district. It lies on the loop road—incidentally a State Highway—which branches off from National Highway 13 at a distance of about a kilometre from Kushtagi town and covers a stretch of about 14 kilometres before rejoining the National Highway near Kyadiguppa village. Dotihal is at a distance of 12 Km from Kushtagi, the taluk-headquarters town. All the buses plying between Kushtagi and Ilkal (except the deluxe and fast express services operating during the night-time) not only pass through Dotihal but also stop for a while for the benefit of the passengers. Since the village site of Kesoor [a smaller village (Pop: 1246), on the western borders of Dotihal] is adjacent to that of Dotihal the bus-stop facility at Dotihal is equally available to the residents of Kesoor village also. Unlike a majority of the villages of this region, Dotihal is seen to be enjoying very good communication and transport facilities. The distance between Dotihal and Ilkal (the chief centre of the craft under study) is 16 Km and the two places are well served by bus transport facility. Dotihal lies to the west of Raichur, the district-headquarter-town and the road distance in between is about 160 Km. Raichur can be reached from Dotihal through two bus routes: one route passes through Kushtagi and the other through Ilkal. Both these routes are equidistant and are equally convenient. The nearest railway station for Dotihal is the one located at Koppal. The road distance between these two places is 50 Km. Besides being the headquarters of a revenue sub-division and an old class III town, Koppal is a trading and commercial centre of considerable repute in this region. The road distance from Bangalore, the State headquarters, to Dotihal is about 415 Km.

A-2. Availability of amenities and services: Dotihal has a primary school (Standards I-VII) and a high school as well. Thus, facilities for education upto matriculation level are locally available. The nearest Junior College (Pre-university Level) is at Kushtagi and the nearest degree college is at Ilkal. Places with facilities for higher education are thus quite nearby. The Primary Health Unit at Dotihal provides basic medical facilities to the villagers. The local post-office is provided with a public telephone booth also. The nearest telegraph office is at Kushtagi. The village is electrified and electricity is being used for agricultural as well as for domestic and various other purposes. A weekly market is also held here on every Saturday. The Tungabhadra Grameena Bank has established a branch office at Dotihal for providing banking facilities locally. In so far as the weaving craft is concerned, it is noteworthy that the weavers' cooperative society at Dotihal has earned the distinction of being the foremost among the societies of its kind in Raichur district.

A-3. 1981 *Census Data*: With a geographical area of 303.54 hectares, Dotihal has a population of 2433 persons of whom 1227 are males and the rest are females. Since the number of households is 442, the average size of a household works out to 5.50 persons. Sexwise break-up of population shows that the sex ratio for the village is 983 females per thousand males. Persons belonging to the Scheduled Castes and the Scheduled Tribes respectively constitute 3.74 per cent and 0.10 per cent of the total population. The general literacy rate for the village is 32 per cent and this rate is considerably higher than the average for the rural areas of Raichur district, namely 20.97 per cent. Sexwise figures show that among the males and females, the literates constitute 49.31 per cent and 14.43 per cent respectively. A classification of the population by economic activity discloses the following position: (i) Main Workers-36.99 per cent (53.30 per cent among males and 20.40 per cent among females), (ii) Marginal Workers—7.77 per cent (0.24 per cent among males and 15.42 per cent among females) and, (iii) Non-workers—55.24 per cent (46.46 per cent among males and 64.18 per cent among females). The proportion of main workers is lower than the corresponding averages for the rural areas of both Kushtagi taluk (38.71 per cent) and Raichur district (43.29 per cent). On the other hand, Dotihal has a higher compliment of marginal workers as compared to the corresponding averages of 3.54 per cent and 3.25 per cent in respect of the rural areas of Kushtagi taluk and Raichur district. The difference is particularly noticeable in the female segment of the population. Among the main workers in the village those working at household industry constitute as much as 49.78 per cent (47.09 per cent and 56.91 per cent respectively in the case of male

5—1 RGI/ND/89

and female main workers). In contrast, the cultivators and the agricultural labourers account for just 17.11 per cent and 12.44 per cent respectively. This distribution obviously highlights the importance of household industry in the economy of the village. Handloom weaving is the most prominent amongst the household industries prevailing in Dotihal.

A-4. Ethnic Composition: During the period of about 7 years that has elapsed between the dates of the census and this survey the village has not witnessed any significant changes either in its structural characteristics or in its salient demographic as well as economic features. However, in keeping with the general trends of population growth, there has been an appreciable increase in the population. According to the survey, Dotihal has about 490 households with an approximate population of 2800 persons. The Hindus and the Muslims respectively constitute about 65 per cent and 35 per cent of the total population. The Hindu community is composed of persons belonging to eight different castes among which the Devanga and the Kuruba are the two numerically most dominant castes. An idea about the ethnic composition of the village may be had from the data presented in the following table. It may be incidentally recalled that, as has been pointed out already, the village-sites of Dotihal and Kesoor are contiguous. As a result the combined unit, which for all practical purposes can be regarded as a single socio-economic group, presents a more complex picture. However, the Devangas, for whom weaving is the traditional occupation are residing only in Dotihal village but not in Kesoor.

TABLE II-1

Households and Population by Caste/Community, Mother-tongue and Traditional Occupation of each Caste/Community

Religion	Caste/Community	Approximate no. of households	Approximate population	Mother tongue	Traditional Occupation
1	2	3	4	5	6
I Hindu		**330**	**1825**	..	..
	1 Devanga . .	180	1000	Kannada	Weaving
	2 Kuruba . .	75	450	Kannada	Sheep rearing & cultivation
	3 Padmasali . .	25	130	Kannada	Weaving
	4 Brahmin . .	12	60	Kannada	Cultivation & Service
	5 Madar (Sch.Caste)	12	60	Kannada	Agricultural Labourer and Leather Worker
	6 Panchala (Viswakarma)	11	50	Kannada	Smithy and Carpentry
	7 Kshatriya . .	10	50	Kannada	Cultivation & Livestock Rearing
	8 Togataveera . . (Togatiger)	5	25	Kannada/Telugu	Weaving
II Islam, (Muslims) . . .		**160**	**975**	Urdu	Weaving/Cultivation/Trade & Labourer
All Communities . . .		**490**	**2800**	..	..

By and large, most of the households in Dotihal are pursuing their respective traditional occupations. There is however no rigidity in this regard and much depends upon individual circumstances and inclinations as well. Weaving is the traditional occupation of the Devangas, Padmasali and the Togataveeras besides a set of households belonging to the Muslim community. One or more members of each one of the households belonging to these castes are engaged in activities associated with handloom weaving. In fact, almost all these households are engaged in the production of Ilkal sarees. Weaving is no longer considered as the exclusive preserve of these traditional craftsmen communities. In recent years a few persons belonging to castes such as Lingayat, Kuruba, Panchala, Madar, Holeya, etc., are reported to have learnt the art of handloom weaving and to have started earning their livelihood as weavers. Further, while most such weavers belonging to the castes of Lingayat, Kuruba and Panchala are engaged in the production of Ilkal sarees, those belonging to Madar and Holeya castes are engaged in the production of other types of fabrics, mainly on frame looms.

A-5. Status of Craftsmen and their households in the village: Altogether, in about 265 households one or more members are reported to be engaged in the production of Ilkal sarees. This group covers all the households of the traditional weavers' community (not excluding the 50 Muslim households) and a few

more consisting of persons belonging to castes like Panchalas and Kurubas which are not traditionally associated with the craft under study. At Dotihal, it may be pointed out at this juncture, there are no households with "non-practising craftsmen", i.e., households which having been once engaged in the production of Ilkal sarees have now given it up. In conformity with the general pattern prevailing in this region, in Dotihal too, the residential pattern is by and large caste-based. The houses are situated in a compact village site and the locality of the Madars is somewhat secluded. The houses of weavers engaged in the production of Ilkal sarees are chiefly concentrated in the locality of the Devangas and to some extent in the Muslim locality as well. A few are dispersed in mixed localities also.

These weavers dwell in mud-roofed houses having walls built of stones and mud. From the local standards their houses are large and are provided with several skylights and a few side windows with a view to ensure that their place of work is well-lit by natural light and is well ventilated. Further, almost all their houses are generally found to be electrified and it is a common practice among them to provide a drop-light above every working loom. In a weaver's household, almost as a rule, the women and children also contribute their labour in running the household enterprise by attending to preparatory items of work such as winding, reeling, pieceing etc. The economic status of these weavers' households engaged in the production of Ilkal sarees is better than that of the agricultural and casual labourers, petty traders and small as well as medium farmers. In Dotihal, these weavers constitute the bulk of the middle class families.

Individually, the weaver is a skilled worker who works indoors and enjoys a considerable degree of freedom in executing his job. This profession is neither unclean nor demeaning. In association with the craft of weaving Ilkal sarees neither these weavers nor the villagers in general are entertaining any ideas of 'purity' or 'pollution'. In the local grading of occupations, weaving occupies a relatively higher place and it is regarded as a respectable profession. In the village community, the social status of a person depends solely on the status of the caste to which that person belongs by birth and the present occupation of that person as such is a matter of marginal significance. According to the local social ranking of castes, Devangas rank immediately below the Brahmins and enjoy a status higher than that of Kshatriyas and the Kurubas besides the Madars. The Panchalas, however, are somewhat exclusive and claim relative superiority over the Devangas. Persons belonging to the traditional weavers' castes, namely the Devangas, the Padmasalis and the Togataveeras are not suffering from any social disabilities. In fact, their status in the village community is comparatively high. In so far as the status of persons belonging to certain other castes who have, in recent years, taken up the craft of weaving Ilkal sarees is concerned it may be mentioned that there is practically no change and their social status continues to be determined by the status of the caste to which they belong by birth. In other words, if persons belonging to a so-called lower caste take up the profession of weaving Ilkal sarees, their relative position in the local hierarchical set up does not get elevated. The social status of a Kuruba or a Panchala as the case may be remains unchanged even after he acquires necessary skills, sets up his own loom and starts producing Ilkal sarees on his own. However, such a switch over to a better profession would considerably enhance his prestige in the local community as also among his fellow castemen.

A-6. Demographic profile of the craftsmen community : The broad profile presented in the paragraphs that follow is mainly based on data contained in the set of tables (see Appendix-I) compiled in respect of 22 households selected from among the households engaged in the craft. In this sample, 18 households (82 per cent) belong to the Hindu community and 4 belong to the Muslim community. Within the Hindu community, the dominant Devanga caste is represented by 14 households and the other craftsmen castes of Padmasali, Togataveera, Panchala and Kuruba are represented by one household each. In all, the 22 households have 143 members. The average size of a household works out to 6.50 persons—6.33 among Hindus and 7.25 among Muslims. This average is much higher than 5.50, namely the overall average for the village and is indicative of the fact that the households of the craftsmen are considerably larger in size. The household size varies between 2 and 18. A grouping of the households by size-groups (see Appendix-I, Table-5) shows that while those with 10 members or more account for 14 per cent of the total, the size-group of 6-9 accounts for another 45 per cent. The share of the medium-sized households (4-5 members) is 23 per cent and that of the small households (2-3 members) is 18 per cent. These are not only larger in size but also appear to be quite complex in composition (see App.-I, Table 6). While 50 per cent of the households (accounting for just 35 per cent of the population) are nuclear family households, 23 per cent of the households (38 per cent of the population) are lineal joint families and the remaining 27 per cent (37 per cent of the population) are of mixed category such as supplemented nuclear family, supplemented collateral joint family and supplemented lineal joint family.

The sample population is composed of 78 males (54.54 per cent) and 65 females (45.46 per cent). The resultant sex ratio of 833 for the craftsmen community is very much lower than the sex ratio for the village (983 according to 1981 Census). The reasons for such a pronounced disparity are not quite clear. However, further analysis of the survey data (see App.-I, Table 12) shows that the sex ratio figures for the Hindus and the Muslims work out to 810 and 933 respectively and also that in the case of the Devangas, the predominant craftsmen caste, the sex ratio is 896. The number of male members is in excess particularly in the households belonging to the castes of Padmasali (3 males and 2 females) Kuruba (4 males and

2 females), Panchala (3 males and 2 females) and Togataveera (3 males and 2 females). These 4 castes, each represented by a single household in the sample, have obviously pulled down the average sex ratio for the craftsmen community. If these 4 households alone are considered the sex ratio would be as low as 533. Since any generalisation based on a solitary case would be unacceptable, these 4 households cannot be regarded as typical of the 4 castes to which these belong. In sum, the relative low sex ratio noticed in the sample may be attributed mainly to the small size of the sample.

In every household, the head of the household happens to be a male member and an examination of the characteristics of these individuals discloses the following details. Among these 22 men, those who are aged 60 years or more constitute just 14 per cent (see App.-I, Table 5) and those in the 50-59 age-group account for 32 per cent. The remaining 54 per cent of the total is shared equally by the three age-groups of 40-49, 30-39 and below 30 years. In the matter of their educational attainments (see App. 1, Table 4) the position is as follows:—Illiterate - 18 per cent; Literate without educational level-9 per cent; Primary-45 per cent; Middle - 23 per cent and Matriculation (i.e. S.S.L.C.)—5 per cent. It may be incidentally mentioned here that this matriculate belongs to Devanga caste and that he is an in-migrant to Dotihal (from Ilkal town) who took up the craft only after he failed to secure a suitable salaried job inspite of his best efforts for over 2 years. Soon after his education he lost his father and got a job as a clerk in a weavers' cooperative society at Ilkal on compassionate grounds as his father was also working as a clerk in the same society. But, four years later he gave up that job due to personal reasons. Thereafter he sent away his wife to her parental home at Dotihal and struggled alone to find a job elsewhere (at Raichur, Gangawati etc.) so that he could settle down at a place other than Ilkal and Dotihal. However, the circumstances were not favourable and he ultimately yielded to the advise of his wife's parents, learnt the art of weaving at that age from his wife's father and set up his separate household here. He is now a successful weaver and is leading a contented family life.

A consideration of the migration status with reference to the place of birth of the heads of households (see Appendix I, Tables 7 and 8) discloses that 16 out of the 22 (i.e. 73 per cent) are non-migrants, 5 (23 per cent) have moved in from an urban area (in this case Ilkal town) and the other has migrated to Dotihal from Chavani (a village in Lingsugur Taluk of Raichur district). The latter belongs to the Padmasali caste. Four out of the 6 in-migrants came here in quest of better prospects and also in view of the social links that they were having already with their relations residing here. 'Marriage' and 'return to native place' are the reasons mentioned by the other two in-migrants. If the duration of residence of these in-migrants at Dotihal is examined it is noticed that this exceeds 20 years in the case of 2 households and lies in the range of 11 to 20 years and 6 to 10 years respectively in the case of 2 households and one household. The remaining household is staying here for a period of less than 6 years and thus happens to be the most recent in-migrant unit in the sample. As could be ascertained during this study, because of their inability to cope with the ever-increasing cost of living in Ilkal town, a few households of craftsmen have moved into Dotihal in recent years in consideration of the fact that this relatively small village offers very good infrastructural facilities and also has an efficiently managed weavers' cooperative society. The Devangas and the Padmasalis of Dotihal have kinship ties with their counterparts living at Ilkal, Tawargera, Gudur, Hanumasagar and a few other nearby centres of weaving community.

The mother-tongue of the members of the 18 Hindu households is Kannada and that of the members of the 4 Muslim households is Urdu. All the Muslims of Dotihal are bilingual and are quite conversant with Kannada.

A-6-a Age-Composition:—A classification of the population by sex and age-groups (See App.-I, Tables 11 & 12) shows that the three broad age-groups of 0-14, 15-59 and 60 plus., account for 34.96 per cent, 61.54 per cent and 3.50 per cent respectively. The male segment of the population contains a relatively larger proportion of children than its female counterpart. Among males, 37.18 per cent are aged below 15 years, 57.69 per cent fall in the age-group of 15-59 and the other 5.13 per cent are aged 60 years or more. On the other hand, among females children below 15 constitute 32.31 per cent only while those in the 15-59 age-group account for as much as 66.15 per cent and persons aged 60 years or more form only 1.54 per cent. The following table gives a distribution by smaller age-groups and sex, and indicates that among both males and females such a distribution is quite uneven.

TABLE II-2

Percentage Distribution of Population by Sex and Age-groups

Sex	Proportion of members belonging to the age-groups of					
	0—4	5—9	10—14	15—19	20—24	25—29
1	2	3	4	5	6	7
Persons	14.0	11.9	9.1	16.0	9.8	9.1
Males	12.8	15.4	9.0	14.1	7.7	10.3
Females	15.4	7.7	9.2	18.5	12.3	7.7

Sex	Proportion of members belonging to the age-groups of (concld.)					
	30—34	35—44	45—54	55—69	70+	All ages
1	8	9	10	11	12	13
Persons	6.3	7.7	8.4	7.7	..	100.00
Males	7.7	7.7	3.8	11.5	..	100.00
Females	4.6	7.7	13.8	3.1	..	100.00

A-6-b Literacy: The literate and educated persons constitute 42.66 per cent of the sample population (See App-I, Table-2). The proportion of literate is higher among males (54.85 per cent) than among females (21.54 per cent) and this disparity conforms to the general trend. These literacy rates, applicable for the craftsmen community, are significantly higher than the corresponding averages for the village which are 32 per cent, 49.31 per cent and 14.43 per cent respectively. A percentage distribution of the population by literacy and educational levels reveals the following situation:

	Persons	Males	Females
1. Illiterate . . .	57.34	39.74	78.46
2. Literate without educational level . . .	6.99	7.69	6.15
3. Primary . . .	14.69	21.80	6.15
4. Middle	15.39	24.36	4.62
5. Matric	5.59	6.41	4.62
Total . . .	100.00	100.00	100.00

If the educational attainments of the literate population is considered it is seen that among the 47 literate males, 13 per cent are 'literate without educational level', 36 per cent and 40 per cent have respectively attained the 'primary' and the 'middle' school levels and the remaining 11 per cent are matriculates. On the other hand, among the 14 female literates, 29 per cent are 'literate without educational level', 29 per cent and 21 per cent have completed the 'primary' and the 'middle' school levels and the other 21 per cent are matriculates. None of the members belonging to the sample households of the craftsmen is a graduate.

A-6-c Marital Status: A distribution of the sample population by marital status (See App-I, Table 1) shows that the categories of 'never married', 'married' and the widowed' respectively account for 47.55 per cent, 47.55 per cent and 4.90 per cent. Among males, while 53.85 per cent are 'never married', 43.59 per cent are married and the remaining 2.56 per cent are widowed. In the female segment of the population, however, the 'never married' constitute only 40 per cent, the 'married' form 52.30 per cent and the widows account for the other 7.70 per cent. All the boys and girls below 15 years of age are 'never married'. In the age-group of 15-19, though all the 11 males are 'never married', 7 out of the 12 females (i.e. 58 per cent) are already married. In the next age-group, all the females and 66.7 per cent of the males are married. Evidently child marriages are not in vogue. However it is reported that in the case of the craftsmen community of traditional weavers, the age at marriage is comparatively low.

A-6-d Economic activity: Generally, in the households of traditional weavers both men and women as well as children actively participate in the household enterprise of weaving. This is true in respect of the weavers engaged in the production of Ilkal sarees at Dotihal too. The 22 sample households have, in all, 90 workers—a figure which yields an average of 4.09 workers per household. A classification of the population as workers and non-workers (See App-I, Tables 12—15) shows that these two categories constitute 62.94 per cent and 37.06 per cent respectively. Sexwise, it may be noticed, 56.41 per cent of the male population and 70.77 per cent of the female population are workers. Further, among the 90 workers, as many as 46 (i.e. 51 per cent) are females. Obviously, female work participation rate is quite high. This feature may be attributed to the very nature of the craft, namely the handloom weaving industry which is labour-intensive and involves a considerable amount of preparatory work before the weaver can actually commence his job of weaving the fabric. The sexwise proportions of workers as revealed by this survey in respect of the households of craftsmen are very much higher than the corresponding averages for the entire village (including marginal workers) as returned during the 1981 census, which are 44.76 per cent for the total population, 53.54 per cent among males and 35.82 per cent among females.

An examination of the occupations reported by the 90 workers discloses that all of them, except one, are engaged in the work associated with the craft. Seven workers have a subsidiary occupation in addition. The subsidiary occupations reported are: hotel-keeping (4), cultivation (2) and agricultural labour (1). A little probing shows that all the 4 persons who are engaged in hotel-keeping belong to a single household and that the head of this household established a small tea shop (hotel in local parlance) to serve as a temporary source of earning during 1973 as at that period, due to famine and scarcity conditions, the demand for Ilkal sarees had declined considerably and like most of the weavers he too was compelled to keep the looms idle and seek other channels of earning a living. For nearly 3 years his entire family worked hard to develop the hotel-keeping business and met with success. Subsequently, when the conditions of weavers began to improve his sons reverted to the craft of weaving Ilkal sarees while he himself concenfrated more and more on hotel-keeping. As a result, the economic condition of this household has considerably improved.

Age-group distribution of the sample population by the categories of workers and non-workers shows that among the persons belonging to each of the 3 age-groups of 0-14, 15-59 and 60 plus the workers constitute 8 per cent, 93 per cent and 80 per cent respectively (See App. I, Table 12). Among males, all the workers are above 14 years of age. On the other hand, 19 per cent of the girls below 15 are workers. As compared to the work participation rates of 91 per cent and 75 per cent in the case of males in the age-groups of 15-59 and 60 plus respectively among females belonging to the corresponding age-groups the workers constitute 95 per cent and 100 per cent. Female work participation rate is comparatively higher in every age-group.

In 21 out of the 22 households, all the workers found therein are engaged in the activities associated with the craft under study. Thus, occupational diversity is noticeable in only one household. In this household which incidentally belongs to the Devanga caste,

the head of the household is a hotel-keeper while his five sons as well as all the female workers are engaged in the production of Ilkal sarees. As already indicated four of his sons are assisting him in running the hotel. Incidentally it may be mentioned that one of his sons is a matriculate with a certificate in Physical Education and is at present seeking a suitable job. This person has not learnt his traditional occupation of weaving but occasionally helps his father in his hotel-keeping business. The traditional occupation of the heads of 20 households is weaving. Cultivation and goldsmithy are the traditional occupations of the other two belonging to the castes of Kuruba and Panchala respectively.

A-6-e Activities of Non-workers: Non-workers constitute 37.06 per cent of the sample population (see App.-I, Tables 12 and 16). This group is mainly composed of children below 15 years of age (86.8 per cent) and adolescents in the 15-19 age-group (7.5 per cent). Further, among the non-workers, males are more numerous and form as much as 64 per cent. A classification of these non-workers by the nature of their activities reveals that while 43.4 per cent of them are infants another 43.4 per cent are students, 7.5 per cent are dependents not having any specific activity, 3.8 per cent are exclusively attending to household duties and the remaining 1.9 per cent (representing only one person) are seeking employment. Among the male non-workers 50 per cent are students and 38 per cent are infants. In the case of female non-workers, only 32 per cent are students, 53 per cent are infants, 10 per cent are housewives and 5 per cent are mere dependents. Almost as a rule, due to economic compulsions and also in continuation of the traditional practices, the womenfolk perform all the domestic chores and, in addition, regularly attend to several items of productive work (such as reeling, winding, sizing, piecing etc.) which are associated with the craft of weaving. A few women operate the looms as well. In most of the households even school-going children attend to these items of work for at least a couple of hours everyday. In fact, in the household of an ordinary weaver, the womenfolk cannot afford to function merely as housewives, for without their active support the male weaver would have to depend on hired labour—a contingency which would be a drain on the household income and an impediment to the efficiency of the weaver himself. In other words, in a weavers' household the woman has to cope up with dual responsibilities—those of a housewife and an unpaid family worker in the household enterprise.

A-7 History of growth and development of the craft in the village: Dotihal is an old village. It is not known when and under what circumstances the Devangas and the Padmasalis (i.e. the traditional weavers' castes) founded their settlements in this village. So also it is not known when and by whom the craft of weaving fabrics, especially the traditional Ilkal sarees, was introduced here. All that is known now is that this village is one of the few places with a heavy concentration of traditional weavers and that, since generations these weavers are producing handloom fabrics including Ilkal sarees. They have all along been maintaining close socio-economic bonds and business links respectively with their caste-fellows and master weavers residing at Ilkal in particular. In the past, these weavers too used to produce pure silk sarees, cotton mixed silk sarees and coarse cotton sarees for the master weavers of Ilkal who placed the work orders, supplied the requisite yarn and paid the wages. These weavers too gradually adapted themselves to the use of art silk in place of pure silk and of plastic *zari* in place of pure *zari* as soon as these changes were introduced at Ilkal.

The demand for Ilkal sarees has grown considerably during the past 25 to 30 years and this has resulted in a substantial growth of the craft in Dotihal. Prior to the establishment of the weavers' cooperative society during 1955, for about a decade, it is said, the demand for Ilkal sarees was quite dull and only a few weavers enjoyed the patronage of the master weavers dealing in Ilkal sarees. V. S. Mannapur and Sugeerappa Marol are said to be the prominent master weavers who supported these craftsmen during those difficult days. A majority of the local weavers had switched over to the weaving of *mulmul* cloth (using mill made fine cotton yarn) in view of the demand for such cloth and also because of the fact that by weaving this fabric they could earn higher wages. These conditions prevailed for about 5 years whereafter the demand for *mulmul* gradually declined and once again the weavers took up to the production of Ilkal sarees. From mid-1955, the functionaries of the weavers' cooperative society struggled hard for about a year to enlist the support of the local weavers against stiff competition from the established master weavers and for a further period of nearly 5 years, to expand the market for their produce. Thereafter the demand for Ilkal sarees has remained steady (but for a brief spell during 1972-74) and the craft is in a flourishing condition. Some of the craftsmen who were at one time totally dependent on the cooperative society have in recent years invested their own capital and are operating independently.

B. KANDGAL

B-1 Location: Kandgal lies in the south-eastern corner of not only Hungund taluk but also that of Bijapur district. Consequently, it is situated quite close to the borders of Lingsugur and Kushtagi taluks of Raichur district. The road distance from Hungund to Kandgal is about 30 Km and the village can be reached by bus through two routes. While one of these routes passes through Ilkal town, the other passes through Nandvadgi. The metalled road passing through Kandgal enroute to Mudgal town of Raichur district belongs to the category of 'other District Roads'. The distance between Ilkal and Kandgal is 20 Km. and, at present, the number of Karnataka State Road Transport Corporation schedules operating on this route is eight. Kandgal forms part of the Mandal Panchayat which has its headquarters at Nandvadgi. The village lies within the jurisdiction of the Ilkal Police Station. With reference to Kandgal, Ilkal is the nearest town as well as the nearest and most important industrial, commercial and business centre. Hungund taluk belongs to Bagalkot Sub-division. The distance between Kandgal and Bagalkot is

about 75 Km. Bagalkot is a Class II town of considerable industrial and commercial importance in this region and happens to be the nearest railway station as well in respect of Kandgal village. With reference to the district headquarters, namely Bijapur city, the distance from Kandgal by road is 120 Km. Mudgal, which is a place of considerable historical importance is about 20 Km away from Kandgal and it may be of interest to know that Kandgal itself has three ancient temples depicting the features of Hoysala architecture and also has a few ancient inscription stones. The road distance from Bangalore, the State headquarters, to Kandgal is 450 Kms.

B-2 Availability of amenities and services: Kandgal has four lower primary schools and in two of these schools (one for boys only and the other for girls only) the medium of instruction is Urdu. These apart, there are two higher primary schools and a high school as well. Thus, adequate facilities for primary and secondary education are locally available. The villagers depend upon the institutions at Ilkal for higher education. As already mentioned, Kandgal is enjoying the *Pucca* road facility and is an important bus stop on the Ilkal-Mudgal-Maski bus route. The village has a post office and it is also served by telephone facilities. The nearest telegraph office is at Ilkal. Kandgal is an electrified village and here electricity is being used for agricultural as well as for domestic and other purposes. The Primary Health Unit at Kandgal provides basic medical facilities to its residents. The village has a veterinary dispensary as well. At Kandgal there are about 25 permanent shops dealing in foodgrains, provisions, cloth and other articles of daily need. In addition, a weekly market is held here on every Monday. Banking and credit facilities are being provided by the branch office of the Bijapur Grameena Bank. Kandgal has one agricultural credit cooperative society but does not have any industrial cooperative society or a society associated with the craft under study. The economy of this village basically rests on agriculture and the contribution from household industry sector is only of a marginal significance.

B-3. 1981 Census Data : The geographical area of Kandgal is 4935.12 hectares. According to the 1981 Census, this village has a population of 4986 persons of whom 2440 are males and 2546 are females. Since this population is comprised in 865 households, the average size of a household works out to 5.76 persons. The sex ratio for the village is 1043 females per thousand males. This demographic feature is not peculiar to Kandgal, for there are several such villages in Hungund taluk and the sex ratio for the rural areas of the taluk itself is 1034. At the district level however the position is different and the sex ratio for the rural areas is 993. The high sex ratio at Kandgal is partly attributed by local informants to the phenomenon of seasonal out-migration of males in quest of work to distant places located in Goa and Maharashtra. Persons belonging to the Scheduled Castes and the Scheduled Tribes respectively constitute 11.89 per cent and 1.72 per cent of the total population of Kandgal. The literate persons account for only 28.36 per cent of the total population. Sexwise, 43.52 per cent among the males and 13.83 per cent among the females are literate. A classification of the population by economic activity reveals the following position:—(i) Main Workers—52.19 per cent (61.64 per cent among the males and 43.13 per cent among the females); (ii) Marginal Workers—0.20 per cent (0.04 per cent and 0.35 per cent respectively among the males and the females) and (iii) Non-workers—47.61 per cent (38.32 per cent among the males and 56.52 per cent among the females). It may be further noticed that, while 32.51 per cent and 57.49 per cent of the main workers are cultivators and agricultural labourers respectively, those engaged in household industry (which includes the craft under study as well) account for a mere 4.23 per cent. Obviously agriculture is the mainstay of the economy of Kandgal. However, despite a relatively very low concentration of workers engaged in household industry, Kandgal is known in this surrounding area as a traditional centre of handloom weavers.

B-4. Ethnic Composition: According to the survey there are about 1000 households in Kandgal. The estimated population is 5800 persons. The Hindus constitute about 89 per cent of this population and the Muslims account for the remaining 11 per cent. In numerical strength as well as in matters relating to the economy and the socio-cultural life of the village, Lingayats are dominant. In all these aspects Kurubas rank next to Lingayats. Bhovis, Chalavadis (Begars) and Madars are also found in substantial numbers. Table II-3, given below, provides a broad idea about the ethnic composition of Kandgal, which is quite complex.

TABLE II-3

Households and population by Caste/Community, Mother Tongue and Traditional Occupation of each Caste/Community

Religion	Caste/Community	Approximate no. of households	Approximate population	Mother-tongue	Traditional Occupation
1	2	3	4	5	6
I Hindu		890	5150		
	1. Lingayat	425	2500	Kannada	Cultivation; trade/service
	2. Kuruba	150	875	Kannada	Cultivation & Sheep Rearing
	3. Chalavadi (SC)	60	350	Kannada	Labourers

TABLE II-3— *Concld.*

1	2	3	4	5	6
Hindu (*Concld.*)					
	4. Madar (SC)	60	350	Kannada	Labourers and leather workers
	5. Sunnagar (Barkeer)	40	250	Kannada	Lime burners & Labourers
	6. Bhovi (SC)	30	175	Telugu	Stone cutters & Labourers
	7. Panchala (Viswakarma)	25	130	Kannada	Smithy & Carpentry
	8. Harin Shikari	20	110	Harin Shikari	Hunting and Labourers
	9. Chikka Kuruhina Shetty	17	95	Kannada	Weaving
	10. Brahmin	12	60	Kannada	Cultivation & Service
	11. Bhajantri	10	55	Korava	Basket making and Service
	12. Hadapad	10	50	Kannada	Barber
	13. Valmiki Nayaka	10	50	Kannada	Labourer
	14. Uru-gollar	8	35	Kannada	Labourer
	15. Madivala	5	30	Kannada	Washermen
	16. Devanga	3	12	Kannada	Weaving
	17. Vysya (Komati)	3	15	Telugu	Traders
	18. Simpiger (Darji)	2	8	Marati	Tailoring
II. ISLAM (Muslims)		110	650	Urdu	Cultivation/Agr. labour and weaving
	ALL GROUPS	1000	5800		

B-5. Status of Craftsmen and their households in the village: Of the 19 communities listed above, it is only the Devanga and the Chikka Kuruhina Shetty castes that are traditionally associated with the weaving profession. The craftsmen engaged in the production of Ilkal sarees belong to these castes. It may be further noticed that while in the case of the Chikka Kuruhina Shettys, workers practising this craft are met with in all the 17 households in the case of the Devangas it is only in one out of the 3 households that such practising craftsmen are found. In the other two Devanga households the workers are engaged in trading activities. From among the communities that are not traditionally associated with weaving, one household has recently taken up the craft. This household belongs to the Muslim community and gardening is its traditional occupation. In this household, only one worker is engaged in this craft and the others are agricultural labourers. Thus, in so far as the craft of weaving Ilkal sarees is concerned, Kandgal has 19 households with practising craftsmen and 2 with non-practising traditional craftsmen.

The residential pattern in Kandgal broadly conforms to the regional pattern which is by and large caste-based. Since generations, the weavers are dwelling in houses that are built in a particular street (which has been named after them as *Jadara oni*) located within the *gaothana* i.e. the main settlement area of the village. The Devangas have their houses at the beginning of the street whereas the more numerous Chikka Kuruhina Shettys have theirs all along the street. The house occupied by the Muslim weaver too is incidentally situated in a bye lane of *Jadara oni* close to the houses of Chikka Kuruhina Shettys. Like most of the houses in Kandgal, the houses of weavers are built of stones and mud. These are however provided with relatively larger halls to accommodate the looms. Generally such halls have several skylights and are well ventilated. In addition, all their houses are supplied with electricity and invariably a drop light is provided above every working loom. In a weavers' household, the women and children also make a significant contribution to the household enterprise by attending to preparatory items of work such as reeling, winding, piecing etc. Their economic status is better than that of the agricultural labourers. The weaver is a skilled worker who works indoors and enjoys a considerable degree of freedom in executing his job. As has been stated already, this profession is neither unclean nor is it demeaning. The social status of a person is determined solely with reference to the caste to which that person belongs by birth. At Kandgal, Devangas are considered superior in rank to all the local castes and communities excepting the Brahmins, Vysyas, Lingayats and the Panchalas. Chikka Kuruhina Shettys are inferior to the Devangas as well as the Kurubas. The traditional weavers'

community represented by these two castes at Kandgal forms an integral part of the village community enjoying a respectable position. The Devangas and the Chikka Kuruhina Shettys are not suffering from any form of social discrimination or disability in this village.

B-6. Demographic profile of the craftsmen community: The survey covers the entire community of the craftsmen residing in Kandgal. This consists of 19 households with practising craftsmen and 2 households of traditional craftsmen not having any practising craftsmen at present. Tables based on survey data are presented in Appendix I and II and the salient demographic features of the two groups of households are outlined in the paragraphs that follow.

B-6-1 Households with practising craftsmen: Of the 19 households in this group, 17 (90 per cent) belong to Chikka Kuruhina Shetty caste and one each belongs to the Devanga caste and the Muslim community respectively (See App. I, Tables-3 and 12). The total number of members in these households adds up to 133. The average size of a household is 7—a figure which is considerably higher than 5.76, the overall average for the village. While in the case of the Devangas and the Muslims the household size is only 4 and 6 respectively, in the case of the Chikka Kuruhina Shettys—the largest single community of weavers—the average size works out to 7.25. (According to the elders of this caste, in former days their households used to be much larger in size as almost all their households were joint families). The size of a household varies between 1 in two instances and 18 in a solitary case. Among the 19 households, 52.63 per cent have 6 to 9 members each, 15.79 per cent have 10 or more members each while 21.05 per cent have 4 members each and the remaining 10.53 per cent are single member households (See App-I, Table-5).

A percentage distribution of the 19 households by household composition discloses the following situation (see App-I, Table-6): subnuclear (single member)—10.53 per cent; nuclear—36.84 per cent; supplemented nuclear—5.26 per cent; lineal joint—26.32 per cent; and families of a more complex nature—21.05 per cent. It may be incidentally noted that the Muslim and the Devanga households are nuclear and supplemented nuclear family households respectively.

Of the 133 persons enumerated from the 19 households, 66 are males and 67 are females. The sex ratio for this small community works out to 1015. However, in the case of Chikka Kuruhina Shettys the sex ratio comes to 984 whereas in respect of the Devangas and the Muslims represented by a single household each the sex ratio figures are 3000 and 1000 respectively. A high sex ratio is a characteristic feature of the village population and the craftsmen community too appears to more or less conform to this general pattern.

In the case of every household, except one, the head of the household is a male member. The head of a single-member household is a female, a little over 60. She separated herself from her husband and returned from Amingad to her parental home about 30 years ago. Being childless and having lost her parents she is living alone. Among the 18 men, 28 per cent are in the age-group of 30-39, 17 per cent are aged between 40—49, 38 per cent are in the 50-59 age-group and the remaining 17 per cent are aged 60 years or more (See App-I, Table-5). In the matter of their educational attainments, it may be noticed that the lone female member is an illiterate. Among the 18 men, the illiterate constitute as much as 61 per cent, the literate without any educational level form 17 per cent, those who have passed the primary level account for another 17 per cent and only 5 per cent (representing only one person) have completed the middle school level (App-I, Table-4). Evidently, the level of literacy is not quite impressive.

A consideration of the migration status with reference to place of birth indicates that 18 out of the 19 heads of households are non-migrants (See App-I, Tables 7 and 8). The in-migrant member belongs to the Chikka Kuruhina Shetty caste and his forefathers hail from Kandgal only. It is reported that the father of the head of the household migrated to Kodihal village several years ago in search of better prospects and support from his wife's parents and later on set up his family there itself. Subsequently the present head of the household attained majority and got married to his mother's brother's daughter. Then he decided to return to his ancestral village and moved into Kandgal with his wife and his parents. Thus, for all practical purposes the households of all these craftsmen may be considered as belonging to Kandgal itself. Further, among the 18 non-migrants, 3 had moved out and stayed elsewhere for several years. One of these cases refers to the female member who stayed with her husband at Amingad for a few years before she returned to her parents. The second case refers to the person belonging to the Devanga caste. Though the head of the household was born at Kandgal (this being his mother's parental home) his father lived in a nearby village. At the age of 7 he lost his father and, along with him, his mother moved over to Kandgal for support from her parents and brothers. The other case refers to the person who moved over to Solapur in Maharashtra State, stayed there with family for 13 years and returned to Kandgal in about 1974. He went out in quest of better prospects, worked as a labourer on automatic looms and finally felt disillusioned and came back to his native village. As could be ascertained during this survey, a few households of weavers have left Kandgal in the recent past in search of better prospects and have settled elsewhere including Ilkal.

The mother-tongue of the heads of all the 18 Hindu households is Kannada and that of the lone Muslim household is Urdu. All the members of the Muslim household are bilingual and are quite conversant with Kannada. The traditional occupation of all the households, except one, is handloom weaving. The Muslim household belongs to Bagban group and considers gardening (i.e. horticulture) as its traditional occupation. It may be further noticed (See App-I, Table-10) that there is no occupational diversity in 15 out of

the 19 households of craftsmen. In one household while all the other workers including the head are engaged in this craft one of the sons is employed as a Bus Conductor. In another household the head of the household is a casual labourer while his wife and children are attending to work relating to the craft. In yet another household the head of the household is a peon in Panchayat Office whereas the other workers in his household are engaged in the craft of weaving. In the case of the Muslim household while the head of the household and his wife work as agricultural labourers, his son has recently learnt the craft and is working as a weaver for wages.

B-6-I-(a) Age-Composition:

Persons belonging to the broad age-groups of 0-14, 15-59 and 60 plus respectively constitute 40.60 per cent, 55.64 per cent and 3.76 per cent of the total population (See App-I, Table-12). Sexwise particulars disclose that while the corresponding figures for males are 39.39 per cent, 56.06 per cent and 4.55 per cent those in the case of females are 41.79 per cent, 55.22 per cent and 2.99 per cent respectively. The female population consists of a relatively larger proportion of children whereas the male population contains a larger proportion of old persons. The following table presents a distribution by smaller age-groups and sex (See App-I, Table-1) and needs no further elucidation.

TABLE II-4

Percentage distribution of population by sex and age-group

Sex	Proportion of persons belonging to the age-groups of					
	0-4	5-9	10-14	15-19	29-24	25-29
1	2	3	4	5	6	7
Persons .	15.0	17.3	8.3	6.0	14.3	10.5
Males . .	18.2	13.6	7.6	6.1	12.1	10.6
Females .	11.9	20.9	8.9	6.0	16.4	10.5

TABLEII-4

Sex	Proportion of persons belonging to the age-groups o					
	30-34	35-44	45-54	55-69	70+	All ages
1	8	9	10	11	12	13
Persons .	4.5	8.3	9.8	6.0	..	100.00
Males .	3.0	12.1	9.1	7.6	..	100.00
Females .	6.0	4.5	10.4	4.5	..	100.00

B-6-I-(b) Literacy: As may be seen from the following percentage distribution of the craftsmen community by literacy and educational levels, the general literacy rate is just 23.31 per cent (See App-I, Table-2 also).

	Persons	Males	Females
1. Illiterate . . .	76.69	63.64	89.55
2. Literate without educational level . . .	4.51	7.58	1.49
3. Primary. . . .	10.53	16.67	4.48
4. Middle	5.26	7.57	2.99
5. Matriculation. . .	3.01	4.54	1.49
Total . . .	100.00	100.00	100.00

The male segment contains a higher proportion of literates (namely 36.36 per cent) than its female counterpart (10.45 per cent). This disparity is a reflection of the general tendency by the craftsmen community as well. Incidentally, as compared to the overall and sexwise literacy rates for the village too (which are 28.36 per cent, 43.52 per cent and 13.83 per cent respectively) the literacy rates noticeable in the case of these craftsmen and their dependants—who incidentally form a small fraction of the total village community—are quite low. Further, even among the literates very few have attained higher levels of education: the four persons who have crossed the matriculation level constitute a mere 13 per cent of the 31 literates and those who have completed middle school level form 22 per cent. Amongst the rest, 45 per cent have attained primary level and 20 per cent are literate without any educational level. Further probing shows that 3 (2 males and 1 female) out of the 4 matriculates belong to a single household and all of them are workers. The other person is just a boy who has joined a Junior College, on passing SSLC, for further studies. In the households of craftsmen, the parents start imparting training to their children at a tender age. This practice coupled as it is with poverty accounts for higher rates of non-enrolment in schools, discontinuance of studies after a couple of years of schooling and the low rates of literacy noticeable in the case of this craftsmen community.

B-6-I-(c) Marital Status: A distribution of the population by marital status (See App-I, Table-1) shows that the three main categories of 'never married', 'married' and 'widowed' respectively account for 45.11 per cent, 51.13 per cent and 3.01 per cent of the total population. A solitary female member who is separated from her husband accounts for the remaining 0.75 per cent. Though the pattern of distribution is quite the same among males and females the corresponding proportions are not identical. Among males, 46.97 per cent are never married, 51.52 per cent are married, and 1.51 per cent are widowed. On the other hand, in the case of female population, only 43.28 per cent are never married and 50.75 per cent are married. The proportion of widows is relatively high (4.48 per cent) and that of the divorced/separated too is quite significant (1.49 per cent). It is said, formerly child marriages were very common among the Chikka Kuruhina Shettys as well as among the Devangas of this region. That this traditional practice is still surviving to some extent among them may be inferred from the fact that as per the survey data, a girl in the 5-9 age-group and

a boy in the 10-14 age-group are already married. This is a recent event and pertains to an avuncular marriage, where the parents of both the boy and the girl are residing in adjacent houses. The level of social awareness is quite low and the influence of the tradition is quite strong among these craftsmen, who, it is said even at present prefer to marry off their sons and daughters at a tender age.

B-6-I-(d) Economic Activity: At Kandgal too, in the households of weavers both men and women as well as children actively participate in the household enterprise. The total number of workers in the 19 households adds up to 86 and yields an average of 4.53 workers per household. These workers constitute 64.66 per cent of the total population covered (See App-I, Tables 12 to 15). The proportion of workers in the male segment of the population (62.12 per cent) is significantly lower than that noticeable in the female segment (67.16 per cent). It may also be seen that among the 86 workers, 41 are males and 45 are females. Obviously, in the households of these craftsmen, the female work participation rate is quite high. The proportions of workers, as revealed by this survey in respect of the craftsmen community, are relatively higher than the corresponding averages for the village (as per 1981 census) which are 52.39 per cent (total population), 61.68 per cent (males) and 43.48 per cent (females).

A distribution of the population by sex and age-groups as also according to their economic status shows that 78 out of the 79 persons aged 15 and upwards are workers. The solitary non-worker belonging to this age-group is an young boy who has just completed his secondary education and joined a junior college to pursue further studies as a full time student. Further, out of the 54 persons in the age-group of 0—14, as many as 8 (i.e. 14.81 per cent) are workers. In the case of boys 7.69 per cent are workers whereas in the case of girls, workers constitute as much as 21.43 per cent.

Among the workers, with the exception of 5, all the others are mainly engaged in activities associated with the craft of weaving Ilkal sarees. Out of these 5 persons, 3 belong to the traditional craftsmen community and while they have changed their occupations, the other workers in their households are engaged in the craft. The occupations of these 3 men are: peon in Panchayat Office, casual labourer and bus conductor. The first mentioned did not learn the art of plying the loom even though as a boy he learnt the other jobs like winding, reeling etc. He took up cultivation of lands which the household possessed during those days and later on got a salaried job as a peon in the Panchayat Office. The casual labourer on the other hand knows the art of weaving but is not an adept weaver. It is reported that during his boyhood he was entrusted more with the task of tending goats than with the work of weaving. As a result, later in life when the collateral joint family broke up and he had to function independently as a weaver he could not achieve any success. He gave up the craft and sought work as a manual labourer while his wife and children, at present too, work for wages doing jobs associated with the craft. The bus conductor is an accomplished weaver who works on the loom whenever he has some time to spare. The other 2 persons (incidentally husband and wife) belong to the Muslim community and their traditional occupation is gardening. Formerly they were tenant cultivators. One of their sons has learnt the craft and is now a practising craftsman.

Seven out of the 86 workers (i.e. 8.14 per cent) are having some subsidiary occupation to report (App-I Table-15). Two girls below 15 years of age occasionally work as labourers in gardens in addition to attending to the preparation of yarn for weaving at home. The husband and wife couple belonging to the Muslim community are agricultural labourers who also work at times as hawkers dealing in tamarind, fruits and vegetables. The other 3 men belonging to 3 different households are engaged in cultivation of owned lands, solely with the help of hired labourers. Another household owning about 2 hectares of dry land has leased out the land to a share cropper.

B-6-I-(e) Activities of non-workers: The non-workers constitute 35.34 per cent of the sample population (See App-I, Table-16). This group is mainly composed of children below 15 years of age. In fact, 46 out of the 47 non-workers fall in the 0-14 age-group. The other person in the age-group of 15-19 is a full time student. Among the non-workers 61.70 per cent are infants, 31.92 per cent are full time students and the other 6.38 per cent are dependents (represent children aged 6 or more who are neither enrolled in schools nor drafted for assistance in the work associated with the craft as trainees). In the households of these craftsmen all the womenfolk attend to their domestic chores and in addition attend to economically productive work as well. But for their supportive role dealing in the preparation of the yarn, the male members would not be able to ply their looms efficiently.

B-6-II Particulars of non-practising craftsmen: As has been indicated earlier, in Kandgal there are two such households. Both these belong to Devanga caste (See Tables given in App.-II). The heads of these two households are brothers and their forefathers have been living here since several generations. Altogether there are 11 members—7 in one (5 males and 2 females) and 4 in the other household (2 males and 2 females). Both are nuclear families. The head of one of these households has completed middle school education whereas the other (younger brother) is a literate without educational level. While the elder brother is aged 45 the younger is 42.

Among the 11 persons, 5 belong to the 0-14 age-group, 2 belong to the 15-19 age-group and the remaining 4 fall in the age-group of 30-54. Only 4 out of the 11 persons are married. In so far as education is concerned, 4 are illiterate (includes the 2 married women, an infant girl and a boy studying in II standard), one person is a literate without educational level, 3 have completed primary (all are students), 2

have attained middle school level and the other is a matriculate (just completed). Four out of the 11 persons—all males—are workers and the rest are non-workers. All the 4 workers are engaged in trading—one as a commission agent and 3 as shopkeepers. Among the 7 non-workers, 4 are students, 2 are mostly engaged in household duties and the other is an infant. It may be incidentally mentioned that both the housewives were formerly workers—till the looms were dismantled in their households they used to attend to the preparation of the yarn at home as unpaid family workers.

Of the two brothers, the younger one gave up the craft during early 1960s, as he felt that his earnings as a weaver were inadequate for maintaining his family. He established a small provision stores and has eversince been working as a shop-keeper, with the occasional assistance of his wife. His eldest son has just completed his secondary education and is assisting him in running the provision stores. This boy has incidentally learnt the art of weaving (their traditional occupation) from his maternal uncle. His younger brother too is evincing interest in learning the craft. However, at present the household has no intention of setting up a loom and resuming its traditional profession. The reason offered for this attitude is that they are simply not interested in this craft and that they find trading activities to be more lucrative at present.

In the other household, though the head of the household knows the craft of weaving, he has been evincing greater interest in trading and commercial activities since the past about 20 years. The craft of weaving Ilkal sarees was finally given up quite recently. His wife hails from Ilkal and she used to attend to reeling, winding, pieceing and such other items of work associated with the craft. As he found it more and more lucrative to engage himself in trading activities he did not relish to sit at a place and work as a weaver. So, the household used to engage a weaver labourer to operate the loom. This arrangement prevailed till the loom was finally dismantled during 1987. Their only son, who has discontinued education after completing the middle school level has not evinced any interest in learning the art of weaving. On the other hand, he is more interested to establish himself as a shopkeeper. It was under these circumstances that the household gave up the craft and set up a provision stores in the village during 1987. As on the date of enquiry, the household has, it is reported, kept its options open and it is in a position to resume the craft if such a need arises in the near future. Disinterestedness and inadequate earning potential are the reasons offered for the discontinuance of the craft.

Apart from these two households of non-practising craftsmen, it may be recalled, there is a household where the head of the household has given up the weaving profession while the other members are working as wage earners in activities associated with the craft. Being unable to eke out a satisfactory living, a few weavers have left Kandgal with their families and settled elsewhere. For example, during 1985, a collateral joint family (consisting of 4 brothers and their families) moved out of Kandgal. While 2 brothers went to Ilkal, the other 2 went to Gangawati. Among them, the two who went to Ilkal continued to engage themselves in the craft while the other two started working as agricultural labourers as soon as they reached Gangawati town. These households jointly own about 3 hectares of agricultural land and a medium sized house (with 3 loom sets well intact and hired out for an annual rent of Rs. 100 each) in Kandgal.

B-7 History of growth and development of the craft in the village : Kandgal is a large sized ancient village located sufficiently close to Ilkal town. It is not known when and under what circumstances the Chikka Kuruhina Shettys and the Devangas moved into this village. So also, it is not known when and by whom the craft of weaving Ilkal sarees was introduced. The members of these two castes have their affinal kinsmen at Ilkal, Kodihal and a few other places which are known in this region for the concentration of the traditional weavers' castes. They have since generations, been maintaining close socio-economic and business links with their fellow castemen and the master weavers residing at Ilkal. In the past, these local weavers used to produce pure silk as well as cotton mixed silk sarees and also coarse cotton sarees for the master weavers. Later they too adapted themselves to the changes occurring at Ilkal such as the use of art silk and plastic *zari*.

It is reported that during the 1940s, due to a sudden spurt in yarn prices coupled with scarcity of yarn, for about a decade, the supply of raw materials and work orders for weaving Ilkal sarees to local weavers virtually came to a standstill. But for a few weavers who continued to enjoy the patronage of such master weavers of Ilkal as Sugeerappa Marol, Karadiyavar etc., most of the weavers had to either keep their looms idle and seek other work or switch over to the weaving of Khadi fabrics, which had suddenly shot into prominence. Most of the local weavers preferred the latter option and soon Kandgal became an important centre of Khadi weaving. These weavers used to get their supplies of Khadi yarn from Hungund. In those days, it is said, an average weaver could weave a length of 5 metres of Khadi fabric per day and earn Rs. 4.67 as his wages—an amount slightly higher than what he could have earned if he produced an Ilkal saree. However, towards the end of the decade, the master weavers at Ilkal had resumed their business with vigour and gradually all the local weavers gave up Khadi weaving and reverted to the weaving of Ilkal sarees. In the meantime, it is reported, a few weavers had left Kandgal in search of better prospects to places such as Ilkal, Gangawati, Ichalakaranji etc. The craft which had fallen on bad days was revived and, but for a brief period during early 1970s, it has been in a flourishing condition eversince.

C. SULIBHAVI

C-1 Location: Sulibhavi is located in the south-western sector of Hungund taluk, Bijapur district. The dis-

tance between Sulibhavi village and Hungund, the taluk-head-quarter-town, is about 13 Km. This is a roadside village and lies on the district road which branches off from State Highway 20 at Amingad and leads to Aihole in the southeast and Gudur in the south. Amingad is the headquarters of a *hobli* and is a much larger village in terms of population size. The distance from Amingad to Sulibhavi is hardly a Kilometre and a half. Obviously, the two places are within a walking distance from each other. State Transport Corporation buses ply on this route at frequent intervals and Sulibhavi is an important bus-stop. Amingad lies on the Raichur-Belgaum State Highway which, in this sector, connects Hungund with Bagalkot and proceeds further westwards upto Belgaum city. Amingad is an important commercial centre enjoying very good transport facilities. The road distance from Amingad to Bijapur city is hardly 100 Km. The District Road from Amingad joins the National Highway 13 after covering about 20 Km. at Belgal Gross and from there the bus route passes through Alamatti and Golasangi before reaching Bijapur. For all practical purposes, Sulibhavi may be considered as a suburb of Amingad and the inhabitants of Sulibhavi have an easy access to the facilities available at Amingad. In fact, prior to the 1971 census, these two places constituted a single unit and, under the nomenclature "Sulibhavi", enjoyed the status of a town, particularly during the censuses of 1951 and 1961. Though these two are now separate villages, these are bound together by well developed socio-economic and cultural ties. The nearest railway station in respect of Sulibhavi is Bagalkot. As already stated, Bagalkot is a class II town of considerable industrial and commercial importance in this region. The headquarters of Bagalkot revenue Subdivision are also located at Bagalkot. The distance by road from Sulibhavi to Bagalkot is 36 Km. and bus transport facilities are available in an adequate measure, especially between Amingad and Bagalkot. Sulibhavi, it may be incidentally mentioned, is located about 7 Km. to the east of Aihole, the renowned place of historical interest which flourished during the reign of the Chalukyas of Badami in this region. With reference to Ilkal town, Sulibhavi is situated at a distance of about 26 Km. by road. This route passes through Hungund and Amingad. Since several buses ply between Ilkal and Amingad at regular intervals this route is quite convenient. There is however another interior route from Sulibhavi and this passes through Kelur, Gudur, Vadageri and Illal before reaching Ilkal. The distance by this route is about 28 Km. It is of interest to note that like Sulibhavi, Gudur is also an important centre of production of Ilkal sarees. The road distance between Bangalore the State headquarters and Sulibhavi is about 460 Km.

C-2 Availability of amenities and services: At Sulibhavi there are four lower primary schools (Kannada medium—2 and Urdu medium—2), two higher primary schools and a high school. These institutions provide adequate facilities locally in respect of primary and secondary education. Amingad has a junior college (pre-university level) and both Hungund and Ilkal towns have degree colleges. Thus, facilities for higher education are available at places which are quite nearby. The Primary Health Centre located at Sulibhavi offers basic medical facilities not only to the local people but also to those residing in adjacent villages. Sulibhavi has a post office which is provided with a public telephone booth as well. The nearest telegraph office is at Amingad. Sulibhavi has adequate market facilities as there are about 30 permanent shops dealing in articles of everyday use and a weekly market is also held here on every Saturday. The village, as already stated, is enjoying good communication and transport facilities including the bus stop facility. Sulibhavi is electrified and electricity is being made use of here for agricultural, domestic and other purposes. As many as four cooperative societies are functioning in Sulibhavi and, of these, two are primarily concerned with the welfare of the weavers engaged in the production of Ilkal sarees.

C-3 1981 Census data: Sulibhavi village covers a geographical area of 1612.85 hectares. With a tally of 1116 households, the village has a population of 7870 persons. The average size of a household is thus 7.05 persons. This figure is much higher than the corresponding averages for the rural areas of both the Hungund taluk (5.91 persons) and the Bijapur district (5.96 persons). In the total population of Sulibhavi, 3779 are males and 4091 are females. Consequently, the sex ratio for the village works out to 1083. This figure too is very much higher than the corresponding averages for the taluk and the district. The high sex ratio is however not unique to Sulibhavi, for a few other villages of the taluk are seen to display the same characteristic. Persons belonging to the Scheduled Castes and the Scheduled Tribes respectively constitute 7.33 per cent and 12.40 per cent of the total population of Sulibhavi. The general literacy rates for the village and for the male and female segments of the population are 30.56 per cent, 47.66 per cent and 14.84 per cent respectively. A classification of the population by economic activity discloses the following situation: (i) Main Workers—32.77 per cent (54.93 per cent and 12.30 per cent respectively among males and females), (ii) Marginal Workers—15.78 per cent (0.77 per cent among males and 29.65 per cent among females) and (iii) Non Workers—51.45 per cent (44.30 per cent among males and 58.05 per cent among females). A further break up of the main workers shows that the workers in household industry constitute as much as 40.36 per cent while the cultivators and the agricultural labourers account for 30.79 per cent and 9.77 per cent respectively. Obviously, household industry is as important as agriculture in the economy of Sulibhavi. Within the household industry sector, handloom weaving is the predominant economic activity in this village.

C-4 Ethnic Composition: During the period of about 7 years that has elapsed between the census and this survey, the village has not witnessed any radical changes either in its structural or in its demographic and socio-economic features. In conformity with the general trends Sulibhavi too has experienced a substantial growth in its population. According to this survey, the total number of households in Sulibhavi is about 1400 and the estimated population is 9250 persons. About 93 per cent of this population professes

Hindu religion. The Muslims account for the remaining 7 per cent. Among the Hindus, the Devangas constitute the single largest community. It could be ascertained during this enquiry that till recently, this community consisted of two distinct groups known as *Kulachara* and *Shivachara* on the basis of their affiliation to either the *Brahmanical* or the *Lingayat* (Veerashaiva) traditions. As a result of the current statewide socio-political movement aimed at the unification of various groups of Devangas under a single nomenclature and identity, the two groups at Sulibhavi are of late identifying themselves only by their general caste name as *Hindu-Devanga*. Numerically, Kurubas rank next to the Devangas and are in turn followed by the Lingayats and the Reddys. The local Lingayat community is composed of several groups such as the Jangama, Banajiga, Panchamasali, Ganiger etc. The Scheduled Caste community of the village consists of Bhovis, Holers and Madars. A broad idea about the ethnic composition of the village may be had from the details presented in the following table.

TABLE II-5

Households and population by Caste/Community, mother tongue and traditional occupation of each Caste/Community

Religion	Caste/Community	Approximate no. of households	Approximate population	Mother tongue	Traditional occupation
1	2	3	4	5	6
I. Hindu		1300	8575		
	1. Devanga	750	4900	Kannada	Weaving
	2. Kuruba	175	1250	Kannada	Sheep rearing and cultivation
	3. Lingayat	130	850	Kannada	Cultivation, trade and service
	4. Reddy	75	500	Kannada	Cultivation
	5. Bhajantri (Koravar)	30	200	Korava/ Kannada	Basket-making
	6. Madar (SC)	30	180	Kannada	Labourer and leather worker
	7. Holer (SC)	20	130	Kannada	Labourer
	8. Panchala (Viswakarma)	20	125	Kannada	Smithy and Carpentry
	9. Nayaka (Valmiki)	20	120	Kannada	Labourer and Service
	10. Padmasali	15	100	Kannada	Weaving
	11. Rawal (Hanigi)	14	95	Kannada	Preparation of *Hanigi* for use by weavers
	12. Pattegár	10	60	Marati	Weaving
	13. Ambiger	6	35	Kannada	Lime burners and Labourers
	14. Bhovi (Voddar)	5	30	Telugu	Stone cutter and Labourer
II. Islam (Muslim)		100	675	Urdu	Weaving/cultivation/ trade and labourer
	All groups	1400	9250		

C-5. Status of craftsmen and their households in the village.—In Sulibhavi, according to rough estimates, more than nine hundred households are currently engaged in the production of Ilkal sarees. The craftsmen community here is indeed quite large. Handloom weaving virtually constitutes the backbone of the economy of the village. This group consists of all the households of Devangas, Padmasalis, and Pattegars besides some 60 Muslims for all of whom weaving is the traditional occupation. In addition, several households belonging to other castes like Lingayat (15 households), Kuruba (20 households), Rawal (10 households), Bhajantri (all the 30 households), Valmiki Nayaka (20 households) etc., each of which are associated with a different traditional occupation, have also taken up the craft of weaving and contain practising craftsmen. At this juncture, it is worth mentioning that, at present, there is not even a single house-

hold in Sulibhavi which, having been once engaged in the craft of weaving Ilkal sarees, has now given up the craft. In other words there are no households with 'non-practising craftsmen'. The community of practising craftsmen thus constitutes a major segment of the village population and enjoys a relatively high socio-economic status.

As in most of the villages of this region, in Sulibhavi too, by and large the residential pattern is caste-based. The streets are named after castes or communities as may be noticed in names like Reddera oni, Kurubara oni, Jangamara oni, Musalmanara oni, Harijan keri etc. Some of the streets bear the name of a prominent family residing therein (eg. Ramadurgadavara oni, Janivaradavara oni, Bhavikattera oni, and Mirajagiyavara oni) while a few bear names indicating the functional characteristic of the area [*Telegala pete* (Lower bazar) and *Megala pete* (Upper bazar area)]. In areas like Reddera oni, Kurubara oni and Telagala pete there is a concentration of agriculturists. The households of craftsmen are more numerous and are found in almost all the other streets of the village with the exception of the localities occupied by the Madars and the Holers. Since 1984-85, the Shakambari weavers' cooperative society Sulibhavi has established a colony (consisting of 56 houses in all) for the weavers in the outskirts of the built up area of the village.

Most of these craftsmen (i.e., weavers) live in relatively large mud-roofed houses having walls built of stones and mud. The portion where the looms are set up is known as *'Neygimane'*. This hall would usually be large enough (about 25′ × 18′) to accommodate 2 pairs of looms facing each other. Preparatory items of work like reeling, winding, pieceing etc., too are attended to inside this *neygimane* or in the front verandah of the house. This hall is usually provided with several skylights besides a couple of windows so as to ensure proper lighting and ventilation. Their houses are electrified and the common practice is to have a drop-light directly above the loom. According to the local standards, the economic conditions of the weavers engaged in the production of Ilkal sarees are quite good. Their earning potential is comparatively high. They constitute the bulk of the middle-class society of the village and a few among them belong to the upper middle-class.

The craftsmen, and their assistants too, are skilled workers. Their profession is neither demeaning nor unclean. In association with this craft neither the weavers nor the villagers in general are entertaining any ideas of 'purity' or 'pollution'. In the local grading of occupations, weaving holds a relatively higher place and is regarded as quite respectable. However, in the village community, the social status of a person depends mainly upon the status of the caste to which that person belongs by birth. In the local set up, the present occupation of the individual is a matter of very little significance. According to the social ranking of the local castes and communities, the Devangas are inferior to the Brahmins and the Jangamas as well as the cultivating classes of Lingayats and the Reddys. The artisan community of Panchalas too claim superiority over the Devangas but they are regarded by the latter as their equals. The social status of the Devangas, Padmasalis, Pattegars and Rawals who constitute the traditional weaving community of the village is superior to that of the Kurubas, Valmiki Nayakas, Bhajantri (Koravar), Bhovis, Holers and the Madars. In so far as the status of the persons who have in recent years taken up to weaving of Ilkal sarees as their main source of livelihood is concerned it may be noted that the change of profession has not materially altered the status that they have inherited by virtue of their birth in a particular caste. In other words, adoption of this craft does not either elevate or bring down the social status of the concerned individual.

C-6. Demographic profile of the craftsmen community.—The broad profile presented in the following paragraphs is based on the data contained in the set of tables (see Appendix-I) compiled in respect of 20 households selected at random from among the households having practising craftsmen. It may be reiterated here that this village does not have any households 'with non-practising craftsmen'. The set of sample households contains 19 Hindu households and one Muslim household. Adequate weightage has been given to the Devangas, for they constitute the dominant community of traditional weavers in Sulibhavi. Thus, while 15 households in the sample belong to the Devanga caste, one each belong to the castes of Padmasali, Rawal, Kuruba and Valmiki Nayaka.

The total number of persons enumerated from these 20 households adds up to 153 (see Appendix-I Table 12). The average size of a household with practising craftsmen works out to 7.65. This figure is seen to be marginally higher than 7.05—the average size of a household in Sulibhavi as per 1981 census. In the case of the craftsmen, it is noticed, the household size varies between 2 and 16. A classification of these households by size-groups reveals (see App.-I. Table 5) the following position:—more than 12 members 10 per cent; 10 to 12 members—25 per cent; 8 to 9 members—10 per cent; 6 to 7 members—15 per cent; 4 to 5 members—35 per cent and less than 4 members—5 per cent. Almost all the larger households (with the exception of the lone Rawal household with 11 members) belong to the Devanga caste. The households of craftsmen are not only large but also quite complex in composition (see Appendix I, Table—6). It may be noticed that the households which, on the basis of their internal composition, may be categorised as quite complex (eg. supplemented nuclear, lineal joint, collateral joint and supplemented joint families) constitute as much as 70 per cent whereas those which belong to the simpler types (eg. nuclear and broken-nuclear families) account for 30 per cent of the sample holds of the complex category account for about 83 households. Further, members belonging to the house-per cent of the sample population and their counterparts belonging to the simpler types account for the remaining 17 per cent. It is ascertained that in the past the joint family system was much more popular among the weavers.

A sexwise composition of the sample population shows that it contains 67 males (43.79 per cent) and 86 females (56.21 per cent). Obviously there is a marked surplus of female members in the craftsmen community. The sex ratio works out to 1284 females per thousand males. This figure is very much higher than the sex ratio for the village as a whole, namely 1083 as per 1981 census. One of the reasons for the abnormally high sex ratio noticeable in the sample population appears to be the extremely small size of the sample in relation to the total population of the village. A further analysis of the sample data reveals that the sex ratio in the case of the numerically dominant Devanga caste works out to 1182 only and this figure is somewhat closer to the overall average for the village. The sample contains one household each of the following castes too: Bhajantri (3 males and 3 females), Valmiki Nayaka (2 males and 6 females), Padmasali (1 male and 3 females), Rawal (3 males and 8 females) and Muslims (3 males and 1 female). If, on the basis of the data pertaining to solitary households any generalisations were to be drawn the sex ratio figures for these castes would be 1,000, 3,000, 3,000, 2,667 and 333 respectively. Obviously, these findings are unacceptable. However, this digression illustrates the point that the data relating to an extremely small sample would lead to fallacious conclusions. Anyway, a larger female component appears to be a characteristic demographic feature of the weavers' community at Sulibhavi.

In one of the sample households, a female member has been reported as the head of the household: A little probing shows that she is 42 years old and lost her husband 4 years ago. Her eldest son is aged 19 years and 2 of her daughters have been given away in marriage. This household which is now of the broken nuclear family type consists of herself and her 4 unmarried children. She is an illiterate. Since her place of birth is Guledgudda town of Bijapur district she is a migrant to Sulibhavi—the place to which she moved in, 25 years ago, to join her husband at his parental home. The place of birth of her children except that of her eldest daughter happens to be Sulibhavi. She is a worker and while her son operates the loom, she attends mainly to the pre-weaving operations. A general profile of the male heads of household is as follows.

Age-group distribution of these 19 men shows that, while 4 (21.05 per cent) are aged 60 years or more, 2 (10.53 per cent) are in the 50-59 age-group, 8 (42.11 per cent) are in the 40-49 age-group and another 4 (21.05 per cent) fall in the age-group of 30-39. Only one person (5.26 per cent) is below 30 (See App-I, Table-5). In the matter of literacy, it is noticed, 17 out of the 19 (89.47 per cent) are literate (See App-I, Table-4). As many as 6 persons (31.58 per cent) are literates without any educational level and another 8 (42.10 per ent) have attained only primary level. Among the rest, 2 (10.53 per cent) have passed the middle school level and the other (5.26 per cent) is a graduate. It may be incidentally mentioned that this graduate does not know the art of weaving and that after his matriculation he joined the army and also that he pursued higher studies while in service. After his discharge from service he came back home in 1987 and is a non-worker at present. However he has plans to take up some productive work shortly.

An examination of the place of birth of the heads of households shows that only 2 out of the 19, i.e., 10.53 per cent, are in-migrants: one of them was born in Haveli village of Bagalkot taluk while the other was born in the adjacent Amingad village. The former belongs to the Devanga caste and the latter belongs to the Valmiki Nayaka caste. In both the cases the reason for migration is very much the same (See App-I, Tables 7 and 8); the young widow (i.e., their mothers) returned from her husband's place with her child/children to her parental home seeking social as well as economic support. In the case of the Nayaka household, the family of his mother's elder sister (a childless widow) extended the necessary help for several years and encouraged the head of the household to learn the craft of weaving and set up himself as an independent weaver. The duration of residence of this person at Sulibhavi is 18 years while that of the other is more than 50 years.

The mother-tongue of the members belonging to the 19 Hindu households is Kannada and that of the lone Muslim household in the sample is Urdu. The Muslims of Sulibhavi are bilingual and are quite conversant with Kannada. The traditional occupation of the heads of 16 households (15 belong to Devanga caste and the other belongs to Padmasali caste) is weaving. In the case of the other households the traditional occupations reported are basketry (Bhajantri caste), *hanigi kattuvudu* (i.e. Preparation of healds for use by the weavers) (Rawal caste), cultivation (Muslim community) and agricultural labour plus manufacture of lime by burning limestones (Valmiki Nayaka caste). In 18 out of the 20 households there is no occupational diversity, for all the workers in these households are engaged in activities related to the craft of weaving Ilkal sarees. In one household the head of the household is a weaver and his eldest son is a clerk in the local weavers' cooperative society. In the other household too the head of the household is a weaver while one of his sons is employed as a truck driver. Both the households belong to the Devanga community and in both the cases, that is the clerk and the truck driver have learnt their traditional occupation of weaving and also work as weavers whenever they have some time to spare.

On the basis of tables given in appendix I important characteristics of the sample population are summarised in the following paragraphs.

C-6-(a) Age-composition: A classification of the population by sex and age-groups (See App-I, Tables 1 and 12) shows that the persons falling in the three broad age-groups of 0-14, 15-59 and 60 plus respectively constitute 39.21 per cent, 52.29 per cent and 8.50 per cent. As between the males and females the latter group contains a larger proportion of children (40.70 per cent as against 37.32 per cent in the case of males) and of aged persons (10.46 per cent as compared to 5.97 per cent among males). Those coming under the age-group of 15-59 constitute as much

as 56.72 per cent among males and only 48.84 per cent among females. The following table gives a distribution of the population by smaller age-groups and needs no further elucidation.

TABLE III-6

Percentage Distribution of population by sex and age-group

Sex	Proportion of members belonging to the age-groups of					
	0-4	5-9	10-14	15-19	20-24	25-29
1	2	3	4	5	6	7
Persons .	13.7	16.3	9.2	9.2	7.8	6.5
Males .	14.9	11.9	10.4	10.4	7.5	7.5
Females .	12.8	19.8	8.2	8.1	8.1	5.8

Sex	Proportion of members belonging to the age-groups of—(*Concld.*)					
	30-34	35-44	45-54	55-69	70+	All ages
1	8	9	10	11	12	13
Persons .	9.2	11.8	6.5	5.9	3.9	100.00
Males .	7.5	14.9	7.5	6.0	1.5	100.00
Females .	10.5	9.3	5.8	5.8	5.8	100.00

C-6-(*b*) *Literacy*: The literate and educated persons constitute 43.14 per cent (See App-I, Table 2). In other words, 56.86 per cent of the craftsmen community is illiterate. Sexwise figures reveal that illiteracy is highly pronounced in the female segment of this population (77.91 per cent as against 29.85 per cent among the males). The general literacy rates in respect of this sample craftsmen community are seen to be relatively higher than the averages for the village which are 30.56 per cent (total), 47.66 per cent (males) and 14.84 per cent (females). Obviously, the craftsmen are evincing keener interest since quite some time in providing education to their children. A percentage distribution of the sample population by literacy and educational levels is given below:

	Persons	Males	Females
1. Illiterate . . .	56.86	29.85	77.91
2 Literate without educational level . . .	11.77	14.93	9.30
3. Primary	20.26	35.82	8.14
4. Middle	7.84	11.94	4.65
5. Matric	2.62	5.97	..
6. Graduate and above .	0.65	1.49	..
Total . . .	100.00	100.00	100.00

If the educational attainments of the literate population alone were to be considered it is noticed that, among the 47 literate males, one person (2.13 per cent) is a graduate, 8.51 per cent are matriculates, 17.02 per cent have completed middle school level and 51.06 per cent have attained the primary level while the remaining 21.28 per cent are mere literates. In contrast, among the 19 literate females none has crossed matriculation level, 21.05 per cent have attained middle school level, 36.84 per cent have completed primary education and as much as 42.11 per cent are literate 'without any educational level'. Though the craftsmen in general appreciate the importance of literacy and formal education, especially in the case of males, most of them are more interested in imparting training to their children in their traditional avocation. The children, both boys and girls, would start assisting their parents at quite a tender age and by the time they reach adulthood they would be ready to work independently. Moreover, in view of their rather unstable economic conditions, most of the craftsmen cannot afford to forego the valuable assistance that their children provide to them in the efficient running of their household enterprise.

C-6-(*c*) *Marital status* : A distribution of the sample population by marital status (See App-I, Table 1) indicates that the three main categories of 'never married', 'married' and 'widowed' account for 47.71 per cent, 43.79 per cent and 7.19 per cent respectively. The remaining 1.31 per cent represents the 2 persons who are 'divorced/separated'. Sexwise particulars reveal that the male population covered during this survey does not contain any widowers, divorcees or separated men, and also that of the 67 males, 36 (53.73 per cent) are yet to be married while the rest (46.27 per cent) are already married. In the case of females, while the never married form just 43.02 per cent, the married account for 41.86 per cent, the widows constitute as much as 12.79 per cent and the separated account for 2.33 per cent. Further, it may be gleaned from the age-group data that all the 25 boys and 33 out of the 35 girls in the 0-14 age are never married. In the next age-group of 15-19, while all the 7 males are never married only 4 out of the 7 females are yet to get married. Among the never-married females none belongs to the age-group of 20 plus and this naturally implies that the age at marriage for girls is quite low. As hinted above, child marriages are also in vogue in the craftsmen community. Among the males, while all the 7 in the 15-19 age-group are never married, 2 out of the 5 in the 20-24 age-group are already married. Of the 36 never married males only one is above 24 years of age. Thus, in the case of males too the age at marriage is quite low. One of the reasons for their continued adherence to the traditional practices such as child marriages appears to be their pronounced preference for cross cousin marriages and also the fact that the earning career of the boys and the girls commences at a young age and by the time they reach adulthood the elders would like their children to lead a home-oriented settled life. Among the craftsmen communities, remarriage of widows and divorcees is permitted by custom. It is, however, reported that cases of remarriage are rather infrequent and rare.

C-6 (d) *Economic Activity*: An examination of the nature of activity of the 153 persons enumerated from the 20 sample households shows that as many as 93 of them (60.78 per cent) are engaged in productive work and the rest (39.22 per cent) are non-workers (See App. I, Tables 12 to 15). This implies that on an average every household has 4.65 workers (the male and female component of this number works out to 1.90 and 2.75). This group of workers is composed of 38 males (40.86 per cent) and 55 females (59.14 per cent). Sexwise, it may be noticed, 56.72 per cent of the males and 63.95 per cent of the females are workers. These figures highlight the fact that in the craftsmen community the female work-participation rate is quite high and that this feature is in conformity with the findings in the other two sample villages as well. The work participation rates revealed by this survey are much higher than those disclosed by the 1981 census for the entire village: main and marginal workers together account for 48.55 per cent of the total population, 55.70 per cent of the male population and 41.95 per cent of the female population. The main reason is that this craft is being practised as a household enterprise and that it is labour intensive. All the workers, except two, are mainly engaged in the activities associated with the craft. Of the exceptions, one person is a truck driver and the other a clerk in the local weavers' cooperative society. Pursuit of a subsidiary occupation is reported by 14 workers i.e. by 15 per cent of the total workers (See App. I, Table 15). Six men who are working mainly as weavers are also attending to cultivation of lands and 5 women who mainly attend to pre-weaving operations like reeling, winding etc. are also attending to their traditional occupation of *hanigi kattuvadu* (preparation of healds). Of the rest, one woman belonging to the Bhajantri caste is attending to pre-weaving operations as well as to her traditional occupation of basket making. In the case of the other two men (who incidentally belong to the Devanga caste) weaving itself is a subsidiary occupation.

Age-group distribution of the population by the categories of workers and non-workers indicates that among the persons belonging to each of the 3 broad age-groups of 0-14, 15-59 and 60 plus, the workers constitute 6.67 per cent, 95 per cent and 100 per cent respectively (See App. I, Table 12). Among the male workers none belongs to the age-group of 0-14. On the other hand, 4 out of the 55 female workers (7.27 per cent) are below 15. In relation to the total number of girls in the age-group of 0-14, these 4 workers form 11.43 per cent. All the women aged 15 or more are workers. But among men, 3 out of the 22 in the 15-34 age group (13.64 per cent) and one out of the 16 belonging to the 35-59 age-group (6.25 per cent) are non-workers. In the households of practising craftsmen the labour contributed by the female members of the family is invaluable and cannot be dispensed with. In the absence of such help the actual weaver of the fabric would feel greatly handicapped.

C-6 (e) *Activities of Non-workers*: Non-workers form 39.22 per cent of the sample population. (See App. I, Tables 12 and 16). This group is essentially composed of children coming under the age-group of 0-14. Among the 60 non-workers, while only one male person (i.e. 1.67 per cent) is in the 30-39 age-group and 3 males (5 per cent) are in the 15-19 age-group, the rest (93.33 per cent) are all below 15. As in the case of workers, in this case too the female component is higher (51.67 per cent). In so far as the activities of the non-workers are concerned it may be observed that the lone individual above 30 is a pensioner (recently discharged from defence services) and the 3 belonging to the 15-19 age-group are students. Infants account for 50 per cent of the non-workers and students account for another 45 per cent while those engaged in household duties account for 3.33 per cent. It may be mentioned in passing that most of the school-going children, particularly those aged beyond 8, attend to simple tasks like reeling and winding of yarn for a couple of hours every day depending upon their family circumstances. The women folk discharge dual responsibilities, viz., those of a housewife and of a worker who plays a vital complimentary role in running the household enterprise.

C-7 *History of growth and development of the craft in Sulibhavi*: Sulibhavi is an ancient village and a noted centre of concentration of the Devangas who represent the community of traditional weavers. It is not known when the ancestors of the present day craftsmen established themselves in this village and so also it is not known when and by whom the craft of weaving was introduced here. All that is known is that the handloom weavers have been residing in this village since several generations and are practising their craft continuously. However, like Guledgudda, Sulibhavi too was formerly known for the *Khanas* (bodice cloth of 45 cms. length having traditional borders on either side, like Ilkal sarees) named after Guledagudda. Though a majority of the weavers were engaged in the production of *Khanas* and also *Patagas* (turban cloth), (headgear) there were quite a few who preferred to weave white long cloth and a few others who used to weave coarse cotton sarees (*Uruttu seere*).

Thus prior to and during the early 1940s too, it is reported, hardly 20 of the local weavers were producing Ilkal sarees with *tope tene seragu*. These weavers used to get *mungada* from the master weavers of Ilkal. Another notable feature was that either they themselves were migrants from Ilkal or else the womenfolk in their households hailed from Ilkal. During the 1940s, the handloom weaving industry was adversely affected because of an abnormal increase in prices of silk (as well as fine cotton) coupled with a scarcity of yarn in the market. There was a drastic fall in the demand for the production of *Khanas* and most of the weavers were compelled to temporarily keep their looms idle. The introduction of art silk yarn at this juncture changed the situation. The demand for Ilkal sarees witnessed a sudden spurt during the early 1950s and under its influence, the

weavers at Sulibhavi gradually gave up the weaving of *Khanas* in preference to the production of Ilkal sarees. The master weavers like Raybagi and Saparad from Ilkal in particular provided the requisite advances during this critical period. The activities of the Shakambari weavers cooperative society (established in 1946) gave further boost to the growth of this craft at Sulibhavi, especially towards the mid-1950s. It is reported that the change over from weaving *Khanas* or longcloth to weaving Ilkal sarees was quite smooth as well as rapid. The names of Siddalingappa Bhapri and Siddappa Ari are mentioned amongst the first few who ventured to weave cotton mixed art-silk Ilkal sarees under the patronage of the Raybagis of Ilkal. With a view to enable their children to acquaint themselves with the art of *tene-jiravuvudu* (i.e. weaving the design on the *pallu* portion) as well as the techniques of *jana-hakuvudu* (joining two sets of warp yarn by a series of loops) Siddalingappa and Siddappa arranged for a brief stay of their children at Ilkal. Thereafter by observation and a little guidance at the beginning most of the weavers and their womenfolk learnt those new techniques and took up the weaving of Ilkal sarees. Thus by about 1960 most of the weavers at Sulibhavi had switched over to the production of Ilkal sarees. Since then but for a brief setback during the early 1970s this craft is in a flourishing state. On the whole it may be observed that during the past 35 years (i.e. 1953-88) Sulibhavi has witnessed a steady increase in the number of households as well as the number of craftsmen engaged in the production of Ilkal sarees.

D. DEMOGRAPHIC PROFILE OF THE NON-PRACTISING CRAFTSMEN AT ILKAL

With a view to having an insight into the dynamics of the craft in each of the 3 rural centres it was proposed to study the conditions prevailing in a sample of 5 households having non-practising craftsmen. As has been made clear while there were no such households at Dotihal and Sulibhavi only two could be identified in Kandgal. The particulars about the latter have already been discussed. Since this coverage was felt inadequate an attempt was made to locate a few such households from Ilkal in view of the fact that despite being an urban area this place is the most prominent centre of the craft under study. This task proved somewhat difficult for even by persistent enquiries hardly a dozen such households could be identified. The data pertaining to the 11 households covered during this survey are presented in the form of tables in Appendix II and the salient details thereof are discussed below.

In this set of 11 households 7 belong to the Devanga caste and 2 each belong to the castes of Suryavamsha Kshatriya and Swakulasalis. All of them are Hindus by religion. Altogether these households contain 79 members. The average size of a household thus works out to 7.18 a figure which is above 6.21 (the average size of a household in Ilkal town according to 1981 census). The household size varies between 2 and 21. This size exceeds 12 in 2 cases lies in the range of 6-7 in 4 cases happens to be 5 in 2 other cases and is below 5 in the case of the remaining 3 households. Like the households with practising craftsmen these households too appear to be somewhat larger in size. In the matter of their composition it may be noticed 7 out of the 11 households (63.64 per cent) are simple families one household is a collateral joint family and the other three are much more complex.

Among the 11 heads of households only one is a female. She is incidentally a widow and is an illiterate non-migrant aged between 50-59. Further it is this household that contains the largest number of members. All the 10 male heads of households are literate and while one among them is a diploma holder in handloom textile technology 4 are matriculates 2 each have completed the middle and the primary school levels and the other is a literate without educational level. Age-group distribution shows that only one among them is below 30 while 7 and 2 fall in the age groups of 30-49 and 50 plus respectively. Nine out of these 10 men were born in Ilkal town itself. The other person was born in Sulibhavi village of the same taluk and 2 years ago moved into Ilkal on transfer. It may be of interest to note that as a student of handloom technology he stayed for about two years at Salem in Tamil Nadu and then on getting a job in KHDC served at Hosaholalu in Mandya district for a couple of years before he was transferred to Ilkal.

Sexwise the sample population consists of 43 males (54.43 per cent) and 36 females (45.57 per cent). The sex ratio for this small group works out to 837 a figure much below the average for Ilkal town viz. 990 as per 1981 census. Age-group distribution shows that while the children below 15 and the persons aged 60 plus respectively account for 37.91 per cent and 2.59 per cent the young adults (15-34) and the middle aged (35-59) constitute 43.04 per cent and 16.46 per cent of the population. The female segment which is incidentally smaller contains in it a relatively larger proportion of children (41.67 per cent as against 34.88 per cent among males) as also of young adults (44.44 per cent as against 41.86 per cent among males). On the other hand the proportion of those in the age-group of 35-59 is quite low just 11.11 per cent as compared to 20.93 per cent among males.

A classification of the population by literacy and educational levels reveals the following position (See App-II, Table 2): Illiterate 41.77 per cent [22.58 per cent among (males) and 61.11 per cent among (females)] literate without any educational level 6.33 per cent [9.30 per cent (males) and 2.77 per cent (females)] primary 17.72 per cent [18.60 per cent (males) and 16.67 per cent (females)] middle 13.92 per cent [11.63 per cent (males) and 16.67 per cent (females)] matriculation 16.46 per cent [27.91 per cent (males) and 2.78 per cent (females)] diploma not equal to degree 8.80 per cent 6.98 per cent and nil among males and females respectively]. It is of interest to note that 4 out of the 12 matriculate males are aged above 34 and another 4 are in the 25-34 age-group and also that the 3 adolescent matriculates (15-19 age-group) are pursuing post-matric studies as full-time students.

The educational attainments of the members of this small group of urban-based households with non-practising craftsmen are better than those of the members of the rural-based households with practising craftsmen. Urban residence and occupational shift by the elders appear to be the main causative factors.

A distribution of the population by marital status (See App-II, Table-1) reveals that while 50.63 per cent are never married and 45.57 per cent are married, the remaining 3.80 per cent are widowed. In the case of males, these three categories account for 55.81 per cent, 41.86 per cent and 2.33 per cent respectively. Among the females, however, the proportions of the married and the widowed are relatively higher, namely 50 per cent and 5.55 per cent. As a result, the never-married constitute just 44.45 per cent. An important point which deserves notice is that none of the children below 15 years of age falls in the category of 'ever-married'. Obviously child marriages are not in vogue. Further, none of the 'never married' females belongs to the age-groups of 20 plus and so also none of the 'never married' males is aged beyond 29. All the 3 widowed persons in the sample are aged above 44.

In the sample population, only 32.91 per cent are workers and the rest (67.09 per cent) are non-workers. Since the number of workers adds upto 26, the average number of workers per household is just 2.36. Of these 26 workers, only 2 are females. Among males, the workers constitute 55.81 per cent. In contrast, among females only 5.56 per cent are workers. Female work participation rate is undoubtedly very low and this bears very poor comparison to the situation prevailing among the rural-based households with practising craftsmen. It may be further noticed that while one of the two female workers is a cook in the household of a *Sahukara*, the other does odd jobs of an artistic nature, particularly embroidery work and gathering of the loose strands of yarn at the ends of the sarees into a beautiful string of tassels (*Seerege gonde Kattuvudu*). Both these women, it is reported are trained in jobs like winding, reeling, pieceing, etc., which are associated with the craft under study. In the other 9 households, all the adult female members are attending to household duties.

In the sample population, only 2 persons (a male and a female) are aged 60 years or more. Both of them are non-workers. Among the 13 persons in the 35-59 age-group while all the 9 men are workers, all the 4 women are non-workers. Likewise among the 34 persons coming under the age-group of 15-34, 14 out of the 18 males (77.78 per cent) and 2 out of the 16 females (12.5 per cent) are workers. In the case of the 30 children below 15, however, 14 out of the 15 boys and all the 15 girls are non-workers. The lone child worker is an illiterate who sells bread and other eatables as a hawker in the town. Among the 24 male workers, (see App-II, Table 10), as many as 9 (37.50 per cent) are matriculates and another 3 (12.50 per cent) are post-matric diploma holders. Of the rest, only one is an illiterate and another is a literate without educational level.

Particulars about the occupations pursued by the two female workers and the lone child worker have already been furnished. Among the remaining 23 workers as many as 11 are engaged in hotel industry (i.e., running of restaurant and eating places on a small scale), 4 are retail shopkeepers [cloth, glass and plywood, *pan-bida* and beedi (2)] 4 are in salaried jobs [Project Inspector in Intensive Handloom Development Project, Clerk in IHDP, Tax Inspector in Ilkal town Municipality, Lineman in charge of Street lights, (Ilkal town Municipality)] and of the remaining four, one each is a painter of sign boards, cycle repairer, dealer in soda (i.e. aerated) water and casual labourer (see App-II, Table 11).

Among the 53 non-workers, 64.15 per cent are females and the rest are males. About 55 per cent of these non-workers fall in the 0-14 age-group and about 2 per cent belong to the 60 plus age-group. In contrast to 73.68 per cent among males, among females only 44.12 per cent of the non-workers come under the 0-14 age-group. This group of non-workers is composed of infants (26.42 per cent; 36.84 per cent among males and 20.59 per cent among females), students (32.08 per cent; 42.11 per cent among males and 26.47 per cent among females), household duties (32.07 per cent; nil among males and 50 per cent among females) and dependents (9.43 pe cent; 21.05 per cent among males and 2.94 per cent among females). It may be of interest to note that none amongst these non-workers is seeking employment.

As has been already described, during the past 2 to 3 decades the handloom weaving industry passed through a few spells of bad periods during each of which a few traditional weavers switched over to other occupations for eking out a living. In Ilkal too several weavers temporarily gave up the weaving of Ilkal sarees and went in search of better sources of earning. But for a few stray instances most such weavers reverted to their traditional profession as soon as the situation improved and the demand for Ilkal sarees began to register a steady increase. In this sample of 11 households, three belong to such stray cases and in all these instances the weaver concerned established a small restaurant (hotel) which in due course turned out to be a lucrative business. Three others gave up their traditional occupation as they secured salaried jobs soon after the completion of their education and the fourth (also a matriculate) took a liking to the profession of a painter and as he had not learnt the craft of weaving could not run the household enterprise (which he inherited) for long. The others gave up the craft as they were dissatisfied with their earnings as craftsmen. Some additional details about these households with non-practising craftsmen are presented in the subsequent chapters as well.

E. OVERALL VIEW OF THE CRAFTSMEN COMMUNITY IN RURAL AREAS:

This survey covers 61 rural households with practising craftsmen besides 2 rural and 11 urban households with non-practising craftsmen. Various tables

given in appendix I and appendix II provide unitwise as well as consolidated information relating to the two sets of households. Salient features thereof are summarised in the following paragraphs.

The community of practising craftsmen is composed of both Hindus and Muslims. In terms of households and population, the Hindus account for 90.16 per cent and 90.91 per cent respectively. Within the Hindu community, the Devangas and the Chikka Kuruhina Shettys are dominant and, respectively they represent 54.54 per cent and 30.91 per cent of the Hindu households on the one hand and 55.13 per cent and 31.54 per cent of the Hindu population on the other. In relation to the total sample, while the Devangas account for 49.18 per cent of the households and 50.12 per cent of the population, the Chikka Kuruhina Shettys account for 27.87 per cent of the households and 28.67 per cent of the population. These two castes are traditionally associated with the craft of weaving Ilkal sarees. The sample covers seven households of craftsmen for whom this craft is not a traditional occupation (eg. Bhajantri, Panchala, Valmiki Nayaka, Kuruba, etc.).

Households of these craftsmen are relatively large (average size 7) as well as complex in their composition. Though, the sample contains a couple of unimember households and also households with just 2 or 3 members, those with 10 or more members constitute 21 per cent of the sample. Nuclear and subnuclear family units account for 44 per cent and the lineal joint family households form about 21 per cent. The rest are more complex. As could be ascertained during this survey, till recently the joint family system was quite strong in the craftsmen community. Generally, the eldest male member of the household is reported as the head of household and it is he who manages the affairs of the household. However, in the case of broken nuclear families, the as—yet unmarried sons generally prefer to report their widowed mother as the head of the household and this attitude conforms to the practice prevailing in this region. The head of the household is a female in the case of only 3.28 per cent of the sample households.

Among the 61 heads of households, 31.15 per cent are illiterate, 18.03 per cent are literate without educational level, 34.43 per cent have passed the primary level, 13.11 per cent have completed middle school level and the rest (only 2 persons) have attained the matriculation or higher levels. Of these 61 persons, as many as 51, i.e. 83.61 per cent, are non-migrants. In the case of the migrants, the places involved are seen to be located in the proximity of each other. Six out of the 10 migrants have in fact moved into villages from Ilkal town and the other 4 are migrants from one rural area to another. Migration is not a recent phenomenon among the craftsmen; for 5 out of these 10 migrants have been staying at the present place of residence since more than 20 years. The duration of stay is 11 to 20 years, in the case of another 3 households and it is less than 6 years in only one case. The desire to return to one's ancestral place (2 cases), marriage (2 cases), loss of the main bread winner of the family and the consequent adverse family conditions compelling the widow and her children to seek social and economic support from her own parents or siblings (2 cases) and the quest for better economic prospects (4 cases) are the reasons reported for migration.

The head of one of the sample households is a non-worker (pensioner) who, however, is preparing himself to take up some economically productive work in the near future. Amongst the rest, 95 per cent are engaged in the craft. In three cases representing the remaining 5 per cent, the heads of households are respectively working as hotel keeper, peon in panchayat office and agricultural labourer. Nine out of these 60 workers (i.e. heads of households) are engaged in some subsidiary occupation as well: while eight persons are cultivators the other is engaged in trade. There is no occupational diversity in 54 i.e., 88.52 per cent of the households. In these households all the workers are engaged in activities associated with the production of Ilkal sarees.

The survey covers a total population of 429 persons of who 211 are males and 218 are females. The sex ratio for this craftsmen community works out to 1033. A surplus of female members appears to be a characteristic feature of the weavers' community. Further, it is likely that some regional factor is also involved in this matter, for the area in which this craft has been flourishing all along (particularly rural areas of Hungund taluk) too is noted for its relatively high sex ratio. The age-group composition reveals that 38.23 per cent of this population consists of children (age-group 0-14) — 37.92 per cent among males and 38.53 per cent among females. Persons coming under the age-groups of 15-34 and 35-59 respectively constitute 36.36 per cent and 20.05 per cent whereas those who are aged 60 years or upwards account for the remaining 5.36 per cent. Sexwise, while the corresponding figures for the male population are 35.07 per cent, 21.80 per cent and 5.21 per cent those in respect of the female population are 37.62 per cent, 18.35 per cent and 5.50 per cent. Thus, in the matter of age-composition there are no abnormalities in the craftsmen community.

The literate and the illiterate persons respectively constitute 36.83 per cent and 63.17 per cent of the sample population. In conformity with the general pattern the craftsmen community too contains a much higher proportion of literates in its male segment (55.92 per cent) than in its female segment (18.35 per cent). These literacy rates, however, compare favourably with the rates noticeable in respect of the rural communities of the region around Ilkal town. An examination of the educational attainments reveals that with reference to the total population, 7.93 per cent are literates without educational level. 24.94 per cent have attained primary or middle school level. 3.73 per cent are matriculates and only one (0.23 per cent) is a graduate. Among males the literate without educational level form 9.95 per cent, those who have completed the primary and middle school levels form 24.64 per cent and 15.17 per cent whereas

the matriculates and the lone graduate constitute 6.16 per cent. In the case of females, 5.96 are literate without educational level, 6.42 per cent and 4.13 per cent have attained the primary and the middle school standards and only 1.84 per cent are matriculates. In terms of absolute numbers, 118 out of the 211 males and 40 out of the 218 females are literate. Amongst the male literates only one is a graduate and 12 are matriculates while as many as 52 have completed the primary level. Amongst the female literates only 4 are matriculates and none is a graduate. The general feeling that could be gathered during this study is that the craftsmen community is of late evincing keener interest to provide formal education to boys and girls and has to some extent realised the importance of higher education, especially its role in helping one to secure a salaried job.

The percentage distribution of the population by marital status categories reveals the following position : Never married — 46.85 per cent; Married — 47.32 per cent; Widowed — 5.13 per cent and Divorced/Separated — 0.70 per cent. Among males none is divorced or separated and even the widowers account for a mere 1.42 per cent. On the other hand, among females, 1.38 per cent are divorced or separated and 8.71 per cent are widows. The proportion of married women to the total female population comes to 47.71 per cent and this is slightly higher than the corresponding proportion of the married men (46.92 per cent). This difference between the males and females is accounted for in 'never married' category for, as against 42.20 per cent among females, among males as much as 57.66 per cent are never married. Though polygamy is permissible it is resorted to rarely and that too under special circumstances such as the failure of the first wife to bear any children. In the entire sample of 61 households, only one such case was reported (at Sulibhavi). In this case, however, even the second wife (incidentally the younger sister of his first wife) has not borne him any children. Polyandry is altogether unknown. Remarriage of widows and divorcees is allowed. However such instances are said to be somewhat rare. It may be further added that not even a single case of remarriage came to light during this field study. Generally, men and women get married while they are still quite young. That the custom of child marriage has not been given up altogether is evident from the fact that in this small sample of 211 males and 218 females, one boy out of the 19 in the 10-14 age-group, one girl out of the 36 in the 5-9 age-group and 2 girls out of the 19 in the 10-14 age-group are already 'married'. Further, amongst the 23 girls in the 15-19 age-group, 12 are already married. It may also be noticed that none of the never married females is aged above 19 years and also that only one of the never married males is aged above 24 years.

A classification of the sample ponulation as workers and non-workers shows that these two categories account for 62.70 per cent and 37.30 per cent respectively. Sexwise, while among males 58.29 per cent are workers and 41.71 per cent are non-workers among females 66.97 per cent are workers and only 33.03 per cent are non-workers. In the craftsmen community the female workers are preponderant and their contribution to the craft is invaluable. The households of craftsmen have child-workers too, for among the children in the 0-14 age-group 9.76 per cent are reported to be workers. The work-participation rates for boys and girls in this age-group are seen to be 2.50 per cent and 16.67 per cent respectively. In the higher age-groups also the work-participation rates for females are higher than those for their male counterparts (compare : 98.36 per cent with 92.50 per cent for the age-group of 15-59, and cent per cent with 90.91 per cent for the age-group of 60 plus). About 96 per cent of the workers belonging to the households of the practising craftsmen are engaged in activities associated with the production of Ilkal sarees and very few of them are having any subsidiary occupation.

Among the non-workers, 92.50 per cent are children below 15 years of age. This proportion happens to be 88.64 per cent and 97.22 per cent respectively in the case of boys and girls. This group of non-workers is mainly composed of infants (51.25 per cent) and full time students (40.63 per cent). Those who have been reported merely as dependents form 4.38 per cent while the two categories of persons seeking work and pensioner are represented by just 0.62 per cent each. In the entire sample only one person reported genuine unemployment and about his efforts to secure a suitable job in an educational institution. Amongst the female non-workers only 4 out of the 72 (i.e. 5.56 per cent) have reported that they are almost exclusively attending to household duties. The field study has revealed that in the households of almost all the practising craftsmen the womenfolk attend to the domestic chores and, in addition invariably attend to the preparatory work relating to the craft.

In so far as the households with non-practising craftsmen are concerned it may be observed at the outset that at present such households constitute a microscopic minority at and other prominent centres of the craft around Ilkal. In the case of a few heads of households it is noticed that, years ago when the craft was passing through a temporary crisis situation they found it more lucrative to venture forth in other fields, especially trade and hotel-keeping. In the case of a few others, acquisition of educational qualifications resulted in that person securing a salaried job and the consequential disinterestedness in the craft. In these households, as compared to the situation noticeable amongst those with practising craftsmen, the literacy and educational levels of the members are relatively higher and at the same time the female work-participation rates are practically nil. The non-working wife of the non-practising craftsmen appears to symbolise his higher economic status

CHAPTER III

PROCESS OF LEARNING

Production of Ilkal sarees is a branch of the larger industry of handloom weaving. It is basically a household enterprise and involves the active participation of both male and female members in its pursuit. As explained in the preceding chapters, weaving is a traditional occupation of certain castes and communities. Though there are some new entrants, by and large the craft is mainly confined to those who are traditionally associated with weaving of fabrics. This sample survey more or less reflects this reality, for the traditional and the non-traditional groups account for 88.58 per cent and 11.42 per cent respectively. In the case of the members belonging to the first category, having been born in a weaver's household it is quite natural for all the members to get intimately acquainted with the different phases of the craft right from their infancy. Members belonging to the households of the second category (i.e., non-traditional craftsmen), do not have such an advantage and have therefore to put forth greater efforts to learn the craft.

In the production of Ilkal sarees there are two distinct types of work: (i) preparation of the yarn for the warp and the weft and the warp itself, and (ii) actual weaving of the fabric. According to the traditionally evolved broad division of labour, while items of work associated with the preparation of the yarn (i.e., the pre-weaving operations which go by the local name of *Jediki kelasa*) are regarded as jobs to be done by women and children, the job of operating the loom or actual weaving (known as *Neyuvudu* in Kannada) is considered as a 'man's job'. There are however no taboos in this regard. Occasionally one would come across instances of women actually plying the loom and weaving the fabric. Likewise young men are also sometimes seen attending to the preparatory items of work such as reeling and winding of yarn. Since old men and men who have lost the sharpness of their eyesight cannot operate the loom, such men in a weaver's household usually attend to pirn-winding.

The pre-weaving operations consist of different jobs which are all of a simple and repetitive nature. These are not physically strenuous but require patience and endurance. Weaving as such is somewhat more strenuous and requires stamina as well. The division of labour seems to be based on this basic reality. In the households of these craftsmen, every child is constantly exposed to the various processes of manufacture right from its infancy. These in fact become part of the child's play in which the actions and nuances of the elders are imitated. However, it is when the child is about 9 years of age and is able to distinguish between yarn of different types in use, that it is formally initiated to the process of learning on an auspicious day. The first job which is taught to the child is '*Kechchuvudu*' i.e., joining the ends of 2 pieces of yarn by a double twist. The child learns mainly by the trial and error method coupled with careful observation and a little guidance from the elders, particularly from the mother. The other items of work like reeling from the hanks and pirn winding are taught thereafter. Generally boys also learn these jobs even though they are not expected to attend to these items of work as adults. Usually the child would have acquired the necessary skills in about 2 years. When a girl is about 12 or 13 she is allowed to work and learn the intricacies involved in the other jobs such as warping, piecing and joining two sets of yarn by a series of loops. By the time she is 15, the girl would normally have acquired the necessary expertise and can independently attend to all the items of work connected with the preparation of the yarn for the warp and the weft. When a boy is about 14 or 15, he begins to learn the art of weaving. The apprenticeship commences on an auspicious day and the process of learning is quite the same, that is by trial and error method coupled with keen observation and guidance from an elder craftsman. As boys, they would first assist the weavers and learn '*Tene Tiruvuvudu*' that is the weaving of the design on the *seragu* portion by the throw-shuttle technique. Thereafter, he learns how to operate the treadles in the pit while tugging at the *mushti* (which propels the shuttle into motion) in one hand and pulling the sley inwards with the other. He would also learn how to mount the warp on the loom set, how to adjust the dobby and also how to maintain the optimum tension in the warp while weaving the fabric. An average boy would require about 18 months of apprenticeship to learn the job and another 6 months to acquire the necessary skills and the requisite self-confidence. When the trainee attains this level, an auspicious day is chosen to celebrate the event which marks off the commencement of his career as a weaver. On this occasion, the boy devoutly offers *pooja* and obeisance to the loom-set, prostrates before his parents and elders as well as his teacher (*guru*) to seek their blessings and then takes up the work of weaving a new saree. Amongst the traditional weavers' castes it is customary as well as obligatory for the mother to transmit her knowledge and skills associated with the pre-weaving operations to her daughters (and also sons) and for the father to transmit his knowledge and skills associated with the actual weaving of the fabrics to his sons. The method of imparting training is quite informal. As could be gathered during this study, the traditional weavers are not having any custom-imposed restrictions regarding the teaching of their jobs to the outsiders. Thus, boys of other castes are sometimes found to enrol themselves

with the traditional weavers to work as unpaid apprentices for 3 to 4 years and learn the intricacies of the job while rendering assistance to their weaving masters.

The foregoing account broadly depicts the usual manner in which the men and women currently engaged in the craft have learnt the various jobs and are at the same time teaching their youngsters representing the next generation. This narrative forms the back ground material for a comparative analysis of the survey data (See Appendix I—Tables 24 to 30). True to expectations, in the case of this traditional craft, the period since when the workers are engaged in the craft is subject to considerable variation. A broad classification of the 261 workers shows that those engaged in the craft for 20 years or more constitute 33.33 per cent. On the other hand those who are engaged in the craft for 10-19 years and less than 10 years account for 22.99 per cent and 43.68 per cent respectively.

A classification of the 261 persons engaged in the craft with reference to their relationship with the head of the household concerned shows that the important categories among them are: Head of household—56 (21.45 per cent); Wife—57 (21.84 per cent); Son—50 (19.16 per cent); Son's wife—31 (11.88 per cent); Brother—6 (2.30 per cent); Brother's wife—6 (2.30 per cent); Daughter—26 (9.96 per cent); Other males—7 (2.68 per cent) and Other females—22 (8.43 per cent). The following table (derived from Table 24 in App-1) provides an insight into the different categories of relatives who imparted to them the necessary training.

TABLE III-1

Distribution of persons engaged in the craft by relationship with the head and with the person who imparted training

Relationship with the person who imparted the training	No. of persons related to the head of household as								
	Head	Wife	Son	Son's wife	Daughter	Brother	Brother's wife	Other male relatives	Other female relatives
1	2	3	4	5	6	7	8	9	10
TOTAL	56	57	50	31	26	6	6	7	22
1. Father	27	..	42	..	1	1	..	2	..
2. Mother	1	34	..	24	25	..	5	..	16
3. Father's brother	3	..	..	..	..	..	..	2	..
4. Mother's father	1	..	..	..	..	..	..	..	..
5. Mother's brother	3	..	..	..	..	1	..	..	..
6. Brother	6	1	4	..	..	3	..	3	1
7. Father's brother son	1	..	..	..	..	..	..	..	..
8. Wife's father	1	..	..	..	..	..	..	..	..
9. Husband	1	8	..	..	..	..	..	..	..
10. Husband's mother	..	8	..	7	..	..	..	..	1
11. Husband's father	..	1	..	..	..	..	..	..	..
12. Husband's sister	..	..	..	..	..	..	1	..	1
13. Husband's mother's sister	..	1	..	..	..	..	..	..	..
14. Husband's brother's wife	..	3	..	..	..	..	..	..	..
15. Distant relative	1	..	2	..	..	..	..	..	2
16. Unrelated	10	..	2	..	..	1	..	..	1
17. Self efforts	1	1	..	..	..	..	..	..	..

The pattern is, by and large, the same in all the three craft centres. In the case of male workers, the training has been imparted mainly by the father to his son or by the elder brother to his younger brother. In the case of the female workers it is the mother who has mainly imparted the requisite training to her daughters. Both these modes of imparting training are in conformity with the principle of hereditary transmission of knowledge and skills prevailing among the traditional weavers' community since generations.

A significant proportion of persons have also been trained by other close relatives on the father's side or the mother's side in the case of males and by the husband or his relatives in the case of females. These modes are however not contrary to the hereditary principle but represent typical cases of adjustment to unusual family circumstances. For example in a large joint family it does not matter very much if the boy learnt the craft from his father's father or his father's brother even though his own father is also a practising craftsmen. In the weavers' community it is not unusual for a young widow with a couple of children to move into her parental home for social and economic support. Under such circumstances the boys naturally learn the craft from their mother's father or mother's brother or, in the absence of both, from a distant relative or family friend. That a significant proportion of female workers in the category of wife, son's wife etc., have learnt the craft from 'husband' or 'husband's relatives' appears rather strange. This somewhat paradoxical situation may be attributed to the fact that most of such women moved into the craft centre (i.e. the sample village) consequent on their marriage, from a place where the craft of weaving Ilkal sarees was not prevalent and thus, they were not exposed to the craft during their childhood. For example, most of the Devanga womenfolk in Sulibhavi hail from Guledagudda town—a place noted for the production of *Khanas*. Likewise among the Chikka Kuruhina Shetty women in Kandgal, several hail from Kodihal and several women in Dotihal hail from places such as Tawargera and Hanumasagar. The girls belonging to the weaver's families at these places would have learnt the pre-weaving operations like reeling, winding and pieceing in the normal course from their mothers. However they would not be having any training in the special skills associated with the production of Ilkal sarees, namely, warping, loop-joining and weaving the design on *Seragu* using a throw-shuttle. Thus, it is only after they move into the households of their respective husbands that they acquire the additional skills from their in-laws and thus make themselves more useful in running the household enterprise.

The above table discloses that quite a sizeable proportion of the heads of households, (18 per cent) have learnt the craft from unrelated persons. This proportion is the highest in Dotihal (5 out of 21 or 23.8 per cent) and the least in Kandgal (2 out of 16 or 12.5 per cent). In Dotihal, of the 5 such persons, 2 are Muslims and one each belongs to the castes of Devanga, Kuruba and Panchala (Viswakarma). Though the person belonging to the Devanga caste hails from a family of traditional weavers, this person lost his parents when he was about 14 years of age. As his elder brother was also quite young and had just completed his training this boy enlisted himself as an unpaid apprentice with a neighbour belonging to the Padmasali caste and learnt the craft over a period of 2 years. Phakeera Gowda of the Kuruba caste hailing from a family of agricultural labourer learnt the craft from a traditional craftsmen belonging to Muslim community. As a boy, because of his friendship with boys belonging to weavers' community, he took a liking for the job and his parents also encouraged him to learn this more lucrative occupation (Incidentally it may also be mentioned here, that his wife too at first enlisted herself as a trainee at the cooperative society and learnt the art of weaving fabrics on the frame looms and later on learnt the art of weaving Ilkal sarees on pit looms from her husband). Basappa, of the Panchala caste lost his father while quite young. During his childhood he stayed at Sulibhavi with his mother and her relatives and got interested in the art of weaving which he gradually learnt by working as an unpaid apprentice. Later, he went to Gadag and learnt his traditional occupation of gold and silversmithy as well. But on his return to his native place (namely Dotihal) he found the conditions more suitable for him to take up weaving as his profession and started to eke out a living as a weaver-labourer for nearly 13 years before installing his own looms. Further, he himself taught his wife all the pre-weaving operations associated with this craft. The hereditary occupation of both the Muslim heads of households is weaving. Though his father was a weaver with his own loom in a part of their dwelling house itself, Hussein Sab was entrusted by his father to his close friend, Vittappa Aralikatti of Devanga caste. Mahaboob Sab, on the other hand, lost his father at the age of 12 and his mother could not keep the two looms in the household in a running condition by engaging labourers for long. So, the looms were dismantled temporarily and both Mahaboob Sab and his younger brother Latheef Sab migrated to Kushtagi town where they worked in a hotel for about 4 years. At the age of 18, Mahaboob Sab returned home, resumed his apprenticeship and under the guidance of Shankarappa fully learnt the craft within a period of one year. His brother too enlisted himself with Parappa—another weaver and family friend, and learnt the craft.

In Kandgal village training has been imparted by unrelated persons to 2 out of the 16 heads of households. Both the persons belong to the Chikka Kuruhina Shetty caste and are weavers by tradition. Shivappa's father who used to weave Khadi cloth and coarse sarees did not evince any interest in learning the art of weaving Ilkal sarees. Further, he was more interested in cultivation of lands. So, Shivappa went to Ilkal and enlisted himself as an apprentice with a person belonging to Saler caste and learnt the craft. Tippanna on the other hand lost his father at a tender age and when he attained the age of 18 he migrated to Ilkal. Through the efforts of his well wishers he enlisted himself as an apprentice with Pundalikappa of Togataveera caste and learnt the craft over a period of 2 years. He even now remembers with gratitude that in view of his poor economic plight, Pundalikappa offered him shelter, food and clothes besides imparting training.

The 3 heads of households, at Sulibhavi who have received training from unrelated persons belong to 3 different castes: Bhajantri, Valmiki Nayaka and Muslim. Bheemappa Bhajantri lost his father at the age of 15. His father had given up their traditional occupation of basketry, learnt the art of weaving *Khanas* and was working as labourer on piece-rate

basis for Siddalingappa Bhapri. After his father's death, his mother entrusted him to the care of Ramana Gowda of Devanga caste with whom he worked as an unpaid apprentice for 3 years and learnt all the jobs including pre-weaving operations associated with the production of Ilkal sarees. Thereafter, before installing his own loom in 1983 (for which venture he had to borrow Rs. 1000 from Thukaramappa Bhapri) he worked as a labourer on piecerate basis for nearly 15 years. In turn, he has recently taught his wife and daughter all the pre-weaving operations. It may be mentioned in passing that in Sulibhavi, during the past 20-25 years several men belonging to the Bhajantri caste have learnt the art of weaving by enlisting themselves as unpaid apprentices with the practising craftsmen. Narayanappa of Valmiki Nayaka caste too lost his father at the age of 15. His father, though hailing from a caste the traditional occupation of which is manufacture of lime by burning limestones and field labour, was a retail shop-keeper at Amingad and was dealing in cloth including the turban produced in this neighbourhood. After the death of his father, his mother returned to her parental home at Sulibhavi along with her 2 children. Her elder sister who had no children of her own extended the necessary economic support to the family. Thus, it was his mother's sister who entrusted him to the care of Ramachandrappa Bhavikatti of the Devanga caste with a request that the boy be trained well in the art of weaving. He learnt the craft over a period of 3 years by working as an unpaid apprentice and soon thereafter installed a loom of his own. He has himself imparted training to his wife as a result of which she is also now working as an actual full-fledged weaver. Ummer Sab Mulla's father did not know the art of weaving as his forefathers were cultivators and priests. As a boy, because of his close friendship with boys of Devanga caste, Ummer Sab evinced keen interest in weaving. The elder sister of Shankarappa Katapur was his first teacher from whom he learnt all the pre-weaving operations as well as the art of weaving *Khanas* as she was quite good at that job also. Subsequently he learnt the art of weaving Ilkal sarees and set up a loom of his own. Now he has 4 looms in his house and has taught the craft to his sons.

The circumstances under which an educated person (in Dotihal) learnt the craft in all its detail from his wife's father have been narrated already in Chapter II. So also the particulars about the Muslim boy (in Kandgal) who hails from a family of agricultural labourers, but got interested in the weavers' profession as a result of the influence of his mother's brother have been mentioned already. In the former case, the persons concerned are of Devanga caste whereas in the latter case, a boy without any background in the craft, learnt it from a person belonging to the Chikka Kuruhina Shetty caste. In villages where this craft is in a flourishing condition, it is reported that several young men belonging to castes that are not traditionally associated with weaving are evincing considerable interest in the craft and are also being encouraged by their elders to take up weaving as a means of earning their livelihood.

Period of training and remuneration paid:

From the foregoing account it is obvious that barring a few exceptional cases most of the men and women engaged in the craft have had the benefit of being trained by their parents, siblings or some other close relatives. In all these cases, by imparting the necessary training the elderly relative has discharged his or her obligatory duty towards the young boy or the girl concerned and, by doing so, he or she has helped in the perpetuation of the family traditions. The persons concerned have both conformed to the behavioural pattern expected of them by their community. This obligation is based on family bonds. Naturally, this does not involve payment of any remuneration by the trainee to his teacher. When both the persons belong to the same household, as is normally the case, both of them would be unpaid family workers in the household enterprise. If not, the boy or the girl would be like an unpaid full time apprentice whose services could be productively utilised by the trainer, of course after that person has learnt the basics of each job. When a boy is entrusted by his elders to the care of a distant relative or an unrelated weaver for being trained in the craft, the general practice is that this boy would work for his *guru* or master without wages till learns all the jobs associated with the craft and gains enough self confidence. Usually, an average boy requires 2 years to attain this level. In actual practice, especially if the boy hails from a poor family, the weaving master prefers to pay wages at some nominal rate for the work done by the boy during the first year and enhance this to 25 per cent of the standard wage for a weaver during the next 6 months and to 50 per cent thereafter. There are however no hard and fast rules in this regard. By and large the work done by the trainee during the period of training is considered as *bitti dudime* (that is, free service) and this in fact constitutes the remuneration or compensation derived by the weaving master.

Among the 261 persons engaged in the craft, 17 persons (6.50 per cent) have learnt the craft by working as unpaid or underpaid apprentices. The period of such apprenticeship is in the range of 6 to 12 months in the case of 3 persons (all in Dotihal village) and 2 years or more in the case of the other 14 persons of whom 3, 6 and 5 belong to Dotihal, Kandgal and Sulibhavi respectively. It may be further noticed that 16 out of these 17 persons are males. The solitary case of a female learning from unrelated persons pertains to Sulibhavi. She belongs to Valmiki Nayaka caste and, being a widow, she is living with her brother and his family which also contains their mother and mother's sister. During her childhood days she learnt the jobs of reeling, winding, pieceing etc., by assisting the womenfolk of the Devanga caste living in the adjoining houses. She did not work for any one particular person whom she could name as her teacher. But for the free service rendered by her, she did not pay any remuneration to the persons who imparted training to her. Cases of this type are said to be somewhat rare, for the general feeling prevailing among the non traditional weavers is that the

womenfolk hailing from castes such as the Devanga. Padmasale etc., are reluctant to impart training in their traditional craft to women belonging to other castes. It is because of this reason, the few other female workers of Bhajantri, Panchala and Kuruba castes in the sample had to learn the job from their respective husbands.

The duration of training received is 2 years or more in the case of 77.78 per cent of the 261 persons engaged in the craft, 1 to 2 years in the case of 1.15 per cent, 6 months to 1 year in the case of 18.77 per cent and less than 6 months in the case of the remaining 2.30 per cent. It may be mentioned in passing that persons who are currently under training are also included amongst those engaged in the craft and that it is for this reason that the periods of lesser duration are also represented in the sample. The general impression gathered during this study is that a person requires a minimum period of 2 years to acquire the necessary skills in the craft.

Among the 261 persons engaged in the craft only 16, that is 6.13 per cent, have reported that the training they have received (till the date of enquiry) is inadequate and that they are 'still under training'. As may be expected all these 16 persons are engaged in the craft for a period of less than 5 years. The inadequacy is mainly due to the relatively short duration that they have so far spent in their apprenticeship. As in the past, at present too, training facilities are available only in the households having practising crafts-persons. These facilities are easily accessible to and are also meant mainly for the family members and, to some extent, to the close relatives of the head of household. In so far as the special jobs connected with the art of weaving Ilkal sarees are concerned (eg. weaving *tene* design on the *seragu* and joining two sets of warp yarn by a series of loops), training facilities of any type, other than the one mentioned above, are not at all available. So the questions of anyone among the 261 persons engaged in the craft reporting the availability of better training facilities in this neighbourhood and of being in favour of receiving better training in the craft do not arise (See App I, Table 29).

Nature of work performed: A classification of the craftspersons according to their relationship with the head of household on the one hand and the nature of work performed as well as the category of persons imparting training (See App I, Table 25) clearly shows almost all the males are engaged in the actual weaving operations by plying the loom and almost all the females are attending to pre-weaving or preparatory operations. In this matter, their relationship to the head of household and also to the person from whom they learnt their jobs have no relevance whatsoever. For example, if the male head of the household is an old man who has lost the sharpness of his vision or else is not strong enough to operate the loom, he would assume a supervisory role and at the same time attend to simple jobs like pirn winding. In fact, one such case was noticed in Kandgal during this survey. The only other male reported to be engaged in pre-weaving operations is related to the head of the household as a brother's son and incidentally this boy has learnt the job from his own brother. Among the 144 female workers only 2 are engaged in the actual weaving operations and the rest are attending to pre-weaving operations. On the whole it may be observed that while 56.32 per cent of the 261 persons engaged in the craft are attending to the preparatory items of work only 43.68 per cent are actual weavers in the sense that they are operating the looms. The division of labour noticed during this study conforms to the traditions established among the weavers' community in general. The same pattern has been, by and large, accepted by the households of craftsmen, belonging to Bhajantri, Kuruba, Panchala, Valmiki Nayaka and such other castes, which have taken up the production of Ilkal sarees in recent decades. At this juncture, it may be of interest to note that of the two women actually working on looms one belongs to the Kuruba caste and the other to the Valmiki Nayaka caste.

Restrictions regarding imparting of training:

Among the 61 heads of households interviewed during this survey, 56 are engaged in the craft since several years. The period of association with the craft is 20 years or more in the case of 36 persons (64.29 per cent), 10-19 years in the case of 18 persons (32.14 per cent) and less than 10 years in the case of the other 2 persons (3.57 per cent). All these persons have reported that there are no customary restrictions either on them or the craftspersons belonging to their households regarding imparting of training in the craft to others. The aspirant may be a person outside the kin group or may even belong to a separate caste or community altogether. The main consideration is that the person concerned is genuinely interested in learning the job by working willingly as an unpaid apprentice for a period of about 2 years. Even though they are reluctant to openly admit, they do have restrictions (and therefore totally refrain from) for imparting training to persons belonging to the castes which were formerly considered as untouchables in this neighbourhood. Further, though there are no explicit restrictions, their womenfolk are said to be very conservative in their outlook and consequently do not like to impart training to women of other castes or communities.

Method of learning: Association with the craft from infancy, self-efforts and apprenticeship are the methods by which the 261 craftspersons acquired the necessary skills. The traditional method covers 242 workers (92.72 per cent), apprenticeship accounts for 17 (6.51 per cent) and self efforts accounts for remaining 2 (0.77 per cent). These methods involve keen observation and imitation of action as well as learning by trial and error method under the guidance of an experienced worker. As the processes of imparting training and gaining knowledge as well as acquiring skills are purely informal a cordial interpersonal relationship between the trainer and the trainee is a matter of considerable significance. If the two are not

compatible the apprenticeship is automatically dissolved and the boy's parents find a different teacher. Such cases, it is said, are quite rare and almost always the boys aspiring to learn the job are submissive, obedient and well behaved. However such a situation may arise even among close relatives like father and son as in evidenced by the following case study.

As a boy Rajappa (aged 44, S.S.L.C. failed, Padmasale, Sulibhavi village) was well above average in his studies at the school and in recognition of his intelligence and keenness one of his teachers encouraged him to continue his studies. This was resented by his father who wanted his son to discontinue after attending the school for 5-6 years and start learning the art of weaving in accordance with the family tradition. Rajappa persisted with his studies and thus incurred the wrath of his father who refused to teach his son even the most elementary things associated with the craft. A few years later Rajappa's father died and unfortunately for him, Rajappa could not secure a pass in the S.S.L.C. examination. Subsequently, Rajappa moved over to Ilkal, where he stayed for 5 years and learnt the craft from H. B. Marad, a distant relative on his mother's side by working as an unpaid apprentice for 3 years and as a paid worker for about 2 years. Later, he returned to Sulibhavi and worked as wage-earner in the house of Yellappa Katapur for 3 years before reviving the looms which were lying idle in his house following his father's demise. At present he has 3 looms and is himself imparting training to two boys (incidentally brothers) belonging to the Jangama sect of the Lingayat community.

Training cum Production Centres: In so far as the general art of weaving is concerned it may be mentioned that in recent years the government is encouraging the establishment of training centres under the auspices of weavers' cooperative societies functioning in different parts of the State. For instance, one such training centre is functioning since 1981-82 at Dotihal as an appendage of the weavers' cooperative society. During 1982, basic training in weaving lasting for a duration of 6 months was imparted here to 10 persons belonging to the Scheduled Castes/Scheduled Tribes and 50 others belonging to the economically weaker section of the society. Sponsored under the 20 point economic programme, these trainees and the instructor thereof were entitled to receive a monthly stipend of Rs. 100 and Rs. 250 respectively. During 1986-87, under the Special Component Plan, weaving training was imparted to 11 persons belonging to Scheduled Castes and hailing from Kandakoor village. During the same period training was also imparted to 6 persons under the plan sponsored by the Taluk Development Board and to an additional 40 persons sponsored under the Handloom Development Scheme. The point which needs emphasis is that all these persons have been trained in operating the frame looms and weaving of coarse cotton fabrics but not in operating the fly-shuttle pit-looms with dobby arrangement and in weaving traditional varieties of Ilkal sarees. After completion of the training a few find employment in the production centre run by the same cooperative society while a few others venture to set up frame looms of their own and a majority of the persons simply take up other jobs like agricultural or casual labour. It is indeed rare for a person trained in the above manner to persevere with his or her training programme, learn the art of weaving Ilkal saree and take it up as a means of earning his or her livelihood. However, as has been pointed earlier, among the sample households covered for this survey there is one such case, namely the wife of Phakeerappa Gowda of Kuruba community. She first learnt weaving fabrics on the frame looms at the training centre and then her own husband (who himself had learnt the craft from a Muslim) imparted the requisite training to handle the fly-shuttle pit loom and weave Ilkal sarees. Among those who after getting trained have remained content with weaving on frame looms only a mention may be made of Sharabanna (aged 25) of Kumbara caste and Hanumappa (aged 32) of Holer caste (These persons are not included in the 22 sample households covered in Dotihal). The traditional occupation of Sharabanna is pottery. He volunteered to learn weaving at the training centre and felt, by doing so he could improve his economic condition. Ever since he completed the training in 1984 he is working at the common workshed of the cooperative society. He is quite happy about the new profession and is earning enough to maintain his family consisting of his wife and 2 children. He has not so far evinced any interest in learning the art of weaving Ilkal sarees. Likewise, Hanumappa whose parents are agricultural labourers (and cultivate about one hectare of dry land as well) is contented to work on the frame loom in the common workshed. He cannot weave Ilkal sarees and is not interested in learning the craft for the simple reason that none of the traditional Ilkal saree weavers would be willing to impart the necessary training to him.

Ilkal town also has a common workshed *cum* training centre commissioned in 1986 under the financial assistance from the Netherland Government as part of the activities of the Intensive Handloom Development Project at Ilkal. Adjacent to this centre a housing colony (consisting of 154 living *cum* working sheds) has also been established. In this case too training is being provided in weaving of fabrics on frame looms only. With the launching of the IHDP at Ilkal in 1976, it is said, in addition to encouraging the weavers engaged in the production of Ilkal sarees, the project officials are putting forth efforts to introduce frame looms (*Janata magga*) for popularising the weaving of Janata sarees by offering subsidies and other incentives. Recently, with a view to propagating Ilkal sarees in some of the sub-centres under the jurisdiction of the IHDP, an attempt was made to identify the weavers willing to participate in such a project. Consequently, in June 1986, for instance, a team of crafts-persons was deputed for a short period from Ilkal to Nidagundi (50 Km away, situated in Basavana Bagewadi taluk of Bijapur district) for imparting training to a batch of selected weavers in the techniques of joining the 2 sets of warp yarn by a series of loops (to women) and of weaving the *tene* design on the *seragu* portion of the saree. The requisite raw materials were supplied by the project

staff and the finished sarees were collected back after paying the wages due. A similar attempt is said to have been made at Basargod (Muddebihal taluk, 70 Km from Ilkal) after identifying 5 weavers willing to participate in the project. It may be incidentally mentioned that at both the places either the weaver himself or else one or the other female members of his household hailed from Ilkal proper. As the willing participation of the female worker in the jobs of joining two sets of the warp and of weaving the *tene* design is essential to the weaver, unless such cooperation is forthcoming the latter does not like to take up the production of Ilkal sarees. According to the information furnished by the Project staff the experiments at Nidagundi and Basargod, have met with considerable success. As has been pointed out in an earlier chapter, the Weavers' Service Centre, Bangalore has the necessary expertise to impart training in this craft. However, this Centre does not have any plans to conduct training classes in this regard.

CHAPTER IV

MANUFACTURING PROCESSES

Place of Work: Weaving of Ilkal sarees is basically an indoor activity. It is essentially a household enterprise involving active participation of female members of the household as well. Hence, the place of work of most of the persons engaged in this craft would coincide with their respective dwelling houses. Within the house, the usual practice is to instal the loom or the looms in a portion of the main hall. The pit and the frame of the loom together occupy an area of about 2 sq. mt. and the dobby box is mounted overhead—on a support about 2 metres directly above the loom. When the warp is attached to the loom and is fully stretched so as to facilitate the weaving operation, the area required would be about 11.5 sq. mt. (6.3 m long and 1.8 m wide). However, almost within this area two looms can be accommodated by installing the two loom frames at a distance of about 6.5 metres from each other in such a way that while the weaving is in progress the weavers face each other and the warp extending from one loom is overlaid on that extending from the other from the opposite side. In several houses, the main hall would be large enough to accommodate 2 such pairs of looms. In larger households with more than 4 weavers, the additional looms are usually installed in a separate house or a workshop either owned or taken on rent. On the other hand, there are stray instances where the residential house does not have either a hall or a room large enough to accommodate even a single loom. In such a situation the weaver would hire the requisite space in a large house occupied by another weaver and pay the rent thereof. The practice of hiring out not only the space but also the loom set is also prevalent to a little extent. Further, among the weavers there are casual labourers who work on piece rate basis and do not have any equipment of their own. In all these cases the place of work of the weaver would be other than his residential house. Examples of all these types are noticeable amongst the households covered for this study. In so far as the persons (mostly females) attending to the pre-weaving operations are concerned, the usual practice is for them to work in a portion of the main hall of the dwelling house or in the *Katte* (open veranda or raised platform in front of the house). If the available area is inadequate the space in the open courtyard is also utilised. Further, for certain operations like sizing and pieceing, the open courtyard is preferred. The tools associated with these pre-weaving operations may be kept aside in a corner or a loft or else hung up on the wall when not in actual use. The term 'part of the dwelling house' has therefore to be construed in a broad sense to include the veranda as well as the open space attached to the house.

The survey data relating to this aspect are presented in a tabular form in Appendix I (See Tables 17 to 22) and are briefly discussed here. The heads of 56 households in the sample of 61 (i.e. 92 per cent) are engaged in the craft. Amongst these 56 persons, as many as 51 (ie. 90.97 per cent) work in a part of their respective dwelling houses, 2 go to their own workshops and the remaining 3 work in workshops owned by others. Villagewise data disclose that the place of work is a part of the dwelling house in the case of all the 19 heads of households in Sulibhavi and twenty out of the 21 heads of households in Dotihal as against only 12 out of the 16 heads of households in Kandgal. In addition to the 56 heads of households, as many as 205 persons, belonging to different households, are engaged in the craft. The place of work of 175 such persons (i.e. 85.37 per cent) is the same as that of the heads of households to which they belong and this happens to be 'a part of their dwelling house'. In the case of 29 persons, their place of work is seen to be different from that of the corresponding heads of households: while the former are working in a part of their dwelling houses the latter (i.e. the heads of households) are either not at all engaged in the craft or, even if they are practising craftsmen, their place of work happens to be a workshop. In the other case, the head of the household is an agricultural labourer while his son—the only person engaged in the craft—is a weaver—labourer in the workshop of a master-weaver. It may be incidentally mentioned that this boy has plans to set up a loom of his own in his dwelling house and has in fact saved enough money to get a new loom set assembled for himself. However, he is faced with a handicap; though their house has a hall spacious enough to accommodate the loom (9 m × 3.5 m) unless the ceiling is raised from its present height of 2 m to at least 2.75 m the loom (with its dobby attachment) cannot be installed. While touching the subject of problems due to paucity of space another instance noticed in Sulibhavi is worth mentioning. This relates to the non-traditional weaver belonging to the Bhajantri caste. His dwelling house consists of a veranda, a small hall (5.3 m × 4.8 m) and an equally small kitchen. When examined with reference to the area required for installing a loom, the length of the hall falls short by about a metre. This problem has been solved in the following manner: the partition wall between the hall and the kitchen has a window and the gathered ends of the warp are passed through the grills of this window before these are fastened to a rod which in turn is tied through a rope to the peg (*Ramalingana goota*) fixed inside the kitchen. Reverting to the discussion on place of work of all the persons engaged in the craft including the heads of households, it may be observed that 97.70 per cent of them are working within their respective residential houses. Obviously, in the case of these 255 workers the distance to the place of work is zero. The other 6 persons too cover only a short distance of a few hundred metres

on foot to reach the workshops in which they are currently working. Of these 6 workers, 5 are males and they constitute 4.27 per cent of the 117 males engaged in the craft. The lone female who goes to a workshop forms 0.67 per cent of the 144 female workers.

A classification of these 261 workers by duration of their employment in the craft shows that this duration is less than 5 years and 6 to 9 years in the case of 29.89 per cent and 13.79 per cent, 10-19 years in the case of 22.99 per cent and 20 years or more in respect of the remaining 33.33 per cent. The age-group data connected therewith discloses further that most of these workers are engaged in this craft from the period of their adolescence if not a little earlier. The main reasons for this phenomenon are that this craft is traditional and also that it is being practised as a household industry, the place of work being, almost always, a part of the dwelling house of the concerned craftsmen. Among the 6 persons whose place of work is a workshop, only one (the Muslim boy of Kandgal village) is engaged in the craft for a period of less than 6 years while 4 are engaged in the craft from 10-19 years and the other person, aged over 60 years, is working since more than 20 years. A further grouping of these persons engaged in the craft, according to their relationship with the concerned head of household and the broad nature of work performed (See App I—Table 23) yields the following information which needs no further elucidation.

TABLE IV-1

Distribution of persons engaged in the craft by relationship with head of household and nature of work performed

Sl. No.	Relationship with the head of household	Nature of work performed	No. of persons engaged in the craft			
			Total	In Dotihal	In Kandgal	In Sulibhavi
1	2	3	4	5	6	7
1.	Head of household	Weaving	53	20	15	18
		Pre-weaving	3	1	1	1
2.	Wife	Weaving	2	1	1	..
		Pre-weaving	55	20	15	20
3.	Son	Weaving	50	15	23	12
4.	Son's wife	Pre-weaving	31	9	15	7
5.	Brother	Weaving	6	2	..	4
6.	Brother's wife	Pre-weaving	6	1	..	5
7.	Daughter	Pre-weaving	26	8	9	9
8.	Mother	Pre-weaving	9	2	1	6
9.	Wife's mother	Pre-weaving	2	1	1	..
10.	Father's sister	Pre-weaving	1	1	..	..
11.	Mother's sister	Pre-weaving	1	..	..	1
12.	Sister	Pre-weaving	4	..	..	4
13.	Son's son	Weaving	1	1	..	..
14.	Brother's son	Weaving	4	3	..	1
15.	Son's daughter	Pre-weaving	1	1	..	..
16.	Brother's son	Pre-weaving	1	1	..	..
17.	Brother's son's wife	Pre-weaving	2	2	..	..
18.	Brother's daughter	Pre-weaving	2	..	..	2
19.	Daughter's husband	Weaving	1	..	..	1
			261	89	81	91

Houses occupied by 59 out of the 61 sample households belong to the category of 'residence *cum* workshop'. Both the households occupying only dwelling houses are in Kandgal and relate to (i) the Muslim household in which an young boy who is the only person engaged in the craft is a labourer working in a workshop, and (ii) the single member household, the female head of which lives in a small house and works as a casual labourer in the house of another weaver. Further, even among the 59 households, two do not have any looms of their own and another has set up the looms in a separate workshop. Thus, one or more looms are found installed inside the dwelling houses occupied by 56 out of the 61 households having practising craftsmen. In 21 households the family workers share the working space with one or two hired workers as well. The total number of such hired workers—mostly weavers—adds up to 32. On the other hand, in 4 households, the place of work of the head of the household is a workshop while that of the other family members is a part of the dwelling house. The workshop is however a part of the dwelling house of the employer where his own family members also work. Thus, in any grouping of the households according to the place of work and area occupied by persons engaged in the craft, these 4 households would be counted twice—once against the workshop and again under 'part of the dwelling house' to represent the two different sets of workers.

The occupied area of the place of work is 25 sq. mt. or more in the case of 260 workers (including hired workers) belonging to as many as 49 households. The place of work of all the persons engaged in the craft in these households is reported as a part of the dwelling house. A grouping of these households according to number of workers at the place of work shows that it is only in one household (2 per cent) this number exceeds 10, in 19 households (39 per cent) this number is in the range of 6-10 and in the rest of the households it is 5 or less. The occupied area of the place of work lies in the range of 17-24 sq. mt. in the case of 19 workers belonging to 6 households. The place of work is a part of the dwelling house for 5 households and own workshop for the other. The number of workers at the place of work ranges between 2 and 5 in the case of former households and happens to be only one in the case of latter. The occupied area of the place of work is in the range of 11-16 sq. mt. in the case of 9 workers belonging to 5 households. The workers in 3 of these households are working within the premises of their dwellings and those in the other 2 go to a workshop. It is only in 2 cases the occupied area at the place of work is 10 sq. mt. or less. In fact this represents a situation pertaining to a single household: for want of space, the head of the household has installed the loom in a rented workshop i.e. the place where he himself works, while his wife and daughter attend to pre-weaving operations in a part of their dwelling house itself. The occupied area at the place of work—usually a part of the dwelling house—is directly proportional to the number of persons engaged in the craft and more so to the number of looms installed therein. An important feature which deserves mention is that every person engaged in the craft works independently and occupies a separate area for attending to the operation on hand. However, in one particular operation two persons work together—while weaving the *tene* design on the *seragu* portion the weaver takes the assistance of a helper who would sit by his side and operate the additional throw shuttle by hand. This helper does not need any additional area over and above that which has been already provided for to accommodate the loom and the weaver thereof. In the dwelling house of a weaver there is no demarcation or any rigid distinction between the working area and the living area. From their very childhood days these persons would be trained to adapt themselves to congested conditions and make the best use of the available space.

In 40 out of the 61 households, the area available at the place of work is reported to be adequate. Further, the persons engaged in the craft in these households are not faced with any other problems relating to the place of work. Inadequacy of space, i.e., congestion is the major problem mentioned by the respondents from 21 households—8* out of 19 in Kandgal, 4 out of 20 in Sulibhavi and 9 out of 22 households in Dotihal. In 15 out of these 21 cases, the occupied area of the place of work is seen to exceed 24 sq. mt. However, this area falls short of the requirements of the weavers and the assistants engaged in the craft at that particular place. When faced with the problem of inadequate space the usual practice is to extend the existing house or buy a new house if resources permit or else to hire the requisite space for accommodating the looms in the main hall or a room of the house of another weaver. The needs of a household changes with the passage of time and also with the occurrence of events such as marriage, death, migration etc., affecting the members of the household. Thus, at any given point of time there would be a few households having enough area (or even an entire loom set of its own) for being let out for a monthly or an annual rent. Such adjustments are quite common among the craftsmen. For example in Dotihal, a weaver has set up 2 looms in a workshop owned by some other person and this workshop has altogether 4 looms. He pays rent for the area occupied by his 2 looms. Though the lives in his own house, this house is not spacious enough to accommodate a loom. However his wife and daughter are attending to the pre-weaving operations in his own house. Two other relatively well off households own 2 houses each and have set up looms in the halls of both the houses. In Kandgal too, 2 large households are occupying two houses each and are having looms in both. In another household the additional space available in the hall has been rented out. In one particular case the household is occupying space in 4 separate structures and all these are rented houses. In Sulibhavi, the sample contains one household which has taken on rent a portion of another house for

*Includes the single-member household where the female head of the household usually works outside her dwelling house.

setting up the additional loom. In another, the head of the household is living with his family in a portion of his mother's brother's house. Both these households are sharing the space available in the main hall of the house which accommodates 4 looms of which only one belongs to the sample household. Thus, temporary adjustments appear to be inevitable among the craftsmen for solving their problems regarding inadequacy of space.

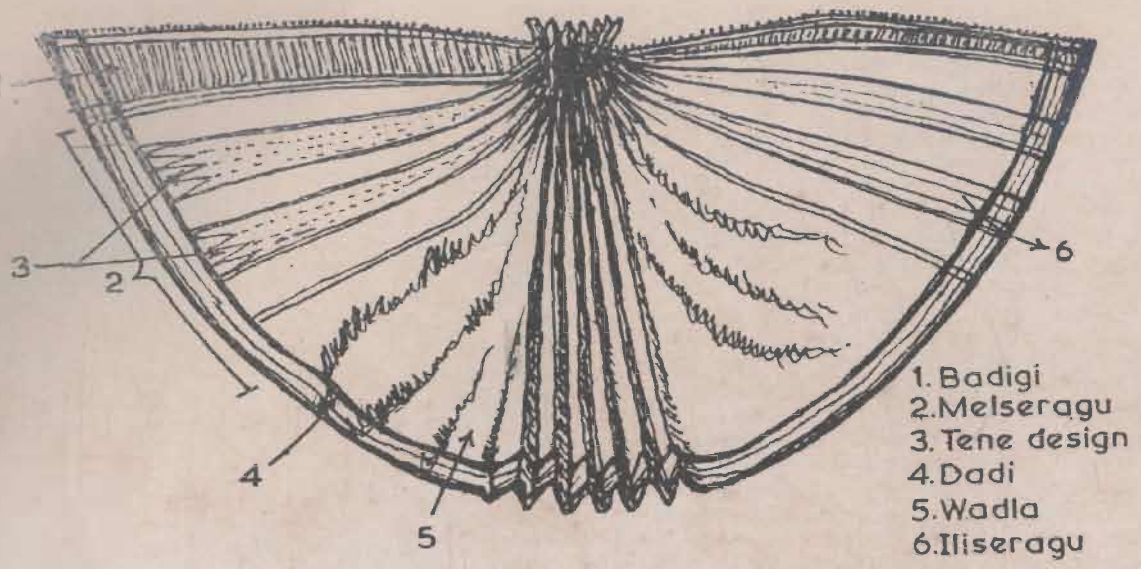
At times, additional or spare space in the house may not prove quite productive. The following case study illustrates the point. The head of the household was widowed 4 years ago and is now living with her 2 sons (aged 19 and 7) and 2 daughters (aged 13 and 9). In addition, she has 2 married daughters of whom one is living in Sulibhavi itself and the other is in Ramdurg town. The main hall of the house—measuring more than 50 sq. mt.—has 4 looms of which 3 are idle since more than 2 years. When her husband was alive he had engaged 3 weaver-labourers to operate these looms. After his death the widow tried to manage these labourers but she did not succeed for long. Another and more compelling reason for preferring to have idle looms is that her elder daughters had attained marriageable age while her eldest son was still an adolescent. He could not effectively deal with grown up men who felt that they had access to their place of work at all times of the day and even during late evenings. Therefore she disbanded the labourers and with the help of her son worked on only one loom to earn a living. Subsequently, she married off her two daughters and invited one of them to stay back, along with her husband, and be treated as members of her own household. This offer was not acceptable to the newly married couple. As a result, this household continued to suffer from the same handicap i.e. not having an adult male and the presence of girls reaching the marriageable age. With the passage of time, when her sons are grown up, she hopes to revive the three idle looms and make the best use of the available space.

In so far as the tenure status is concerned, it is observed, the houses occupied by 53 out of the 61 households are owned and in 51 cases these houses are being used as dwelling *cum* workshop. The other case represents a situation where the only person engaged in the craft goes to a workshop owned by others for work. In a few houses among the 51 mentioned above, the occupied area of the place of work is shared by the family workers with one or two hired workers as well. Eight households are occupying rented houses and among them 7 are using the same premises as their place of work also. The solitary case of exception relates to the single member household where the female head of household goes to a workshop to work as a labourer. The processes of manufacture of Ilkal sarees, as well as the tools and implements used therewith are neither hazardous nor do these leave behind any obnoxious or harmful waste material.

Purity and Pollution: Weaving of fabrics and the manufacturing processes associated therewith are traditionally regarded as 'pure' occupations. The raw materials made use of for this purpose do not cause any ritual pollution. The persons engaged in the craft show considerable respect to the loom and the other tools used by them for eking out their livelihood. The head of the household, especially among the Devangas, performs *puja* and makes food offerings to the loom on every full moon day. Generally, this would be a day of rest and relaxation. Weaving and other activities associated with the craft of production of Ilkal sarees may also be pursued by members belonging to other castes and communities, except those which are traditionally suffering from the stigma of untouchability. The Devangas, Padmasales, Chikka Kuruhina Shettys etc., who are traditionally associated with this craft are proud of their hereditary profession and the skills that they have acquired from their forefathers. They are however aware of the fast changing social situation and technological developments that are taking place in recent decades.

Particulars of products: Ilkal sarees are the main items produced by these craftsmen. As unsewn dress material of the womenfolk, these sarees are objects of everyday use. Like any other handloom saree the Ilkal saree also consists of four easily distinguishable elements. These are: (i) *Dadi* or *anchu*—the lengthwise borders on either side of the robe, (ii) *Wadla* or *garbha*—the main body of the robe, (iii) *Iliseragu* or *kundi seragu*—the inner cross border of the robe at that end which gets concealed within the folds as it forms the first layer when wrapped around the body and (iv) *Melseragu* or *Tale seragu* or *pallu*—The outer cross border or the heading which is exposed to the view as this end of the robe is thrown over the shoulders across the back and also on the head by the wearer in conformity with the customary practice prevailing in the area.

The typical Ilkal saree, now in vogue, is woven on a hand-operated fly-shuttle pit-loom. The main identification mark is seen on its *seragu*, which on account of the design woven therein, is popularly known as *tope-tene seragu*. While the yarn used for the warp in the *seragu* portion is almost always of the red colour, that used for the main body of the saree may be of any other colour. The two sets of warp yarn are fastened together by a continuous series of loops and this is an unique feature peculiar to an Ilkal saree. The designs woven in the lengthwise borders are mainly three: *Gomi* (more popularly known as *Ilkal-dadi*), *Paraspet* (sub-divided into *Chikki Paras* and *Godd Paras*) and *Gaadi*. The main body of the saree may be a plain fabric or may depict some simple geometrical design like stripes, rectangles, squares etc. (known as *Kaddi, Kondichikki, Chowkane, Putane, Shirting, Rick, Madhup* etc.). The inner border does not have any special features and consists of 2 red and white bands woven with red and white or grey cotton weft separated by a couple of black stripes. Within these broad parameters, the Ilkal sarees differ in matters of size, nature and quality of the yarn used for different portions of the saree as also colour combination and the combination of designs on the borders and the main body of the saree.



THE CARICATURE OF A TYPICAL ILKAL SAREE



The caricature of a typical Ilkal saree (Photo)

The beauty of the *tope tene seragu* is further enhanced at times by weaving in its middle portion yet another design known as *Kyadgi*.

The usual width of an Ilkal saree is 48 inches (120 cm). Within this portion the standard width of the border on each side is 3.5 inches (8.75 cm) corresponding to the width of a Post Card (often used for checking the correctness of the size)—and that of the main body of the saree is 41 inches (102.5 cm). These sarees are made in three different lengths namely, 6 yards (5.4 m), 8 yards (7.2 m) and 9 yards (8.1 m), to cater to the needs of the different groups among the consumers. The standard length of the *seragu* with the *tene* design is 14 inches (35 cm) in the case of 6 yard sarees and 21 inches (51 cm) in the case of the rest.

Ilkal sarees may be further categorised according to the type of yarn used for weaving different portions. These weavers are more accustomed to produce cotton-mixed art-silk sarees and cotton—as well as pure silk-mixed art silk sarees than all-cotton or all-art-silk sarees. The usual combinations for different portions are as follows:

(i) *Dadi* or Side borders: (a) art-silk warp and cotton weft, (b) pure silk warp and cotton weft. If the border design to be woven is *Gaadi dadi*, for purposes of embellishment plastic *zari* and pure *zari* or lace is used respectively with the above combinations of (a) and (b), (ii) *Melseragu* or heading: (a) art silk warp and art silk weft of different denier counts (called *Chamaka Padara*), (b) pure silk warp and pure silk weft (called *reshame padara*), and (iii) *Wadla* and *Iliseragu* i.e., the main body of the saree and the inner cross border: (a) art silk warp and cotton weft, (b) art silk and cotton warp (for designs) and cotton as well as art silk weft, (c) pure silk warp and cotton weft. Further, these sarees differ to some extent in the matter of texture as well, for, these weavers have two standard measures regarding the number of ends per inch in the main body portion of the saree.

Thus, if anyone were to attempt a highly meticulous classification of Ilkal sarees, a permutation and combination of the above mentioned factors relating to size, texture, border design, design on the main body of the saree, type of yarn used etc., would yield Ilkal sarees of a few hundred varieties. Though almost all the weavers interviewed during this study expressed confidence in their ability to produce any of the hundreds of varieties as may be required of them, in actual practice they are familiar with about a dozen varieties. About 60 per cent of the weavers for instance reported that they had not so far woven any saree with a pure silk component. Further, the weavers generally receive their work orders and the specifications thereof as well as the requisite raw materials from the master weavers or the co-operative society and are, therefore, not having any choice of their own. The few who depend on financiers or else invest their own capital too, more or less conform to the prevailing trends. Thus, in any craft centre and at any given point of time, the number of varieties of sarees in actual production would be quite small, say about a dozen or so. Further, depending upon the demand and supply situation in the market, the varieties in vogue keep on changing from time to time. In the case of a small set of sample households, the varieties of sarees produced would get further reduced to hardly 6 or 8, especially if the reference period is confined to the month preceding the date of enquiry. At household level, this number would be hardly one or two, depending on the number of looms being operated by the weavers in the household. If there are 2 or more looms and an equal number of weavers, sarees of 2 or 3 varieties at the most are produced. However, even in cases of households with multiple looms the tendency is to concentrate on only one or two varieties in view of operational convenience.

Among the 61 households covered for this survey four households are not handling the finished products —the workers in 2 households are weaver-labourers and in the other 2 they are engaged solely in pre-weaving operations and are therefore turning out intermediate products only. In broad terms, Ilkal sarees of one variety or the other are thus being produced by 57 households. In fact, in 21 households with 2 or more looms sarees of two or more varieties are being woven more or less regularly. These types are usually identified with a combination of the name of the border design and the design on the main body of the saree (as may be seen from the terms like:—*Chikkiparas—Kondichikki, Gomi—kaddi, Jari* (or Gaadi dadi—*Kondichikki*, etc.) and if the *seragu* is of pure silk then the suffix *"reshme padara"* is also added. The different varieties of Ilkal sarees reported during this field study and the approximate number of such sarees produced per month are indicated in the following statement.

TABLE IV-2

Distribution of households by varieties of Ilkal sarees produced and approximate quantity produced per month

Sl. No.	Variety with reference to border design and design of the main body of the saree	No. of households producing the variety noted in col. 2 in				Approximate no. of sarees produced by the households as in preceding cols. in a month in			
		Dotihal	Kandgal	Sulibhavi	Total sample	Dotihal	Kandgal	Sulibhavi	Total sample
1	2	3	4	5	6	7	8	9	10
1.	Chikki Paras—Kondichikki . .	11	2	2	15	196	34	31	261
2.	Zari—Kondichikki	2	2	1	5	24	26	16	66
3.	Gomi -Kondichikki	7	..	8	15	91	..	104	195

TABLE IV.2—(*Concld.*)

1	2	3	4	5	6	7	8	9	10
4.	Chikki Paras—Kondichikki-Reshme Padara	2	4	..	6	66	50	..	116
5.	Chikki Paras—Kaddi—Reshme Padara	2	..	1	3	24	..	18	42
6.	Chikki Paras—Kaddi	2	..	3	5	20	..	34	54
7.	Gomi—Kaddi	1	2	7	10	8	54	84	146
8.	Chikki Paras—Plain—Reshme Padara	..	1	..	1	..	20	..	20
9.	Zari—Kondichikki—Reshme Padara	..	1	..	1	..	20	..	20
10.	Chikki Paras—Chowkane	..	1	..	1	..	24	..	24
11.	Gomi—Plain—Reshme Padara	..	2	..	2	..	20	..	20
12.	Gomi—Kaddi—Reshme Padara	..	1	2	3	..	30	44	74
13.	Gaadi-dadi- Kondichikki	..	1	..	1	..	8	..	8
14.	Gomi—Shirting	..	..	3	3	..	..	45	45
15.	Gomi—Chowkane	..	..	3	3	..	..	44	44
16.	Gomi—Putane	..	..	1	1	..	..	10	10
17.	Zari—Putane	..	..	1	1	..	..	8	8
18.	Zari—Ratna Putane	..	..	1	1	..	..	8	8
19.	Zari—Chowkane	..	..	1	1	..	..	8	8
	All Varieties	22*	15*	20*	57*	429	286	454	1169

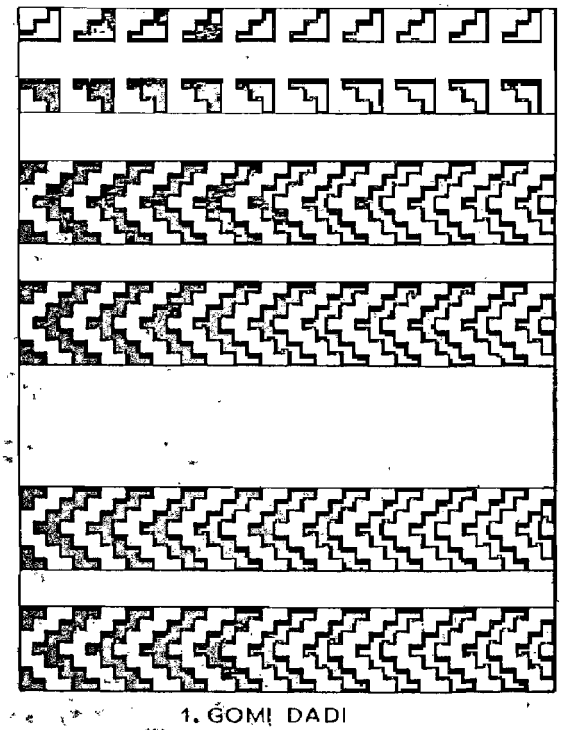
NOTE.—The distinction with reference to size of the saree is ignored for this table.

*Number of households producing Ilkal sarees in the sample (but not the total of the entries made in the column) is indicated here.

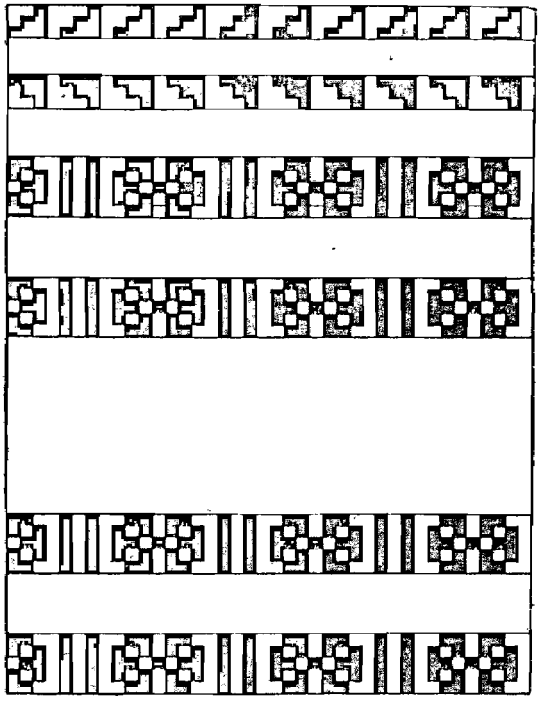
On the basis of the above particulars, which are of an illustrative nature, it may be observed that sarees of the *Kondichikki* design as also those of the *Kaddi* design having either *Chikki Paras* or *Gomi* border are currently very popular at all the three selected rural centres of the craft. Irrespective of the variety of saree produced, the average number of sarees produced per month per household works out to 20—around 19 in Dotihal and Kandgal and 22 in the more prosperous Sulibhavi. If there is a steady supply of raw materials and the weaver works on all the days of the month, according to the prevailing norm, the number of sarees produced per loom per month would be 8 sarees each of 9 yards length or 12 sarees each of 6 yards length. If the weaver is a zealous worker, the production would be 10 sarees and 15 sarees respectively. In other words, the average length of the saree woven by a weaver per day would be 3 yards (i.e. about 2.75 metres). However, during the rainy season, particularly when it rains incessantly and the weather gets extremely damp the production level registers a significant fall. The sized strands of the warp yarn become sticky due to the dampness and would not permit an easy and smooth passage to the shuttle carrying the damp weft yarn. Moreover the strands of the yarn snap frequently and the tedious job of pieceing the broken strands not only hampers the progress but also has an irritating effect on the person operating the loom. In order to overcome such dampness, and increase the warmth at the place of work, some of the weavers are continuing the age-old practice of keeping burning embers underneath the fully stretched warp yarn, especially near about the frame of the loom. (They have not yet thought of using electric heaters for this purpose). In addition, the weavers work for longer hours so that the weekly quota of 2 sarees is somehow achieved. Anyway, the adverse climate during rainy season affects the production by about 5 to 10 per cent and naturally this would bring down the consumption of raw material also to a little extent. On the other hand, production increases by 20 to 25 per cent per month during the marriage season (February to May) and on the eve of *Dussera* and *Deepavali* due to a heavy demand for sarees. As a rule, everyone engaged in the craft puts in extra hours of work to cope up with the steady flow of work orders. Both these types of seasonal variation have been reported by all the 61 sample households. The extent of variation however, differs from household to household, for it depends on the circumstances prevailing in each household during the specified period.

Raw materials:—Yarn is the basic raw material used in the production of Ilkal sarees. In addition, when sarees of particular designs are to be produced, plastic *zari* (Golden yellow coloured thin strands of polyester filament) is also used. A characteristic feature of the Ilkal sarees is that these sarees are almost always made up of a combination of different varieties of yarn with reference to the very nature of the yarn, its fineness and colour. In other words, all-silk, all-art silk or all-cotton sarees are rarely produced by these weavers. The most common combination is of art silk yarn and cotton yarn. Sarees with yarn of art silk, cotton and pure silk as well as those with yarn of pure silk and cotton are also in vogue to a considerable extent. Thus, at least two out of the three basic raw materials in the form of art silk yarn (i.e., synthetic or viscose yarn), cotton yarn and pure silk yarn—respectively known as *chamaka, noola* and *reshme* in local terminology—are required by these craftsmen. Further, with reference to the fineness of yarn, the chief varieties of art silk yarn used are: 75 denier-single; 75 denier-double; 120 denier-single; 120 denier-double; 150 denier-single and 180 denier-single. In the case of cotton, the yarn used is generally of 60 counts. Occasionally, (especially with pure silk warp) mercerised cotton yarn of 100 counts

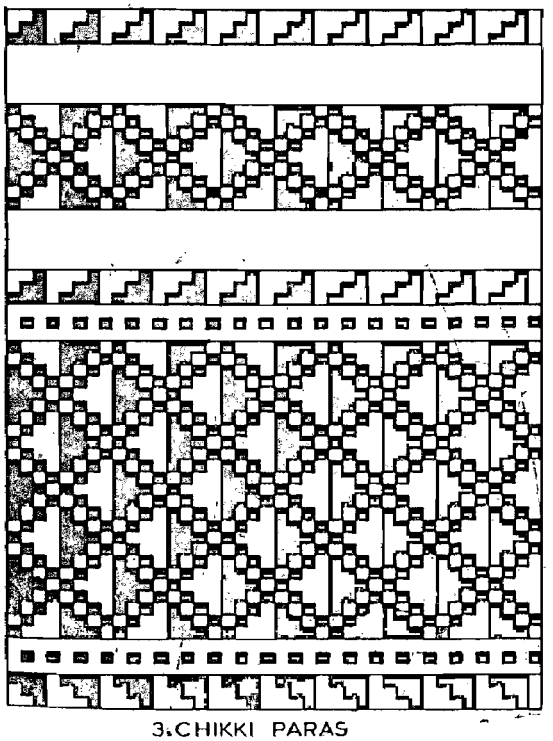
GRAPHS OF THE LENGTHWISE BORDER DESIGNS OF ILKAL SAREES



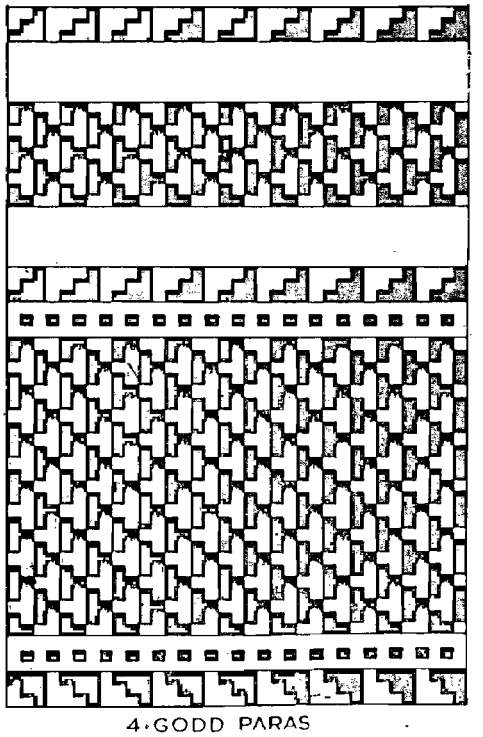
1. GOMI DADI



2. GADI DADI



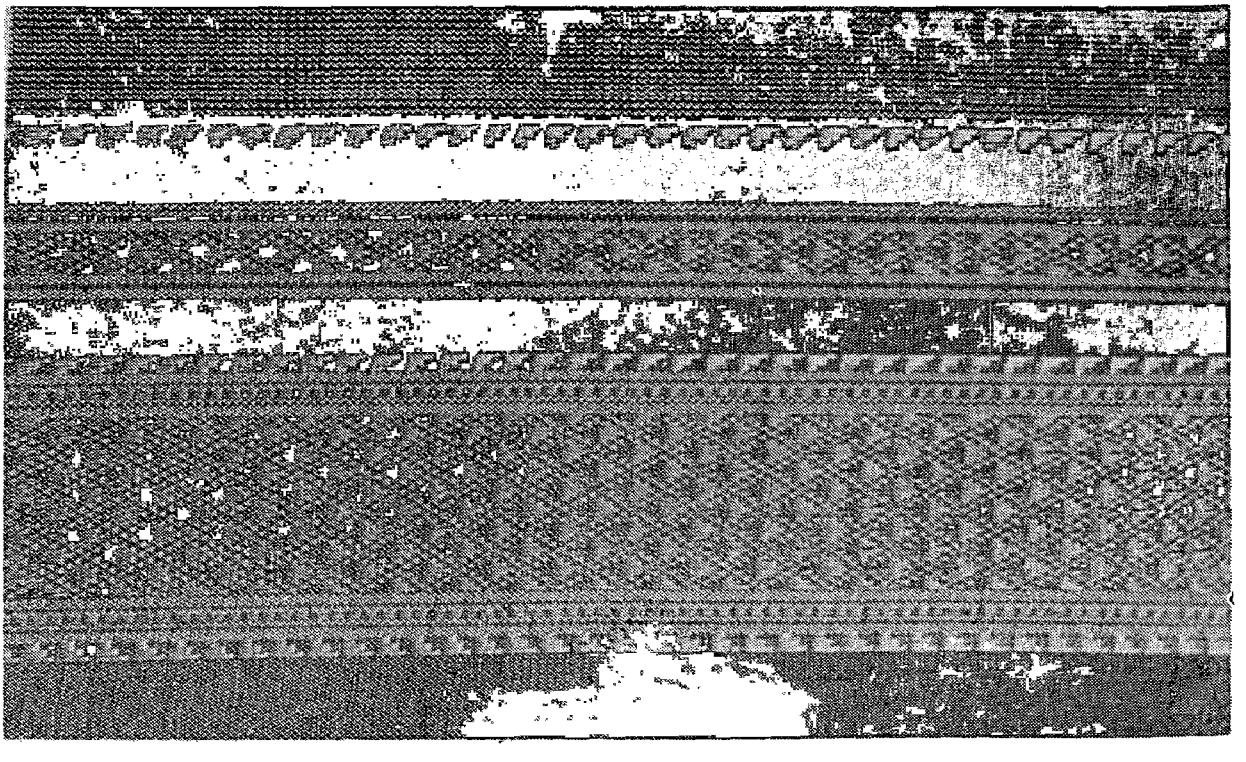
3. CHIKKI PARAS



4. GODD PARAS



a) Traditional designs woven on the lengthwise borders-Gadi Dadi



b) Traditional designs woven on the lengthwise borders-Chikki Paras Dadi.

is also used. Likewise, pure silk yarn of different degrees of fineness are required for weaving specific portions of the saree such as the *dadi, wadla* and the *seragu*. An idea about the yarn of different colours commonly used in combination for producing the traditional designs in specific parts of the saree may be had from the following:

(i) Lengthwise borders:
- (a) *WARP*—Red, grey or white and yellow. (green or black yarn and gold coloured plastic *zari* are also used for particular designs).
- (b) *WEFT*—Black (unless otherwise specified).

(ii) Inner cross border:
- (a) *WARP*—Same as that used for for the main body portion of the saree.
- (b) *WEFT*—White or yellow and red.

(iii) Main body of the saree:
- (a) *WARP*—One or more of the following colours : green, blue, yellow, golden, pink, white, black and violet.
- (b) *WEFT*—Black (In the case of checks, yarn of another colour is also used).

(iv) Outer cross border:
- (a) *WARP*—Red.
- (b) *WEFT*—Red and white (in addition a negligible quantity of yellow coloured yarn is also used).

Naturally, depending upon the type of the saree to be woven, the weaver requires different types of yarn in different quantities. It has already been mentioned that while a majority of the weavers of Ilkal sarees work for the master weavers a few work for the weavers' co-operative societies (including IHDP centre, Ilkal) and fewer still work as independent entrepreneurs. Thus, most of them receive the work orders with due specifications and the requisite raw materials thereof from the master weavers and/or the co-operative societies as the case may be. The usual practice for these agencies is to provide at a time an advance of raw materials (*mungada* in local terminology) sufficient for weaving 6 sarees of 9 yards length (*called aaru sheere bhandavala*) per loom. The practice of advancing materials for 10 sarees of 8 yards length is also in vogue. The agencies which supply raw materials thus, usually have a standardised list indicating the quantity of yarn of different types required for sarees of specific varieties. (The possibility of a little wastage (5 to 8 per cent) during the operations is also taken into account). The independent weavers too would have worked out their own standardised lists for the varieties of sarees that are currently popular in the village or town concerned, especially for calculating the cost inputs. For purposes of illustration, particulars about the quantity of yarn (of different types) required for weaving some of the popular varieties of Ilkal sarees are furnished below.

TABLE IV-3

Particulars of raw materials (i.e. yarn) required by type of saree with reference to border design and design on the main body of the saree—as per the chart in use at the IHDP, Ilkal Centre for sarees of 9 yards (i.e. 8 metres length)

Sl No.	Description of yarn	Quantity (in gram) per saree of the type known as									
		Gomi				*Chikki Paras*				*Gaadi* or *Zari*—	*Gaadi* or *Zari*—
		Plain	*Kaddi*	*Kondi-chikki*	Checks	Plain	*Kaddi*	*Kondi-chikki*	Checks	Plain	Special Checks
1	2	3	4	5	6	7	8	9	10	11	12
1.	75 deniers, double, twisted, red—Art Silk yarn	80	80	80	80	80	80	80	80	80	80
2.	75 deniers, double, twisted, grey—Art Silk yarn	17	17	17	17	8	8	8	8	..	..
3.	120 deniers, double, twisted, yellow—Art Silk yarn	30	30	30	30	20	20	20	20	30	30
4.	150 deniers, single, twisted—Art Silk yarn	30 (red)	30 (red)	30 (red)	30 (red)	30 (black)	30 (black)	30 (black)	30 (black)	30 (black)	30
5.	120 deniers, single, plain—Art Silk yarn (any one or more of the following colours: green, blue, yellow, violet, black, white etc.)	280	156	94 94 94 103	200 120 60 ..	280	156	94 94 94 103	200 120 60 ..	280	160 120 100 ..
6.	75 deniers, single, twisted, red Art Silk yarn	30	30	30	30	30	30	30	30	30	30

TABLE IV.3—*Concld.*

1	2	3	4	5	6	7	8	9	10	11	12
7.	150 deniers, single plain, white (bleached)—Art Silk yarn	13	13	13	13	13	13	13	13	13	13
8.	150 deniers, single, plain, red—Art Silk yarn . .	17	17	17	17	17	17	17	17	17	17
9.	150 deniers, single, twisted orange-red —Art Silk yarn .	..	..	..	..	33	33	33	33	..	..
10.	Plastic zari .	..	..	..	..	..	..	..	..	A length of 666 meters	A length of 666 meters
11.	60 Counts Cotton yarn (7.5 gm red and 7.5 gm white or yellow and the rest black) .	250	365	225	225	250	365	225	225	250	225

NOTE.—1. Denier is a unit of weight by which the fineness of synthetic yarn is measured. 75 denier means that 9000 meters of this yarn weighs 75 gm.

2. Count is a measure of the fineness of cotton yarn. Number of hanks (each with a length of 840 yards) in one pound of yarn is the count of that yarn. 1 knot (*ladi*)=10 hanks (*bali*). Each *ladi* of 60 counts weighs 75 gms.

The raw material charts used by other agencies and individuals may not be quite the same even when all of them are operating in the same town or village and are apparently producing sarees of the same varieties. Such differences are however, quite marginal and may be attributed to the variations in the texture of the fabric. For instance, the Ilkal Nekara Sahakari Utpadaka Sangha, which is the premier weavers' co-operative society at Ilkal issues raw materials to the weavers according to a chart which it has finalised for its use after due experimentation. Particulars relating to three popular varieties of sarees produced under the auspices of this society are indicated in the following statement.

TABLE IV-4

Particulars of raw materials issued by the Ilkal weavers' co-operative society to weavers as per standard chart according to the type of saree with reference to border design and design on the main body of the saree

Sl. No.	Description of yarn	Quantity (in gm) per saree (of 9 yards length) of the type known as		
		Gomi-Chow-kane	Chikki Paras-Chow-kane	Chikki Paras-Plain
1	2	3	4	5
1.	*Kirmanji dadi*-75 deniers, double, twisted, red—Art Silk yarn .	80	110	110
2.	*Biledu*-75 deniers, double, twisted, grey-Art Silk yarn . .	15	5	5
3.	*Geeru*-120 deniers, double, twisted, yellow—Art Silk yarn . .	34	20	20
4.	*Kirmanji*-150 deniers, single, twisted, red/black—Art Silk yarn	30	45	45
5.	*Wadla chamaka*-120 deniers, single, plain—Art Silk yarn (yellow, blue, green, golden, etc., any two colours in case of *chowkane*) . .	270 130	270 130	270 ..
6.	*Taana*-75 deniers, single, twisted, red—Art Silk yarn . . .	30	30	30
7.	*Kempu hasi*-150 deniers, single, plain, red—Art Silk yarn . .	17	17	17
8.	*Bile hasi*-150 deniers, single, plain, white (bleached)-Art Silk yarn .	13	13	13
9.	*Noola (Karadu)*-60 Counts, cotton yarn (7.5 gm red and 7.5 gm white and the rest black) . .	225	225	250

Of the three rural centres covered for this study, Kandgal does not have the facility of a weavers' co-operative society. Further in this village there is only one master weaver and he too is operating on a small scale only. Thus, most of the weavers obtain the raw materials required by them and the work orders thereof from the master weavers residing in Ilkal town. A few are operating with their own working capital, especially in recent years. (It may be incidentally mentioned here that from 1984-85, the Branch office of the Bijapur Grameena Bank, at Kandgal has been extending loan/subsidy facilities to the artisans. Including weavers, under specific programmes sponsored by the Government). Both these categories of weavers are not maintaining any records about the procurement of raw materials (i.e., yarn), for their transactions are almost always oral, at times accompanied by sketchy notes scribbled on scraps of paper. Thus, reliable data regarding the quantity of different types of yarn required for different varieties of sarees are not available. Individually each entrepreneur has a fair



a) Traditional designs woven on the lengthwise borders—Gomi Dadi



b) Hanks of dyed cotton yarn sun-dried in the open yard of the dye-house attached to the Intensive Handloom Development project, Ilkal.

idea on these aspects and is mainly guided by his previous experience. In Sulibhavi, and also in Dotihal, quite a large number of weavers obtain the raw materials and the work orders thereof from the local weavers' co-operative societies. As elsewhere, here too, these societies have prepared raw material issue charts for various varieties of sarees after due experimentation. The master weavers and those few who are operating with their own working capital are reticent to divulge the details about their activities and state that, by and large, they too follow the charts worked out by the local weavers' co-operative societies. Particulars pertaining to a couple of varieties of sarees based on such charts in use at the co-operative societies in Dotihal and Sulibhavi are furnished below by way of illustration.

TABLE IV-5

Particulars of raw materials issued by the Handloom Weavers' Co-operative Society, Dotihal in respect of four varieties of sarees

Sl. No.	Description of yarn	Quantity in gm per saree of the variety known as			
		Gomi-Kaddi (8 yds)	Gomi-Kondi-chikki (8 yds)	Zari-Kondi-chikki (8 yds)	Chikki Paras-Kaddi Reshme Padara (9 yds)
1	2	3	4	5	6
1.	*Kirmanji-dhadi*-75 deniers, double, twisted, red, art silk yarn	76	76	76	92
2.	*Peti*- 75 deniers, twisted, double, art silk yarn	15	15	15	10
3.	*Jambara Kirmanji*-150 deniers, twisted red, art silk yarn	24	24	24	28
4.	*Geera haldi*-120 deniers, double, twisted yellow art silk yarn	26	26	26	24
5.	*Wadla chamaka*-120 deniers single plain, art silk yarn-colour	136	127	127	155
6.	*Wadla chamaka*-120 deniers single plain, art silk yarn-Bin colour	..	238	238	..
7.	*Taana Kirmanji*-75 deniers, single twisted red art silk yarn	30	30	30	..
8.	*Kambi hasi-Kirmanji*-150 deniers, single plain, red and white (bleached) art silk yarn	35	35	35	..
9.	*Noola*-60 counts cotton yarn	330	203	203	375
10.	75 deniers, double, twisted art silk yarn	..	..	..	35
11.	Pure silk yarn red and white (*Reshme Kambi hasi* and *taana*)	..	..	..	35
12.	*Zari*-Thin strands of polyester	..	..	650* metres	..

*Usually a reel containing 10,000 metres length is issued at a time and the the balance is adjusted towards the sarees to be woven with subsequent supplies of other raw materials.

TABLE IV-6

Particulars of raw materials issued by the Shakambari Weavers' Co-operative Society, Sulibhavi in respect of two varieties of sarees

Sl. No.	Description of yarn	Quantity (in gm) per saree of the variety known as	
		Gomi-Kaddi (9 yards)	Gomi-Kondi-chikki (9 yards)*
1	2	3	4
1.	*Dhadi* or *Kempa* - 75 deniers, double, twisted, red art silk yarn	80	80
2.	*Bhooma* - 120 deniers, single, twisted, art silk yarn	30	30
3.	*Peti*-75 deniers, double, twisted, white art silk yarn	15	15
4.	*Geeru* - 120 deniers, double, twisted, yellow art silk yarn	30	30
5.	*Wadla* - 120 deniers, single plain art silk yarn (in 2 colours-78 gm each)	156	120
6.	*Wadla* - 60 counts cotton yarn (for warp)	150	..
7.	*Taana* - 75 deniers, single twisted red art silk yarn	30	30
8.	*Kempu hasi* - 180 deniers, single plain, red art silk yarn	25	25
9.	*Bilehasi* - 150 deniers, single plain, white, art silk yarn	15	15
10.	*Noola* - 60 counts cotton yarn	225	255

Note : If the saree were to have *Reshme Padara*, then against Sl. No. 7, 8 and 9 of the above list 12gm, 16gm and 9 gm of suitable pure silk yarn is issued instead of art silk yarn.

*With the same set of materials, chowkadi (squares), shirting and other check designs may also be woven.

The foregoing details demonstrate that the raw materials used are not identical in all cases and that this observation is true even when the end products bear the same descriptive names. The norms for different varieties vary from place to place and from one set of craftsmen to another even within the same place. The nature and quantity of raw materials consumed by a household with multiple looms would be much more varied in comparison to those consumed by a

household with a single loom. Further, even in the case of this basic unit of household things keep on changing from time to time. It is with this broad perspective that the survey data are to be viewed.

If each variety of saree is treated as separate handicraft item, then most of the households get counted more than once against different items of the raw materials used as well (see App. I—Table 33). It would be more appropriate and also useful to regard the household as the basic unit for a broad comparative analysis. In 4 out of the 61 sample households all the persons engaged in the craft are mere labourers. Therefore, the question such as consumption of raw materials and production of finished goods are relevant in respect of 57 households only. All these households have consumed cotton yarn as a raw material during the reference month. Consumption of art silk yarn, however, is reported by 55, that is 96 per cent, of the households. A little probing discloses that two households in Kandgal, are currently using pure silk yarn (instead of art silk yarn) in combination with cotton yarn. Altogether, 16 households (28 per cent), have reported the consumption of pure silk yarn as an item of raw material. The proportions of such households to the total number of households in the villages of Kandgal, Dotihal and Sulibhavi are seen to be 60 per cent, 18 per cent and 15 per cent respectively. Consumption of plastic *zari* is reported by only 7 out of the 57 households (that is, 12 per cent) and, while 3 of these households belong to Kandgal, 2 each belong to Dotihal and Sulibhavi. Obviously, cotton yarn and art silk yarn are the two most commonly used raw materials. The proportion of households using pure silk yarn is quite significant whereas the proportion of households reporting the use of plastic *zari* as a raw material is only marginal.

If the households of craftsmen in the sample are regarded as the basic units and the average monthly requirement of raw materials is examined it would be seen that altogether, 323 kg of cotton yarn is used by 57 households, 621.5 kg of art silk yarn is used by 55 households, 24.2 kg of pure silk yarn is used by 16 households and 4.25 reels of plastic *zari* is used by 7 households during the reference month. In other words, the overall average consumption of raw materials per month per household engaged in the production of Ilkal sarees in the sample is: cotton yarn: 5.67 kg; art silk yarn: 10.90 kg; pure silk yarn: 425 gm and plastic *zari*: 745 metres. The quantity of yarn required by a household is directly proportional to the number of working looms under its control. Further, as the number of looms increases, the nature and types of raw materials used would be more because of the tendency to produce Ilkal sarees of different varieties to meet the varied demands. Table IV-7 gives villagewise distribution of the sample households according to the monthly requirement of different types of yarn used in broad ranges.

In Dotihal, 10 out of the 22 households obtain the requisite raw materials in full from the local weavers' co-operative society, 6 households buy the raw materials against cash payment from the yarn dealers at Ilkal and the remaining 6 households get a major portion of their requirements from the co-operative society and the rest by purchase of the yarn against cash. In Kandgal, 9 out of the 15 households are fully dependent on the master weavers for the timely supply of raw materials. Of the remaining 6 households, 5 invest their own or borrowed capital for purchasing yarn etc., in requisite quantities and the other household works for a master weaver and also purchases part of the requirements from the yarn dea-

TABLE

Average monthly requirement of raw materials by households

Name of Rural Craft Centre	No. of sample households producing Ilkal Sarees	No. of households and average monthly requirement of							
		Cotton yarn in the range of				Art silk yarn in the range of			
		5 Kg. or less	5-10 Kg.	More than 10 Kg.	All ranges	5 Kg. or less	5-10 Kg.	More than 10 Kg.	All ranges
1	2	3	4	5	6	7	8	9	10
Dotihal	22	13 (40.4)	9 (64.5)	.. ..	22 (104.9)	3 (10.5)	9 (67.0)	10 (157.0)	22 (234.5)
Kandgal	15	10 (29.5)	4 (33.5)	1 (40.0)	15 (103.0)	6 (26.5)	3 (26.0)	4 (68.0)	13 (120.5)
Sulibhavi	20	10 (33.0)	9 (70.3)	1 (12.0)	20 (115.3)	4 (14.0)	5 (42.5)	11 (210.0)	20 (266.5)
Total	57	33 (102.9)	22 (168.3)	2 (52.0)	57 (323.2)	13 (51.0)	17 (135.5)	25 (435.0)	55 (621.5)

lers at Ilkal. In Sulibhavi, 14 out of the 20 households obtain raw materials solely from the local Shakambari Weavers' Co-operative Society and another 4 do so only partially. Of the latter, while 3 households buy the remaining portion of their requirements from yarn dealers at Amingad or Ilkal, the other household gets part of its supplies from a local master weaver. Further, one household buys all its requirements from yarn dealers and another depends completely on master weavers.

The weavers' co-operative societies, the IHDP Centres and the various master weavers have their own stores with a ready stock of different kinds of yarn. It is at this store that the raw materials are issued to the clients in requisite quantities as per charts maintained for different varieties of Ilkal sarees. Each item is separately weighed in the presence of the client (in order to enable the latter to ensure that the weighment is accurate) and necessary entries are made in the ledgers before the materials are handed over. Yarn is issued in the form of hanks or skeins and *zari* is issued in reels (each reel contains 10,000 metres—long filament). These hanks are gathered by the weaver in loose bundles, put inside hand bags if need be and carried by hand or on shoulders to his home which usually happens to be his place of work as well. If the store of the master weaver for whom the weaver works is at Ilkal and also when he invests his own capital and buys the yarn from the dealers at Ilkal etc., the weaver travels to and from Ilkal by bus to fetch the raw materials to the place of work. In this case too the different types of yarn are neatly made out into compact bundles and kept inside handbags so that it can be easily carried from place to place. In Dotihal, 5 households get all their requirements from Ilkal town and the mode of transport used is 'bus'. Among the 17 households depending mainly on local sources several households get the yarn from Ilkal town as well (See App. I—Table 34). In Kandgal, on the other hand, 14 out of the 15 households engaged in the production of Ilkal sarees obtain the requisite raw materials from Ilkal town and the popular mode of transport used is the State transport bus in all cases. Only one household obtains the requisite raw materials from a local master weaver. In Sulibhavi, all the three households which are using pure silk yarn procure this yarn from Ilkal town and for this purpose the persons concerned avail themselves of the bus transport facilities. One among these 3 households, buys all the raw materials that it requires (i.e. cotton yarn, art silk yarn etc.,) at Ilkal and transports the same to Sulibhavi by bus.

The co-operative societies, the master weavers and the IHDP, Ilkal centre too buy the requisite raw materials from the wholesale dealers at Ilkal, Guledagudda and such other noted centres.

The Project Administrator, IHDP, Ilkal, is, at present, empowered to incur an expenditure of not more than Rs. One lakh only per month towards local purchases. According to the prevailing practice, he submits the indents for art silk yarn, dyes and chemicals 3 months in advance and for cotton yarn one month in advance, to the head office of the KHDC, located at Bangalore. The purchase orders are placed by the head office and the mills etc., supply the materials to Project Administrator at Ilkal. These goods are generally transported by road in trucks. The entire requirement of plastic *zari* is however purchased locally.

The synthetic yarn used in this industry, namely art silk yarn is manufactured by mills—mainly by the Indian Rayon Corporation, South India Viscose and the Century Rayons. These mills have their sales depots and show rooms at Belgaum city to deal with bulk consumers including wholesalers and the co-operative societies. The minimum quantity that is offered for sale here is 10 bundles of 50 Kg each. Art silk yarn is supplied in ready colours in the form of

VI-7

engaged in the production of Ilkal Sarees

No. of households and average monthly requirement of						Name of Rural Craft Centre
Pure silk yarn in the range of			Plastic *Zari* in the range of			
1000 gm. or less	More than 1000 gms.	All ranges	10,000 metres or less	More than 10,000 metres	All ranges	
11	12	13	14	15	16	1
4 (1700)	..	4 (7500)	2 (7500)	..	2 (7500)	Dotihal
6 (2750)	3 (19000)	9 (21750)	3 (15000)	..	3 (15000)	Kandgal
3 (785)	..	3 (785)	2 (20000)	..	2 (20000)	Sulibhavi
13 (5235)	3 (19000)	16 (24235)	7 (42500)	..	7 (42500)	Total

cones (each cone of yarn weighs 2 Kg net) and also in loose bundles of dull white yarn which may be got suitably dyed by the purchaser. Cotton yarn of 60 counts is available in bulk at the premises of the spinning mills at Bagalkot and Hulkoti which are within Karnataka State itself and also in the mills at Salem and Coimbatore located in Tamil Nadu. The yarn sold by the mills would be of a greyish hue and this would be in the form of bundles (each bundle weighing 4.54 Kg and containing 600 hanks of yarn) when bleached and treated with tinopal and blue this yarn assumes a bright white colour. Using naphthol colours this yarn is dyed black, red or yellow to suit one's requirements. The weavers' co-operative societies, the IHDP centre and sub-centres as well as the master weavers operating on a relatively large scale have their own dyeing units. Yarn of different colours is also readily available for sale with the wholesale as well as retail merchants. Several yarn merchants at Ilkal and Guledagudda deal in pure silk yarn and also in *zari* at the retail level. While pure silk yarn is brought mainly from Bangalore, *zari* comes from Bombay and Surat. By and large, it may be mentioned that these raw materials are available for sale all through the year in sufficient quantities with the yarn dealers at Ilkal and Guledagudda. Even in smaller centres of the craft like Amingad, Gudur, Sulibhavi and Dotihal, there are a few retail merchants who deal in yarn on a small scale and cater to the urgent needs of the weavers.

At Kandgal and Dotihal, a few informants who are at present operating the looms with their own (or borrowed) working capital and buying the requisite raw materials thereof reported that since January 1988 in particular they are faced with the problem of a steady and unabated rise in the prices of all kinds of yarn. As on date, however, the problem of scarcity had not hit the market and all kinds of yarn were readily available, though at higher prices. A broad insight into this aspect may be had from the following details furnished by the weavers' co-operative society at Dotihal.

Particulars	Price per Kg in Rs. during	
	December 1987	April 1988
1. Pure silk yarn	900	1000
2. 60 counts, cotton yarn (black) . .	53	76
3. Art silk yarn:		
(i) 75/1 (*Chamaka Tana*) . .	100	136
(ii) 75/2 (*Kiramanji*) . . .	107	142
(iii) 120 (*Wadla chamaka*) . .	78	104
(iv) 120/2 (*Haldi chamaka*) . .	72	95
(v) 150 (*Kamdi hasi kirmanji*) .	70	88

The generality of weavers are dependent on master weavers, local weavers' co-operative societies, the IHDP centre Ilkal, etc., for procuring the raw materials and the work orders thereof. As a result, they have not been affected much by the recent phenomenon of a sudden spurt in prices. To a superficial observer it appears that they are not concerned about the places from where the yarn is brought as also the prices at which the raw materials are purchased by the intermediate agencies, manner of transport to the issue points and the process to which these materials may be subjected to before these are issued to them. These weavers are quite satisfied so long as they continue to receive a steady supply of yarn in a readily useable form from their patrons and thus ensure an adequate flow of work and wages for themselves and their dependent workers. On their part, these weavers incur a small expenditure on *minassary antu* (carpenter's glue) which is required for sizing art silk yarn. If cotton yarn is also used as the warp in combination with the art silk yarn (as in the case of *Kaddi* design for instance) the weaver himself has to arrange for its 'sizing' (*unki hooduvudu* using *ragi* gruel) as well. The different jobs involved in the preparation of the yarn before it is ready for use by the actual weaver, the weaving of the fabric itself as well as the tools and equipments made use of by the persons engaged in the craft are described stage by stage in the following paragraphs.

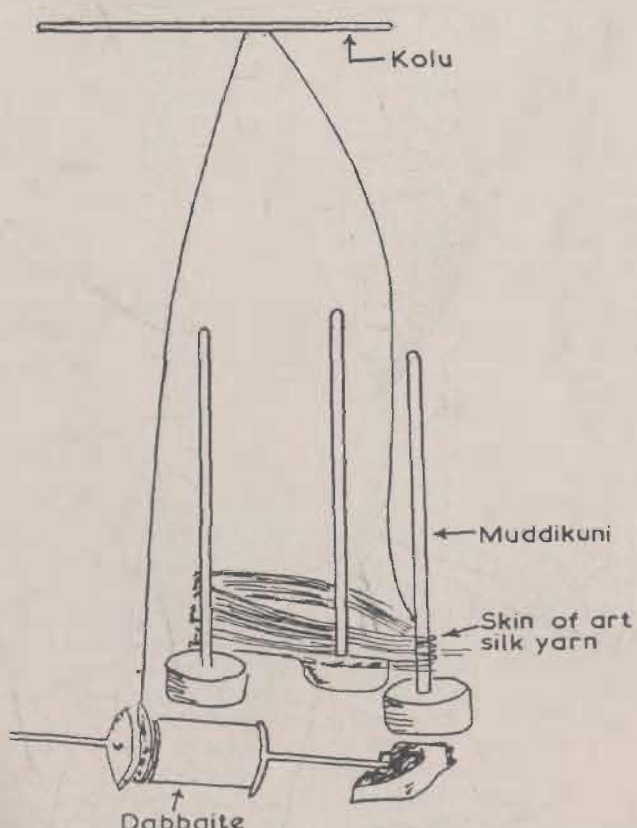
Brief description of manufacturing processes, as well as of the tools and equipments used.—

(A) Preparation of the warp:—

(i) *Dabbi thoduvudu* (*Reeling*):—Each variety of art silk yarn (so also in the case of pure silk) required for use as the warp of the saree is supplied to the weaver by weight, but in the form of skeins. This yarn is transferred by the process of winding to one or more *dabbis* (also known as *dabbaite*) depending upon the length of the yarn contained in each such hank. The *dabbi* is a cylindrical can of tin, about 20 cm long and about 8 cm in diameter. This can is sealed on both sides with tin lids. A rod of about 45 cm length passes through a hole in the central portion of these two lids and extends on either side for a length of about 10 to 12 cm. One end of this rod serves as a handle and, when twirled, allows the *dabbi* to rotate on its own axis. The skein is opened up into a circular loop and placed horizontally on a device called *nate muddi* or *muddekuni*. This device consists of three smooth tapering rods of teak wood (*kolu*), each of which measures about 3 cm in diameter at the base and is about 50 cm in length. Each rod is firmly fixed at its base in an upright position, to a 10 cm high solid, circular or rectangular block of wood, stone or clay. These rods are moveable from place to place and can be kept aside in a corner when not in use. These are arranged at the corners of an imaginary triangle in such a way that when the skein of yarn is placed on the device it rests securely around the middle portion of the rods. At a height of about a metre, right above this device, another smooth wooden rod (*kolu*) is suspended horizontally. To start with, after placing the skein on these rods, one end of the yarn is drawn out from it, passed over the horizontal rod and then wound on the *dabbi* by hand.



Art silk reeling



ART SILK REELING

The person operating the device sits close to it in a comfortable position, holds the yarn leading to the *dabbi* loosely in the left palm and twirls the *dabbi* by rotating the handle held in the right hand in such a way that the yarn in smoothly and steadily transferred from the skein to the *dabbi*. The tip of the central rod on the other side of the *dabbi* rests loosely on a curved stone or a block of wood or else on the left ankle of the person operating the swift. Separate *dabbis* are used for yarn of separate colours and varieties. This job is usually attended to by female workers and children. The person who works for wages usually handles about 125 gm of art silk yarn per hour and this would fetch a wage of 25 paise at Kandgal and 35 paise at Sulibhavi and Dotihal (according to rates prevailing during April 1988). The *mudde kuni* set costs about Rs. 15 and can be got prepared with the help of local carpenters. Each *dabbi* with handle costs Rs. 3 and is available for sale at the Ilkal market.

(ii) *Hoyyuvudu* or *hari tanigi maduvudu* (*warping*):— This job consists of unwinding the yarn from the *dabbis* so as to obtain separate strands of yarn of appropriate length for the side borders and the main body of the saree. The tool used for this purpose is known as *hasina hari* or *ari* and also as *waddla*. This is a rectangular wooden frame—about 75 cm long and 60 cm broad—with 6 wooden pegs on each of its smaller sides and an additional peg on one of its lengthy sides as well. Each wooden peg is about 10 cm long, is smooth to touch and is fixed upright to the base of the rectangular beam of wood (usually of neem tree) at a distance of about 10 cm from each other. The warping frame may be of a bigger size, about 105 cm by 90 cm, and have 9 pegs instead of 6 and these may be of a smaller size also. The *dabbi* from which the yarn is to be unwound is placed on a stand in such a way that it can easily rotate on its own axis. One end of yarn from the top layer on the *dabbi* is passed through a bangle (suspended about a metre and a half above the floor level) and is held in the hands of the worker sitting in front of the *ari*, which is placed in a slanting position with the support of wooden piece at the back. A gentle tug ensures a smooth flow of the yarn. The worker fastens the end of the yarn to a peg and using both the hands tugs at the yarn and simultaneously passes it around the pegs facing each other and also around the peg on the other side of the frame in a regular sequence so as to form a large loop. This process continues till the yarn in the *dabbi* is exhausted and has to be carried out separately for each type of yarn (by denier counts and colours) that goes into a saree. The yarn processed at a time would be usually sufficient for either 2, 4 or 8 sarees. After thus transferring the yarn from several *dabbis*, the resultant bunch of yarn is carefully removed from the warping frame and rolled up into a handy bundle called *tanigi* in such a way that the strands are not entangled and would form a large loop when opened up. Usually at the time of processing itself about 40 to 50 strands are gathered up and tied with small strings at convenient intervals. The cost of this tool varies between Rs. 50 and Rs. 120 depending upon its size and the quality of wood used. Local carpenters manufacture this tool in different sizes to meet the needs of the weavers. If used with care, this would last for several years. The household of every weaver would invariably be having at least one warping frame. As has already been mentioned, this job is attended to by female workers only. The wages paid to a worker who processes 500 gm of yarn is Rs. 1.50 at Kandgal and Rs. 2.00 at Sulibhavi and Dotihal. An average worker requires about 4 hours to handle 500 gm of art silk yarn.

(iii) *Antu hachchuvudu* (*Sizing*):— This operation is usually carried out during the early hours of the day. The *gummy* substance used for this purpose is the carpenter's glue which goes by the local name ***vajra*** or *minassary antu*. It is available for sale in the local shops (Rs. 16 per kg during Oct.'86 and Rs. 28 per kg during April '88) and the quantity required per saree ranges between 25 to 50 grams depending upon the size and variety of the saree. The glue is added in the form of powder or flakes to the water kept boiling in a wide mouthed vessel (*dabari*) and allowed to get fully dissolved. The normal practice is to add one *Tola* (13 gm) of the glue per litre of water. Thereafter the vessel is taken out from the hearth, placed on the floor and about 2 litres of water per litre of boiling water is poured into it. When this dilute solution reaches the room temperature (i.e. after about 30 or 40 minutes) the *tanigi* (bundle of art silk yarn sufficient for the warp of one saree) is dropped into it and kept immersed for several minutes. Thereafter the yarn bundle is taken out for being dried in the sun in the courtyard or in the open space in front of the house. The bundle is carefully opened up and stretched to its full length (that is, a large loop) about three feet above the ground level and held in a horizontal position with the aid of two rods inserted in the large loop of the warp yarn. Each of these end rods has a length of rope which is passed over a trestle—like arrangement (a pair of stout bamboo poles, about 4 feet long, joined cross-wise at the middle) and fastened to a peg or a pole fixed to the ground. This device, known as *Unkihari*, is subject to considerable local variations. For instance this arrangement may consist of a pair of stone slabs implanted in the ground about 4 feet apart, forming a permanent fixture. Each slab, about 3 feet high from ground level, has a circular hole close to its top end to hold the end of the rod with the sized warp yarn. Instead of the stone slabs iron rods (each about 75 cm long, one end bent into a circular ring and the other end tapering into a sharp point so that it can be easily driven into the ground) are also used by a few. Anyway, the warp yarn dipped in the gum solution is spread out forming a sheet of yarn in two layers and is allowed to remain in the same position for about 30 or 40 minutes. Care is taken to ensure that the strands of the yarn do not get entangled and that broken ends if any are duly mended. After ensuring that the yarn is completely dry and has acquired the requisite stiffness (*birasu*, in local terminology) it is taken out from the end rods and neatly rolled up into a handy bundle. At this stage also about 40 to 50 strands of the yarn are bunched together and tied up at convenient intervals with strings. It may

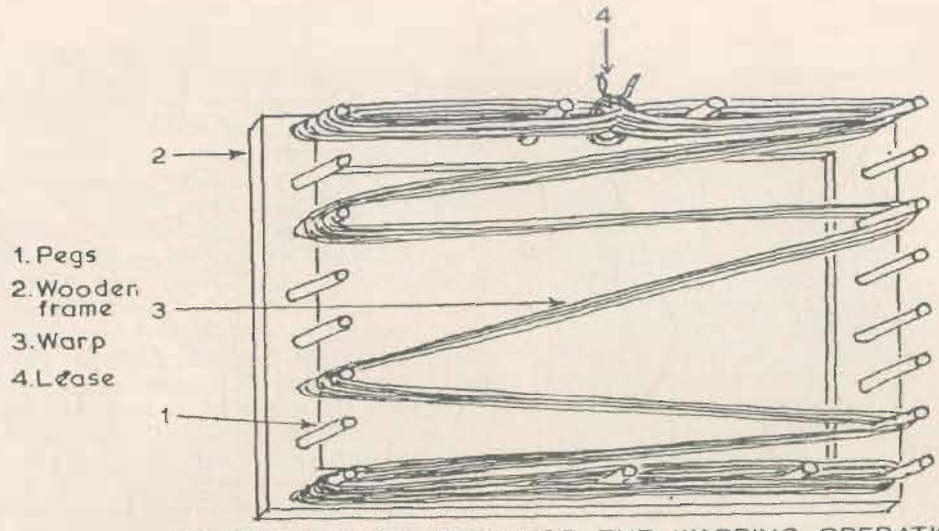
be incidentally mentioned that the twisted yarn required for weaving the *dadi* portion of the saree does not require sizing. So also, the yarn used as warp for the *mel-seragu* (heading) is not subjected to this treatment (though it is a plain yarn of a finer count) with a view to ensuring that this yarn does not lose its sheen. The sizing operation is generally performed by the female members of the weavers' household usually twice a week.

If cotton yarn is also to be used in the warp of the saree, (in combination with either art silk or pure silk) then this should also be subjected to the sizing process. The general practice is to entrust this work to outsiders whose main job is sizing of cotton yarn (*unki hooduvudu*) and pay the relevant charges thereof. As there are no such persons at present at Dotihal and Kandgal, the craftsmen engaged in the production of such varieties of Ilkal sarees here depend upon the services available at Ilkal town.

(iv) *Tana hakuvudu* (*Joining*):—This operation is also known as *seragige kondi hakuvudu* and consists of joining two sets of yarn by a series of loops. One of the distinctive features of an Ilkal saree is that while the yarn used for the main body of the saree (*wadla chamaka*) may be of any colour that used for the *mel-seragu* or heading portion (*Taanu*) is invariably of a reddish hue. There is a difference in the fineness of the yarn as well—*Wadla chamaka* is of 120 deniers count and *Taanu* is of 75 deniers count. The tool used for this job is *Taanige ari*. This costs about Rs. 20 or Rs. 25 and is made to order by local carpenters. This consists of a wooden beam (size—22″ × 6″ × 3″ —this may vary from place to place) with 2, 3 or 4 pegs fixed in an upright position on one of its sides. The distance between the first and the third peg would be either 16 inches, 20 inches or 23 inches according to the overall size of the tool—or a single beam may have more than 4 pegs at such distances as measured from the peg at one of the extremes. This would enable the worker to prepare warps of different lengths as may be required for weaving sarees of different lengths. This job is almost always done by female workers with a sharp eye-sight. The worker sits comfortably in front of the tool holding the *wadla chamaka* in her left hand (the bundle encircles her wrist). She keeps the *dabbi* containing the *taanu* by her side on the left in such a way that at a gentle tug the yarn unwinds itself from the *dabbi*. In her left hand, entwined between her fingers, she holds a small bunch of the *chamaka* while in her right hand she takes up the end of the yarn leading out of the *dabbi*. By a manipulation of her finger tips she separates one of the strands of the yarn in her left hand, inserts the end of the yarn from the *dabbi* through the loop and, simultaneously releasing the looped strand from her fingers she tugs and takes the yarn from the *dabbi* around and pegs of the *ari* forming large loops thereof in a specific order and brings her right hand with the yarn end back to her left hand to take up the next strand. In the process, the loop of the *wadla chamaka* is carried along and brought to rest at the first wooden peg. This operation is repeated in quick succession till all the strands in bundle are joined with the *taanu* by a continuous series of loops. Thereafter the yarn is carefully removed from the pegs and rolled up into a neat bundle. A person working for wages gets Rs. 1.50 at Kandgal and Rs. 2.00 at Dotihal and Sulibhavi for handling about 300 gm of the yarn. This would usually be half-a-day's work for an average worker.

In so far as the lengthwise borders are concerned, the same set of warp yarn and the additional warp runs through the entire length of the saree. Consequently the question of joining the *dadi chamaka* (yarn used for the borders) with *taanu* does not arise.

(v) *Hanigi kechchuvudu* (*Piecing*):—After weaving the prescribed length of the saree, the weaver cuts it off from the loom in such a way that a 4 cm wide remnant of the woven fabric remains attached to the reed on one side while the loose ends of the warp yarn of about 10 to 12 cm remain on the other side. The set consisting of a piece of the woven fabric, the reed, the healds and a pair of lease rods (called *hanigi*) forms the starting point for the piecing operation. In fact this piece of the remnant fabric constitutes one end of the *badigi* of the saree to be woven next. This set is taken out from the loom and placed on *kechchu gunike* (stand-like device) in a well-lit area for preparing the warp. The operation of joining the loose ends of the old warp with the strands of the new warp is known as *hanigi kechchuvudu*. This item of work too is exclusively attended to by female workers with a good eye-sight. The loose ends of the old warp consist of three parts—borders at either side (each is in turn composed of yarn of different colours and denier counts) and the main body of the saree in the middle (this may be of a single colour or may consist of yarn of 2 or more colours and may also be a mixture of art silk or pure silk and cotton yarn). The piecing operation pertaining to each variety of yarn is carried out separately—*i.e.*, after exhausting one variety of colour the next one is taken up. Ends of the corresponding strands of the *dadi chamaka* are held firmly between the thumb and the fore-finger and twisted together twice in such a way as to form a continuous strand which is not entangled in knots and is smooth to touch. In the case of the yarn in the main body portion of the old warp, it is important to note, that these loose ends are to be joined to the strands which constitute the warp for the *mel-seragu* portion of the saree to be woven next and also that while the former consists of a series of single strands the latter consists of a series of doubled yarn of a finer variety of an uniformly reddish hue. The worker would therefore be careful about the colour of the yarn of the main body warp which is looped up with the *seragu* yarn. The ends of the single strands of the old warp and the doubled strands of the new warp are held together firmly between the thumb and the fore-finger and twisted once so that the strands get tightly inter-twined for a length of about a cm and then this piece is folded back and twisted again to firm it up. Care is taken to ensure that this pieced portion is strong and smooth. While carrying out this operation, to keep her fingers dry and somewhat rough, the worker frequently dabs her fingers with cow dung ash kept in a bowl nearby. This piece of old warp remains attached to the new



ARI, THE DEVICE USED FOR THE WARPING OPERATION



Piecing—Joining the strands of the new warp with those of the old warp.

saree even after it is taken out from the loom and finally put up for sale to the consumer. This portion known as *badigi* or *kare* assures the buyer that it is an unused and new saree, for the general practice is to cut off this portion only when the saree is taken up for actual use. The loose ends that remain after this piece of the fabric is removed, are gathered into bunches and a series of knots are put artistically so as to depict some geometrical pattern (this work is called *gonde kattuvudu*).

An average worker devotes about 6 hours to complete the task of piecing in respect of one saree. This work would fetch her a wage of about Rs. 3 at Kandgal and Rs. 4 at Sulibhavi and Dotihal (according to the wage rate prevailing during April-May 1988). Time taken and also wages paid are subject to a little variation depending upon the design on the borders and the design on the main body of the saree—intricate designs like *Chikki Paras* and *Kondichikki* (Shirting, chowkane, etc) respectively require more time as the worker has to handle yarn of several colours and work with greater care—yarn of each colour has to be pieced separately to avoid a mix-up of the strands.

When an entirely new warp has to be prepared it would be necessary to draw the strands of the warp yarn through the eyes of the healds (*beza*) and the dents of the reed (*thattu*). This operation is known as *achchu kechchuvudu*. The set of reed and healds used for Ilkal sarees measures 50 inches in width and 3 inches in height. These are made of bamboo shafts, wooden rods, thin strips of bamboo (or jowar stalks) and cotton thread. *Thattgars* also known as *phanibands*—a section among Muslims found in this region— are traditionally associated with the manufacture of the reed and the healds. At present also the members of this community are by and large engaged in their traditional profession and are catering to the needs of the weaving community. The ends (of the yarn) passing through the healds are drawn through the dents in the reed in such a way that each dent carries two ends. The number of dents per inch determines the texture of the fabric—higher the number finer the texture. In the case of the ordinary varieties of Ilkal sarees the number of dents per inch is 30 in the middle portion (corresponding to the main body of the saree) and 52 at the ends (corresponding to the lengthwise borders). In other words the number of ends per inch is 60 in the main body and 104 in the borders of the saree (in the *seragu* portion however the number of ends would be 120 in the middle portion and 104 in the borders). A set of reed and healds costs Rs. 80 at current rates.

(vi) *Fixing the warp on the loom*: (*madiki kattuvudu* or *maggakke hakuvudu*)—the reed cap in the sley of the loom is removed and the reed to which the healds, the remnants of the old warp and the new warp are all attached, is placed in the *geeru* (groove) and properly secured in position by replacing the reed-cap. The remnants of the old warp is fastened to an iron rod with 5 or 6 strings tied to it across its length at intervals and then to the *bales* (iron rings) and the beam of the loom. The lower shafts of the healds are tied to *taanukolu* (rods) attached to the treadles. The upper shafts are like-wise attached to the heddle-horse which in turn is connected through strings passing over pulleys to the transverse wooden bar. The border warp at the sides require special attention in that the strands involved in producing the designs are to be drawn through the extra healds bye-passing the regular healds. These extra healds (i.e. *peti-beza*) are attached to a series of a strings emanating from the dobby fixed above the loom and held in a vertical position by weights suspended at the bottom of these healds. On the other side of the loom the warp is unrolled, lease rods are inserted at appropriate places, the *adadandige* (cross bar) as also a pair of *saliges* are also introduced and the ends of the warp are gathered into 6 convergent bunches and tied (with the aid of thick cords) to the *chungi kolu*. The ends of the extra warp involved in the weaving of the design are likewise gathered into a bunch at either side and tied to *Peti saralu*. One end of a long rope is tied to *Ramalingana goota*—(a wooden peg fixed to the floor at a distance of about 14 feet from the frame of the loom) and the other end is passed around the *Chungi kolu* (at the middle portion) taken back to and around the peg and then fastened to *hokkala goota* or *kaigoota*—a peg fixed to the ground near the frame of the loom so that it can be reached by the weaver when he fully bends forward from his sitting position in the loom pit. By loosening or tightening this rope and turning the cloth beam close to him the weaver ensures that the warp yarn maintains an optimum tension while the weaving operation is in progress. This job of mounting the warp on the loom and making related adjustments are attended to by male workers, especially those who are well trained in operating the loom.

(B) Preparation of the weft:—

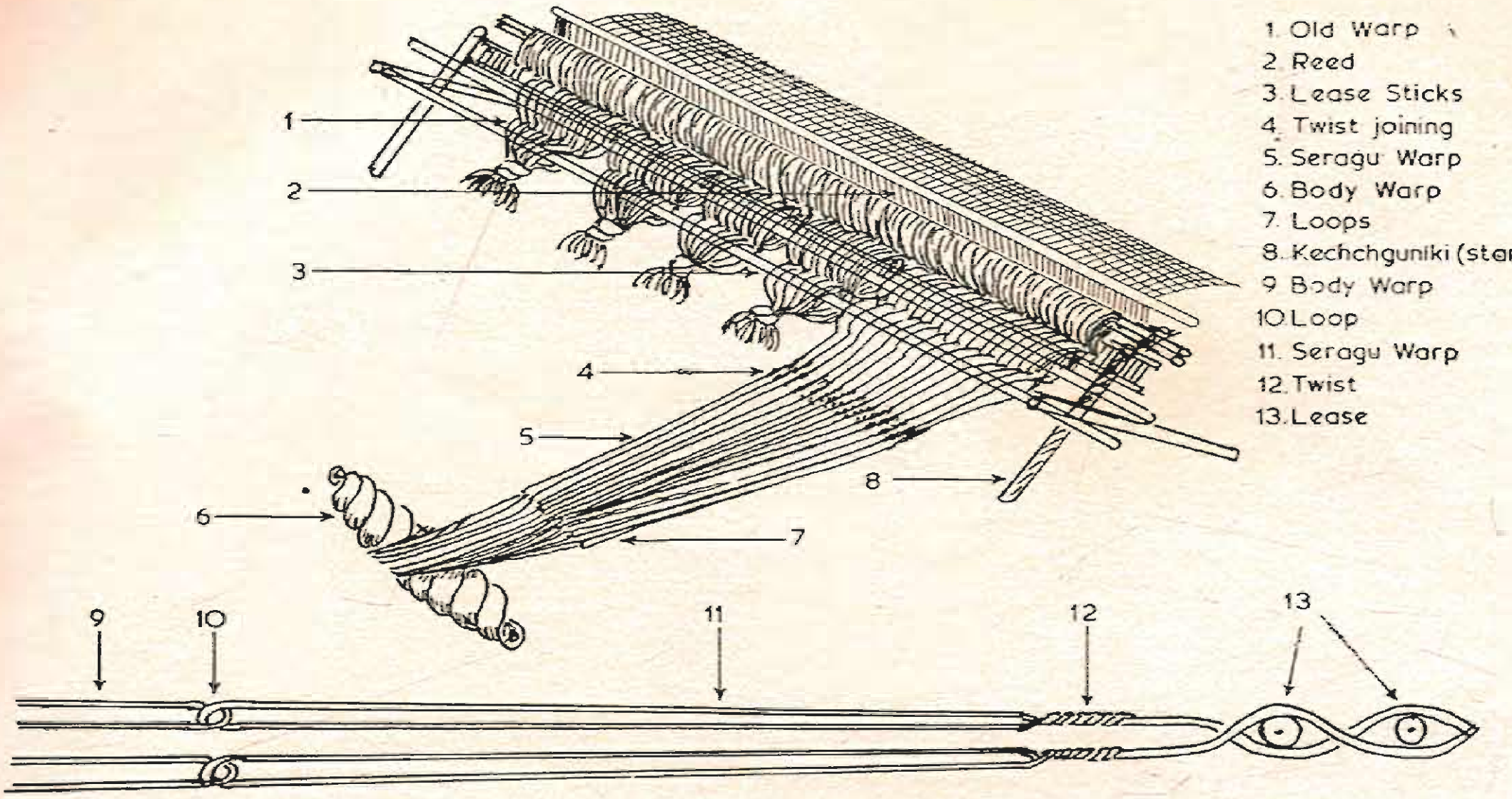
Cotton yarn as also art silk yarn required for use as the weft of the fabric are both issued to the weaver by the co-operative society or the master weaver concerned in the form of hanks. This yarn has to be transferred to several pirns before it can be used by the weaver. In the first stage, the cotton yarn is transferred to *aite* or bamboo cone with handle. This simple job, known as *bali thoduvudu* is usually performed by children. The wage rate for processing one *ladi* (10 hanks) ranges between 25 paise and 35 paise. Each bamboo cone costs about Rs. 3. In the second stage, the yarn is transferred from the cone to the pirn (local name: *gane* or *kandike*) with the aid of a spinning wheel (*Raate* or *Charaka*). The wheel used in this device is generally made of wood and this is fixed to wooden beam about 3 feet long. At the other end of this wooden frame there is a device which holds the inserted pirn and rotates swiftly when the wheel is turned. Instead of the wooden wheel, the ordinary bicycle wheel set may be used. This would render the work somewhat easier but the tool itself would cost more. The cost of getting a new *raate* assembled ranges between Rs. 75 and Rs. 150 depending upon the quality of the material used. The pirn is a thin, 3 to 4 inches long hollow cylindrical piece of

galaga wood (a plant of the bamboo family) or of any other wood, tin or plastic. The pirns of *galaga* are not only cheaper but are also considered most suitable as these have very smooth surfaces. The cost of the pirns of other materials range between a rupee and rupees three per dozen. This operation of winding the yarn is known as *Kandike suttuvudu* and for this item of work also the wage rate lies between 25 paise and 35 paise per *ladi*. In the case of the art silk yarn, it is first transferred to a *dabbi* or *dabbaite* (instead of the bamboo cone) and then to the pirns. The wages are calculated with reference to the weight of the yarn processed (25 paise to 35 paise for 120 gm of yarn). However, these two items of work are usually performed by the youngsters or the old persons or else the female members belonging the household of the weaver himself, that is by unpaid family workers. However, depending upon family circumstances, the small households and also those with several looms, do entrust these items of work to outsiders. Before commencing the weaving operation, the weaver ensures that pirns having the requisite varieties of weft yarn are available in sufficient numbers

(C) Weaving:—

Ilkal sarees are woven on treadle-operated, fly-shuttle pit-looms with dobby attachment. For weaving the design in the heading portion the throw-shuttle-technique is also adopted to a certain extent. The loom known as *maggada settu* consists of several detachable parts: *Kunte* the beam, *kaihalige* or shuttle and *goda katigi* (i.e. the sley and the frame), *thattu* (reed), *hanigi* (healds), a pair of *pavadigi* (treadles), wooden pegs driven into the floor at appropriate locations (and known by names such as *mini* (i.e. rope) *goota* or *Ramalingana goota, kaigoota, hokkala goota, kivi goota* or *adadandigi goota*), *donis* or *lalis* (shuttles), dobby with its attachments (together called *pinjara*), *bezada kolu* (5 to 8 in number), 2 iron rods (*saralu*), 2 *selige* (flat bamboo rods), 10 *kolu* or cylindrical wooden or bamboo rods and a long rope besides strings, cords and weights etc.,—each item having its own importance and a function of its own, however minor it may appear to be. The beam is a quadrangular piece of teak wood (each face 6 inches in width) about 54 inches long. When fixed in position this rests in a horizontal position, across the pit, about a foot above the floor level. The ends of this beam fit into the sockets provided for in the wooden posts (implanted in the ground) in such a way that it can be rotated with the help of a take-up rod (of iron or wood) which can be inserted in a hole provided for, at one end of the beam. The sley consists of a race-board with a shuttle-box on either side and the reed box in the middle. This is essentially a 6 foot long flat wooden frame kept suspended in a horizontal position from a wooden beam (called *kata patti*) having iron rods at the ends and resting on a wooden frame fixed to the ground (called *goda katigi*). The sley moves freely for a few inches on either side from its position when it is pushed away or towards himself by the weaver with his left hand. Its main function is to beat the weft to the fell of the cloth. The reed is a veritable comb with dents formed by thin reeds of bamboo or jowar stalks firmly fastened at either end to a pair of wooden ribs. The reed helps to keep the warp threads in a proper position while the shuttle carrying the weft races through the race-board. Healds or heddles are that part of the loom mechanism which alternatively lowers and rises the two sets of the warp yarn and thus forms a shedding. This consists of a row of eyelets formed by a pair of cotton cords fastened to a pair of wooden shafts. Each strand of the warp is drawn through an eyelet in such a way that it is clasped by the ring formed by cords, can be drawn forward or backward and moved up and down as well, along with the healds. The type of dobby in use at and around Ilkal is the 'barrel dobby'. It is made of wood and costs between Rs. 75 and Rs. 150 depending upon its variety. The dobby with 5 levers (called *aidu kolina gaada*) produces the *gomi* design on the border whereas those with 7 and 8 levers respectively produce *godd paras* and *chikki paras* borders. It may be incidentally noted that composite dobbys with 10, 11 or 12 levers are also manufactured by the local carpenters and that by suitable adjustments for activating different sets of levers any one of the above mentioned three border designs may be woven at a time. The dobby is fixed directly above the loom (i.e. the sley) and two sets of strings radiating from it reach the two ends of the healds. Treadles (*kalu padi*) are set up in the pit (about 20 inches deep and 20 in diameter) and these are attached to shafts of the healds through *taanu kolu* and *natedara*. The weavers use two types of shuttles—fly shuttle made of wood and *kailali* or throw shuttle made of cow's horn. The latter is used while weaving the *tene* design. The overall cost of assembling a loom set with all its accessories comes to about Rs. 1,000 at current prices.

Once the warp is mounted on the loom and other necessary adjustments are made, the weaver sits atop the pit with his feet touching the treadles. He inserts the shuttle (with the pirn containing the weft yarn) in the shuttle-box on his right hand side and takes hold of the sley in his left hand and of the *mushti* (picker arrangement which propels the shuttle into motion) in his right hand. By exerting requisite pressure the weaver depresses the treadle under his right foot and sets the healds in motion to obtain the necessary shedding of the warp. Simultaneously he pushes the sley away from himself. Then he tugs at the picker held in his right hand. As a result, the shuttle races across the shedding along the race-board and settles in the box at the other end. Thereafter the weaver releases pressure on the treadle and pulls the sley towards himself whereby the weft yarn joins the fabric being woven. Then he exerts pressure on the left treadle, pushes the sley away from himself, tugs at the picker arrangement and then draws the sley inwards after ensuring that the shuttle has moved over to the shuttle-box at the opposite side. This operation of onward and return movement of the shuttle is continued in quick succession. All the while, the weaver keeps a vigilant eye on the strands of the weft as well as those of the warp yarn to make sure that these do not get snapped in the course of the to and fro movement of the sley and the shuttle. If the weaver notices any broken strands in the warp he suspends the operation immediately, pieces together the broken ends by twisting,



THE JOINED ENDS OF THE WARP YARN IN DETAIL



Joining the warp of the main body of the saree with the corresponding warp of the *mel-seragu* portion by a series of loops.

readjusts the tension if necessary and then resumes the weaving operation. In the case of the weft yarn, the broken piece is not joined together by twisting or by a knot (except in the case of plastic *zari* when a knot is essential). Instead, the two ends are placed side by side for a short length and the weaving operation is resumed. After a sufficient length of the fabric is woven, the weaver loosens the rope fastened to the peg nearby, rolls up the cloth on to the beam and adjusts the tension by tightening the rope. As a result, the outstretched warp with its attachments upto and inclusive of the *chungikolu* (the cross bar at the far end) moves closer to the sley. Finally when the *chungikolu* reaches the *adadandigi*, the weaver would know that the full length of the saree is woven.

It is important to note that in the case of Ilkal sarees the weaver commences weaving operations from the end which contains the heading or outer border (i.e. *melseragu* portion) and carries the *tene* design. Weaving of this design is known as *tene tiruvuvudu*. *Tene* is a Kannada term which refers to the ear or cob i.e. head of corn containing its flowers or seeds. In this context, the reference is to the *tene* of *kedige* (also pronounced as *kyadgi*)—the sweet smelling flower of the screwpine plant. If the design woven by a weaver is shabby, it is compared to the cobs of jowar plant in a derisive manner. The weavers are therefore very careful while weaving this portion and take pride in displaying good workmanship. This portion contains a couple of thin bands woven with yellow weft (*Geera haldi*) at the beginning and also at the end. However, it mainly consists of 3 red bands (*pattevu*) and 2 white bands each of which would have a length of 10 cm. Each white band consists of 5 *dundgis* (of 2 cm length each) demarcated by 6 thin lines woven with black weft. Fly-shuttle is used for weaving the fabric with the red yarn (as also with yellow yarn) i.e., the red bands. And, for weaving the white bands (with black lines) depicting the *tene* design with white weft (which covers only the portion between the borders as the borders on either side have to be woven with the red yarn) the weaver adopts the throw shuttle technique. For this purpose, the weaver invariably takes the assistance of another person who knows the job (eg., his wife, son or brother or an unrelated hired worker). It may be recalled that the *seragu* warp is joined by a series of loops with the corresponding strands of the warp used for the main body portion of the saree—the strands of yarn on both the sides of the loop joint are doubled and the yarn on the main body side is thicker. The weaver continues to weave the fabric using red yarn as the weft even after the red warp yarn of the *seragu* portion (that is *tannu*) is exhausted and he stops only when he has woven a length of about 3 cm of the fabric covering the warp of the main body portion of the saree and has woven the thin band with the yellow warp. This particular 3 cm length of the saree differs in texture from the rest as it contains the doubled warp. Generally, for weaving the saree upto and inclusive of this portion—which covers a length of about 60 cm (in the case of sarees of 8 metres length)—the weaver works on the loom for a duration of at least six hours. If the time taken for mounting the warp on the loom and making related adjustments is also reckoned, then it may be noted that the weaver devotes almost an entire working day for weaving the first one metre-length of the saree and takes two working days for weaving the remaining seven metre-length.

After weaving this piece, the weaver carefully cuts the top layers of looped warp (in the main body portion of the saree) with a knife. This operation is known as *Taanu koyyuvudu*. Then, he gathers the strands and stretches the warp, into its full length and ties up the same in convenient bunches. He also loosens the controlling rope and adjusts the tension in the warp suitably. At this stage there is a change in the weft yarn, for the weaver switches over to the black cotton yarn of 60 counts from the red art silk which he was using hitherto. Thereafter he resumes the weaving operation with fly-shuttle. If he is weaving a saree with any check pattern he would simultaneously adopt the throw shuttle technique as well—for at every second or fourth pick as the case may be he would use another shuttle containing the additional art silk weft (between the borders only). Such a saree is called a *Tiruviki seere* and fetches higher wages as the labour input would be more as compared to the plain saree or a saree with no extra weft strands. The weaving process continues uninterrupted till he reaches the point from where he has to start the weaving of the *Ili seragu* (inner cross border) portion (which too spans a length of about 50 cm) of the saree. At this stage, he discards the black yarn and takes up red cotton yarn for being used as the weft. He weaves a length of 10 cm. whereafter he switches over to the white (or yellow) weft discarding the red yarn and weaves a further length of 10 cm of the fabric. At the commencement of the white band and also at intervals of 2 cm thereafter black weft yarn is used for 2 or 4 picks to obtain black lines in the white band. This is followed by weaving a red band of 10 cm and a white band (as mentioned above) of 10 cm and then again by a red band of 10 cm. Thereafter, he resumes weaving with the black weft yarn and weaves the last 5 cm length of the saree (which too may be separated by thin red bands in the middle). Then, as has been described earlier, he leaves a gap of about 3 cm (by merely rolling up the cloth beam) in the warp and weaves a further length of about 8 cm to mark the end of the weaving operation. A knife is passed right across the middle portion of this last 8 cm length of the fabric to cut off the saree from the loom. This saree is then unrolled from the beam with the help of an assistant and folded up into a small handy unit. This operation of folding the saree systematically—first lengthwise and then widthwise is known *Ghalige maduvudu*. The folded saree is then delivered to the master weaver (or his representative who calls on the weaver at his place of work itself) or the co-operative society whereupon it is unfolded and examined with care before it is accepted. The remnant of the fabric and the loose ends of the remnant warp that remain attached to the loom form the starting point for the saree to be woven next.

The weaving operation is usually performed by male workers. If a person merely works for wages

(on a loom owned by another person) as a weaver—labourer he is paid a sum of Rs. 24 to Rs. 27 (depending upon the type of the saree woven) per saree of 9 yards length. This amount would be proportionately less for sarees of 8 yards or 6 yards lengths. An average weaver-labourer completes a 9 yard-saree in 3 days and earns Rs. 27. In other words, a full day's work (8 hours) fetches about Rs. 9 to a weaver-labourer. In the case of own-account workers the earnings would be slightly more.

(D) Tools and equipments.—In a general way the tools and devices used by the persons engaged in the craft has been mentioned above. Among the 61 sample households, one household at Kandgal does not posses either a loom-set or any other tool associated with the craft. This is due to the fact that the only person engaged in the craft in this household—incidentally a new entrant—is, at present, working as labourer in another household. (He has, however, bought the wood required for getting a loom-set assembled for installation in his house). Three more households at Kandgal do not have loom-sets, but are having other items such as *natemuddi, raate* and warping frames.—in one household the male worker is a weaver-labourer and the female workers attend to pre-weaving operations at home, in another the male worker is not at all engaged in the craft and the female workers attend to pre-weaving operations at home and in yet another household (which has only one female member) the worker attends to such operations in the households of other weavers depending upon the availability of work. Leaving aside these cases and considering only such households as are engaged in the actual production of Ilkal sarees it may be noticed (see App I—Table 35) that the set of tools used in all these households consists of the loom (with its attachments including the dobby and the *hanigi* set), the *natemuddi* (or *muddekuni*), the *raate* and the warping frames of two types (one used for processing the *wadla* yarn meant for the main body of the saree and the other for processing the *Taanu* yarn meant for the heading portion) besides a set of equipments which include items such as *dabbi, aite, lali* (shuttles), *kandikes* (pirns), *kechchugunike* (stand for keeping the reed set while attending to the pieceing job) weighing scale, measuring tape etc. These tools and equipments are being used since decades and, according to the informants, no new technique or no new tool has been introduced in recent years. In Sulibhavi, however, 3 out of the 20 sample households have, during the last year acquired a warping drum each and are using the same instead of the conventional large wooden warping frame with several pegs. Though none of the sample households in Dotihal has acquired this item, a few did mention about its acquisition by a couple of households in the village as such.

Among the 57 households possessing and using looms, quite a few have two or more looms. As the total number of looms in the possession of these households adds upto 140, the average number of looms per households is 2.46. This average works out to 2.26 in Kandgal, 2.45 in Dotihal and 2.60 in Sulibhavi. The highest number of looms in the possession of any of the sample households is 5 in Kandgal and 6 each in the villages of Dotihal and Sulibhavi. As has been mentioned already, production of Ilkal sarees is directly proportional to the number of looms in the possession of the household concerned.

Designs.—The *tene* design on the *tope* i.e., heading portion of the saree, is the most distinctive feature of a traditional Ilkal saree. As described in a preceding para, the *tope* (heading) essentially consists of 2 symmetrical white bands (with black lines at intervals)—each about 10 cm wide—flanked on either side by bright red bands of an equal width. The white band depicts the *tene* design and this is woven by hand. The weaver acquires the necessary skill during his apprenticeship and gains proficiency by constant practice. These weavers liken the *tene* design to that of the sweet smelling screwpine flower. They are not however aware of any myths or legends associated with this design. All that they are aware of is that this design is traditional and that it is in vogue in this region since several generations.

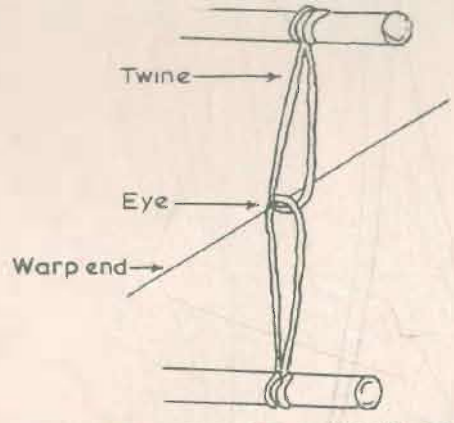
The design woven on the *dadi* i.e., lengthwise borders on either side of any Ilkal saree will be one or the other from amongst the following four: *Gomi, Gaadi, Godd paras* and *Chikki paras*. Though the standard width of the border is 3 inches and a half, a few weavers do regularly produce sarees having 4 inch borders to satisfy the existing demand for such sarees in the market. These designs, which too are reported to be traditional, are in vogue in this region since a long time. These designs depict geometrical forms and the weavers, as also the general public, do not associate these with any myths or legends or any supernatural phenomenon. For most of its part, the border portion invariably consists of red coloured warp (locally known as *kirmanji*) interwoven with black cotton weft. The extra warp used for demarcation as well as design purposes at intervals will be of two or more of the following colours: white, yellow, grey, black, green or golden yellow (*zari*), depending upon the nature of the design. The border is broadly divided into *kadijala* (the outer edge), *dundu madhyama* or *patte* the red band between the designs and *silavara* or *bugudi* near the inner edge. Threads of the extra warp are raised or lowered systematically with the aid of the dobby mechanism which is attached to the sley (in its middle portion) by a controlling cord (called *naayi-dara*) on the one hand and to a series of strings carrying the extra healds on the other. Though the weaver knows how to mount a dobby and make necessary adjustments thereof he depends on the local carpenters for getting a dobby assembled for his use. In other words, it is the local carpenters that prepare the wooden barrel dobby with its lever mechanism to produce the desired designs. Most of the carpenters belonging to Ilkal and its neighbourhood are traditional craftsmen who are, since generations, preparing and supplying various tools and equipments required by the local weavers. It may be added in passing that no new border design has been introduced either at Ilkal or any of the 3 rural centres covered for this study during the recent past.



Preparation of hanigikolu (healds)



A close up view of the preparation of the *hanigikolu* (healds).



CLOSE UP VIEW OF A WARP THREAD PASSING THROUGH THE EYE OF THE HEALDS

Probing enquiries, however, revealed that about a decade ago the Shakambari weavers' co-operative society at Sulibhavi did make an attempt in this direction but did not meet with success. One of the changes attempted was to increase the size of the lengthwise *Chikki paras* border on either side to 7 inches (i.e., double the conventional size). This change did not involve any modification in the dobby but it did require a different reed having a larger number of dents per inch at the edges. Likewise in the case of *Gomi* border (sarees of 6 yards length) the attempt was to reduce the width of the border to just 2 inches by eliminating one set out of the two representing the *gomi* design. This change too required a corresponding change in the reed. This too was not acceptable to the local weavers. There are practically no designers among the weavers in the villages of Dotihal, Kandgal and Sulibhavi. The position is very much the same in Ilkal town too. In response to persistent queries, the informants could recall the name of Dyamanna Bevoor as the only designer found among the Ilkal saree weavers of the town.

In so far as the designs woven in the *wadla or garbha* portion of the saree (i.e. the main body) is concerned it may be noted that plain Ilkal sarees, not having any design whatsoever, are also quite popular. These sarees are produced in bright colours including the white and are in fact double coloured. In all these cases though the warp may be of any one particular colour the weft is invariably the black cotton yarn of 60 counts. This blending of a coloured yarn with the black imparts a special effect to the fabric and makes it more attractive. Among the few designs particularly associated with the Ilkal sarees, *kaddi* (thin stripes derived by using yarn of 2 different colours—one of which is usually black cotton yarn) and *kondichikki* (small squares derived by using warp yarn of any two colours and also extra art silk weft at regular intervals) are the most popular. The other designs currently in vogue are *chowkane* (also known as *chowkadi*) (medium size squares) and checks derived by using three or more coloured ends and picks (known variously as *shirting, putane, ratna putane* etc.). All these are traditional designs with which the weavers are quite familiar. These are subject to minor local variations. Traditional designs which are said to be not so popular right at present are *rick* (or double *chowkane*), *dhappala, madhup* and *chaduranga chikki* (for weaving this design special arrangements are necessary in the loom, for it has to be attached to two pairs of treadles instead of one). No particular reason or reasons were adduced by the informants for this decline in popularity. A few of them did mention about the changing fashions. As could be ascertained during this study no new design has been introduced in recent years among the weavers of Ilkal sarees in the villages of Dotihal, Kandgal and Sulibhavi.

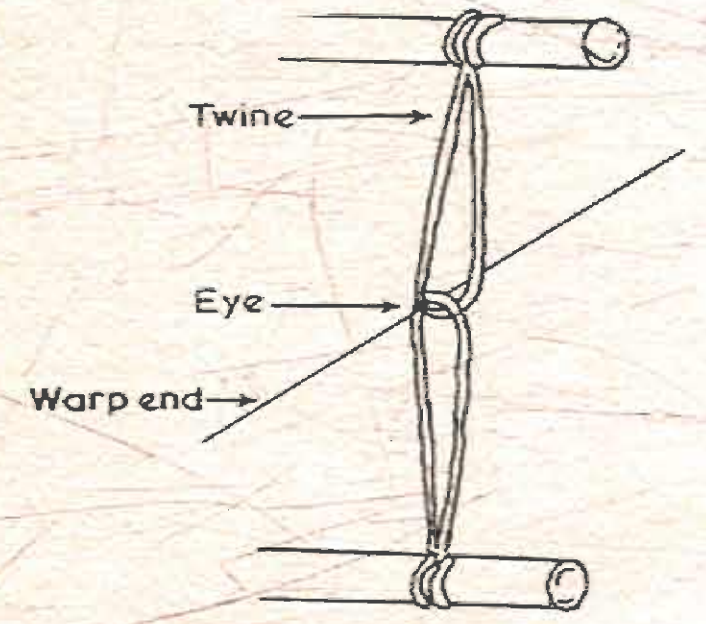
The design in the main body portion of the saree is obtained by the use of warp yarn of different colours alone or by the use of extra weft (which does not pass through the border portion on either side) alone or by a combination of both the methods. The work which relates to the arrangement of the warp yarn in a particular sequence of colours is invariably done by the female workers in the course of the piecing operations. On the other hand, the extra weft (to be used in addition to the regular black cotton yarn) involved in producing the desired design is handled by the person who actually operates the loom—usually a male worker. The picks of the additional weft are inserted after every two or four picks (i.e. at regular intervals) by throwing the shuttle containing the weft yarn by hand, only across the shedding formed in the warp of the main body portion of the saree. Though a time-consuming and laborious process, this type of work fetches a higher wage rate to the weaver and provides him an opportunity to display his skill in the art of weaving.



Preparation of hanigikolu (healds)



A close up view of the preparation of the *hanigikolu* (healds).



CLOSE UP VIEW OF A WARP THREAD
PASSING THROUGH THE EYE
OF THE HEALDS

CHAPTER V

MARKETING

The product and its uses.—The articles produced by the persons engaged in the craft under study are obviously sarees which are known after the name of a particular town. Though endowed with artistic beauty, these sarees are essentially articles of greater utilitarian value. It is perhaps superfluous to state that the *saree*, as such, is the most common dress material of the womenfolk. The popular varieties of Ilkal sarees produced by the generality of the weavers, (in these three rural craft centres too) are regarded as articles of everyday use by the rural and semi-urban middle class families with an agricultural background residing in the northern districts of Karnataka and the adjoining southern and south-eastern districts of Maharashtra in particular. Sarees with a pure silk content are cherished possessions and are usually reserved for use during occasions such as marriages, social visits and festivals. The poorer sections, including the labour class, however, consider even an ordinary Ilkal saree with its characteristic *tope tene* design as a valuable item fit for use more as an occasional wear than as an article of daily use. These sarees, especially the more popular varieties, are neither luxury items nor showpieces.

Ilkal sarees are produced for regular use by a variety of consumers. Evidently, these are not meant for the exclusive use of the members belonging to the craftsmen community alone but are produced in larger quantities and are meant for use by their women as well as the women belonging to other communities as well without any restrictions whatsoever. Naturally, the sarees woven by these weavers are disposed off to the consumers directly or through other channels. This nature of use of the product has no relationship with the caste or community to which the person engaged in the craft belongs by virtue of his or her birth in that caste or community. In sum, the articles produced are mainly meant for sale to outsiders and are also, though to a marginal extent only, meant for use by the womenfolk of the craftsmen households (see App I, Table 36).

Quantity of production:—The weavers covered during this study are not maintaining any account books for recording the details about the raw materials consumed or about the number of various types of sarees woven by them over a period of time. Hence, while providing an estimate of the annual production, the differences based on the size of the saree or on the designs woven cannot be taken into consideration. Accordingly, the total number of sarees produced by the sample households during the last year adds up to 14,015—the village-wise break up being: Kandgal—3,390, Dotihal—5,165 and Sulibhavi-5,460. This gives an overall average of 230 sarees per household per year. It may however be noted that in Kandgal the sample contains 4 households which are not producing the finished goods, for the persons engaged in the craft in these households are mere labourers. As a result, the overall average moves up to 246. This average works out to 226 in Kandgal, 235 in Dotihal and 273 in Sulibhavi. A grouping of the 57 households by the total number of sarees produced annually (see App. I, tables 36 and 37) shows that 6 households (10.53 per cent) produce less than 100 sarees each, 25 households (43.86 per cent) produce 100-250 sarees and the remaining 26 households (45.61 per cent) produce 250 sarees or more.

Disposal of the produce:—The mode of disposal of the sarees by any household mainly depends on the manner in which the requisite working capital was initially mobilised by that household. Sarees are sold against cash to the saree dealers at Ilkal and their agents if the household invests its own capital for buying the yarn. This system is locally known as *Rokdi*. In case the household has borrowed cash for such investment from a *sahukara* or a petty financier (who would usually be a budding master-weaver)—this system being known as *Satta*—the sarees produced thereof are sold to the same petty financier at the prevailing market price or a little less. This transaction of advancing money and receiving back the sarees, usually takes place once a week and the amount advanced at a time would be in the range of Rs. 500 to Rs. 1000. The interest charged, if any, is said to be nominal. These transactions are usually noted down on scraps of paper or in small exercise books. Mutual trust forms the basis for these transactions and the moment the borrower fails to honour the tacit understanding of selling his produce to his patron he, sooner than later, forfeits his creditworthiness among all the petty financiers functioning in the village. Those who procure raw materials from a master weaver under the *mungada* system hand over to him the sarees produced thereof and get wages for the manufacturing services that they have rendered. The nature of transaction is quite the same with those who obtain raw materials from a weavers' co-operative society or from the IHDP Centre. In the strict sense of the terms, those operating under the *mungada* system are neither 'buying' the raw materials nor are they 'selling' the produce. However for accounting purposes the co-operative societies and the IHDP Centres treat these transactions of issue of yarn and receipt of sarees as 'sale' and 'purchase' respectively. Households with two or more looms may be concurrently operating the looms under more than one system. Thus, the sarees produced are disposed off

by any one or more of the methods mentioned below: (i) direct sale to local customers (ii) sale to petty financiers (iii) sale to wholesalers and commission agents (mainly at Ilkal town) (iv) handing over to the master-weaver and (v) handing over to the weavers' co-operative society. The produce is not normally put up for sale at the weekly markets held either in the village itself or in any other nearby village or town. Nor is it taken to various *melas* or fairs for display and sale. The chief market and the main transit point for Ilkal sarees is Ilkal town itself.

Of the 57 households in the sample which are producing Ilkal sarees 30 per cent dispose off the entire produce locally, another 30 per cent sell the entire produce at Ilkal and the remaining 40 per cent dispose off part of the produce locally and part of the produce at Ilkal. In other words, 70 per cent of the households either fully or partly sell the produce locally. In a like manner, 70 per cent of the households either fully or partly sell the produce at Ilkal town (see App. I—Table 36). There are however marked variations in this regard at the village level. The following details provide an idea about such variations with reference to place of disposal:

	Dotihal	Kandgal	Sulibhavi
Proportion of households which:			
(i) dispose off the entire produce locally . .	23%	7%	55%
(ii) dispose off the entire produce at Ilkal market	23%	67%	10%
(iii) dispose off the produce partly locally and partly at Ilkal market . .	54%	26%	35%

Sarees produceed in the sample households are disposed off to different agencies in different proportions (see App. I—Table 37). A household may sell the sarees to one agency for some time and then to another or else may do so simultaneously to more than one agency. Thus, if the transactions with different agencies are reckoned separately there is every chance of the same household being counted more than once. Since each agency is independent of the other (i.e. the transactions are mutually exclusive) it would not be proper to add up the number of households shown in the table under different agencies. If, irrespective of the quantity disposed off, transactions with each agency are considered separately the position would be as shown in Table V-1 (See next Col.) It may be seen that with reference to the overall averages, there are considerable variations at the village level. Availabiity or otherwise of the co-operative society, proximity to Ilkal town, ready market and a steady demand for Ilkal sarees appear to be the main reasons for the marked differences noticed among the three craft centres.

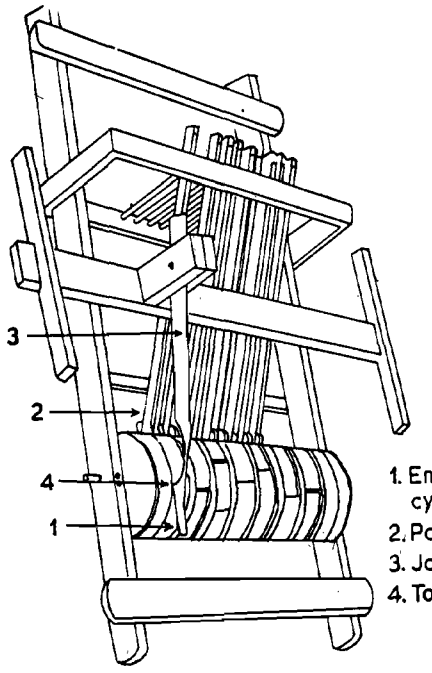
TABLE V-1

Disposal of the Produce to Different Agencies

Name of village and No. of house holds producing sarees	Number and proportion of households (shown in brackets) having transactions with the				
	Weaver's co-operative societies	Master weavers	Petty financiers	Wholesale dealers	Consumers
1	2	3	4	5	6
Dotihal(22) . .	16 (73)	(5)	2 (9)	14 (64)	4 (18)
Kandgal(15) .	.. ..	10 (67)	.. ..	7 (47)	5 (33)
Sulibhavi(20) .	18 (90)	2 (10)	.. .	7 (35)	4 (20)
Total(57) . .	34 (60)	13 (23)	2 (4)	28 (49)	13 (23)

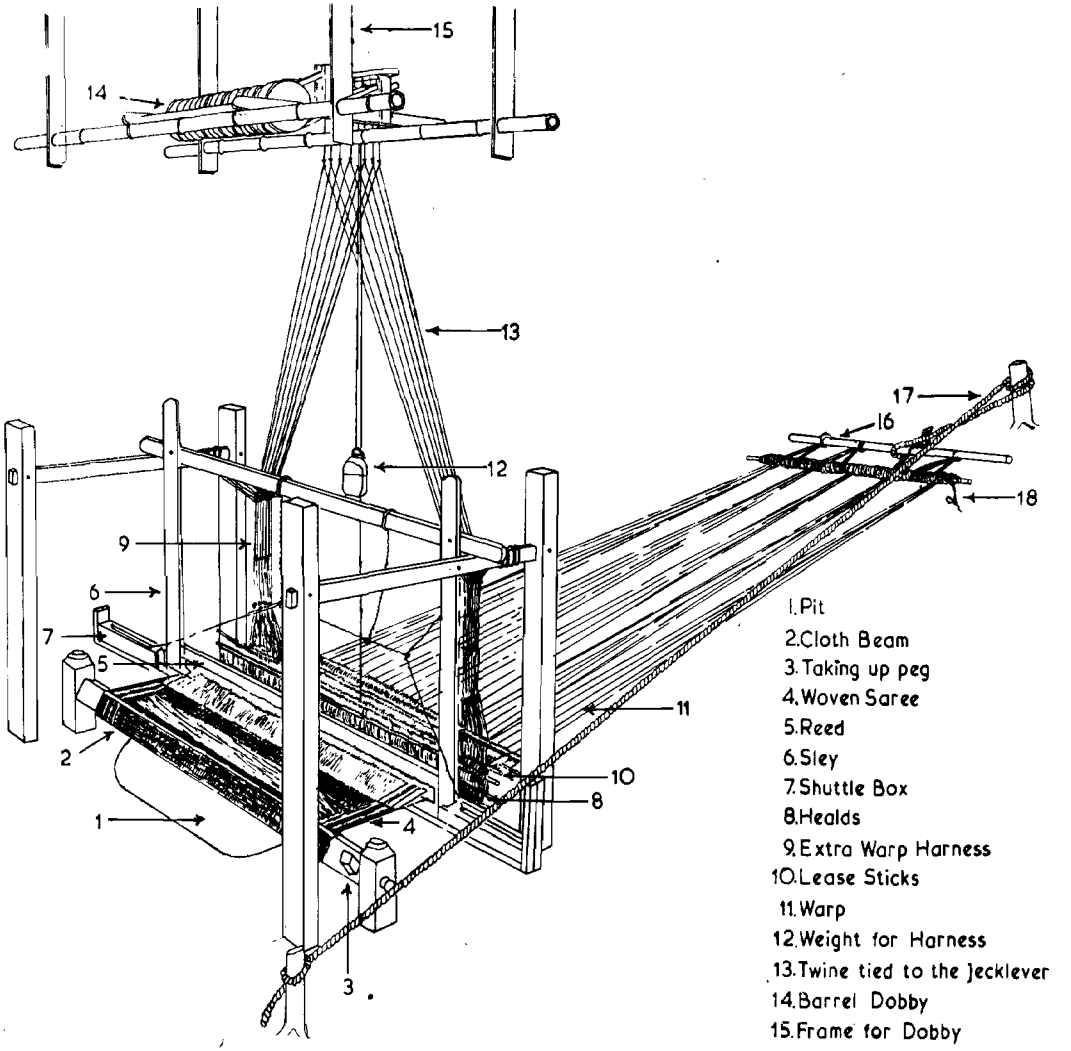
An examination of the data relating to the proportion of the quantity disposed of to different agencies with reference to the total production in each household discloses the following details in respect of each agency.

(a) *Weavers' co-operative societies*:—Among the 34 households having transactions with this agency 30 households (88 per cent) handover at least 75 per cent of the produce to the weavers' co-operative society which initially supplied the requisite raw materials. The proportion of the produce thus handed over lies in the range of 25 to 50 per cent in the case of 2 households (6 per cent) and happens to be 50-75 per cent and below 25 per cent in the case of one household each. In this group, the 3 households which produce less than 100 sarees per annum, hand over more than 75 per cent of the production to the co-operative society. Among the 15 households producing 100-250 sarees, while 12 households hand over at least 75 per cent of the produce, one household each respectively hands over less than 25 per cent, 25-50 per cent and 50-75 per cent of the produce. In the case of 16 households each with an annual production of 250 sarees or more, the proportion of the produce handed over to the co-operative society is 75 per cent or more in respect of 15 households and 25-50 per cent in respect of the other. It is of interest to note that in Sulibhavi, all the 18 households hand over at least 75 per cent of the produce to the co-operative society. On the other hand in Dotihal only 12 out of the 16 households do so. The response of the weavers to the co-operative movement appears to be much more favourable in Sulibhavi. At this juncture it may also be recalled that the Shakambari weavers' co-operative society at Sulibhavi is the largest society of its kind in this region and that it is also one of the oldest co-operative institutions. Over the years it has built up a very good reputation and it has all along been offering remunerative wages to the weaver-members besides extending several side benefits to them. The scope of the activities of the co-operative society at Dotihal is not confined to Ilkal sarees alone



1. Engraved design cylinder
2. Paul Lever
3. Jack Lever
4. Toothed areas

BARREL DOBBY–THE DEVICE FOR LIFTING THE EXTRA WARP TO FACILITATE WEAVING OF THE BORDER DESIGN



1. Pit
2. Cloth Beam
3. Taking up peg
4. Woven Saree
5. Reed
6. Sley
7. Shuttle Box
8. Healds
9. Extra Warp Harness
10. Lease Sticks
11. Warp
12. Weight for Harness
13. Twine tied to the Jecklever
14. Barrel Dobby
15. Frame for Dobby
16. Back rod
17. Rope for tensioning the warp
18. Extra Warp ends

A SIDE VIEW OF THE FLY SHUTTLE PIT LOOM WITH DOBBY ATTACHMENT

but includes the production of other fabrics woven on frame looms as well. This society too is enjoying very good patronage.

(b) *Master weavers*:—Among the 13 households working under the patronage of the master weavers, 10 households hand over at least 75 per cent of the produce to the concerned master-weavers. Of the other 3, one each likewise hands over 50-75 per cent, 25-50 per cent and below 25 per cent of the produce. Two out of these 13 households produce less than 100 sarees per annum and in both, at least 75 per cent of the produce is handed over to the master-weavers. Of the 5 households producing 100-250 sarees, one household hands over 50-75 per cent whereas 4 households hand over 75 per cent or more. Likewise of the 6 households producing a minimum of 250 sarees a year, 4 households hand over at least 75 per cent of the produce and one each hands over 25-50 per cent and below 25 per cent respectively. Dependence on master-weavers is particularly high in Kandgal. This feature may be attributed to the economic backwardness of the local weaving community on the one hand and the fact that this village is not served by any weavers' co-operative society on the other. As in the past, at present too, most of the local weavers depend almost entirely on the patronage extended to them by the master-weavers residing in Ilkal town. In nine out of the 10 households having dealings with the master-weavers, the proportion of the produce handed over is 75 per cent or more and in the case of the other household it lies in the range of 25-50 per cent. As could be ascertained, there is only one household of master-weavers in Kandgal and the scale of its operations is also quite small. In Sulibhavi which has a very large community of weavers, as also in Dotihal with a moderate concentration of weavers, there are a few local master weavers. And in both the villages there are also some weavers who are enjoying the patronage of the master weavers at Ilkal. Anyway, with the impressive growth of the co-operative societies over the past two decades and a half the master-weavers have gradually lost their monopolistic control in these two villages.

(c) *Petty financiers*:—In the entire sample only 2 households have reported that they procure the raw materials from the funds advanced to them by the petty financiers. Both these households are in Dotihal village. The total number of sarees produced per annum is below 100 in one household and lies between 100 and 250 in the other. In both the cases the proportion of the produce sold to petty financiers is 75 per cent or more—in fact it is cent per cent, for the petty financier almost always dislikes his client if the latter were to dispose off the sarees to any other agency. The small community of weavers at Kandgal does not contain any petty financiers nor does it contain any one who works for such a person either. In Sulibhavi however, there are a few who work for petty financiers but none of the households working under this system is represented in the small sample covered here.

(d) *Wholesale dealers (i.e. Saree merchants)*:—The total number of households reporting the sale of sarees to the wholesale merchants is 28. The proportion of the quantity thus sold to the total quantity produced happens to be 75 per cent or more in the case of 11 households, 50-75 per cent and 25-50 per cent in the case of 2 households each and below 25 per cent in the case of the remaining 13 households. It may be further noted that of 11 households which sell at least 75 per cent of the produce to wholesalers, 5 each belong to Dotihal and Kandgal and only one belongs to Sulibhavi. The household mentioned last produces at least 250 sarees a year. Of the 5 households of this category in Kandgal, while 4 produce 100-250 sarees a year the other produces a minimum of 250 sarees. In Dotihal on the other hand the production level is 250 plus and 100-250 in the case of 3 households and 2 households respectively. Both the households which sell 50-75 per cent of the produce to this agency are in Dotihal and while one household produces 100-250 sarees a year the other produces 250 sarees or more. Of the 2 households which sell 25-50 per cent of the produce one each is from Dotihal and Kandgal. In both these cases the annual production is 250 sarees or more. On the other hand, 6 out of the 13 households reporting sale of less than 25 per cent of the produce belong to Sulibhavi and another 6 belong to Dotihal. The volume of annual production ranges between 100-250 and 250 plus in the case of 3 households and 9 households respectively. It may be inferred from these details that the households of weavers having business transactions with wholesale saree merchants generally have 2 or more working looms and are economically somewhat better off than the ordinary weavers who work entirely with the working capital provided to him by either the co-operative society or the master weaver or the financier. It may be incidentally mentioned that since 1985 most of the weavers in these villages have availed themselves of the financial assistance extended to the artisans under the schemes such as IRDP, NABARD, etc., and with this as initial working capital some of them have ventured forth as independent weavers having direct dealings with the yarn merchants on the one hand and the saree merchants on the other.

(e) *Consumers*:—Sale of sarees directly to the consumers has been reported by 13 households of which 6 produce 100-150 sarees per year and the other 7 produce a minimum of 250 sarees per year. The proportion of sarees sold in this manner is below 25 per cent in the case of all these 13 households. A little probe discloses that this proportion is just around 5 per cent in most of the cases. As has been mentioned already the customers place orders with the weavers directly only when they are in need of more than 2 sarees of any particular design and would willingly pay a higher price as they are assured of better workmanship. This apart, from among the few sarees woven by them in a year by diligently utilising the wastage allowed to them by the master weavers or the co-operative societies, the weavers do occasionally sell one or two sarees directly to the customers as well. The general practice however is to sell such sarees to the *dalals* i.e. commission agents

who frequently visit the households of weavers and buy such sarees for ready cash.

Terms and conditions and profit margin associated with the disposal of the produce to different agencies.—(see App. I—Table 38):—

The question of earning a profit does not arise in the case of those who merely process the raw materials supplied to them by either the master weaver or the co-operative society, hand over the produce to the concerned agency and receive wages for the manufacturing services that they have rendered. Their investment on working capital is practically nil. As has been mentioned earlier, the master weaver supplies the yarn, specifies the type of saree to be woven and pays part of the wages in advance. The weaver hands over the sarees at the weekend (usually on the day of the weekly market in the village) and receives the wages thereof in cash. Out of the 13 households reporting transactions with master-weavers, 6 belong to the category mentioned above. The other 7 households are, in addition, currently indebted, having borrowed money from the master-weavers in order to meet the obligatory expenses connected with marriage, house repairs etc. These advances are reported to be 'free of interest' and the amounts range between Rs. 1000 and Rs. 3000. The master-weaver usually deducts a fixed sum, as agreed upon, towards this loan every week at the time of paying the wages.

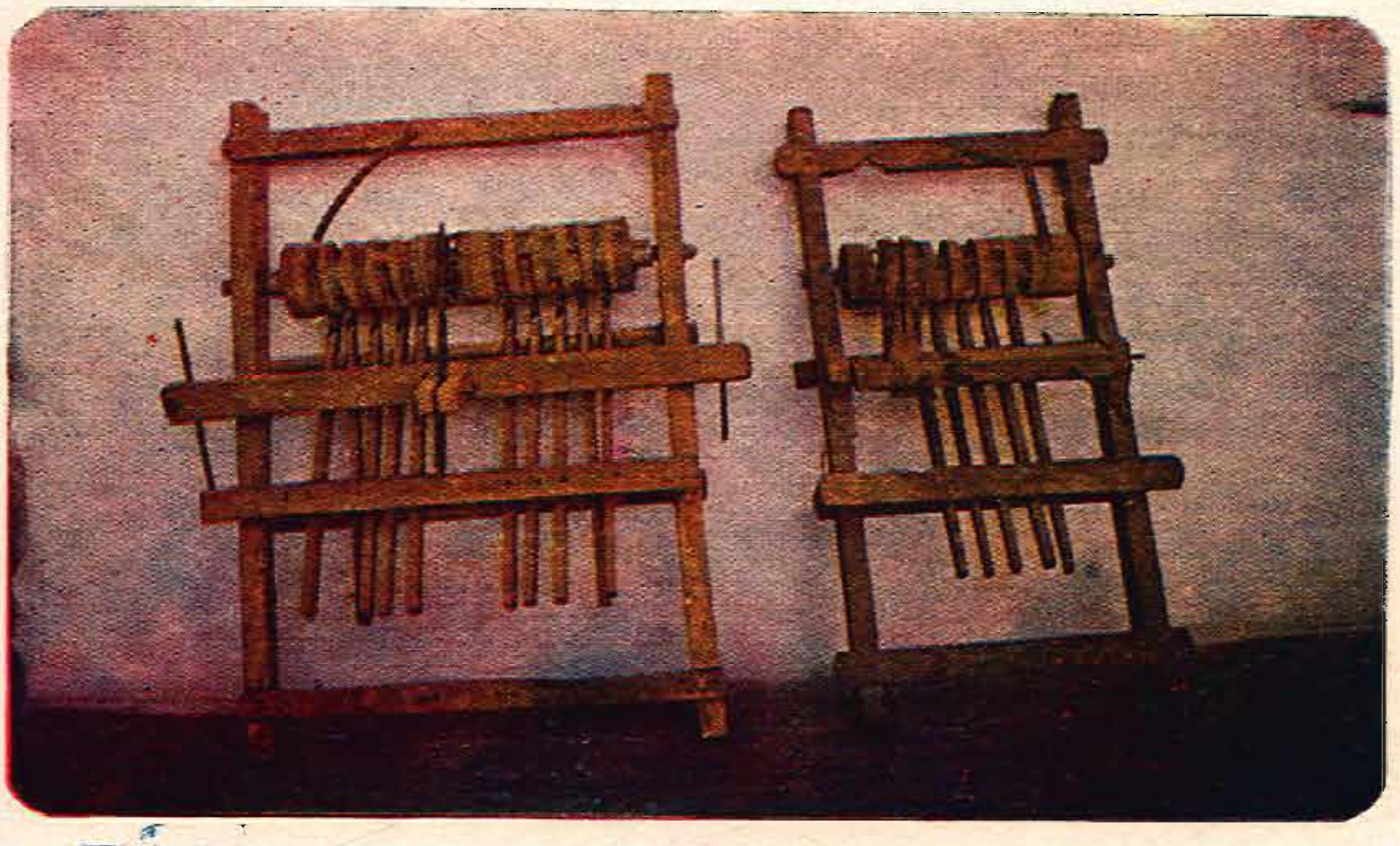
The terms and conditions reported by the craftsmen in the 34 households working under the patronage of the co-operative societies are comparable to those associated with those working under the patronage of master weavers. The co-operative society supplies the yarn in requisite quantities to the member-weavers but does not pay part of the wages in advance. The weaver receives the wages only when he hands over the sarees. The wage rates offered by the co-operative societies are comparatively higher than those offered by the master-weavers. In addition, the society extends the benefits of provident fund, thrift fund and bonus (if the production per loom exceeds the target fixed) besides providing consumption loans repayable in easy instalments and functioning as a fair price shop in respect of essential commodities including textiles. The co-operative societies at *Sulibhavi* and Dotihal have also implemented housing schemes for the benefit of the members. For instance, during the period 1984 to 1987, the Shakambari weavers' co-operative society has arranged for the construction (and allotment thereof) of 96 houses under various programmes such as the Rural Artisan Programme, the Special Component Plans and the Housing Colony Scheme sponsored by the State Department of Industries and Commerce.

Of the 28 households reporting sale of produce to the wholesale dealers, 20 derive a profit of less than 5 per cent and the other 8 earn a profit in the range of 5-10 per cent per transaction. These weavers buy the yarn in the open market from the dealers of their choice at competitive prices against cash payment. In turn, they sell the sarees to the wholesale dealers of their choice for ready cash. These weavers are operating on a small scale and are not in a position to allow any accumulation of the stocks and cannot afford to wait for a rise in prices. Thus, they are somewhat uncertain about their profit-margin, for it mainly depends upon the current market trends.

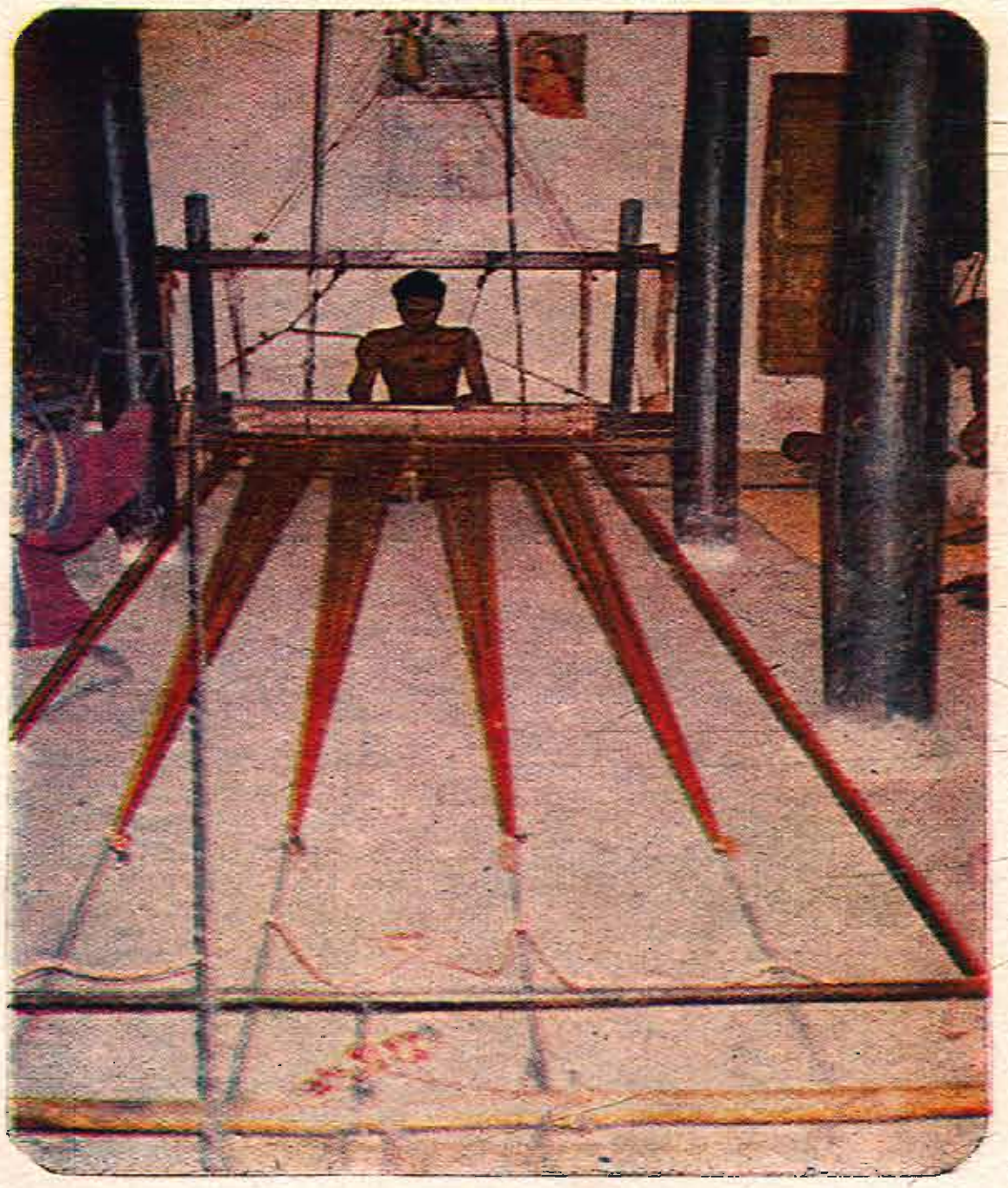
The two households which sell the produce to the petty financiers have reported a profit-margin of less than 5 per cent on each transaction. The interest-free amount advanced is Rs. 2000 in one case and Rs. 1000 in the other. The condition imposed by the financier in each case is that the entire produce should be sold only to him at a price which is a little cheaper (Rs. 2 or Rs. 3 per saree) as compared to that offered by an ordinary wholesale dealer at the Ilkal market. With the cash provided to him by the financier, the weaver is free to choose the yarn merchant and buy the requisite yarn as he deems fit. However, if there is a sudden spurt in the price of yarn, this weaver may have to forego his profit margin, for in accordance with the common practice the financier disregards the rise in yarn prices and demands that the sarees be sold to him at lower prices.

The 13 households which sell part of the produce directly to the consumers, have reported that such sales are usually effected in fulfilment of the work orders placed by the concerned consumers before hand. According to the prevailing practice, while accepting such an order itself the specifications and the sale price are mutually agreed upon. A substantial portion of the total amount payable is paid in cash in order to enable the weaver to buy the requisite yarn. The remaining portion of the money is invariably paid in cash while taking delivery of the sarees. These transactions are generally based on oral contracts between the weaver and the customer. The profit margin is less than 5 per cent in the case of 8 households, lies between 5-10 per cent and is 10 per cent or more in the case of 2 and 3 households respectively. As the cash investment on raw materials made by these weavers is either nil or marginal, the profit that they are deemed to get pertains mainly to the relatively higher wage component. On the grounds that they work with greater care and diligence to ensure qualitative superiority, these weavers levy wages at a rate a little higher than what they would have got from a master weaver or the local co-operative society for weaving that particular variety of saree. Thus, the sarees made-to-order and sold directly to the consumer would tend to be somewhat costlier.

Irrespective of the agency to which the weaver sells the sarees, his wages for a full day's work would be about Rs. 10 in small craft centres such as Kandgal and Rs. 12 to Rs. 15 in major craft centres like Dotihal and Sulibhavi. The average daily earnings of an assistant who attends to pre-weaving operations would be about Rs. 3 in places like Kandgal and Rs. 5 in places such as Dotihal and Sulibhavi. It may be mentioned in passing that in providing an idea about the daily earnings of the weavers and their assistants, factors such as interest on the fixed capital (such as the



A view of the *Hattu Kolina gaada* **and** *Eidu Kolina gaada.*



A view of the loom as viewed from the front.

building, housing, the workshop, investment on tools and equipment), depreciation and expenses towards repairs of the tools etc., are not taken into account neither by the weavers themselves nor by the master weavers or the co-operative societies. In other words, the wages offered cover these items as well. The earnings of a weaver who does not have a workshop and a loom of his own would be about Rs. 8 or Rs. 9 per day. According to the prevailing practice, half of the overall wages offered for a saree by the master weaver or the co-operative society is paid to such a weaver-labourer and the other half is retained by the owner of the workshop and the loom as his share and in fact 50 per cent of this sum goes towards the wages for the pre-weaving operations.

Demand in the Local/outside market and the extent to which it is met (see App. I—Tables 39 and 40):—

An examination of the average number of sarees sold in a year by the 57 sample households discloses that this number is below 100 in the case of 6 households, lies in the range of 100—250 and 250 plus in the case of 25 households and 26 households respectively. Among these 57 households, 41 households sell (or hand over to master weavers or co-operative society) the sarees woven by them, either partly or fully, within the village itself. In other words these households dispose off the produce in the local market. Further, quite a few of them are likely to have disposed off a part of the produce in a market located at some other place as well. The proportion of the produce locally disposed off is less than 25 per cent in the case of 7 households, 25—50 per cent and 50—75 per cent in the case of 2 and 3 households and is 75 per cent or more in the case of the remaining 29 households. Among the three villages Kandgal displays a different situation: only 6 out of the 15 households are disposing off the produce locally and the proportion of local sales is less than 25 per cent in 5 out of these 6 cases. The main reason is that this village is not served by any local co-operative society. Nor does it have master weavers and petty financiers.

Out of the 57 households in the sample, 40 households partly or fully export the sarees i.e. dispose off the produce outside the village—chiefly at Ilkal. The proportion of the produce exported is 75 per cent or more in the case of 23 households (57.5 per cent), 50—75 per cent in the case of 4 households (10 per cent) and below 25 per cent in the case of 12 households (30 per cent). All the 15 households in Kandgal export the produce and the proportion of exports exceeds 75 per cent in the case of 14 households and it is in the range of 50—75 per cent in the case of only one household. In Dotihal, 17 out of the 22 households export the produce. The proportion of the produce thus exported is below 25 per cent in the case of 6 households and it is 75 per cent or more in the case of another 7 households. Dotihal is served by a weavers' co-operative, has a few petty financiers and a couple of master-weavers. However, the influence of the Ilkal market is quite strong in view of its proximity and easy accessibility. In the hope of getting a better deal several local weavers are tempted to sell at least a part of the produce at Ilkal. In contrast, Sulibhavi presents a slightly different picture, for the number of households exporting the produce is only 8 out of the 20 in the sample. Further, the proportion of the produce exported is below 25 per cent in the case of 6 households and it is 75 per cent or more in the other 2 households. One of the reasons for this situation is the wide patronage enjoyed by the Shakambari weavers' co-operative society. Being a major craft centre, Sulibhavi has a few master-weavers and a few petty financiers as well. Further, Ilkal town is located at a distance of more than 25 Km. As a result, the generality of the weavers at Sulibhavi prefer to satisfy the demand in the local market. In a general way it may be observed that the pattern of disposal with reference to the local and the outside market during any reference period depends on the agency for which the weavers worked during that period. The educational attainments of the head of the household has no relevance in this regard.

Ilkal sarees are in continuous demand at the Ilkal market as also at the other centres of the craft. The weavers in the 41 households reporting disposal in the local market are meeting the demand placed on them in full. In a like manner, the weavers in the 40 households reporting exports are satisfying the demand for their produce from the outside market. Almost the entire quantity of Ilkal sarees produced in the three selected craft centres as also in the other centres in the neighbourhood of Ilkal finds its way first to Ilkal from where it is exported to distant places. The demand for Ilkal sarees from the local as well as the export market is being fully met by the craftsmen at present.

Problems regarding disposal of the produce:—The informants in all the sample households have reported that at present they are not facing any problems whatsoever in the matter of disposal of the produce. A few informants at Kandgal and Dotihal however made a passing mention of the fact that because of a sudden spurt in the yarn prices they were not getting remunerative prices for the finished produce. This phenomenon, according to their own admissions, reflects a temporary phase. Their problem is that their economic plight is so bad that they cannot wait till the prices of the finished produce also registers the inevitable rise.

General observations about marketing:—According to knowledgeable informants, about 40 per cent of the Ilkal sarees produced at and around Ilkal (including the three sample villages) is exported to distant places located in Maharashtra State and the remainder is mainly exported to several places in the north and north-eastern parts of Karnataka itself. Following are some of the important places to which Ilkal sarees are regularly exported:

(i) **Andhra Pradesh:** Kavali and Nandyal;

(ii) **Maharashtra :** Ahmednagar, Akalkot, Barsi, Bombay, Gadinglaz, Ichalakaranji, Jaisinghapur,

Kagal, Karad, Kolhapur, Kurundvad, Mangalwede, Nasik, Phandarapur, Parbhani, Pune and Solapur;

(iii) Karnataka:—(a) *Belgaum district*:—Athni, Bailhongal, Bellad Bagevadi, Belgaum, Godachi, Gokak, Hukeri, Katarki, Khanapur, Kudachi, Murgod, Nipani, Ramdurg, Sawalgi, Sankeshwar and Sureban;

(b) *Bidar district*:—Basava Kalyan and Bidar;

(c) *Bijapur district*:—Almel, Bableshvar, Bagalkot, Basavana Bagevadi, Bijapur, Bilgi, Chadchan, Devarhippargi, Galagali, Huvinahippargi, Indi, Jamkhandi, Kakandiki, Muddebihal, Sindgi and Talikota;

(d) *Gulbarga district*:—Aland and Gulbarga;

(e) *Raichur district*:—Gangawati, Koppal, Kowtal, Lingsugur, Manvi, Mudgal, Raichur and Sindhnur;

Merchants dealing in Ilkal sarees frequently visit Ilkal to purchase the sarees in bulk from the stocks readily available with the local merchants and master weavers and to place orders to meet their future requirements. Likewise the traders and master-weavers at Ilkal too occasionally call on the saree merchants at different places to build up business contacts and to book orders for Ilkal sarees of various varieties. (The terms trader and master-weaver are used here in a broad sense to include their representatives). These private traders and master-weavers transact their business on cash as well as on credit basis. Depending upon mutual confidence, convenience and such other factors, several among these traders are maintaining running accounts. Normally these traders allow a period of upto three months for making full payment in respect of any particular transaction. The traders are however quite reluctant to disclose any details pertaining to their business transactions. The saree dealers including the prominent master-weavers send their agents to various craft centres (i.e. households of weavers, petty financiers and master-weavers operating on small scale as well as the weavers' co-operative societies) to purchase the readily available sarees of specific varieties required by them. The stocks thus built up are in turn disposed off at wholesale rates to their own trader-customers.

Local as well as outstation merchants and their agents frequently visit the weavers' co-operative societies also and make bulk purchases of Ilkal sarees to meet their requirements. These societies are more interested in selling their produce than in knowing whether the bulk buyer is a trader who intends to earn a profit by disposing off the produce to someone else. Such purchasers are also entitled to the rebates if any being offered by the Government at the time of the sale. In order to facilitate further transactions these societies do not, in fact, indicate the sale price on their products. As the societies do not allow credit, the buyers have to settle the bills before taking delivery of the goods. The Ilkal weavers' co-operative society, Ilkal for instance, sells about 75 per cent of its produce to local wholesale dealers. It is patronised, in addition, by merchants from Bijapur, Chalakamanadinni, Gulbarga, Mudhol, Gokak, Phandarapur and Solapur besides a few other trade centres. The Shakambari weavers' co-operative society at Ilkal sells most of the produce to a few local wholesale saree dealers. During the festival seasons when the Government offers rebates a little quantity of the sarees is sold directly to the consumers as well. The Handloom weavers' co-operative society at Dotihal too likewise sells a major portion of the produce to a few merchant-customers from Ilkal, Gogi, Gokak, Mudgal and Solapur. Besides, this society engages travelling salesmen, during certain periods in a year, to sell the sarees in retail at places such as Balaganur, Kushtagi, Lingsugur, Maski, Gangawati and Sindhnur. The maximum sales usually occur during October-November (the months corresponding to Dasara and Deepavali festivals) and from mid-February to mid-May (this period corresponds to the marriage season). The stocks which get accumulated during the lean months are generally cleared up during these two peak seasons. The Shakambari weavers' co-operative society at Sulibhavi enjoys a wider patronage. It is reported that during the decade 1965-75 the then Secretary and the then Accountant of the society toured different market centres, especially in the Maharashtra region, and made persistent efforts to popularise the sarees produced under the patronage of this society. The trade contacts established at that period are quite strong even to this day. Further, till about 1975 this society (perhaps like several others in those days) used to sell the goods in bulk on credit basis to the wholesale merchants and enjoyed a much wider patronage in the Maharashtra region. This practice was given up as a few unscrupulous traders duped the society to the tune of several thousand rupees. At present this society is patronised by about 150 saree merchants hailing from different places such as Ilkal, Bijapur, Belgaum, Davangere, Guledagudda, Hubli, Mahalingapur and Rabkavi-Banhatti—all belonging to Karnataka and Baarsi, Beed, Kolhapur, Latur, Mangalawede, Phandharapur, Pune and Solapur belonging to Maharashtra. About 75 to 80 per cent of the annual produce is sold to these merchant-customers. The society engages a few travelling salesmen (from among its clerical staff) during the peak seasons for selling the sarees in retail to the consumers living in the surrounding villages and nearby towns. These salesmen display and sell the sarees at the weekly markets held in the villages (such as Aihole, etc.) of this neighbourhood and cover places upto a radius of about 100 Km. The Mahalakshmi weavers' co-operative society at Sulibhavi sells a major portion of the produce to the merchants from Ilkal, Gokak, Gudur, Guledagudda, Kamatagi, Rabkavi-Banhatti, Pune and Solapur. This society too does not sell the goods on credit basis. Periodically this Society engages one or two salesmen to go round the villages in the neighbourhood of Sulibhavi and sell the sarees in retail directly to the consumers. The villages usually covered by them are : Aihole, Bevinamatti, Gora-



Two weavers are engaged in weaving the 'Tene' protion of *Seragu* using throw shuttle technique



A closeup view of the *Seragu* portion of a saree just finished

banal, Kuniminchi, Rakkasagi, Tallikeri and Yerrankeri. As has already been mentioned, the Intensive Handloom Development Project, Ilkal exports the sarees produced under its patronage to the KHDC Head office at Bangalore or else to such places as may be directed by the Head office. The KHDC in turn sells the Ilkal sarees through the Priyadarshini show rooms located in different parts of the State. In sum, the weavers' co-operative societies are not, at present, facing any problems regarding marketing of the Ilkal sarees. Each co-operative society has stabilised its position and enjoys the patronage of a set of wholesale merchants and master-weavers. Though these co-operative societies compete with each other, such competition is said to be free from unsavoury practices. Though there are seasonal fluctuations in the demand and supply positions, normally there would neither be a scarcity nor a glut in the market. The merchants as well as the co-operative societies and the individual craftsmen too are aware of the seasonal variations by virtue of their long experience. The collection and marketing networks are chiefly controlled by the private merchants and master-weavers who however have their own established norms and business practices to be honoured. In so far as the individual craftsmen are concerned they are not facing any problems regarding marketing of the produce. Their profit margins, i.e. the wages that they earn for the manufacturing services that they render, are however comparatively low.



A view of a set of Ilkal Sarees.

CHAPTER VI

CRAFT AND EMPLOYMENT

Dotihal and Sulibhavi are both old villages with a heavy concentration of persons belonging to castes which profess weaving as their traditional occupation. Though Kandgal is also an ancient village, those belonging to the community of traditional weavers constitute a very small proportion of its large population. Whether the ancestors of these weavers formed part of the original settlers or whether they moved into these villages during a later period or periods and, if so, from where and for what reasons are matters about which the informants were unable to provide any specific and reliable data. They assert that these villages are, since generations, well known in this neighbourhood as prominent centres of handloom weaving and also that the craft of weaving Ilkal sarees is not new to these villages. In support of this contention they state that they are having longstanding and close socio-economic links with their fellow castemen as well as the master-weavers and traders residing in Ilkal town and several other centres of concentration of the weaving community. In the paragraphs that follow information furnished by the sample households about the origin and development of the craft in recent decades, problems of unemployment if any, employment potential of the craft etc., are discussed.

Period of origin: Informants belonging to all the households in the sample in the villages of Dotihal, Kandgal and Sulibhavi have stated that the period when the craft of weaving Ilkal sarees originated in their respective villages is not known to them. They are, however, aware of the fact that over the generations, the persons engaged in the craft have adapted themselves to the changing situations and that the craft has surmounted several impediments, during various periods, before reaching the current level of development. For instance, the informants at Dotihal recalled that during the period 1945-55, as the demand for Ilkal sarees suffered a drastic reduction most of the local weavers switched over to the weaving of *mulmul* cloth. The craft regained its vigour after 1955 but suffered considerably, once again, during the early 1970's. Likewise, the informants in Kandgal recalled that during the 1940's most of the local weavers of Ilkal sarees were compelled, by circumstances to switch over to the weaving of *khadi* fabrics. In fact, during that decade, several local craftsmen migrated to other places in search of alternate employment or of better prospects in the weaving industry itself. The craft passed through a brief spell of bad days during the early 1970's as well. On the other hand, Sulibhavi was formerly more well known for the *khanas* (bodice-cloth) and *patagas* (turban cloth) produced by a majority of the local weavers. In this village too during the 1940's the handloom weaving industry was adversely affected due to an abnormal increase in the prices of silk yarn. The demand for the *khanas* declined sharply and the weavers were compelled to keep their looms idle and seek alternative sources of livelihood. However, with the advent of art silk the demand for Ilkal sarees registered a sudden rise. During the late 1950's most of the local weavers initially came under the influence of the master weavers at Ilkal and then under the influence of the local Shakambari weavers' co-operative society and gradually took to the craft of weaving Ilkal sarees. Thus, the craft which was nominally prevalent in this village in the past suddenly rose of prominence after 1950. For all practical purposes it would not be incorrect to state that while the craft of weaving Ilkal sarees was introduced in Sulibhavi after 1947 it was rejuvenated in the villages of Dotihal and Kandgal after 1947.

Trends of growth in recent decades:—The response to the queries on this aspect was not quite encouraging in Dotihal and Sulibhavi where most of the informants pleaded ignorance about the overall situation in their respective villages. The response was somewhat better in Kandgal because of the small size of the weaver's community. Further, while reporting the number of households and persons engaged in the craft during different periods covering a span of 40 years, these informants confessed that their estimates were based more on guess work than on factual knowledge. An idea about the number of informants (in a total sample of 61) pleading ignorance with reference to different periods of time may be had from the following (see App. I—Table 42).

TABLE VI-1

Heads of Households having no knowledge about the number of households/persons engaged in the craft in their Respective Villages during different periods of time

Sl. No.	Period	No. of informants having no knowledge about the number of households/persons engaged in the craft during the period as in col. 2			
		in Dotihal	in Kandgal	in Sulibhavi	Consolidated
1	2	3	4	5	6
1.	Before 1940	22	18	15	55
2.	1940-50	22	16	13	51
3.	1950-60	21	12	9	42
4.	1960-70	21	5	3	29
5.	1970-80	18	1	..	19
6.	At present (88)	16	..	.	16

The impression conveyed by most of the informants in a general way is that the craft as such is in a fluorishing condition since 1974 or so in view of the steady demand for the Ilkal sarees in the local as well as the outstation markets. An analysis of the data in respect of the three villages reveals that during the past 40 years the craft has flourished in Dotihal and Sulibhavi but not in Kandgal.

Of the 22 informants in Dotihal, 6 are aged below 35, 13 are aged between 35 and 59 and only 3 are aged above 59. Irrespective of age, all of them pleaded ignorance about the number of households and persons engaged in the production of Ilkal sarees during the years before 1950. Only one person (in the age-group of 35-59) indicated that during 1950-60 the number of households and the persons engaged in the craft in the village stood between 25-50 and 50-100 respectively. According to the same person, during 1960-70, the number of households with practising craftsmen exceeded 50. In respect of 1970-80, four persons out of the 22, have mentioned that the number of households and the number of persons engaged in the craft exceeded 50 and 100 respectively. In the opinion of the 6 who have provided information about the current position, the number of households and persons engaged in the craft are both far in excess of 100. As has been mentioned in chapter II, one or more members in about 265 households are currently engaged in the production of Ilkal sarees in Dotihal. The general view is that during the past 4 decades there has been a substantial increase in the number of households engaged in this craft. Further, none of the households ever engaged in the production of Ilkal sarees in this village has given it up.

In Kandgal, 15 out of the 19 informants are in the age-group of 35-39 and 4 are aged 60 years or more. As many as 18 informants pleaded ignorance about the position of the craft in the village before 1940. One person (aged 60 plus) stated that there were about 40 households with practising craftsmen and that since these were large joint family households, the total number of persons engaged in the craft stood well above 100. Three persons have stated that during 1940-50, these numbers stood in the range of 25-50 and 100 plus respectively. With reference to the next decade of 1950-60, information has been furnished by 7 persons and according to all of them while the number of households engaged in the craft was slightly above 25, that of the craftsmen fell in the range of 50-100. This position seems to have worsened further during 1960-70, for according to 2 out of the 14 informants the number of households engaged in the craft dwindled to less than 25. All the 14 informants, however, estimated that the number of persons engaged in the craft in the village ranged between 50 and 100. In respect of the period 1970-80, while all the 18 informants estimated that number of workers in the craft exceeded 50. five out of them mentioned that the number of households engaged in the craft was less than 25. The decreasing trend has continued beyond 1980 and according to all the 19 informants the number of households engaged in the craft at present is below 25 and the number of persons engaged in the craft is less than 50. It may be recalled that in this village 2 households belonging to the community of traditional weavers have recently given up the craft and taken up retail trade. During the past four decades the craft of weaving Ilkal sarees is obviously passing through a bad period in Kandgal.

Of the 20 informants in Sulibhavi, 3 are aged below 35, 13 are in the 35-59 age-group and the other 4 are aged 60 years or more. All the 4 elderly respondents and one more in the middle age-group have provided information about the condition of the craft prior to 1940. While 2 informants have opined that the number of households engaged in the craft was below 25, the other 3 have expressed that this number stood in the range of 25-50. In so far as the number of persons engaged in the craft is concerned the figures furnished by 4 fell in the range of 50-100 and that reported by the other exceeded 100. In respect of the decade 1940-50, while 13 have pleaded ignorance 7 have provided the requisite information. According to 5 out of these 7 informants, the number of households engaged in the craft was more than 50 and the number of craftsmen exceeded 100. In respect of the subsequent periods, all the infomants who have furnished the data have opined that the number of households and the number of persons engaged in the production of Ilkal stood well above 50 and 100 respectively. According to the current estimates, these two numbers run into several hundreds and a couple of thousands respectively. It is quite obvious that during the past 4 decades the craft of weaving Ilkal sarees has flourished considerably. In Sulibhavi too there is not even a single household which, having practised the craft once has now given it up.

Ilkal town is the chief centre of the craft and the changes that occur here have an immediate impact on the growth and development of the craft in the rural centres. In this town too the craft has by and large been passing through a period of growth and expansion during the past 3—4 decades. However, as already stated in chapter II, in this town there are stray instances of a few households of traditional weavers which, having once practised the craft of weaving Ilkal sarees, have now given it up in preference to some other profession. This study in fact covers 11 such households. Nine out of these 11 informants have mentioned that the craft has prospered in the town during the recent decades. The other two informants expressed that since giving up the craft they are not evincing any interest whatsoever in watching its fortunes. (see App. II, Table 27).

Association of the households with the craft:—A classification of the households according to the period since when these are engaged in the production of Ilkal sarees reveals that this period is 20 years or more in the case of 38 households (62 per cent of the sample), lies between 10 and 19 years in the case of 19 households (31 per cent) and is below 10 years in the case of the remaining 4 households (see App I, Tables 44, 45, 53 and 54). This period of association with the craft depends on several factors including the chronological age of the member



A view of another set of Ilkal Sarees.

or members engaged in the craft, caste, traditional occupation and family circumstances. For example, the Muslim household in Kandgal is associated with the craft for a period of less than 5 years. In this case the age of the head of the household is not relevant, for it is his son who is below 20 that is engaged in the craft. This boy was influenced to form a favourable opinion about craft by his mother's brother —a weaver by profession. The traditional occupation of this boy is gardening and agriculture and the change over has taken place during the current generation. The period of association is less than 5 years in the case of one of the Muslim households in Dotihal too. The head of this household (about 22 years of age) lost his father about a decade ago and left the village for Kushtagi where he got a job in a restaurant. About 5 years later, he returned to the village, learnt the craft of weaving and restarted the looms which were kept idle at his house for a period of about 7 years.

When the caste factor is examined it is noticed that among the 55 Hindu households, 30 belong to the Devanga caste, 17 belong to the Chikka Kuruhina Shetty, 2 belong to Padmasali caste and remaining 6 belong to 6 different castes. The Devangas, the Chikka Kuruhina Shettys, Padmasalis and the Thogataveeras are all associated with the craft by tradition, for weaving is their traditional occupation. Among the 6 Muslim households too 4 have reported weaving as their traditional occupation. Family tradition is thus the basic reason for association of these 54 households with the craft of weaving Ilkal sarees. The period of such an association tends to extend beyond the present generation to cover several generations (see App. I, Table 54). The craftsmen in the other 7 households obviously evinced greater interest in this craft than in their own traditional occupations. The period of association with the craft is 20 years or more in the case of the Bhajantri household and 10-19 years in the case of those belonging to the Kuruba Panchala and Valmiki Nayaka castes. In the case of the household belonging to Rawal caste, though the present set of persons engaged in the craft are actively associated with it for a period of less than 10 years, if the household as such is considered as the unit, this association dates back to a couple of generations. It may be stated in passing that even at present the head of this household is not engaged in the craft while his brother's children and brother's wife (widow) are engaged in the production of Ilkal sarees. Though the manner through which these households came to be associated with the craft may differ from household to household (see App. I, Table 44) it is evident that the concerned persons regarded the profession of weaving Ilkal sarees to be more respectable and quite lucrative too. When queried as to why they took up this craft (see App. I, Table 53), 18 out of the 61 informants stated that they did so in order to keep alive their family traditions, 29 mentioned about the continuance of family tradition as well as economic compulsions (i.e. necessity of earning a living), 11 reported economic reasons (implying that they found the pursuit of this craft quite lucrative), 2 spoke of the influence of the local weavers' community on them during their boyhood days and the other made a specific mention of his mother's brother's influence on him in choosing this profession. By and large, most of the persons belonging to the traditional weavers' community in the three rural craft centres in particular and in the region around Ilkal town in general have a deep-rooted attachment to this craft which happens to be their traditional occupation and is at the same time quite respectable and capable of providing sustenance to the craftsmen and their dependents.

All the 13 households with non-practising craftsmen severed their association with the craft during the current generation. The period elapsed since giving up the craft is less than 10 years in the case of 6 households, 10-19 years in the case of 4 households and 20 years or more in the case of the remaining 3 households (see App. II, Tables 14 to 17). An examination of the educational attainments of the heads of these households shows that only one person (incidentally the female head of household at Ilkal) is an illiterate, 8 are literates with pre-matric levels, 4 are matriculates and the other holds a post-matric diploma in textile technology. These households gave up the craft for the under-mentioned reasons: (i) in search of better prospects when the craft was passing through an adverse phase in the recent past—7 households (includes one case where a matriculate preferred to set up a cycle shop to earn his living), (ii) secured a salaried job soon after the completion of education —3 households, (iii) after matriculation preferred to take up the profession of a painter—one household (in fact, as an additional source of income this household was engaged in the craft by hiring a couple of weavers to work under the supervision of the wife of the head of household while she herself attended to pre-weaving operations. Because of labour problems this establishment was wound up in 1983), (iv) incurred heavy losses—one household and (v) lack of demand for Ilkal sarees and rising cost of raw materials during the period 1971-73 compelled the husband of the current head of household to explore other sources for earning a living—one household. Among these 13 heads of households, 3 are in salaried jobs (one in the Municipal office and 2 in KHDC), 3 are restaurant-keepers, 3 are engaged in trade, and one each is a sign-board painter, bicycle repairer, casual labourer and non-worker. Each of these households contains one or more members who have acquired the necessary skills associated with the craft but are no longer in touch with the same. In 11 out of the 13 households it is reported that the members therein do not intend to take up the craft again. In the other 2 households (one each in Kandgal and Ilkal) however the possibility of reviving the craft has not been totally ruled out as yet (see App. II, Table 21). In the household at Kandgal though the head of the household gave up the craft more than a decade ago, his son (below 20 years of age and a matriculate) has learnt the craft from one of his uncles. At present this boy is assisting his father in running a retail provision store in the village and is not sure of the future.

Incidence of unemployment in the households of Craftsmen:

The presence of unemployed members is reported in only 2 households in a sample of 61 households with practising craftsmen and in none of the 13 households containing non-practising craftsmen (see App. II, Table 13). Both the households with unemployed persons are in Dotihal. In addition to these two households there are two more (one each in Kandgal and Sulibhavi)—each with a person who is currently engaged in the craft but is actively seeking an alternative salaried job. The magnitude of the unemployment problem noticed in the craftsmen community is thus seen to be quite marginal—less than 3 per cent of the households in a total sample of 74 households are faced with the problem of unemployment.

Both the unemployed persons are males in the age-group of 15-34. While one of them has remained unemployed for a period of 6 years or more the other is facing this problem for a period of less than one year. The former is a matriculate with the additional qualification of a 'Certificate in Physical Education' (C.P.Ed.). He has also rendered voluntary service as a 'Drill Master' in the primary school at Kesoor a village adjacent to Dotihal. He spends his time in assisting his father in running a restaurant in the village. He is not evincing any interest in the craft even though his elder brothers, their wives and other female members of the household are also engaged in the production of weaving Ilkal sarees. It may be incidentally mentioned that his wife is also a matriculate and that she is neither seeking nor available for work. He has registered himself with the employment exchange at Bijapur and besides getting the registration renewed periodically he sends applications in response to advertisements in newspapers as well. He is keen on securing a job in an educational institution. He has not so far succeeded in securing any job despite efforts over a period of more than 5 years. The other unemployed person is also a matriculate who has remained unemployed since about a year. He has not learnt the art of weaving as he and his parents are keen that he should secure a salaried job in view of his educational qualifications. Recently his parents have sent him to Gangawati town to stay in the house of a close relative (who is a tractor driver) and learn the art of driving tractors.

The person at Kandgal who is currently engaged in the craft of weaving Ilkal sarees and is simultaneously searching for an alternative job is 28 years of age and is a matriculate (in fact, a part graduate). He did register himself as an employment seeker with the Employment Exchange but failed to keep the registration alive as he did not get it renewed within the specified time limit. He has attended an interview for the post of Bus Conductor in the Karnataka State Road Transport Corporation and is not sure whether he would be finally offered the job. It may be mentioned in passing that one of his brothers is in fact working as a bus conductor in the KSRTC. The other person, at Sulibhavi, who is currently engaged in the craft of weaving Ilkal sarees and is simultaneously on the look out for a salaried job is also a matriculate. He is aged 21 years and has so far attended 2 interviews without success. He is keen on securing a clerical or a teaching job.

In the case of the households with non-practising craftsmen none of the members belonging to the 11 households at Ilkal and the 2 households in Kandgal is facing the problem of unemployment at present. In all these households all the adult female members possess necessary skills for attending to pre-weaving operations. They are however neither actively seeking nor available for the work associated with this craft.

Factors responsible for growth or decay of the craft:

The query about the increase or decrease in the number of households and persons engaged in the craft in their respective villages during the past 4 decades and the reasons thereof evoked a mixed response. As many as 17 out of the 61 informants declined to offer any opinion in this regard. Amongst the rest, while 26 spoke of a substantial increase, 18 reported a decline (See App. I, Table 43). In other words, the craft is prospering in their respective villages according to 26 informants and it is languishing according to 18 informants. In the opinion of 25 informants steady increase in the demand for Ilkal sarees and the efficient as well as effective functioning of the local weavers' cooperative society are the main factors responsible for the growth of the craft. According to the other informant, migration of practising craftsmen from Ilkal town to villages (like Dotihal which are enjoying good infrastructural facilities) caused an increase in the households of practising craftsmen in the rural centre. Such migration is attributed to the rising cost of living in the urban areas. However, the general view is that in Dotihal and Sulibhavi an increasing number of weavers and their assistants took up to weaving of Ilkal sarees because of the assured flow of work orders from the master-weavers and the cooperative societies, which in turn was mainly due to the expanding market for Ilkal sarees. The workers were issued with requisite raw materials and were also offered lucrative wages. In both these villages the set of new entrants to the craft includes a few for whom weaving is not a traditional occupation. The recent increases in the households with practising craftsmen and the number of persons engaged in the craft are partly due to natural growth of population, division of larger households and in-migration of craftsmen. Financial assistance provided to the weavers by cooperative societies and banks under various on-going schemes sponsored by the government in recent years is also an important factor that promoted the growth of the craft.

All the 18 informants reporting a gradual decrease in the number of households and the number of persons engaged in the craft in their village belong to Kandgal. The main reason for this decline is 'out-migration of the craftsmen in search of better economic prospects elsewhere' (See App. I, Table 43). This out-migration itself is attributed to: (i) the

temporary but frequent cuts in the patronage extended to the local weavers by the outstation master weavers (on whom they were entirely dependent in the past) due to fluctuations in the demand for Ilkal sarees during certain years, (ii) the opening up of employment opportunities in and around Gangawati town (Raichur district) as a result of the introduction of canal irrigation under the Tungabhadra project during the 1960s, and (iii) the absence of a weavers' cooperative society. The elders of the village hinted at the excessive fondness of the local Chikka Kuruhina Shettys towards liquor because of which several of these craftsmen were unable to keep up their part of the agreements with the master-weavers. Delays in delivering the sarees and accumulating debts prompted the master-weavers to withdraw their patronage. In support of this argument they point out that, in recent years, several households of Chikka Kuruhina Shetty community have sold away their ancestral properties for repaying the accumulated debts. However, from about 1984 the situation is reported to have shown some improvement on account of the extension of credit facilities (and grant of subsidy as well) to the weavers by the Kandgal branch of the Bijapur District Grameena Bank under different schemes sponsored by the Government for the welfare of the rural artisans and other weaker sections of the society. Quite a few of the craftsmen invested the borrowed capital and started functioning as independent weavers.

Two out of the 13 sample households with non-practising craftsmen belong to Kandgal and the other 11 belong to Ilkal. Both the informants in Kandgal reported that the craft is faced with an adverse situation in the village. Speaking about the reasons for such a state of affairs (See App. II, Table 27), one of them mentioned 'the lack of capital, rising cost of raw material and the reduced margin of profits' while the other expressed the view that 'the weavers are not getting enough wages and are therefore finding it hard to lead a decent life in the village'. They are also aware of the out-migration of several craftsmen to various places, during the recent past, in quest of better economic prospects. These two informants belong to the traditional weavers' community of Devangas. In fact they are brothers. Both have found it more lucrative to engage themselves in trading activities. Of the 11 informants in Ilkal town, 2 have stated that they are totally disinterested in knowing whether or not the craft is flourishing in the town. In the opinion of the other 9, the craft is currently passing through a phase of prosperity after brief spells of adversity in the recent past. According to 6 informants the craft is flourishing because of the fact that 'Ilkal sarees are in good demand and the local weavers are getting enough work orders and good wages'. Two informants have ascribed this prosperity to the support extended by the Karnataka Handloom Development Corporation (by way of launching the Intensive Development Project at Ilkal) and the weavers' cooperative societies as also various beneficial schemes sponsored by the government. The other informant has simply stated that the craft is flourishing because of the good demand that exists for the Ilkal sarees, especially from the markets located in Maharashtra. The craft is not facing any problem with regard to availability of raw materials on the one hand and of the workers on the other. Most of the persons engaged in the craft process the materials within the precincts of their respective residential houses. The workers are unorganised and are vulnerable for exploitation.

Rejuvenation of the craft: It is clear from the foregoing that though the craft is flourishing in Dotihal and Sulibhavi it is languishing in Kandgal. The question of rejuvenation of the craft assumes relevance mainly in Kandgal. The two informants belonging to the households which have recently given up the craft have no suggestions to offer for the rejuvenation of the craft in their village (See App. II, Table 27). They are disinterested in the future of the craft and have no intention of resuming the craft to earn a living. However, in one household, the son of the head of the household has learnt the art of weaving Ilkal sarees from his uncle. He is a matriculate and, though engaged in retail trade (shopkeeper), he admitted that he may take up the craft as a source of livelihood if such a situation arises in the future (See App. II, Table 21).

According to the local informants, the conditions began to deteriorate here from the year 1972 when there was a drastic fall in the purchasing power of the people in the north-eastern parts of Karnataka and the adjoining south-eastern parts of Maharashtra State due to a drought that culminated in scarcity and a famine-like situation. The demand for Ilkal sarees sharply declined. As a result, the master-weavers became highly selective in placing work orders and supplying yarn under the *mungada* system. Several craftsmen in this village (as also elsewhere) were compelled to give up weaving and seek other sources of earning a livelihood. These adverse conditions lasted for nearly 3 years. The beginning of the year 1976 marked the promulgation of ordinances and introduction of legislative measures for the amelioration of the living and working conditions of the weaker sections of the society. However, the measures relating to debt relief etc., are said to have had an adverse effect on the transactions between the master-weavers and their dependent weavers, for in conformity with the traditional practice, the master-weavers used not only to supply raw materials but also lend considerable sums of money to the weavers. Thereafter, the master-weavers and the traders became much more cautious, irregular and selective in their transactions. The local weavers at Kandgal suffered due to lack of sufficient capital of their own and the uncertainties associated with the restricted patronage extended to them by a few master-weavers residing at Ilkal. After 1977-78, the conditions began to improve gradually. In February 1984, the Bijapur Grameena Bank opened its branch office at Kandgal. Since then, under various ongoing plans, such as the composite loans to artisans and the IRDP for instance, the bank has been extending financial assistance to the local weavers as well. As in April 1988, it was reported that a total sum of Rs. 1.08 lakhs was disbursed to 36 account

holders engaged in the weaving of Ilkal sarees. Further, while 16 of these accounts had been closed (due to repayment in full) the other 20 were in currency and the outstanding dues amounted to Rs. 48,000. Evidently some of the weavers had, on clearing the first loan in full had availed themselves of the loan facility for a second time. It is mainly on account of the assistance by the Bank that a majority of the weavers in this village have reported that they are operating the looms with their own working capital. For ensuring the survival as well as further growth of the craft in Kandgal another important measure which ought to be taken up without delay is the extension of the cooperative movement to this village. In this regard there are certain hurdles: absence of leadership; almost all the elders of the community are either illiterate or semi-literate and the numerical strength of the weavers' community is rather small and at the same time this community mainly consists of persons who are closely related to each other. If establishment of a cooperative society for such a small group is not viable the other alternative would be to induce a well established weavers' cooperative society in a nearby town or a village (for example, the Ilkal weavers' cooperative Society Ltd., Ilkal, or the one at Kodihal) to extend its jurisdiction to cover Kandgal village as well and provide the much needed financial and moral support to the weavers before it is too late. That such an approach is quite feasible becomes clear from the fact that the Handloom weavers' Cooperative Society at Dotihal has proposed to extend its area of operation to cover the weavers residing in villages located within a radius of 15 Km from Dotihal and to open a branch office of the society in Tawargera village where, about 75 households of the weavers' community are operating a little over 100 looms mainly under the patronage of the master-weavers at Ilkal. However this proposal does not cover Kandgal, for Dotihal and Kandgal belong to two different districts.

At this juncture it may be mentioned that in the course of the general discussions about the measures which may be undertaken by the government for encouraging further growth of the handloom industry (including the craft of weaving Ilkal sarees) in this region, the office bearers of the cooperative societies at Sulibhavi and Dotihal made the following suggestions:

(i) Constitution of separte directorate for handlooms, (ii) strict implementation of protective measures to prevent the practice of passing off the powerloom sarees as handloom products and production of certain types of sarees to be exclusively reserved to the handloom sector, (iii) there should be a separate agency for marketing the fabrics produced by the handloom weavers (for example instead of engaging itself in the production of sarees the KHDC should devote its entire attention to marketing of the fabrics), (iv) the apex co-operative society and the All India Co-op. Society should discontinue the practice of having individual members and should build up closer links with the primary producers' cooperative societies, (v) the D.C.C. banks should strictly levy interests at the rates specified by NABARD or the RBI etc., and desist from the practice of compelling the clients to invest 10 per cent of the loan sanctioned in share capital, every time a loan is sanctioned, (vi) every weaver should be issued with an identification card and pass book with a provision for the documentation of all the financial assistance, that he receives from different agencies over different periods of time, (vii) the volume of financial assistance should be increased and (viii) the weaver should be provided with medium-term and long-term loans at reasonably low rates of interest in order to help him to meet the extra expenditure associated with the discharging of his familial and social obligations, (ix) there should be proper control of yarn prices.

It may be added in passing that in June 1988, the government of Karnataka constituted a separate Directorate for Handlooms. Among the persons engaged in the craft those working under the patronage of weavers' co-operative societies form a small proportion in comparison to those who are working under the patronage of the master-weavers *cum* traders and petty financiers, i.e., the private operators. As has been explained earlier, the weavers' cooperative societies too are nowadays disposing off major portions of their produce to the master-weavers and saree merchants, (i.e. to the middle-men) rather than organising direct sales to the consumer. Thus production and distribution of Ilkal sarees is virtually under the control of these private operators, for it is these functional specialists that assess the demand from different areas, invest working capital on behalf of their dependent weavers and organise production of different varieties of sarees to satisfy the anticipated demand. Their activities are said to be by and large confined to the traditional areas where Ilkal sarees are quite popular and are not beset with any marketing problems. The general feeling is that these private operators are satisfied with the current levels of demand and supply and are not very particular about introduction of Ilkal sarees on a large scale in non-traditional markets and a consequential further expansion of the productive capacity in this region.

Economic and Social status of the craft:

The art of weaving Ilkal sarees has all along been enjoying a status of considerable economic importance—much higher than that of either a pastime or that of a subsidiary source of income. Informants in 46 out of the 61 households have described this craft as the main source of earning their livelihood and that the position was quite the same in the past as well. (See App. I, Table 46). In the opinion of the other 15 informants, this profession was 'not quite lucrative in the past'. The reasons offered by these informants are 'low income potential' (7 informants) and 'under-employment coupled with low wage-rates' (8 informants). An important point which deserves notice is that such a negative attitude about the past has been expressed by persons belonging to the traditional weavers' castes and also that 9 out of these 15 persons are from Kandgal—the relatively interior village where the craft is languishing for quite some time now. With reference to the current

situation almost all the informants agreed that the craft is an important source or gainful employment to themselves (barring a few exceptions) as also to the other members of their respective households. In their view the demand for Ilkal sarees has steadily increased during the past 10-15 years. As a result, the craftsmen are having a regular flow of work under the patronage of the local co-operative societies and the master weavers and quite a few are venturing forth to invest their own working capital. According to 10 of these informants, the craftsmen *are now-a-days getting higher wages also.* (*See App.* I, Table 47). Almost all the informants share the view that, as compared to the past i.e. a decade or so ago, their earnings have considerably increased in monetary terms. At the same time several among them complained that this higher income is more apparent than real because of the rising cost of living.

In response to the query about any improvement or otherwise in their economic position in recent years 35 informants expressed that their position had improved and the other 26 reported that they did not perceive any change (i.e. any perceptible improvement) in their economic plight (See App. I, Table 48). Among the 35 informants, 14 attributed this improvement to their own hard work and frugal way of living, 14 others spoke of the availability of work throughout the year because of the increasing demand for Ilkal sarees and the remaining 7 made a specific mention of the support that they have been receiving from the local weavers' cooperative society. Among those reporting status quo, 14 belong to Kandgal, 8 to Dotihal and the other 4 to Sulibhavi. The main reason ascribed for lack of improvement in their economic position is that their earnings have all along been just enough for leading an ordinary life (i.e. hand to mouth existence) without any scope for savings. Their increased earnings are reported to have been offset (See App. I—Table 48) by a corresponding increase in the cost of living and the stagnation in earnings has been attributed by 3 informants to 'higher prices of yarn' and the relatively low wages paid by master weavers. Anyway the economic status enjoyed by this craft has not diminished in anyway during *the recent years. In fact, inspite of the views* of the few conservative informants, the status of the craft has improved considerably.

As in the past, at present too, the craft is enjoying a respectable social status in the urban as well as the rural communities. As a local saying implies, this profession, viz. that of a weaver (one who operates the *lali* i.e. the shuttle of the loom) is regarded as equal to that of a cultivator of agricultural crops (the one who holds the *meli* i.e. the handle of the plough). These craftsmen are not looked down upon. On the contrary they enjoy the esteem of their fellow villagers. However, the social status of an individual—whether he is practising this craft or not—is determined on the basis of the level of the caste to which he or she belongs by birth, in accordance with the hierarchical arrangement of the castes constituting the concerned village community. If a person of a relatively lower social status takes up this profession—as has been the case with a few belonging to the castes like Bhajantri, Valmiki Nayaka etc.,—he gains in status among his own fellow castemen.



An all silk Ilkal saree with pure zari border-woven at Ilkal during 1930's and well preserved till date. Notice the *Kyadgi* design in the middle of the *Topetene-seragu*.

CHAPTER VII

CONCLUSION

As a craft, handloom weaving is known to be enjoying widespread and popular patronage since time immemorial. Regional specialisation has all along been one of the characteristic features of this craft. The fabrics produced in one area differ from the fabrics produced in other areas with reference to salient details such as nature and quality of the raw materials, proportions of different types or grades of yarn used for different portions of the fabric, designs, colour combinations, texture, workmanship and techniques of production. In Karnataka, Bijapur district enjoys the unique distinction of having the largest concentration of the handloom weavers' community. Since generations, an overwhelming majority of the weavers have been earning their livelihood mainly by pursuing their traditional profession. In the process, they have developed a sense of pride in their heritage and a deep-rooted economic attachment to the craft as well.

Ilkal town is a renowned centre of handloom products in Bijapur district. The sarees produced at Ilkal and the nearby rural centres of concentration of weavers which invariably bear an easily distinguishable design on the *seragu* portion are, since quite a long time, enjoying wide popularity on account of the sturdy texture, appealing combination of colours and fastness of the colours as well. The womenfolk belonging to the lower middle classes and the poorer classes of the society in the broad region comprised in the present northern and north-eastern districts of Karnataka on the one hand and the adjoining south-eastern districts of Maharashtra State are said to have, for generations been displaying a special liking for the Ilkal sarees. Despite the passage of time, competition from other traditional varieties of sarees available in the market and the introduction of new types of sarees from time to time, the Ilkal saree has continued to retain its sway. This sustained demand from the traditional zone has enabled the craftsmen to stick on to their hereditary calling. Like their fore-fathers, the present-day weavers are also solely dependent on the craft for earning their livelihood. As has been mentioned in the preceding chapter, the income derived by most of these craftsmen cannot be rated as high. It is just sufficient to meet their day-to-day necessities. The standard of life of these weavers is generally above that of the agricultural Labourers and other manual workers in the villages concerned. This study has also revealed that though a majority of the practising craftsmen regard the pursuit of the craft as an economic necessity they have a sense of satisfaction as well in following their hereditary profession and are not keen on switching over to other types of economic activity unless they are compelled to do so by circumstances beyond their control. The following details reveal their attitude towards the future of the craft by indicating their aspirations as to whether or not their children should take up this craft as a means of earning their livelihood.

Among the 61 informants belonging to as many households with practising craftsmen, 43 have expressed the desire that their sons and daughters should take up the craft of weaving Ilkal sarees when they come of age. The reason offered for this desire by 26 informants is that they have no other source of earning a livelihood and that they (i.e. elders) are not in a position to provide good education and help them secure salaried jobs and at the same time they have no capital for investment in business activities. Of the rest, 8 have mentioned the view that 'their profession is good and that it enables one to earn a decent living as a own-account worker'; 6 have reported that they would like their children to have good education and to learn the craft as well so that even if they secure a job, this craft would be an additional source of income for the family'; and the other 3 want their children to take up the craft because of their 'deep attachment to their traditional profession'. Among those who have expressed the view that their children need not necessarily take up this craft but may choose an occupation of their own liking, 6 have stressed their desire to provide their children with good education and to help them to secure salaried jobs or to take up trading activities; 2 have spoken of a feeling that their children cannot prosper in this profession because of the low earning potential; and the other informant who hails from the traditional Viswakarma (Panchala) caste desires that his children should revert back to their ancestral profession of carpentry or goldsmithy. Nine informants have not expressed any opinion in this matter. Among these 9 persons, 4 do not have any children, 2 do not have sons (and their daughters are already married); in one case, the only son of the informant is a qualified and registered medical practitioner (Ayurvedic medicine) and his daughters are married to men in salaried jobs who are no longer interested in pursuing this craft and in the other case the informant has stated that he does not entertain any ideas about the future and that he does not want to express any opinion in the matter (see App. I—Table 49). All the 13 informants from the households with non-practising craftsmen (see App. II-Table 24) have expressed the desire that their sons and daughters should not take up this craft and that they may take up any occupation of their choice depending upon their capabilities. Six out of the 13 informants are simply disinterested in the continuance of this craft; 5 want to provide education to their children so that they may secure salaried jobs; one of the informants

feels that the present household enterprise of running a restaurant is quite lucrative (locally termed hotel business) and that it woud be better to diversify the activities by investing in trading activities to be managed by his sons (already a cloth shop and a plywood shop have been started), and the other feels that the pursuit of this craft is no longer lucrative .

On the basis of the survey data on occupations of the workers enumerated in the households with practising craftsmen it may be observed that occupational mobility is practically non-existent among them. Hardly half a dozen individuals have taken up some other occupation after giving up, or in preference to, the craft. Occupational mobility is however more pronounced among the workers belonging to the non-practising households. The chief economic activity that holds out an attraction to these workers seems to be trade and business and next in order is the liking for a salaried job in a Government or quasi-government institution. In most of these cases, the occupational change may, to some extent, be attributed to the chance factor, (i.e. when the craft was passing through brief spells of adversity a few persons ventured forth in other activities to earn a living as a temporary measure and found the latter to be more lucrative) and acquisition of educational qualification (matriculation level) which helped them to get a salaried job. These changes appear to be mainly due to the personal preferences rather than any lack of employment opportunities within the craft or due to any deterioration in the social or economic status of the craft.

Persons engaged in the production of Ilkal sarees are quite alive to the changing situation and have, in the past too, displayed a remarkable degree of adaptability. The Ilkal sarees of the present day are not quite identical with the Ilkal sarees that were being produced decades ago. By and large they have remained faithful to the motiffs represented on the borders of the saree and the practice of using one kind of yarn for the warp and of another kind for the weft. Pure silk and pure *zari* (lace) have yielded place to art silk (i.e. *synthetic* yarn) and plastic *zari* (polyester film) respectively. The proportions of the different kinds of yarn used for different portions of the saree too have been under-going a continuous change. The *tene* design on the *seragu* has, however, not been modified. So also, the border designs known as *gomi, chikki paras, godd paras* and *gaadi* have continued to retain their respective identities. The processes of manufacture have not undergone any marked changes in recent years. As in the past, the warp of the saree consists of 2 sets of yarn joined together by a series of loops. With regard to the changes in the tools used and in the techniques of operation, especially as compared to the situation prevailing some 6 decades ago, a mention may be made of the following. The throw-shuttle loom has yielded place to the fly-shuttle loom and the weaving operation has been considerably simplified. The weavers are however using the throw-shuttle technique also for weaving the *tene* design. Similarly they have adopted the barrel-dobby attachment for weaving the designs on the lengthwise borders of these sarees. However, when viewed in a broad perspective, it is evident that the craft has largely remained unaffected by the trends of modernisation and mechanization. Like their predecessors the present-generation workers are also dependent on the skills acquired by them during the formative years. They are diligent workers who value their skills and take pride in their workmanship. Though the craft does not offer much scope for generation of employment on a large scale (and on any scale in non-traditional areas) the outlook for its continued existence coupled with a moderate rate of growth is quite promising.

As an integral part of the handloom industry, this craft is beset with the general problems which are frequently afflicting the industry. A mention may be made of the rising cost of raw materials, lack of funds for investment on working capital, dependence on middle-men, sluggishness with regard to the prices of finished products and stagnation of wage levels. The bulk of the persons engaged in this craft are dependents, in the sense that they get the requisite yarn and the work orders from the master-weavers *cum* saree dealers and receive wages for the manufacturing services rendered by them. Compared to the situation that prevailed 4 to 5 decades ago there is a definite improvement in that the monopolistic hold of the middlemen has been undermined to a noticeable extent. This change may be attributed to the popular response of the craftsmen to the co-operative movement and also to the several welfare measures being implemented by the Government from time to time. In the chief centres of this craft, weavers' co-operative societies are providing the working capital and paying wages at competitive rates to the craftsmen and are also looking after the more difficult aspect of marketing the produce. In addition, these societies are functioning as the main channels for the flow of funds from the Government (and other institutions) that are earmarked for the welfare of these craftsmen and have also come out with schemes that would bestow long range benefits to the members (e.g. housing schemes). Since its inception in 1975-76, the Karnataka Handloom Development Corporation has been evincing a special interest in the growth and development of the handloom weaving industry prevailing in and around Ilkal. An expansion of its activities, especially those pertaining to the procurement and marketing of the Ilkal sarees, besides grading and standardisation of different popular varieties, would be immensely beneficial not only for the continued survival of the craft but also for its growth in the years ahead.



When worn by the womenfolk, the traditional Ilkal saree assumes a charming appearance

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APPENDIX I

TABLES IN RESPECT OF SAMPLE HOUSEHOLDS WITH PRACTISING CRAFTSMEN

Table 1

Distribution of population by Age, Sex and Marital Status

Unit	Age-group	Never married			Married			Widowed			Divorced or separated			Total population			Remarks
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Dotihal	0—4	20	10	10	..	..	..	..	..	..	..	..	..	20	10	10	None returned marital status as unspecified
	5—9	17	12	5	..	..	..	..	..	..	..	..	..	17	12	5	
	10—14	13	7	6	..	..	..	..	..	..	..	..	..	13	7	6	
	15—19	16	11	5	7	..	7	..	..	..	..	..	..	23	11	12	
	20—24	2	2	..	12	4	8	..	..	..	..	..	..	14	6	8	
	25—29	..	..	..	13	8	5	..	..	..	..	..	..	13	8	5	
	30—34	..	..	..	9	6	3	..	..	..	..	..	..	9	6	3	
	35—44	..	..	..	10	6	4	1	..	1	..	..	..	11	6	5	
	45—54	..	..	..	9	3	6	3	..	3	..	..	..	12	3	9	
	55—69	..	..	..	8	7	1	3	2	1	..	..	..	11	9	2	
	70+	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
	Total	68	42	26	68	34	34	7	2	5	..	..	..	143	78	65	
Kandgal	0—4	20	12	8	..	..	..	..	..	..	..	..	..	20	12	8	
	5—9	22	9	13	1	..	1	..	..	..	..	..	..	23	9	14	
	10—14	10	4	6	1	1	..	..	..	..	..	..	..	11	5	6	
	15—19	6	4	2	2	..	2	..	..	..	..	..	..	8	4	4	
	20—24	2	2	..	17	6	11	..	..	..	..	..	..	19	8	11	
	25—29	..	..	..	14	7	7	..	..	..	..	..	..	14	7	7	
	30—34	..	..	..	5	2	3	1	..	1	..	..	..	6	2	4	
	35—44	..	..	..	11	8	3	..	..	..	..	..	..	11	8	3	
	45—54	..	..	..	11	5	6	2	1	1	..	..	..	13	6	7	
	55—69	..	..	..	6	5	1	1	..	1	1	..	1	8	5	3	
	70+	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
	Total	60	31	29	68	34	34	4	1	3	1	..	1	133	66	67	
Sulibhavi	0—4	21	10	11	..	..	..	..	..	..	..	..	..	21	10	11	
	5—9	25	8	17	..	..	..	..	..	..	..	..	..	25	8	17	
	10—14	12	7	5	2	..	2	..	..	..	..	..	..	14	7	7	
	15—19	11	7	4	3	..	3	..	..	..	..	..	..	14	7	7	
	20—24	3	3	..	9	2	7	..	..	..	..	..	..	12	5	7	
	25—29	1	1	..	9	4	5	..	..	..	..	..	..	10	5	5	
	30—34	..	..	..	13	5	8	..	..	..	1	..	1	14	5	9	
	35—44	..	..	..	15	10	5	2	..	2	1	..	1	18	10	8	
	45—54	..	..	..	9	5	4	1	..	1	..	..	..	10	5	5	
	55—69	..	..	..	6	4	2	3	..	3	..	..	..	9	4	5	
	70+	..	..	..	1	1	..	5	..	5	..	..	..	6	1	5	
	Total	73	36	37	67	31	36	11	..	11	2	..	2	153	67	86	
Consolidated	0—4	61	32	29	..	..	..	..	..	..	..	..	..	61	32	29	
	5—9	64	29	35	1	..	1	..	..	..	..	..	..	65	29	36	
	10—14	35	18	17	3	1	2	..	..	..	..	..	..	38	19	19	
	15—19	33	22	11	12	..	12	..	..	..	..	..	..	45	22	23	
	20—24	7	7	..	38	12	26	..	..	..	..	..	..	45	19	26	
	25—29	1	1	..	36	19	17	..	..	..	..	..	..	37	20	17	
	30—34	..	..	..	27	13	14	1	..	1	1	..	1	29	13	16	
	35—44	..	..	..	36	24	12	3	..	3	1	..	1	40	24	16	
	45—54	..	..	..	29	13	16	6	1	5	..	..	..	35	14	21	
	55—69	..	..	..	20	16	4	7	2	5	1	..	1	28	18	10	
	70+	..	..	..	1	1	..	5	..	5	..	..	..	6	1	5	
	Total	201	109	92	203	99	104	22	3	19	3	..	3	429	211	218	

Table 2

Distribution of population classified by Age, Sex and Educational level

Unit	Age-group	Total Population			Illiterate		Literate without educational level		Educational level							
									Primary or Junior basic		Middle		Matriculation or higher secondary		Graduate and above	
		P	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Dothal	0— 4	20	10	10	10	10	..	..	..	..	..	..	..	..	..	..
	5— 9	17	12	5	10	4	1	1	1	..	..	..	..	..	..	..
	10—14	13	7	6	..	3	1	..	3	2	3	1	..	..	..	..
	15—19	23	11	12	2	7	1	1	2	..	3	2	3	2	..	..
	20—24	14	6	8	2	6	..	..	..	1	4	..	..	1	..	..
	25—34	22	14	8	4	7	1	..	1	1	7	..	1	..	..	..
	35+	34	18	16	3	14	2	2	10	..	2	..	1	..	..	..
	All ages	143	78	65	31	51	6	4	17	4	19	3	5	3	..	..
Kandgal	0— 4	20	12	8	12	8	..	..	..	..	..	..	..	..	..	..
	5— 9	23	9	14	9	14	..	..	..	..	..	..	..	..	..	..
	10—14	11	5	6	1	4	2	1	2	1	..	..	..	..	..	..
	15—19	8	4	4	1	4	..	..	..	..	2	..	1	..	..	..
	20—24	19	8	11	3	7	..	..	4	1	1	2	..	1	..	..
	25—34	20	9	11	5	10	..	..	1	1	1	..	2	..	..	..
	35+	32	19	13	11	13	3	..	4	..	1	..	..	..	..	..
	All ages	133	66	67	42	60	5	1	11	3	5	2	3	1	..	..
Sulibhavi	0— 4	21	10	11	10	11	..	..	..	..	..	..	..	..	..	..
	5 9	25	8	17	6	13	2	4		..	..	..	..	..	..	..
	10 14	14	7	7	..	2	..	2	7	3	..	..	..	..	..	..
	15 19	14	7	7	1	3	..	..	2	1	3	3	1	..	..	..
	20 24	12	5	7	..	5	..	..	4	1	..	1	1	..	..	..
	25—34	24	10	14	1	13	3	1	2	..	2	..	2	..	..	..
	35+	43	20	23	2	20	5	1	9	2	3	..	..	..	1	..
	All ages	153	67	86	20	67	10	8	24	7	8	4	4	..	1	..
Consolidated	0— 4	61	32	29	32	29	..	..	..	..	..	..	..	..	..	..
	5— 9	65	29	36	25	31	3	5	1	..	..	..	..	..	..	..
	10—14	38	19	19	1	9	3	3	12	6	3	1	..	..	..	..
	15—19	45	22	23	4	14	1	1	4	1	8	5	5		..	..
	20—24	45	19	26	5	13	..	..	8	3	5	3			..	..
	25—34	66	33	33	10	30	4	1	4	2	10	..	5	..	..	..
	35+	109	57	52	16	47	10	3	23	2	6	..	1	..	1	..
	All ages	429	211	218	93	178	21	13	52	14	32	9	12	4	1	..

Table 3

Distribution of households classified by Religion, Caste/Tribe/Community and Mother-tongue of head of household

Unit	Religion	Name of caste/tribe/community	No. of households where mother-tongue of head of households is		
			Kannada	Urdu	Total
1	2	3	4	5	6
Dorihal	Hindu	1. Devanga	14	..	14
		2. Kuruba	1	..	1
		3. Padmasali	1	..	1
		4. Togataveera	1	..	1
		5. Panchala (Viswakarma)	1	..	1
	Islam	Muslim	..	4	4
		Total	18	4	22
Kandgal	Hindu	1. Chikka Kuruhina Shetty	17	..	17
		2. Devanga	1	..	1
	Islam	Muslim	..	1	1
		Total	18	1	19
Sulibhavi	Hindu	1. Devanga	15	..	15
		2. Bhajantri	1	..	1
		3. Padmasali	1	..	1
		4. Rawal	1	..	1
		5. Valmiki Nayaka	1	..	1
	Islam	Muslim	..	1	1
		Total	19	1	20
Consolidated	Hindu	1. Bhajantri	1	..	1
		2. Chikka Kuruhina Shetty	17	..	17
		3. Devanga	30	..	30
		4. Kuruba	1	..	1
		5. Padmasali	2	..	2
		6. Panchala (Viswakarma)	1	..	1
		7. Rawal	1	..	1
		8. Thogataveera	1	..	1
		9. Valmiki Nayaka	1	..	1
	Islam	Muslim	..	6	6
		Total	55	6	61

Table 4

Distribution of households classified by Religion, Caste/Tribe/Community, Sex and educational level of head of the household

Unit	Name of religion	Name of caste/tribe/community	No. of households by sex of head of household M/F	No. of households by educational level of head of the household					
				Illiterate	Literate without educational level	Educational level			
						Primary or junior basic	Middle	Matriculation or higher secondary	Graduate and above
1	2	3	4	5	6	7	8	9	10
Dotihal	Hindu	1. Devanga	M 14	1	..	7	5	1	..
			F ..	..	..	..	..	..	..
		2. Kuruba	M 1	1	..	..	..	..	..
			F ..	..	..	..	..	..	..
		3. Padmasali	M 1	..	1	..	..	..	..
			F ..	..	..	..	..	..	..
		4. Thogataveera	M 1	..	..	1	..	..	..
			F ..	..	..	..	..	..	..
		5. Panchala (Viswakarma)	M 1	..	..	1	..	..	..
			F ..	..	..	..	..	..	..
	Islam	Muslim	M 4	2	1	1	..	..	..
			F ..	..	..	..	..	..	..
		Total	M 22	4	2	10	5	1	..
			F ..	..	..	..	..	..	..
Kandgal	Hindu	1. Chikka Kuruhina Shetty	M 16	11	1	3	1	..	..
			F 1	1	..	..	..	..	..
		2. Devanga	M 1	..	1	..	..	..	..
			F ..	..	..	..	..	..	..
	Islam	Muslim	M 1	..	1	..	..	..	..
			F ..	..	..	..	..	..	..
		Total	M 18	11	3	3	1	..	..
			F 1	1	..	..	..	..	..
Sulibhavi	Hindu	1. Devanga	M 14	1	4	8	1	..	..
			F 1	1	..	..	..	..	..
		2. Bhajantri	M 1	..	1	..	..	..	..
			F ..	..	..	..	..	..	..
		3. Valmiki Nayaka	M 1	..	1	..	..	..	..
			F ..	..	..	..	..	..	..
		4. Padmasali	M 1	..	..	..	1	..	..
			F ..	..	..	..	..	..	..
		5. Rawal	M 1	..	..	..	..	..	1
			F ..	..	..	..	..	..	..
	Islam	Muslim	M 1	1	..	..	..	..	..
			F ..	..	..	..	..	..	..
		Total	M 19	2	6	8	2	..	1
			F 1	1	..	..	..	..	..
Consolidated	Hindu	1. Devanga	M 29	2	5	15	6	1	..
			F 1	1	..	..	..	..	..
		2. Kuruba	M 1	1	..	..	..	..	..
			F ..	..	..	..	..	..	..
		3. Padmasali	M 2	..	1	..	1	..	..
			F ..	..	..	..	..	..	..
		4. Thogataveera	M 1	..	..	1	..	..	..
			F ..	..	..	..	..	..	..
		5. Panchala (Viswakarma)	M 1	..	..	1	..	..	..
			F ..	..	..	..	..	..	..
		6. Chikka Kuruhina Shetty	M 16	11	1	3	1	..	..
			F 1	1	..	..	..	..	..
		7. Bhajantri	M 1	..	1	..	..	..	..
			F ..	..	..	..	..	..	..
		8. Valmiki Nayaka	M 1	..	1	..	..	..	..
			F ..	..	..	..	..	..	..
		9. Rawal	M 1	..	..	..	..	..	1
			F ..	..	..	..	..	..	..
	Islam	Muslim	M 6	3	2	1	..	..	..
			F ..	..	..	..	..	..	..
		Total	M 59	17	11	21	8	1	1
			F 2	2	..	..	..	..	..

Table 5

Distribution of households classified by age and sex of head of the household and number of members

Unit	Age of head of household		No. of house-holds by sex of head of the house-hold	No. of households having members									
				Single	2	3	4	5	6-7	8-9	10-12	13 and above
1	2		3	4	5	6	7	8	9	10	11	12
Dotihal	Below 20	M	..	..	..	..	..	..	..	..	..	..
		F	..	..	..	..	..	..	..	..	..	..
	20—29	M	4	..	1	1	1	..	1	..	..	..
		F	..	..	..	..	..	..	..	..	..	..
	30—39	M	4	..	..	..	..	1	3	..	..	..
		F	..	..	..	..	..	..	..	..	..	..
	40—49	M	4	..	..	..	1	2	1	..	..	..
		F	..	..	..	..	..	..	..	..	..	..
	50—59	M	7	..	..	1	..	..	3	2	..	1
		F	..	..	..	..	..	..	..	..	..	..
	60 and above	M	3	..	1	..	..	..	..	..	1	1
		F	..	..	..	..	..	..	..	..	..	..
	Total	M	22	..	2	2	2	3	8	2	1	2
		F	..	..	..	..	..	..	..	..	..	..
Kandgal	Below 20	M	..	..	..	..	..	..	..	..	..	..
		F	..	..	..	..	..	..	..	..	..	..
	20—29	M	..	..	..	..	..	..	..	..	..	..
		F	..	..	..	..	..	..	..	..	..	..
	30—39	M	5	..	..	..	4	..	1	..	..	..
		F	..	..	..	..	..	..	..	..	..	..
	40—49	M	3	1	..	..	..	..	2	..	..	..
		F	..	..	..	..	..	..	..	..	..	..
	50—59	M	7	..	..	..	..	..	3	2	1	1
		F	..	..	..	..	..	..	..	..	..	..
	60 and above	M	3	..	..	..	..	..	1	1	..	1
		F	1	1	..	..	..	..	..	..	..	..
	Total	M	18	1	..	..	4	..	7	3	1	2
		F	1	1	..	..	..	..	..	..	..	..
Sulibhavi	Below 20	M	..	..	..	..	..	..	..	..	..	..
		F	..	..	..	..	..	..	..	..	..	..
	20—29	M	1	..	..	..	1	..	..	..	..	..
		F	..	..	..	..	..	..	..	..	..	..
	30—39	M	4	..	..	..	1	..	1	1	1	..
		F	..	..	..	..	..	..	..	..	..	..
	40—49	M	8	..	..	..	2	1	1	1	2	1
		F	1	..	..	..	..	1	..	..	..	..
	50—59	M	2	..	..	..	1	..	..	..	1	..
		F	..	..	..	..	..	..	..	..	..	..
	60 and above	M	4	..	1	..	..	..	1	..	1	1
		F	..	..	..	..	..	..	..	..	..	..
	Total	M	19	..	1	..	5	1	3	2	5	2
		F	1	..	..	..	..	1	..	..	..	..
Consolidated	Below 20	M	..	..	..	..	..	..	..	..	..	..
		F	..	..	..	..	..	..	..	..	..	..
	20—29	M	5	..	1	1	2	..	1	..	..	..
		F	..	..	..	..	..	..	..	..	..	..
	30—39	M	13	..	..	..	5	1	5	1	1	..
		F	..	..	..	..	..	..	..	..	..	..
	40—49	M	15	1	..	..	3	3	4	1	2	1
		F	1	..	..	..	..	1	..	..	..	..
	50—59	M	16	..	..	1	1	..	6	4	2	2
		F	..	..	..	..	..	..	..	..	..	..
	60 and above	M	10	..	2	..	..	..	2	1	2	3
		F	1	1	..	..	..	..	..	..	..	..
	Total	M	59	1	3	2	11	4	18	7	7	6
		F	2	1	..	..	..	1	..	..	..	..

Table 6

Distribution of households classified by nature of relation of members to head of the household and number of members

Unit	Sl. No.	Nature of relation of members to head of the household	No. of house-holds	No. of members
1	2	3	4	5
Dotihal	1	Self	..	..
	2	Self, spouse	2	4
	3	Self, spouse, unmarried sons and daughters	9	46
	4	Self, spouse, married son and son's wife with or without unmarried sons and daughters.	5	55
	5	Self, spouse, married brother, brother's wife, with or without unmarried sons and daughters	..	..
	6	Self, spouse, married brother, brother's wife, married son, son's wife, with or without unmarried sons/daughters	..	..
	7	Self (Male), unmarried son/daughter	..	..
	8	Self (Female), unmarried son/daughter	..	..
	9	Self, spouse, with or without unmarried son/daughter and widowed father	..	..
	10	Self, spouse, with or without unmarried son/daughter and widowed mother	..	..
	11	Self (Male), unmarried brother/sister	..	..
	12	*Others:*		
		(i) Self, spouse, unmarried brother, widowed mother	1	4
		(ii) Self, spouse, unmarried daughters, sister's unmarried daughter	1	5
		(iii) Self, brother's widowed wife, brother's unmarried sons, brother's married sons and son's wives, brother's son's unmarried sons	1	10
		(iv) Self, spouse, married brother, brother's wife, brother's unmarried son, widowed mother, father's widowed sister	1	7
		(v) Self, spouse, unmarried sons and daughter, wife's widowed father	1	6
		(vi) Self, spouse, unmarried sons and daughter, wife's widowed mother	1	6
		Total	22	143
Kandgal	1	Self	2	2
	2	Self, spouse	..	..
	3	Self, spouse, unmarried sons and daughters	7	37
	4	Self, spouse, married son and son's wife, with or without unmarried sons and daughters	5	58
	5	Self, spouse, married brother, brother's wife, with or without unmarried sons and daughters	..	..
	6	Self, spouse, married brother, brother's wife, married son's wife, with or without unmarried sons/daughters	..	..
	7	Self (Male), unmarried son/daughter	..	..
	8	Self (Female), unmarried son/daughter	..	..
	9	Self, spouse, with or without unmarried son/daughter and widowed father	1	4
	10	Self, spouse, with or without unmarried son/daughter and widowed mother	..	..
	11	Self (Male), unmarried brother/sister	..	..
	12	*Others:*		
		(i) Self, spouse, unmarried sons and daughters, married son, son's wife, son's unmarried son and daughter and married son	1	12
		(ii) Self, spouse, married sons, son's wife, son's unmarried daughter, wife's widowed mother	1	8
		(iii) Self, spouse, married son, son's wife, widowed daughter, daughter's unmarried son	1	6
		(iv) Self, spouse, unmarried sons and daughter, married daughter	1	6
		Total	19	133

Table 6—*Contd.*

Distribution of households classified by nature of relation of members to head of the household and number of members

1	2	3	4	5
Sulibhavi	1	Self	..	..
	2	Self, spouse	1	2
	3	Self, spouse, unmarried sons and daughters	4	20
	4	Self, spouse, married son and son's wife with or without unmarried sons and daughters	3	37
	5	Self, spouse, married brother, brother's wife, with or without unmarried sons and daughters	..	..
	6	Self, spouse, married brother, brother's wife, married son, son's wife, with or without unmarried sons/daughters	..	..
	7	Self (Male), unmarried son/daughter	..	..
	8	Self (Female), unmarried son/daughter	1	5
	9	Self, spouse, with or without unmarried son/daughter and widowed father	..	..
	10	Self, spouse, with or without unmarried son/daughter and widowed mother	2	12
	11	Self (Male), unmarried brother/sister	..	..
	12	*Others*		
		(i) Self, spouse, unmarried daughter, married brother, brother's wife, brother's unmarried son and widowed sister	1	10
		(ii) Self, spouse, married daughter, daughter's husband, daughter's unmarried sons and daughters	1	7
		(iii) Self spouse, unmarried sons and daughters, brother's widowed wife, brother's unmarried sons and daughters and widowed sister	1	11
		(iv) Self, spouse, unmarried sons and daughter and married daughter	1	6
		(v) Self, spouse, unmarried son and daughter, separated sister, sister's unmarried daughter, widowed mother, mother's widowed sister	1	8
		(vi) Self (Male), I spouse, II spouse, widowed mother	1	4
		(vii) Self, spouse, unmarried son and daughters, married brother's and brother's wives, brother's unmarried sons and daughter, divorced sister and widowed mother	1	16
		(viii) Self, spouse,and married daughters	1	4
		(ix) Self, spouse, unmarried sons, married brother, brother's wife, brother's unmarried sons and daughters' brother's married daughter and widowed sister	1	11
		Total	20	153
Consolidated	1	Self	2	2
	2	Self, spouse	3	6
	3	Self, spouse, unmarried sons and daughters	20	103
	4	Self, spouse. married son and son's wife with or without unmarried sons and daughters	13	150
	5	Self, spouse, married brother, brother's wife, with or without unmarried sons and daughters	..	..
	6	Self, spouse, married brother, brother's wife, married son, son's wife, with or without unmarried sons/daughters	..	..
	7	Self (Male), unmarried son/daughter	..	..
	8	Self (Female), unmarried son/daughter	1	5
	9	Self, spouse, with or without unmarried son/daughter and widowed father	1	4
	10	Self, spouse, with or without unmarried son/daughter and widowed mother	2	12
	11	Self (Male), unmarried brother/sister	..	..

(Contd.)

Table 6—*Concld.*

Distribution of households classified by nature of relation of members to head of the household and number of members

1	2	3	4	5
Consolidated (*Concld.*)	12	*Others:*		
		(i) Self, spouse, unmarried brother, widowed mother	1	4
		(ii) Self, spouse, unmarried daughters, sister's unmarried daughter	1	5
		(iii) Self, brother's widowed wife, brother's unmarried sons, brother's married sons and son's wives, brother's son's unmarried sons	1	10
		(iv) Self, spouse, married brother, brother's wife, brother's unmarried son widowed mother, father's widowed sister	1	7
		(v) Self, spouse, unmarried sons and daughter, wife's widowed father	1	6
		(vi) Self, spouse, unmarried sons and daughter, wife's widowed mother	1	6
		(vii) Self, spouse, unmarried sons and daughters, married son, son's wife, sons unmarried son and daughter and married son	1	12
		(viii) Self, spouse, married sons, son's wife, sons unmarried daughter, married son, wife's widowed mother	1	8
		(ix) Self, spouse, married son, son's wife, widowed daughter, daughter's unmarried son	1	6
		(x) Self, spouse, unmarried sons and daughters, married daughters	2	12
		(xi) Self, spouse, unmarried daughter, married brother, brother's wife, brother's unmarried son and widowed sister	1	10
		(xii) Self, spouse, married daughter, daughter's husband, daughter's unmarried sons and daughters	1	7
		(xiii) Self, spouse, unmarried sons and daughters, brother's widowed wife, brother's unmarried sons and daughters and widowed sister	1	11
		(xiv) Self, spouse, unmarried sons and daughter, separated sister, sister's unmarried daughter, widowed mother, mother's widowed sister	1	8
		(xv) Self, (Male), I spouse, II spouse, widowed mother	1	4
		(xvi) Self, spouse, unmarried sons and daughters, married brothers and brother's wives, brother's unmarried sons and daughters, divorced sister and widowed mother	1	16
		(xvii) Self, spouse, and married daughters	1	4
		(xviii) Self, spouse, unmarried sons, married brother, brother's wife, brother's unmarried sons and daughters, brother's married daughter and widowed sister	1	11
		Total	61	429

Table 7

Distribution of households classified by migration status with reference to place of birth and reasons for migration in relation to head of the household

Unit	Migration status with reference to place of birth of the head of the household		No. of house-holds	No. of households which have migrated due to				Remarks
				Reason-1 In search of better prospects	Reason-2 Marriage	Reason-3 Return to native place	Reason-4 Family problems: After father's death, the mother of the head of household moved to this place to live with her parents etc.	
1	2		3	4	5	6	7	8
Dotihal	A. Non-migrant (Born in the village)		16	..	..	..	..	
	B. Migrant		6	4	1	1	..	
	I. Born outside the village but in the same district							
		Rural	1	1	..	..	..	
		Urban	..	..	..	..	..	
	II. Born outside the district but within the State							
		Rural	..	..	..	..	..	
		Urban	5	3	1	1	..	
	III. Born outside the State				NIL			
	IV. Others (including unspecified.)				NIL			
	Total	(A+B)	22	4	1	1	..	
Kandgal	A. Non-migrant (Born in the village)		18	..	..	..	..	*The head of one of the households (though born in this village) migrated to Solapur to work on automatic looms. He stayed there for 13 years and then returned to Kandgal in 1974.
	B. Migrant		1	..	..	1	..	
	I. Born outside the village but in the same district							
		Rural	1	..	..	1	..	
		Urban	..	..	..	..	..	
	II. Born outside the district. but within the State				NIL			
	III. Born outside the State				NIL			
	IV. Others (including unspecified)				NIL			
	Total	(A+B)	19	..	..	1	..	
Sulibhavi	A. Non-migrant (Born in the village)		17	..	..	..	..	
	B. Migrant		3	..	1	..	2	
	I. Born outside the village but in the same district							
		Rural	2	..	..	..	2	
		Urban	1	..	1	..	..	
	II. Born outside the district but within the State				NIL			
	III. Born outside the State				NIL			
	IV. Others (including unspecified)				NIL			
	Total	(A+B)	20	..	1	..	2	
Consolidated	A. Non-migrant (Born in the village)		51	..	..	..	..	
	B. Migrant		10	4	2	2	2	
	I. Born outside the village but in the same district							
		Rural	4	1	..	1	2	
		Urban	1	..	1	..	..	
	II. Born outside the district but within the State							
		Rural	..	..	..	..	..	
		Urban	5	3	1	1	.	
	III. Born outside the State				NIL			
	IV. Others (including unspecified)				NIL			
	Total	(A+B)	61	4	2	2	2	

Table 8

Distribution of households classified by migration status and duration of stay in the village with reference to head of the household

Unit	Migration status with reference to place of birth of head of the household		No. of house-holds	No. of households where duration of stay in the village of head of the household is					
				Non-mig-rant	Migrant				
					Less than 1 year	1-5 years	6-10 years	11-20 years	21+ years
1	2		3	4	5	6	7	8	9
Dotihal	A. Non-migrant (Born in the village)		16	16	..	..	..	..	..
	B. Migrant		6	..	..	1	1	2	2
	I. Born outside the village but in the same district	Rural	1	..	..	..	..	..	1
		Urban	..	..	..	..	..	..	..
	II. Born outside the district but within the State								
	(i) *Bijapur district*	Rural	..	..	..	..	..	..	..
		Urban	5	..	..	1	1	2	1
	III. Born outside the State		..	..	..	..	..	..	..
	IV. Others (including unspecified)		..	..	..	..	..	..	..
	Total	(A+B)	22	16	..	1	1	2	2
Kandgal	A. Non-migrant (Born in the village)		18	18	..	..	..	..	..
	B. Migrant		1	..	..	..	..	..	1
	I. Born outside the village but in the same district	Rural	1	..	..	..	..	..	1
		Urban	..	..	..	..	..	..	..
	II. Born outside the district but within the State		..	..	..	..	..	..	..
	III. Born outside the State		..	..	..	..	..	..	..
	IV. Others (including unspecified)		..	..	..	..	..	..	..
	Total	(A+B)	19	18	..	..	..	..	1
Sulibhavi	A. Non-migrant (Born in the village)		17	17	..	..	..	..	..
	B. Migrant		3	..	..	..	..	1	2
	I. Born outside the village but in the same district	Rural	2	..	..	..	..	1	1
		Urban	1	..	..	..	..	..	1
	II. Born outside the district but within the State		..	..	..	..	..	..	..
	III. Born outside the State		..	..	..	..	..	..	..
	IV. Others (including unspecified)		..	..	..	..	..	..	..
	Total	(A+B)	20	17	..	..	..	1	2
Consolidated	A. Non-migrant (Born in the village)		51	51	..	..	..	..	..
	B. Migrant		10	..	..	1	1	3	5
	I. Born outside the village but in the same district	Rural	4	..	..	..	..	1	3
		Urban	1	..	..	..	..	..	1
	II. Born outside the district but within the State								
	(i) *Bijapur district*	Rural	..	..	..	..	..	..	..
		Urban	5	..	..	1	1	2	1
	III. Born outside the State		..	..	..	..	..	..	..
	IV. Others (including unspecified)		..	..	..	..	..	..	..
	Total	(A+B)	61	51	..	1	1	3	5

Table 9

Distribution of households classified by traditional occupation, Religion and Caste/Tribe/Community of head of the household

Unit	Name of religion	Name of caste/tribe/ community	No. of house-holds	No. of households where traditional occupation of head of the household is								
				Weaving	Goldsmithy	Cultivation	Gardening (Horticulture)	Basket making	Agricultural labour & burning lime stone	*Hanigi kattavudu* and weaving	Cultivation/ Agricultural labour
1	2	3	4	5	6	7	8	9	10	11	12
Dotihal	Hindu	Devanga	14	14	..	..	..	..	..	..	..
		Kuruba	1	..	..	1	..	..	..	..	..
		Padmasali	1	1	..	..	..	..	..	..	..
		Thogataveera	1	1	..	..	..	..	..	..	..
		Panchala (Viswakarma)	1	..	1	..	..	..	..	..	..
	Islam	Muslim	4	4	..	..	..	..	..	..	..
		Total	22	20	1	1	..	..	..	..	..
Kandgal	Hindu	Chikkakuruhina Shetty	17	17	..	..	..	..	..	..	..
		Devanga	1	1	..	..	..	..	..	..	..
	Islam	Muslim	1	..	..	..	1	..	..	..	..
		Total	19	18	..	..	1	..	..	..	..
Sulibhavi	Hindu	Devanga	15	15	..	..	..	..	..	..	..
		Bhajantri	1	..	..	..	..	1	..	..	..
		Valmiki Nayaka	1	..	..	..	..	..	1	..	..
		Padmasali	1	1	..	..	..	..	..	..	..
		Rawal	1	..	..	..	..	..	..	1	..
	Islam	Muslim	1	..	..	..	..	..	..	..	1
		Total	20	16	..	..	..	1	1	1	1
Consolidated	Hindu	Devanga	30	30	..	..	..	..	..	..	..
		Kuruba	1	..	..	1	..	..	..	..	..
		Padmasali	2	2	..	..	..	..	..	..	..
		Thogataveera	1	1	..	..	..	..	..	..	..
		Panchala (Viswakarma)	1	..	1	..	..	..	..	..	..
		Chikkakuruhina Shetty	17	17	..	..	..	..	..	..	..
		Bhajantri	1	..	..	..	..	1	..	..	..
		Valmiki Nayaka	1	..	..	..	..	..	1	..	..
		Rawal	1	..	..	..	..	..	..	1	..
	Islam	Muslim	6	4	..	..	1	..	..	..	1
		Total	61	54	1	1	1	1	1	1	1

Table 10

Distribution of households classified by number of workers and by main occupational diversity (i.e. different members having different occupation)

Unit	Description of occupational diversity	No. of house-holds	Total No. of workers in the house-hold	Remarks
1	2	3	4	5
Dotihal	1. No occupational diversity	21	81	Female workers of these households are engaged in pre weaving operations.
	2. Hotel Keeper (Head of the household) Weavers (other workers in the household)	1	9	
Kandgal	1. No occupational diversity	15	61	
	2. Weaver (Head of the household) Bus Conductor (Son)	1	12	
	3. Agricultural Labourer (Head of the household and wife) Weaver (Son)	1	3	
	4. Peon in Panchayat Office (Head of the household) Weavers (other workers in the household)	1	6	
	5. Casual Labourer (Head of the household) Weavers (other workers in the household)	1	4	
Sulibhavi	1. No occupational diversity	18	80	
	2. Weaver (Head of the household) Clerk in Co-operative Society (Son)	1	7	
	3. Weaver (Head of the household) Truck Driver (Son)	1	6	
Consolidated	1. No occupational diversity	54	222	
	2. Hotel Keeper (Head of the household) Weavers (other workers in the household)	1	9	
	3. Weaver (Head of the household) Bus Conductor (Son)	1	12	
	4. Agricultural Labourer (Head of the household and wife) Weaver (Son)	1	3	
	5. Peon in Panchayat Office (Head of the household) Weavers (other workers in the household)	1	6	
	6. Casual Labourer (Head of the household) Weavers (other workers in the household)	1	4	
	7. Weaver (Head of the household) Clerk in Co-operative Society (Son)	1	7	
	8. Weaver (Head of the household) Truck Driver (Son)	1	6	
	Total	61	269	

NOTE.— Occupational diversity indicates combination of different occupations found in the household. If, all the workers in the household are engaged or are dependent on the occupation followed by the head of the household such households will come under the category of "No occupational diversity". Since all heads of households are engaged in the craft and if any worker in the household is engaged in an occupation other than the craft under study such households should be considered as having occupational diversity.

Table 11

Households classified by sex, broad age-group and subsidiary occupation in relation to head of household

Unit	Age-group	Sex	No. of heads of households	No. of heads of households having no subsidiary occupation	No. of heads of households having subsidiary occupation		Remarks
					Cultivation	Trader in Tamarind, vegetables etc.	
1	2	3	4	5	6	7	8
Dotihal	0—14	Males	..	..	..	..	*The main occupation of one of these heads of households is hotel-keeping. He does not have any subsidiary occupation. The other workers in his household are all engaged in weaving industry and 4 of them help him in running the hotel.
		Females	..	..	..	..	
	15—34	Males	6	6	..	..	
		Females	..	..	..	..	
	35—59	Males	13	11	2	..	
		Females	..	..	..	..	
	60+	Males	3*	3	..	..	
		Females	..	..	..	..	
	Total	Males	22	20	2	..	
		Females	..	..	..	..	
Kandgal	0—14	Males	..	..	..	..	
		Females	..	..	..	..	
	15—34	Males	..	..	..	..	
		Females	..	..	..	..	
	35—59	Males	15	12	2	1	
		Females	..	..	..	..	
	60+	Males	3	2	1	..	
		Females	1	1	..	..	
	Total	Males	18	14	3	1	
		Females	1	1	..	..	
Sulibhavi	0—14	Males	..	..	..	..	
		Females	..	..	..	..	
	15—34	Males	3	3	..	..	
		Females	..	..	..	..	
	35—59	Males	12	10	2	..	
		Females	1	1	..	..	
	60+	Males	4	3	1	..	
		Females	..	..	..	..	
	Total	Males	19	16	3	..	
		Females	1	1	..	..	
Consolidated	0—14	Males	..	..	..	..	
		Females	..	..	..	..	
	15—34	Males	9	9	..	..	
		Females	..	..	..	..	
	35—59	Males	40	33	6	1	
		Females	1	1	..	..	
	60+	Males	10	8	2	..	
		Females	1	1	..	..	
	Total	Males	59	50	8	1	
		Females	2	2	..	..	

Table 12

Distribution of workers and non-workers classified by Sex, Caste/Tribe/Community and broad age-group

Unit	Name of caste/tribe/community	No. of workers and non-workers by age-group								
		All ages								
		Total population			Workers			Non-workers		
		P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11
Dotihal . . .	Devanga	91	48	43	57	27	30	34	21	13
	Kuruba	6	4	2	2	1	1	4	3	1
	Padmasali	7	5	2	4	3	1	3	2	1
	Thogataveera	5	3	2	5	3	2	..	..	..
	Panchala (Viswakarma)	5	3	2	3	1	2	2	2	..
	Muslim	29	15	14	19	9	10	10	6	4
	Total	143	78	65	90	44	46	53	34	19
Kandgal . . .	Chikka Kuruhina Shetty	123	62	61	80	38	42	43	24	19
	Devanga	4	1	3	3	1	2	1	..	1
	Muslim	6	3	3	3	2	1	3	1	2
	Total	133	66	67	86	41	45	47	25	22
Sulibhavi . . .	Devanga	120	55	65	72	32	40	48	23	25
	Bhajantri	6	3	3	3	1	2	3	2	1
	Valmiki Nayaka	8	2	6	5	1	4	3	1	
	Padmasali	4	1	3	4	1	3	..	..	..
	Rawal	11	3	8	6	1	5	5	2	3
	Muslim	4	3	1	3	2	1	1	1	..
	Total	153	67	86	93	38	55	60	29	31
Consolidated .	Devanga	215	104	111	132	60	72	83	44	39
	Kuruba	6	4	2	2	1	1	4	3	1
	Padmasali	11	6	5	8	4	4	3	2	1
	Thogataveera	5	3	2	5	3	2	..	..	..
	Panchala (Viswakarma)	5	3	2	3	1	2	2	2	..
	Bhajantri	6	3	3	3	1	2	3	2	1
	Valmiki Nayaka	8	2	6	5	1	4	3	1	2
	Rawal	11	3	8	6	1	5	5	2	3
	Chikka Kuruhina Shetty	123	62	61	80	38	42	43	24	19
	Muslim	39	21	18	25	13	12	14	8	6
	Total	429	211	218	269	123	146	160	88	72

Table 12—contd.

Distribution of workers and non-workers classified by sex, caste/tribe/community and broad age-group

Unit	Name of caste/tribe/community	No. of workers and non-workers by age-group											
		0—14 years						15—34 years					
		Workers			Non-workers			Workers			Non-workers		
		P	M	F	P	M	F	P	M	F	P	M	F
1	2	12	13	14	15	16	17	18	19	20	21	22	23
Dotihal . . .	Devanga	2	..	2	30	19	11	35	17	18	4	2	2
	Kuruba	..	..	..	3	2	1	1	..	1	..	..	..
	Padmasali	..	..	..	2	1	1	2	2	..	1	1	..
	Thogataveera	..	..	..	..	..	..	3	2	1	..	..	..
	Panchala (Viswakarma)	..	..	..	2	2	..	2	..	2	..	..	..
	Muslim	2	..	2	9	5	4	10	6	4	1	1	..
	Total	4	..	4	46	29	17	53	27	26	6	4	2
Kandgal . .	Chikka Kuruhina Shetty	8	2	6	42	23	19	44	19	25	1	1	..
	Devanga	..	..	..	1	..	1	1	..	1	..	..	..
	Muslim	..	..	..	3	1	2	1	1	..	..	..	..
	Total	8	2	6	46	24	22	46	20	26	1	1	..
Sulibhavi	Devanga	3	..	3	46	21	25	38	16	22	2	2	..
	Bhajantri	1	..	1	3	2	1	1	..	1	..	..	..
	Valmiki Nayaka	..	..	..	3	1	2	2	1	1	..	..	..
	Padmasali	..	..	..	..	..	..	1	..	1	..	..	..
	Rawal	..	..	..	4	1	3	4	1	3	..	..	..
	Muslim	..	..	..	..	..	..	1	1	..	1	1	..
	Total	4	..	4	56	25	31	47	19	28	3	3	..
Consolidated . .	Devanga	5	..	5	77	40	37	74	33	41	6	4	2
	Kuruba	..	..	..	3	2	1	1	..	1	..	..	..
	Padmasali	..	..	..	2	1	1	3	2	1	1	1	..
	Thogataveera	..	..	..	..	..	..	3	2	1	..	..	..
	Panchala (Viswakarma)	..	..	..	2	2	..	2	..	2	..	..	..
	Bhajantri	1	..	1	3	2	1	1	..	1	..	..	..
	Valmiki Nayaka	..	..	..	3	1	2	2	1	1	..	..	..
	Rawal	..	..	..	4	1	3	4	1	3	..	..	..
	Chikka Kuruhina Shetty	8	2	6	42	23	19	44	19	25	1	1	..
	Muslim	2	..	2	12	6	6	12	8	4	2	2	..
	Total	16	2	14	148	78	70	146	66	80	10	8	2

Table 12—*Concld.*

Distribution of workers and non-workers classified by Sex, Caste/Tribe/Community and broad age-group

Unit	Name of caste/tribe/community	No. of workers and non-workers by age-group											
		35—59 years						60+ years					
		Workers			Non-workers			Workers			Non-workers		
		P	M	F	P	M	F	P	M	F	P	M	F
1	2	24	25	26	27	28	29	30	31	32	33	34	35
Dotihal	Devanga	16	7	9	..	..	..	4	3	1	..	..	..
	Kuruba	1	1	..	..	..	..	..	..	..	1	1	..
	Padmasali	2	1	1	..	..	..	..	..	..	..	..	..
	Thogataveera	2	1	1	..	..	..	..	..	..	..	..	..
	Panchala (Viswakarma)	1	1	..	..	..	..	..	..	..	..	..	..
	Muslim	7	3	4	..	..	..	..	..	..	..	..	..
	Total	29	14	15	..	..	..	4	3	1	1	1	..
Kandgal	Chikka Kuruhina Shetty	23	14	9	..	..	..	5	3	2	..	..	..
	Devanga	2	1	1	..	..	..	..	..	..	..	..	..
	Muslim	2	1	1	..	..	..	..	..	..	..	..	..
	Total	27	16	11	..	..	..	5	3	2	..	..	..
Sulibhavi	Devanga	22	12	10	..	..	..	9	4	5	..	..	..
	Bhajantri	1	1	..	..	..	..	..	..	..	..	..	..
	Valmiki Nayaka	1	..	1	..	..	..	2	..	2	..	..	..
	Padmasali	2	1	1	..	..	..	1	..	1	..	..	..
	Rawal	1	..	1	1	1	..	1	..	1	..	..	..
	Muslim	2	1	1	..	..	..	..	..	..	..	..	..
	Total	29	15	14	1	1	..	13	4	9	..	..	..
Consolidated	Devanga	40	20	20	..	..	..	13	7	6	..	..	..
	Kuruba	1	1	..	..	..	..	..	..	..	1	1	..
	Padmasali	4	2	2	..	..	..	1	..	1	..	..	..
	Thogataveera	2	1	1	..	..	..	..	..	..	..	..	..
	Panchala (Viswakarma)	1	1	..	..	..	..	..	..	..	..	..	..
	Bhajantri	1	1	..	..	..	..	..	..	..	..	..	..
	Valmiki Nayaka	1	..	1	..	..	..	2	..	2	..	..	..
	Rawal	1	..	1	1	1	..	1	..	1	..	..	..
	Chikka Kuruhina Shetty	23	14	9	..	..	..	5	3	2	..	..	..
	Muslim	11	5	6	..	..	..	..	..	..	..	..	..
	Total	85	45	40	1	1	..	22	10	12	1	1	..

Table 13

Distribution of workers and non-workers classified by sex and educational level

Unit	Educational Level	Total Population			Number of						Remarks
					Workers			Non-workers			
		P	M	F	P	M	F	P	M	F	
1	2	3	4	5	6	7	8	9	10	11	12
Dotihal	1. Illiterate	82	31	51	47	10	37	35	21	14	
	2. Literate without educational level	10	6	4	7	4	3	3	2	1	
	3. Primary or Junior basic	21	17	4	16	13	3	5	4	1	
	4. Middle	22	19	3	17	15	2	5	4	1	
	5. Matriculation or Higher Secondary	8	5	3	3	2	1	5	3	2	
	6. Non-technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	..	..	
	7. Technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	..	..	
	8. Graduate and above	..	..	..	..	..	..	..	..	..	
	Total	143	78	65	90	44	46	53	34	19	
Kandgal	1. Illiterate	102	42	60	60	21	39	42	21	21	
	2. Literate without educational level	6	5	1	5	4	1	1	1	..	
	3. Primary or Junior basic	14	11	3	11	9	2	3	2	1	
	4. Middle	7	5	2	7	5	2	..	..	..	
	5. Matriculation or Higher Secondary	4	3	1	3	2	1	1	1	..	
	6. Non-technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	..	..	
	7. Technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	..	..	
	8. Graduate and above	..	..	..	..	..	..	..	..	..	
	Total	133	66	67	86	41	45	47	25	22	
Sulibhavi	1. Illiterate	87	20	67	46	4	42	41	16	25	*This graduate non-worker has recently returned home after retirement from service. He is middle aged and has plans to take up some productive work soon.
	2. Literate without educational level	18	10	8	11	8	3	7	2	5	
	3. Primary or Junior basic	31	24	7	22	16	6	9	8	1	
	4. Middle	12	8	4	10	6	4	2	2	..	
	5. Matriculation or Higher Secondary	4	4	..	4	4	..	..	..	..	
	6. Non-technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	..	..	
	7. Technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	..	..	
	8. Graduate and above	1	1	..	..	..	..	1	1*	..	
	Total	153	67	86	93	38	55	60	29	31	
Consolidated	1. Illiterate	271	93	178	153	35	118	118	58	60	
	2. Literate without educational level	34	21	13	23	16	7	11	5	6	
	3. Primary or Junior basic	66	52	14	49	38	11	17	14	3	
	4. Middle	41	32	9	34	26	8	7	6	1	
	5. Matriculation or Higher Secondary	16	12	4	10	8	2	6	4	2	
	6. Non-technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	..	..	
	7. Technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	..	..	
	8. Graduate and above	1	1	..	..	..	..	1	1	..	
	Total	429	211	218	269	123	146	160	88	72	

Table 14

Distribution of workers classified by traditional and present occupation, sex and broad age-group

Unit	Traditional occupation	Sex	Total no. of workers	No. of workers by age-group							
				0—14 years where present occupation		15—34 years where present occupation is					
				Same as in col. 2	Weaving	Same as in col. 2	Training in tailoring	Weaving	Bus conductor	Truck Driver	Clerk in Society
1	2	3	4	5	6	7	8	9	10	11	12
Dotihal	Weaving (includes pre-weaving operations)	Males	42	..	..	27	..	..	..	..	..
		Females	43	4	..	22	1	..	..	..	..
	Gold Smithy	Males	1	..	..	..	..	..	..	..	..
		Females	2	..	..	..	..	2	..	..	..
	Cultivation	Males	1	..	..	..	..	..	..	..	..
		Females	1	..	..	..	..	1	..	..	..
	Total	Males	44	..	..	27	..	..	..	..	..
		Females	46	4	..	22	1	3	..	..	..
Kandgal	Weaving (includes pre-weaving operations)	Males	39	2	..	18	..	..	1	..	..
		Females	44	6	..	26	..	..	..	..	..
	Gardening (Horticulture)	Males	2	..	..	..	..	1	..	..	..
		Females	1	..	..	..	..	..	..	..	..
	Total	Males	41	2	..	18	..	1	1	..	..
		Females	45	6	..	26	..	..	..	..	..
Sulibhavi	Weaving (includes pre-weaving operations)	Males	33	..	..	14	..	..	.	1	1
		Females	43	3	..	23	..	..	.	..	..
	Cultivation	Males	2	..	..	..	..	1	..	..	..
		Females	1	..	..	..	..	..	..	..	..
	Basket making	Males	1	..	..	..	..	..	..	..	..
		Females	2	..	1	..	..	1	..	..	..
	Hanigi kattuvudu	Males	1	..	..	..	..	1	..	..	..
		Females	5	..	..	..	..	3	..	..	..
	Trader	Males	1	..	..	..	..	1	..	..	..
		Females	4	..	..	..	..	1	..	..	..
	Total	Males	38	..	..	14	..	3	..	1	1
		Females	55	3	1	23	..	5	..	..	..
Consolidated	Weaving (includes pre-weaving operations)	Males	114	2	..	59	..	..	1	1	1
		Females	130	13	..	71	1	..	..	..	..
	Gold Smithy	Males	1	..	..	..	..	..	..	..	..
		Females	2	..	..	..	..	2	..	..	..
	Cultivation	Males	3	..	..	..	..	1	..	..	..
		Females	2	..	..	..	..	1	..	..	..
	Gardening (Horticulture)	Males	2	..	..	..	..	1	..	..	.
		Females	1	..	..	..	..	..	..	..	..
	Basket making	Males	1	..	..	..	..	..	..	..	..
		Females	2	..	1	..	..	1	..	..	..
	Hanigi kattuvudu	Males	1	..	..	..	..	1	..	..	..
		Females	5	..	..	..	..	3	..	..	..
	Trader	Males	1	..	..	..	..	1	..	..	..
		Females	4	..	..	..	..	1	..	..	..
	Total	Males	123	2	..	59	..	4	1	1	1
		Females	146	13	1	71	1	8	..	..	..

Table 14 —*Concld.*

Distribution of workers classified by traditional and present occupation, sex and broad age-group

Unit	Traditional occupation	Sex	Total no. of workers	No. of workers by age-group—(*Concld.*)								
				35—59 years where present occupation is					60 + years where present occupation is			
				Same as in col. 2	Weaving	Peon in Panchayat office	Casual labourer	Agricultural labourer	Same as in col. 2	Hotel keeping	Weaving	Non-worker
1	2	3	4	13	14	15	16	17	18	19	20	21
Dotihal	Weaving (includes pre-weaving operations)	Males	42	12	..	..	..	..	2	1	..	..
		Females	43	15	..	..	..	..	1	..	..	..
	Gold Smithy	Males	1	..	1	..	..	..	..	..	..	..
		Females	2	..	..	..	..	..	..	..	..	..
	Cultivation	Males	1	..	1	..	..	..	..	..	..	1
		Females	1	..	..	..	..	..	..	..	..	..
	Total	Males	44	12	2	..	..	..	2	1	..	1
		Females	46	15	..	..	..	..	1	..	..	..
Kandgal	Weaving (includes pre-weaving operations)	Males	39	13	..	1	1	..	3	..	..	..
		Females	44	10	..	..	..	..	2	..	..	..
	Gardening (Horticulture)	Males	2	..	..	..	..	1	..	..	..	..
		Females	1	..	..	..	..	1	..	..	..	..
	Total	Males	41	13	..	1	1	1	3	..	..	..
		Females	45	10	..	..	..	1	2	..	..	..
Sulibhavi	Weaving (includes pre-weaving operations)	Males	33	13	..	..	..	..	4	..	..	..
		Females	43	11	..	..	..	..	6	..	..	..
	Cultivation	Males	2	..	1	..	..	..	..	..	..	..
		Females	1	..	1	..	..	..	..	..	..	..
	Basket making	Males	1	..	1	..	..	..	..	..	..	..
		Females	2	..	..	..	..	..	..	..	..	..
	Hanigi kattuvudu	Males	1	..	..	..	..	..	..	..	..	..
		Females	5	..	1	..	..	..	1	..	..	..
	Trader	Males	1	..	..	..	..	..	..	..	..	..
		Females	4	..	1	..	..	..	..	..	2	..
	Total	Males	38	13	2	..	..	..	4	..	..	..
		Females	55	11	3	..	..	..	7	..	2	..
Consolidated	Weaving (includes pre-weaving operations)	Males	114	38	..	1	1	..	9	1	..	..
		Females	130	36	..	..	..	..	9	..	..	..
	Gold Smithy	Males	1	..	1	..	..	..	..	..	..	..
		Females	2	..	..	..	..	..	..	..	..	..
	Cultivation	Males	3	..	2	..	..	..	..	..	..	1
		Females	2	..	1	..	..	..	..	..	..	..
	Gardening (Horticulture)	Males	2	..	..	..	..	1	..	..	..	..
		Females	1	..	..	..	..	1	..	..	..	..
	Basket making	Males	1	..	1	..	..	..	.	..	..	..
		Females	2	..	.	..	..	..	..	..	..	..
	Hanigi kattuvudu	Males	1	..	.	..	..	..	..	..	..	..
		Females	5	..	1	.	..	..	1	..	..	..
	Trader	Males	1	..	.	.		.	..	..	..	..
		Females	4	..	1	.		..	..	..	2	..
	Total	Males	123	38	4	1	1	1	9	1	..	1
		Females	146	36	3	.	.	1	10	..	2	.

Table 15

Distribution of workers classified by sex, broad age-group, main activity and subsidiary occupation

Unit	Age-group		Total no. of workers	No. of workers having subsidiary occupation	Number whose main occupation is 'Weaving' and also having the subsidiary occupation of						'Agricultural labourer' and also having subsidiary occupation of	'Clerk' in a society and also having the subsidiary occupation of	'Truck Driver' and also having subsidiary occupation of
					Cultivation	Hotel Keeper	Agricultural labourer	Labourers in gardens	Hanigi kattuvudu	Basket making	Trading in tamarind and vegetables as hawkers	Weaving	Weaving
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Dothal	Below 15	Males	..	..	..	..	..	..	..	..	..	..	..
		Females	4	..	..	..	..	..	..	..	..	..	..
	15—34	Males	27	3	..	3	..	..	..	..	..	..	..
		Females	26	..	..	..	..	..	..	..	..	..	..
	35—59	Males	14	3	2	1	..	..	..	..	..	..	..
		Females	15	..	..	..	..	..	..	..	..	..	..
	60+	Males	3	..	..	..	..	..	..	..	..	..	..
		Females	1	1	..	..	1	..	..	..	..	..	..
	Age not stated	Males	..	..	..	..	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..	..	..	..	..
	Total	Males	44	6	2	4	..	..	..	..	..	..	..
		Females	46	1	..	..	1	..	..	..	..	..	..
Kandgal	Below 15	Males	2	..	..	..	..	..	..	..	..	..	..
		Females	6	2	..	..	..	2	..	..	..	..	..
	15—34	Males	20	..	..	..	..	..	..	..	..	..	..
		Females	26	..	..	..	..	..	..	..	..	..	..
	35—59	Males	16	3	2	..	..	..	..	..	1	..	..
		Females	11	1	..	..	..	..	..	..	1	..	..
	60+	Males	3	1	1	..	..	..	..	..	..	..	..
		Females	2	..	..	..	..	..	..	..	..	..	..
	Age not stated	Males	..	..	..	..	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..	..	..	..	..
	Total	Males	41	4	3	..	..	..	..	..	1	..	..
		Females	45	3	..	..	..	2	..	..	1	..	..
Sulibhavi	Below 15	Males	..	..	..	..	..	..	..	..	..	..	..
		Females	4	..	..	..	..	..	..	..	..	..	..
	15—34	Males	19	5	3	..	..	..	..	..	..	1	1
		Females	28	4	..	..	..	..	3	1	..	..	..

Table 15—*Concld.*

Distribution of workers classified by sex, broad age-group, main activity and subsidiary occupation

1	2	3	4	5	6	7	8	9	10	11	12	13	14
Sulibhavi (*concld*)	35—59	Males	15	2	2	..	..	..	..	..	..	..	..
		Females	14	1	..	..	..	..	1	..	..	..	..
	60+	Males	4	1	1	..	..	..	..	..	..	..	..
		Females	9	1	..	..	..	..	1	..	..	..	..
	Age not stated	Males	..	..	..	..	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..	..	..	..	..
	Total	Males	38	8	6	..	..	..	..	..	..	1	1
		Females	55	6	..	..	..	..	5	1	..	..	..
Consolidated	Below 15	Males	2	..	..	..	..	..	..	..	..	..	..
		Females	14	2	..	..	..	2	..	..	..	..	..
	15—34	Males	66	8	3	3	..	..	..	..	..	1	1
		Females	80	4	..	..	..	..	3	1	..	..	..
	35—59	Males	45	8	6	1	..	..	..	..	1	..	..
		Females	40	2	..	..	..	..	1	..	1	..	..
	60+	Males	10	2	2	..	..		..	..	..	..	..
		Females	12	2	..	..	1	..	1	..	..	..	..
	Age not stated	Males	..	..	..	..	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..	..	..	..	..
	Total	Males	123	18	11	4	..	..	..	..	1	1	1
		Females	146	10	..	..	1	2	5	1	1	..	..

Table 16

Distribution of non-workers by sex, age and type of activity

Unit	Age-group	Total no. of non-workers			No. of non-workers by type of activity and sex											
					Infant		Dependent		Full Time student		Household duties		Seeking employment		Any others (specify)	
		P	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Dotihal	0—14	46	29	17	13	10	1	1	15	6	..	..	..	..	..	..
	15—19	4	3	1	..	..	1	..	2	..	..	1	..	..	..	..
	20—24	1	..	1	..	..	..	..	..	..	..	1	..	..	..	..
	25—29	1	1	..	..	..	..	..	..	..	..	..	1	..	..	..
	30—39	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	40—49	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	50—59	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	60+	1	1	..	..	..	1	..	..	..	..	..	..	..	..	..
	Total	53	34	19	13	10	3	1	17	6	..	2	1	..	..	..
Kandgal	0 14	46	24	22	16	13	..	3	8	6	..	..	..	..	..	..
	15—19	1	1	..	..	..	..	..	1	..	..	..	..	..	..	..
	20—24	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	25—29	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	30—39	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	40—49	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	50— 59	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	60+	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	47	25	22	16	13	..	3	9	6	..	..	..	..	..	..
Sulibhavi	0—14	56	25	31	12	18	..	..	13	11	..	2	..	..	..	..
	15—19	3	3	..	..	..	..	..	3	..	..	..	..	..	..	..
	20—24	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	25—29	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	30—39	1	1	..	..	..	..	..	..	..	..	..	..	..	1	..
	40—49	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	50—59	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	60+	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	60	29	31	12	18	..	..	16	11	..	2	..	..	1	..
Consolidated	0—14	148	78	70	41	41	1	4	36	23	..	2	..	..	..	..
	15—19	8	7	1	..	..	1	..	6	..	..	1	..	..	..	..
	20—24	1	..	1	..	..	..	..	..	..	..	1	..	..	..	..
	25 29	1	1	..	..	..	..	..	..	..	..	..	1	..	..	..
	30 39	1	1	..	..	..	..	..	..	..	..	..	..	..	1	..
	40—49	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	50—59	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	60+	1	1	..	..	..	1	..	..	..	..	..	..	..	..	..
	Total	160	88	72	41	41	3	4	42	23	..	4	1	..	1	..

Table 17

Distribution of households and persons engaged in the craft as related to place of work

Unit	Place of work of the head of the household	No. of households where place of work of head of the household is as noted in col. 2	Place of work of persons other than head of the household is					Remarks
			Same as that of head of household	Other than head of the household				
				Part of the dwelling house—As head of the household is not engaged in the craft under study	Part of the dwelling house—As head works in the workshop owned by the household	Part of the dwelling house—As head works in the workshop owned by others	Workshop owned by others—As head of the household is not engaged in the craft under study	
1	2	3	4	5	6	7	8	9
Dotihal	1. Part of the dwelling house	20(86)	58	8	..	..	..	In the case of one household, the head of the household is not engaged in the craft. Hence the number of households does not tally.
	2. Workshop							
	(a) Owned by the household	1(3)	..	..	2	..	..	
	(b) Owned by others	..	..	..	..	..	..	
	Total	21(89)	58	8	2	..	..	
Kandgal	1. Part of the dwelling house	12(71)	51	8	..	..	..	In the case of 3 households, the heads of these households are not engaged in the craft. Hence the number of households does not tally.
	2. Workshop							
	(a) Owned by the household	1(2)	..	..	1	..	..	
	(b) Owned by others	3(8)	..	..	..	4	1	
	Total	16(81)	51	8	1	4	1	
Sulibhavi	1. Part of the dwelling house	19(91)	66	6	..	..	..	The head of one of the households is a Pensioner.
	2. Workshop							
	(a) Owned by the household	..	..	..	..	..	..	
	(b) Owned by others	..	..	..	..	..	..	
	Total	19(91)	66	6	..	..	..	
Consolidated	1. Part of the dwelling house	51(248)	175	22	..	..	..	In the case of 5 households, the heads of these households are not engaged in the craft under study. Hence the number of households does not tally.
	2. Workshop							
	(a) Owned by the household	2(5)	..	..	3	..	..	
	(b) Owned by others	3(8)	..		..	4	1	
	Total	56(261)	175	22	3	4	1	

NOTE.—Figures within brackets indicate the total number of persons engaged in the craft.

Table 18

Households classified by broad age-group, place of work and duration of work in the handicraft in relation to head of the household and other members

Unit	Age-group	Duration of work in the handicraft	No. of heads of the households engaged in the handicraft		No. of persons other than the heads of households engaged in the handicraft		Place of work: Part of the dwelling house where — No. of heads of the households engaged		Part of the dwelling house where — No. of persons other than the heads of the household engaged		Workshop — Owned by the households where — No. of head of the households engaged		Workshop — Owned by the households where — No. of persons other than the heads of the household engaged		Workshop — Owned by others — No. of heads of the households engaged		Workshop — Owned by others — No. of persons other than the heads of the household engaged	
			M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Dotihal	0—14	Below 5 years	..	..	..	4	..	..	..	4	..	..	..	..	..	..	..	..
		5—9 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		10—19 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		20+years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	15—34	Below 5 years	1	..	12	15	1	..	12	15	..	..	..	..	..	..	..	..
		5—9 years	..	..	4	7	..	..	4	7	..	..	..	..	..	..	..	..
		10—19 years	5	..	5	4	5	..	5	4	..	..	..	..	..	..	..	..
		20+ years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	35—59	Below 5 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5—9 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		10—19 years	4	..	..	..	3	..	..	..	1	..	..	..	..	..	..	..
		20+years	9	..	1	15	9	..	1	15	..	..	..	..	..	..	..	..
	60+	Below 5 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5—9 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		10—19 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		20+years	2	..	..	1	2	..	..	1	..	..	..	..	..	..	.	..
	Total	Below 5 years	1	..	12	19	1	..	12	19	..	..	..	..	..	..	..	..
		5—9 years	..	..	4	7	..	..	4	7	..	..	..	..	..	.	..	..
		10—19 years	9	.	5	4	8	..	5	4	1	..	..	..	..	..	..	..
		20+years	11	..	1	16	11	..	1	16	..	..	..	..	..	..	..	..
		Total	21	..	22	46	20	..	22	46	1	..	..	..	..	..	..	..
Kandgal	0—14	Below 5 years	..	..	2	5	..	..	2	5	..	..	..	..	..	..	..	..
		5—9 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		10—19 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		20+years	..	..	.	..	..	..	..	..	..	..	..	..	..	..	..	..
	15—34	Below 5 years	..	..	8	8	..	..	7	8	..	..	..	..	..	..	1	..
		5—9 years	..	..	7	8	..	..	7	8	..	..	..	..	..	..	..	..
		10—19 years	..	..	5	9	..	..	5	9	..	..	..	..	..	..	..	..
		20+years	..	..	..	1	..	..	..	1	..	..	..	..	..	..	..	..
	35—59	Below 5 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5—9 years	..	..	.	..	..	..	..	..	..	..	..	..	..	..	..	..
		10—19 years	5	..	..	.	2	..	..	..	1	..	..	..	2	..	..	..
		20+years	7	..	1	10	7	..	1	10	..	..	..	..	..	..	..	..

Table 18—*Concld.*

Households classified by broad age-group, place of work and duration of work in the handicraft in relation to head of the household and other members

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Kandgal—(*concld.*)	60+	Below 5 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5—9 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		10—19 years	..	..	..	1	..	..	..	1	..	..	..	..	..	..	..	..
		20+years	3	1	..	..	3	..	..	..	..	..	..	..	..	1	..	..
	Total	Below 5 years	..	..	10	13	..	..	9	13	..	..	..	..	..	..	1	..
		5—9 years	..	..	7	8	..	..	7	8	..	..	..	..	..	..	..	..
		10—19 years	5	..	5	10	2	..	5	10	1	..	..	..	2	..	..	..
		20+years	10	1	1	11	10	..	1	11	..	..	..	..	..	1	..	..
		Total	15	1	23	42	12	..	22	42	1	..	..	..	2	1	1	..
Sulibhavi	0—14	Below 5 years	..	..	..	4	..	..	..	4	..	..	..	..	..	..	..	..
		5—9 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		10—19 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		20+years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	15—34	Below 5 years	..	..	6	13	..	..	6	13	..	..	..	..	..	..	..	..
		5—9 years	1	..	6	3	1	..	6	3	..	..	..	..	..	..	..	..
		10—19 years	2	..	2	10	2	..	2	10	..	..	..	..	..	..	..	..
		20+years	..	..	..	2	..	..	..	2	..	..	..	..	..	..	..	..
	35—59	Below 5 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5—9 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		10—19 years	2	..	2	2	2	..	2	2	..	..	..	..	..	..	..	..
		20+years	9	1	2	11	9	1	2	11	..	..	..	..	..	..	..	..
	60+	Below 5 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5—9 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		10—19 years	..	..	..	2	..	..	..	2	..	..	..	..	..	..	..	..
		20+years	4	..	..	7	4	..	..	7	..	..	..	..	..	..	..	..
	Total	Below 5 years	..	..	6	17	..	..	6	17	..	..	..	..	..	..	..	..
		5—9 years	1	..	6	3	1	..	6	3	..	..	..	..	..	..	..	..
		10—19 years	4	..	4	14	4	..	4	14	..	..	..	..	..	..	..	..
		20+years	13	1	2	20	13	1	2	20	..	..	..	..	..	..	..	..
		Total	18	1	18	54	18	1	18	54	..	..	..	..	..	..	..	..
Consolidated	0—14	Below 5 years	..	..	2	13	..	..	2	13	..	..	..	..	..	..	..	..
		5—9 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		10—19 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		20+years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	15—34	Below 5 years	1	..	26	36	1	..	25	36	..	..	..	..	..	..	1	..
		5—9 years	1	..	17	18	1	..	17	18	..	..	..	..	..	..	..	..
		10—19 years	7	..	12	23	7	..	12	23	..	..	..	..	..	..	..	..
		20+years	..	..	..	3	..	..	..	3	..	..	..	..	..	..	..	..
	35—59	Below 5 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5—9 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		10—19 years	11	..	2	2	7	..	2	2	2	..	..	..	2	..	..	..
		20+years	25	1	4	36	25	1	4	36	..	..	..	..	..	..	..	..
	60+	Below 5 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5—9 years	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		10—19 years	..	..	..	3	..	..	..	3	..	..	..	..	..	..	..	..
		20+years	9	1	..	8	9	..	..	8	..	..	..	..	..	1	..	..
	Total	Below 5 years	1	..	28	49	1	..	27	49	..	..	..	..	..	..	1	..
		5—9 years	1	..	17	18	1	..	17	18	..	..	..	..	..	..	..	..
		10—19 years	18	..	14	28	14	..	14	28	2	..	..	..	2	..	..	..
		20+years	34	2	4	47	34	1	4	47	..	..	..	..	..	1	..	..
		Total	54	2	63	142	50	1	62	142	2	..	..	..	2		1	..

Table 19

Persons engaged in the craft classified by distance from house and mode of transport to reach the place of work

Unit	Distance from the house to the place of work	No. of persons engaged in the craft	Place of work of persons engaged in the craft and mode of transport		
			Part of the dwelling house	Workshop	
				Owned by the household	Owned by others
				On foot	On foot
1	2	3	4	5	6
Dotihal	Less than 1 Km.	89	88	1	..
	1—2 Kms.	..	..	..	..
	3—4 Kms.	..	..	..	..
	5+Kms.	..	..	..	..
	Total	89	88	1	..
Kandgal	Less than 1 Km.	81	76	1	4
	1—2 Kms.	..	..	..	..
	3—4 Kms.	..	..	..	..
	5+Kms.	..	..	..	..
	Total	81	76	1	4
Sulibhavi	Less than 1 Km.	91	91	..	..
	1—2 Kms.	..	..	..	..
	3—4 Kms.	..	..	..	..
	5+Kms.	..	..	..	..
	Total	91	91	..	..
Consolidated	Less than 1 Km.	261	255	2	4
	1—2 Kms.	..	..	..	..
	3—4 Kms.	..	..	..	..
	5+Kms.	..	..	..	..
	Total	261	255	2	4

Table 20

Place of work of persons engaged in the craft classified by area occupied and number of persons working therein

Unit	Place of work	No. of persons engaged in the craft	Occupied area of the place of work							
			6-10 sq. mts. and number of persons working at the place of work noted in col. 2.				11-16 sq. mts. and no. of persons working at the place of work noted in col. 2.			
			Single	2-5	6-10	11+	Single	2-5	6-10	11+
1	2	3	4	5	6	7	8	9	10	11
Dotihal	1. Part of the dwelling house	97	..	1	..	..	..	..	..	..
	2. Workshop									
	(a) Owned by the household	1	1	..	..	..	..	..	..	..
	(b) Owned by others	..	..	..	..	..	..	..	..	..
	3. Training cum Production Centre									
	(a) Owned by the household	..	..	..	..	..	..	..	..	..
	(b) Owned by others	..	..	..	..	..	..	..	..	..
	4. Any other (specify)	..	..	..	..	..	..	..	..	..
	Total	98*	1	1	..	..	..	..	..	..
Kandgal	1. Part of the dwelling house	76	..	..	..	..	2	2	..	..
	2. Workshop									
	(a) Owned by the household	1	..	..	..	..	..	..	..	..
	(b) Owned by others	4	..	..	..	..	1	..	..	..
	3. Training cum Production Centre	..	..	..	..	..	..	..	..	..
	(a) Owned by the household	..	..	..	..	..	..	..	..	..
	(b) Owned by others	..	..	..	..	..	..	..	..	..
	4. Any other (specify)	..	..	..	..	..	..	..	..	..
	Total	81	..	..	..	..	3	2	..	..
Sulibhavi	1. Part of the dwelling house	114	..	..	..	..	..	..	..	..
	2. Workshop									
	(a) Owned by the household	..	..	..	..	..	..	..	..	..
	(b) Owned by others	..	..	..	..	..	..	..	..	..
	3. Training cum Production Centre									
	(a) Owned by the household	..	..	..	..	..	..	..	..	..
	(b) Owned by others	..	..	..	..	..	..	..	..	..
	4. Any other (specify)	..	..	..	..	..	..	..	..	..
	Total	114**	..	..	..	..	..	..	..	..
Consolidated	1. Part of the dwelling house	287	..	1	..	..	2	2	..	..
	2. Workshop									
	(a) Owned by the household	2	1	..	..	..	..	..	..	..
	(b) Owned by others	4	..	..	..	..	1	..	..	..
	3. Training cum Production Centre									
	(a) Owned by the household	..	..	..	..	..	..	..	..	..
	(b) Owned by others	..	..	..	..	..	..	..	..	..
	4. Any other (specify)	..	..	..	..	..	..	..	..	..
	Total	293	1	1	..	..	3	2	..	..

*Includes 9 hired workers. Such weavers are found in the case of 7 out of the 22 households.

**Includes 23 hired workers. Such weavers are found in the case of 12 out of the 20 households.

NOTE.—In the case of one household in Dotihal head of the household works in a portion of a workshop taken on rent while the other 2 members of his household work in a part of their dwelling house. This household is therefore counted twice in this table.

In the case of 2 households in Kandgal the heads of the household work in a workshop owned by others while the other members of these households work in a part of their respective dwelling houses. These are counted twice in the table. In the other 2 households the only workers engaged in the craft are labourers and the area occupied by them are also covered in the households which own the workshop. These are also counted twice.

Table 20—*Concld.*

Place of work of persons engaged in the craft classified by area occupied and number of persons working therein

Unit	Place of work	No. of persons engaged in the craft	Occupied area of the place of work —*Concld.*							
			17-24 sq. mts. and no. of persons working at the place of work noted in col. 2				25+sq. mts. and no. of persons working at the place of work noted in col. 2			
			Single	2-5	6-10	11+	Single	2-5	6-10	11+
1	2	3	12	13	14	15	16	17	18	19
Dotihal	1. Part of the dwelling house	97	..	..	..	..	..	17	4	..
	2. Workshop									
	(a) Owned by the household	1	..	..	..	..	..	..	..	..
	(b) Owned by others	..	..	..	..	..	..	..	..	..
	3. Training-cum-Production Centre									
	(a) Owned by the household	..	..	..	..	..	..	..	..	..
	(b) Owned by others	..	..	..	..	..	..	..	..	..
	4. Any other (specify)	..	..	..	..	..	..	..	..	..
	Total	98	..	..	..	..	..	17	4	..
Kandgal	1. Part of the dwelling house	76	..	2	..	..	1	4	5	1
	2. Workshop									
	(a) Owned by the household	1	1	..	..	..	..	..	..	..
	(b) Owned by others	4	..	..	..	..	..	..	1	2
	3. Training-cum-Production Centre	..	..	..	..	..	..	..	..	..
	(a) Owned by the household	..	..	..	..	..	..	..	..	..
	(b) Owned by others	..	..	..	..	..	..	..	..	..
	4. Any other (specify)	..	..	..	..	..	..	..	..	..
	Total	81	1	2	..	..	1	4	6	3
Sulibhavi	1. Part of the dwelling house	114	..	3	..	..	..	7	10	..
	2. Workshop									
	(a) Owned by the household	..	..	..	..	..	..	..	..	..
	(b) Owned by others	..	..	..	..	..	..	..	..	..
	3. Training-cum-Production Centre									
	(a) Owned by the household	..	..	..	..	..	..	..	..	..
	(b) Owned by others	..	..	..	..	..	..	..	..	..
	4. Any other (specify)	..	..	..	..	..	..	..	..	..
	Total	114	..	3	..	..	..	7	10	..
Consolidated	1. Part of the dwelling house	287	..	5	..	..	1	28	19	1
	2. Workshop									
	(a) Owned by the household	2	1	..	..	..	..	..	..	..
	(b) Owned by others	4	..	..	..	..	..	..	1	2
	3. Training-cum-Production Centre									
	(a) Owned by the household	..	..	..	..	..	..	..	..	..
	(b) Owned by others	..	..	..	..	..	..	..	..	..
	4. Any other (specify)	..	..	..	..	..	..	..	..	..
	Total	293	1	5	..	..	1	28	20	3

Table 21

Place of work of persons engaged in the craft classified by area occupied and problems relating to the place of work

Unit	Place of work	No. of persons engaged in the craft	Occupied area of the place of work										No. of persons reported having other problems relating to the place of work
			6-10 sq. mts.		11-16 sq. mts.		17-24 sq. mts.		25+ sq. mts.				
			Adequate	Inadequate space not sufficient for weaving and pre-weaving operations	Adequate	Inadequate space for both weaving & pre-weaving operations	Adequate	Inadequate length of the hall is not sufficient to keep a loom	Adequate	Inadequate			
										Not sufficient for weaving as well as pre-weaving operations	Not big enough to set up 4 looms. But still working with four looms	
1	2	3	4	5	6	7	8	9	10	11	12	13	
Dotihal	1. Part of the dwelling house	97	..	1	..	..	..	..	13	8	..	..	
	2. Workshop												
	(a) Owned by the household	1	1	.	..	..	..	..	..	..	..	..	
	(b) Owned by others	..	..	..	..	..	..	..	..	..	..	..	
	3. Training-cum-Production Centre												
	(a) Owned by the household	..	..	..	..	..	..	..	..	..	..	..	
	(b) Owned by others	..	..	..	..	..	..	..	..	..	..	.	
	4. Any other (specify)	..	..	..	..	..	..	..	..	..	..	..	
	Total	98*	1	1	..	..	..	..	13	8	..	..	
Kandgal	1. Part of the dwelling house	76	..	..	3	1	2	..	5	6	..	..	
	2. Workshop												
	(a) Owned by the household	1	..	..	..	..	1	..	..	..	..	..	
	(b) Owned by others	4	..	..	1	..	..	..	..	3	..	..	
	3. Training-cum-Production Centre												
	(a) Owned by the household	..	..	..	..	..	..	..	..	..	..	..	
	(b) Owned by others	..	..	..	..	..	..	..	..	..	..	..	
	4. Any other (specify)	..	..	..	..	..	..	..	..	..	..	..	
	Total	81	..	..	4	1	3	..	5	9	..	..	

*Includes 9 hired workers, such weavers are found in the case of 7 households out of 22 households.

Table 21—*Concld.*

Place of work of persons engaged in the craft classified by area occupied and problems relating to the place of work

1	2	3	4	5	6	7	8	9	10	11	12	13
Sulibhavi	1. Part of the dwelling house	114	..	..	..	..	2	1	14	2	1	..
	2. Workshop											
	(a) Owned by the household	..	..	..	..	..	..	..	..	..	..	..
	(b) Owned by others	..	..	..	..	..	..	..	..	..	..	..
	3. Training-cum-Production Centre											
	(a) Owned by the household	..	..	..	..	..	..	..	..	..	..	..
	(b) Owned by others	..	..	..	..	..	..	..	..	..	..	..
	4. Any other (specify)	..	..	..	..	..	..	..	..	..	..	..
	Total	114**	..	..	..	..	2	1	14	2	1	..
Consolidated	1. Part of the dwelling house	287	..	1	3	1	4	1	32	16	1	..
	2. Workshop											
	(a) Owned by the household	2	1	..	..	..	1	..	..	..	.	..
	(b) Owned by others	4		..	1	..	..	.	..	3	..	..
	3. Training-cum-Production Centre											
	(a) Owned by the household	..	..	..	..	..	..	..	..	..	..	..
	(b) Owned by others	..	..	..	..	..	..	..	..	..	..	..
	4. Any other (specify)	..	..	..	..	..	..	..	..	..	..	..
	Total	293	1	1	4	1	5	1	32	19	1	..

**Includes 23 hired workers, such weavers are found in the case of 12 out of 20 households.

Table 22

Households owning place of work classified by area occupied and number of persons working therein

Unit	Place of work owned by the household	No. of households owning place of work noted in col. 2	No. of households having occupied area							
			6-10 sq. mts. and no. of persons engaged therein				11-16 sq. mts. and no. of persons engaged therein			
			Single	2-5	6-10	11+	Single	2-5	6-10	11+
1	2	3	4	5	6	7	8	9	10	11
Dotihal	1. Part of the dwelling house	19	..	1	..	..	..	..	..	..
	2. Workshop	..	..	..	..	..	..	..	..	..
	3. Training cum Production Centre	..	..	..	..	..	..	..	..	..
	4. Any other (specify)	..	..	..	..	..	..	..	..	..
	Total	19	..	1	..	..	..	..	..	..
Kandgal	1. Part of the dwelling house	14	..	..	..	..	1	2	..	..
	2. Workshop	..	..	..	..	..	..	..	..	..
	3. Training cum Production Centre	..	..	..	..	..	..	..	..	..
	4. Any other (specify)	..	..	..	..	..	..	..	..	..
	Total	14	..	..	..	..	1	2	..	..
Sulibhavi	1. Part of the dwelling house	18	..	..	..	..	..	..	..	..
	2. Workshop	..	..	..	..	..	..	..	..	..
	3. Training cum Production Centre	..	..	..	..	..	..	..	..	..
	4. Any other (specify)	..	..	..	..	..	..	..	..	..
	Total	18	..	..	..	..	..	..	..	..
Consolidated	1. Part of the dwelling house	51	..	1	..	..	1	2	..	..
	2. Workshop	..	..	..	..	..	..	..	..	..
	3. Training cum Production Centre	..	..	..	..	..	..	..	..	..
	4. Any other (specify)	..	..	..	..	..	..	..	..	..
	Total	51	..	1	..	..	1	2	..	..

Table 22—*Concld.*

Households owning place of work classified by area occupied and number of persons working therein

Unit	Place of work owned by the household	No. of households owning place of work noted in col. 2	No. of households having occupied area							
			17 24 sq. mts. and no. of persons engaged therein				25+ sq. mts. and no. of persons engaged therein			
			Single	2-5	6-10	11+	Single	2-5	6-10	11+
1	2	3	12	13	14	15	16	17	18	19
Dotihal	1. Part of the dwelling house	19	..	..	..	..	..	15	3	..
	2. Workshop	..	..	..	..	..	..	..	..	..
	3. Training cum Production Centre	..	..	..	..	..	..	..	..	..
	4. Any other (specify)	..	..	..	..	..	..	..	..	..
	Total	19	..	..	..	..	..	15	3	..
Kandgal	1. Part of the dwelling house	14	..	2	..	..	1	4	3	1
	2. Workshop	..	..	..	..	..	..	..	..	..
	3. Training cum Production Centre	..	..	..	..	..	..	..	..	..
	4. Any other (specify)	..	..	..	..	..	..	..	..	..
	Total	14	..	2	..	..	1	4	3	1
Sulibhavi	1. Part of the dwelling house	18	..	1	..	..	..	7	10	..
	2. Workshop	..	..	..	..	..	..	..	..	..
	3. Training cum Production Centre	..	..	..	..	..	..	..	..	..
	4. Any other (specify)	..	..	..	..	..	..	..	..	..
	Total	18	..	1	..	..	..	7	10	..
Consolidated	1. Part of the dwelling house	51	..	3	..	..	1	26	16	1
	2. Workshop	..	..	..	..	..	..	..	..	..
	3. Training cum Production Centre	..	..	..	..	..	..	..	..	..
	4. Any other (specify)	..	..	..	..	..	..	..	..	..
	Total	51	..	3	..	..	1	26	16	1

Table 23

Distribution of persons classified by relationship with the head, period engaged in the craft and nature of work performed

Unit	Period engaged in the craft	No. of persons engaged in the craft	No. of persons engaged in the craft who are related to head as										
			Self (head of the household) who performed		Wife who performed		Son who performed weaving	Brother who performed weaving	Son's wife who performed pre-weaving operations	Daughter who performed pre-weaving operations	Father who performed weaving	Other Males	
			Weaving	Pre-weaving operations	Weaving	Pre-weaving operations						Brother's son who performed weaving	Daughter's husband who performed weaving
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Dotihal	Less than 5 years	32	1	..	1	3	8	1	5	8	..	1	..
	5—9 years	11	..	..	..	3	2	1	3	..	..	1	..
	10—19 years	18	9	..	..	3	4	..	1	..	..	1	..
	20+ years	28	10	1	..	11	1	..	..	..	..	..	..
	Total	89	20	1	1	20	15	2	9	8	..	3	..
Kandgal	Less than 5 years	23	..	..	..	..	10	..	6	7	..	..	..
	5—9 years	15	..	..	..	..	7	..	8	..	..	..	..
	10—19 years	20	5	..	1	6	5	..	1	2	..	..	..
	20+ years	23	10	1	..	9	1	..	..	..	..	..	..
	Total	81	15	1	1	15	23	..	15	9	..	..	..
Sulibhavi	Less than 5 years	23	..	..	..	2	6	..	4	8	..	..	..
	5—9 years	10	1	..	..	2	4	1	1	..	..	1	..
	10—19 years	22	4	..	..	4	2	1	2	1	..	..	1
	20+ years	36	13	1	..	12	..	2	..	..	..	..	..
	Total	91	18	1	..	20	12	4	7	9	..	1	1
Consolidated	Less than 5 years	78	1	..	1	5	24	1	15	23	..	1	..
	5—9 years	36	1	..	..	5	13	2	12	..	..	2	..
	10—19 years	60	18	..	1	13	11	1	4	3	..	1	1
	20+ years	87	33	3	..	32	2	2	..	..	..	..	..
	Total	261	53	3	2	55	50	6	31	26	..	4	1

NOTE.—Pre-weaving operations include reeling, winding, warping, loop joining of warps, piecing, sizing etc.

Table 23—*Concld.*

Distribution of persons by sex, their relationship with the head, period engaged in the craft and nature of work performed

Unit	Period engaged in the craft	No. of persons engaged in the craft who are related to head as										
		Other Males		Other Females								
		Son's son who performed weaving	Brother's son who performed pre-weaving operations	Mother who performed pre-weaving operations	Wife's mother who performed pre-weaving operations	Brother's wife who performed pre-weaving operations	Brother's daughter who performed pre-weaving operations	Sister who performed pre-weaving operations	Mother's sister who performed pre-weaving operations	Son's daughter who performed pre-weaving operations	Brother's son's wife who performed pre-weaving operations	Father's sister who performed pre-weaving operations
1	2	15	16	17	18	19	20	21	22	23	24	25
Dotihal	Less than 5 years	1	1	..	..	..	..	..	..	1	1	..
	5—9 years	..	..	..	..	..	..	..	..	..	1	..
	10—19 years	..	..	..	..	..	..	..	..	..	..	..
	20+years	..	..	2	1	1	..	..	..	..	..	1
	Total	1	1	2	1	1	..	..	..	1	2	1
Kandgal	Less than 5 years	..	..	..	..	..	..	..	..	..	..	..
	5—9 years	..	..	..	..	..	..	..	..	..	..	..
	10—19 years	..	..	..	..	..	..	..	..	..	..	..
	20+years	..	..	1	1	..	..	..	..	..	..	..
	Total	..	..	1	1	..	..	..	..	..	..	..
Sulibhavi	Less than 5 years	..	..	..	..	1	2	..	..	..	..	..
	5—9 years	..	..	..	..	..	..	..	..	..	..	..
	10—19 years	..	..	1	..	2	..	3	1	..	..	..
	20+years	..	..	5	..	2	..	1	..	..	..	..
	Total	..	..	6	..	5	2	4	1	..	..	..
Consolidated	Less than 5 years	1	1	..	..	1	2	..	..	1	1	..
	5—9 years	..	..	..	..	..	..	..	..	..	1	..
	10—19 years	..	..	1	..	2	..	3	1	..	..	..
	20+years	..	..	8	2	3	..	1	..	..	..	1
	Total	1	1	9	2	6	2	4	1	1	2	1

Table 24

Distribution of persons classified by relationship with the head, the person imparted training and period engaged in the craft

Unit	Period engaged in the craft	No. of persons engaged in the craft	Number of persons engaged in the craft who are related to head as											
			Self (Head of the household) who received training from his/her											
			Father	Brother	Father's brother	Father's brother's son	Wife's father	Mother	Mother's father	Mother's brother	Husband	Distant relation (Cousin)	Self efforts	Unrelated persons
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Dotihal	Less than 5 years	32	..	..	..	..	..	..	..	..	..	..	..	1
	5—9 years	11	..	..	..	..	..	..	..	..	..	..	..	..
	10—19 years	18	2	1	1	1	1	..	..	..	..	..	..	3
	20+years	28	9	1	..	..	..	..	..	..	..	..	..	1
	Total	89	11	2	1	1	1	..	..	..	..	..	..	5
Kandgal	Less than 5 years	23	..	..	..	..	..	..	..	..	..	..	..	..
	5—9 years	15	..	..	..	..	..	..	..	..	..	..	..	..
	10—19 years	20	2	1	1	..	..	..	..	..	..	..	..	1
	20+years	23	6	1	..	..	..	1	1	1	..	..	..	1
	Total	81	8	2	1	..	..	1	1	1	..	..	..	2
Sulibhavi	Less than 5 years	23	..	..	..	..	..	..	..	..	..	..	..	..
	5—9 years	10	1	..	..	..	..	..	..	..	..	..	..	..
	10—19 years	22	1	..	..	..	..	..	..	..	..	1	..	2
	20+years	36	6	2	1	..	..	..	..	2	1	..	1	1
	Total	91	8	2	1	..	..	..	..	2	1	1	1	3
Consolidated	Less than 5 years	78	..	..	..	..	..	..	..	..	..	..	..	1
	5—9 years	36	1	..	..	..	..	..	..	..	..	..	..	..
	10—19 years	60	5	2	2	1	1	..	..	..	..	1	..	6
	20+years	87	21	4	1	..	..	1	1	3	1	..	1	3
	Total	261	27	6	3	1	1	1	1	3	1	1	1	10

Table 24—*Contd.*

Distribution of persons classified by relationship with the head, the person imparted training and period engaged in the craft

Unit	Period engaged in the craft	No. of persons engaged in the craft who are related to head as—*Contd.*											
		Wife who received training from her								Son who received training from his			
		Mother	Husband	Husband's mother	Husband's brother's wife	Brother	Husband's father	Husband's mother's sister	Self efforts	Father	Brother	Distant relation	Unrelated persons
1	2	16	17	18	19	20	21	22	23	24	25	26	27
Dotihal	Less than 5 years	1	2	1	..	..	..	..	..	6	2	..	..
	5—9 years	2	..	..	1	..	..	..	..	2	..	..	..
	10—19 years	2	1	..	..	..	..	..	..	4	..	..	..
	20+years	8	..	3	..	..	..	..	..	1	..	..	..
	Total	13	3	4	1	..	..	..	..	13	2	..	..
Kandgal	Less than 5 years	..	..	..	..	..	..	..	..	6	2	1	1
	5—9 years	..	..	..	..	..	..	..	..	6	..	1	..
	10—19 years	3	1	..	..	1	1	1	..	4	..	..	1
	20+years	6	..	2	..	..	..	..	1	1	..	..	..
	Total	9	1	2	..	1	1	1	1	17	2	2	2
Sulibhavi	Less than 5 years	..	1	1	..	..	..	..	..	6	..	..	..
	5—9 years	1	1	..	..	..	..	..	..	4	..	..	..
	10—19 years	2	1	..	1	..	..	..	..	2	..	..	..
	20+years	9	1	1	1	..	..	..	..	..	..	..	..
	Total	12	4	2	2	..	..	..	..	12	..	..	..
Consolidated	Less than 5 years	1	3	2	..	..	..	..	..	18	4	1	1
	5—9 years	3	1	..	1	..	..	..	..	12	..	1	..
	10—19 years	7	3	..	1	1	1	1	..	10	..	..	1
	20+years	23	1	6	1	..	..	..	1	2	..	..	..
	Total	34	8	8	3	1	1	1	1	42	4	2	2

Table 24—*Contd.*

Distribution of persons classified by relationship with the head, the person imparted training and period engaged in the craft

Unit	Period engaged in the craft	No. of persons engaged in the craft who are related to head as—*Contd.*									
		Brother who received training from his				Son's wife who received training from her		Daughter who received training from her		Other Males	
		Father	Brother	Mother's brother	Unrelated person	Mother	Husband's Mother	Father	Mother	Brother's son who received training from his	
										Brother	Father's brother
1	2	28	29	30	31	32	33	34	35	36	37
Dotihal	Less than 5 years	..	..	..	1	3	2	..	8	2	..
	5—9 years	..	1	..	..	2	1	..	..	..	1
	10—19 years	..	..	..	..	1	..	..	..	..	1
	20+years	..	..	..	..	..	..	..	..	..	..
	Total	..	1	..	1	6	3	..	8	2	2
Kandgal	Less than 5 years	..	..	..	..	6	..	..	7	..	..
	5—9 years	..	..	..	..	5	3	..	..	..	..
	10—19 years	..	..	..	..	1	..	..	2	..	..
	20+years	..	..	..	..	..	..	..	..	..	..
	Total	..	..	..	..	12	3	..	9	..	..
Sulibhavi	Less than 5 years	..	..	..	..	3	1	1	7	..	..
	5—9 years	..	1	..	..	1	..	..	..	..	..
	10—19 years	..	1	..	..	2	..	..	1	..	..
	20+years	1	..	1	..	..	..	..	..	..	..
	Total	1	2	1	..	6	1	1	8	..	..
Consolidated	Less than 5 years	..	..	..	1	12	3	1	22	2	..
	5—9 years	..	2	..	..	8	4	..	..	..	1
	10—19 years	..	1	..	..	4	..	..	3	..	1
	20+years	1	..	1	..	..	..	..	..	..	..
	Total	1	3	1	1	24	7	1	25	2	2

Table 24—*Contd.*

Distribution of persons classified by relationship with the head, the person imparted training and period engaged in the craft

Unit	Period engaged in the craft	No. of persons engaged in the craft who are related to head as—*Contd.*										
		Other Males—*Concld.*			Other Females							
		Son's son who received training from his brother	Daughter's husband who received training from his father	Brother's son who received training from his father	Mother who received training from her			Husband's mother who received training from her mother	Brother's wife who received training from her		Brother's son's wife who received training from her mother	Son's daughter who received training from her mother's brother's wife
					Mother	Husband's mother	Son's wife		Mother	Husband's sister		
1	2	38	39	40	41	42	43	44	45	46	47	48
Dotihal	Less than 5 years	1	..	..	..	..	..	..	..	..	1	1
	5—9 years	..	..	..	..	..	..	..	..	..	1	..
	10—19 years	..	..	..	..	..	..	..	..	..	..	..
	20+years	..	..	..	2	..	..	1	1	..	..	..
	Total	1	..	..	2	..	..	1	1	..	2	1
Kandgal	Less than 5 years	..	..	..	..	..	..	..	..	..	..	..
	5—9 years	..	..	..	..	..	..	..	..	..	..	..
	10—19 years	..	..	..	..	..	..	..	..	..	..	..
	20+years	..	..	..	1	..	..	1	..	..	..	..
	Total	..	..	..	1	..	..	1	..	..	..	..
Sulibhavi	Less than 5 years	..	..	..	..	..	..	..	1	..	..	..
	5—9 years	..	..	1	..	..	..	..	..	..	..	..
	10—19 years	..	1	..	..	..	1	..	2	..	..	..
	20+years	..	..	..	4	1	..	..	1	1	..	..
	Total	..	1	1	4	1	1	..	4	1	..	.
Consolidated	Less than 5 years	1	..	..	..	..	..	..	1	..	1	1
	5—9 years	..	..	1	..	..	..	..	..	..	1	..
	10—19 years	..	1	..	..	..	1	..	2	..	..	.
	20+years	..	..	..	7	1	..	2	2	1	..	..
	Total	1	1	1	7	1	1	2	5	1	2	1

Table 24—*Concld.*

Distribution of persons classified by relationship with the head, the person imparted training and period engaged in the craft

Unit	Period engaged in the craft	No. of persons engaged in the craft who are related to head as—*Concld.*					
		Other Females—*Concld.*					
		Father's sister who received training from her mother	Brother's daughter who received training from her mother	Mother's sister who received training from her sister's son's wife	Sister who received training from her		
					Mother	Brother	Unrelated person
1	2	49	50	51	52	53	54
Dotihal	Less than 5 years	..	..	..	..	..	..
	5—9 years	..	..	..	..	..	..
	10—19 years	..	..	..	..	..	..
	20+years	1	..	..	..	..	..
	Total	1	..	..	..	..	..
Kandgal	Less than 5 years	..	..	..	..	..	..
	5—9 years	..	..	..	..	..	..
	10—19 years	..	..	..	..	..	..
	20+years	..	..	..	..	..	..
	Total	..	..	..	..	..	..
Sulibhavi	Less than 5 years	..	2	..	..	..	..
	5—9 years	..	..	..	..	..	..
	10—19 years	..	..	1	1	1	1
	20+years	..	..	..	1	..	..
	Total	..	2	1	2	1	1
Consolidated	Less than 5 years	..	2	..	..	..	..
	5—9 years	..	..	..	..	..	..
	10—19 years	..	..	1	1	1	1
	20+years	1	..	..	1	..	..
	Total	1	2	1	2	1	1

Table

Distribution of Persons engaged in the Craft Classified by Relationship

Unit	Relation with the head	No. of persons engaged in the craft	No. of persons engaged in the craft by nature of work performed											
			'Weaving' where the relation noted at Col. 2 received training from his/her											
			Father	Brother	Father's brother	Father's brother's son	Wife's father	Husband	Mother's brother	Mother's father	Self efforts	Distant relation	Unrelated person
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Dotihal	Self (head of the household)	21	10	2	1	1	1	..	..	..	..	..	5
	Wife	21	..	..	..	..	..	1	..	..	..	..	..
	Son	15	13	2	..	..	..	..	..	..	..	..	..
	Brother	2	..	1	..	..	..	..	..	..	..	..	1
	Son's wife	9	..	..	..	..	..	..	..	..	..	..	..
	Daughter	8	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..
	Son's son	1	..	1	..	..	..	..	..	..	..	..	..
	Brother's son	4	..	1	2	..	..	..	..	..	..	..	..
	Mother	2	..	..	..	..	..	..	..	..	..	..	..
	Son's daughter	1	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	1	..	..	..	..	..	..	..	..	..	..	..
	Brother's son's wife	2	..	..	..	..	..	..	..	..	..	..	..
	Father's sister	1	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	1	..	..	..	..	..	..	..	..	..	..	..
	Total	89	23	7	3	1	1	1	..	..	..	..	6
Kandgal	Self (head of the household)	16	8	2	1	..	..	..	1	1	..	..	2
	Wife	16	..	1	..	..	..	..	..	..	..	..	..
	Son	23	17	2	..	..	..	..	..	..	..	2	2
	Brother	..	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	15	..	..	..	..	..	..	..	..	..	..	..
	Daughter	9	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	1	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	1	..	..	..	..	..	..	..	..	..	..	..
	Total	81	25	5	1	..	..	..	1	1	..	2	4
Sulibhavi	Self (head of the household)	19	8	2	1	..	..	..	2	..	1	1	3
	Wife	20	..	..	..	..	..	..	..	..	..	..	..
	Son	12	12	..	..	..	..	..	..	..	..	..	..
	Brother	4	1	2	..	..	..	..	1	..	..	..	..
	Son's wife	7	..	..	..	..	..	..	..	..	..	..	..
	Daughter	9	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..

25

with the Head. Nature of Work Performed and the Person imparted Training

No. of persons engaged in the craft by nature of work performed—(Contd).															
'Pre-weaving Operations' where the relation noted in Col. 2 received training from his/her														Relation with the head	Unit
Father	Mother	Brother	Husband	Husband's mother	Husband's brother's wife	Mother's brother's wife	Husband's sister	Son's wife	Sister's son's wife	Husband's father	Husband's mother's sister	Self efforts	Unrelated		
15	16	17	18	19	20	21	22	23	24	25	26	27	28	2	1
1	..	..	..	..	..	..	..	..	..	..	..	..	..	Self (head of the household)	Dotihal
..	1	..	2	4	1	..	..	..	..	..	..	..	..	Wife	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Son	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Brother	
..	3	..	..	3	..	..	..	..	..	..	..	..	..	Son's wife	
..	2	..	..	..	..	..	..	..	..	..	..	..	..	Daughter	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Father	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Son's sons	
..	..	1	..	..	..	..	..	..	..	..	..	..	..	Brother's son	
..	2	..	..	..	..	..	..	..	..	..	..	..	..	Mother	
..	..	..	..	..	..	1	..	..	..	..	..	..	..	Son's daughter	
..	1	..	..	..	..	..	..	..	..	..	..	..	..	Brother's wife	
..	2	..	..	..	..	..	..	..	..	..	..	..	..	Brother's son's wife	
..	1	..	..	..	..	..	..	..	..	..	..	..	..	Father's sister	
..	1	..	..	..	..	..	..	..	..	..	..	..	..	Wife's mother	
1	34	1	2	7	1	1	..	..	..	..	..	..	..	Total	
..	1	..	..	..	..	..	..	..	..	..	..	..	..	Self (head of the household)	Kandgal
..	9	..	1	2	..	..	..	..	..	1	1	1	..	Wife	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Son	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Brother	
..	12	..	..	3	..	..	..	..	..	..	..	..	..	Son's wife	
..	9	..	..	..	..	..	..	..	..	..	..	..	..	Daughter	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Father	
..	1	..	..	..	..	..	..	..	..	..	..	..	..	Mother	
..	1	..	..	..	..	..	..	..	..	..	..	..	..	Wife's mother	
..	33	..	1	5	..	..	..	..	..	1	1	1	..	Total	
..	..	..	1	..	..	..	..	..	..	..	..	..	..	Self (head of the household)	Sulibhav
..	12	..	4	2	2	..	..	..	..	..	..	..	..	Wife	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Son	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Brother	
..	6	..	..	1	..	..	..	..	..	..	..	..	..	Son's wife	
1	8	..	..	..	..	..	..	..	..	..	..	..	..	Daughter	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Father	

Table

Distribution of persons engaged in the Craft Classified by Relationship

1	2	3	4	5	6	7	8	9	10	11	12	13	14
Sulibhavi—*(concld.)*													
	Daughter's husband	1	1	..	..	..	..	..	..	..	..	..	..
	Brother's son .	1	1	..	..	..	..	..	..	..	..	..	..
	Mother .	6	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife .	5	..	..	..	..	..	..	..	..	..	..	..
	Brother's daughter	2	..	..	..	..	..	..	..	..	..	..	..
	Sister . .	4	..	..	..	..	..	..	..	..	..	..	..
	Mother's sister	1	..	..	..	..	..	..	..	..	..	..	..
	Total .	91	23	4	1	..	..	..	3	..	1	1	3
Consolidated	Self (head of the household) .	56	26	6	3	1	1	..	3	1	1	1	10
	Wife . .	57	..	1	..	..	..	1	..	..	..	..	..
	Son . .	50	42	4	..	..	..	..	..	..	..	2	2
	Brother . .	6	1	3	..	..	..	..	1	..	..	..	1
	Son's wife .	31	..	..	..	..	..	..	..	..	..	..	..
	Daughter .	26	..	..	..	..	..	..	..	..	..	..	..
	Father . .	..	..	..	..	..	..	..	..	..	..	..	..
	Son's son .	1	..	1	..	..	..	..	..	..	..	..	..
	Brother's son .	5	1	1	2	..	..	..	..	..	..	..	..
	Daughter's husband	1	1	..	..	..	..	..	..	..	..	..	..
	Mother . .	9	..	..	..	..	..	..	..	..	..	..	..
	Son's daughter	1	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	6	..	..	..	..	..	..	..	..	..	..	..
	Brother's son's wife	2	..	..	..	..	..	..	..	..	..	..	..
	Father's sister .	1	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother .	2	..	..	..	..	..	..	..	..	..	..	..
	Brother's daughter	2	..	..	..	..	..	..	..	..	..	..	..
	Sister . .	4	..	..	..	..	..	..	..	..	..	..	..
	Mother's sister	1	..	..	..	..	..	..	..	..	..	..	..
	Total .	261	71	16	5	1	1	1	4	1	1	3	13

25

with the head, nature of work performed and the person imparted training

15	16	17	18	19	20	21	22	23	24	25	26	27	28	2	1
														Sulibhavi—(*concld.*)	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Daughter's husband	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Brother's son	
..	4	..	..	1	..	..	..	1	..	..	..	..	..	Mother	
..	4	..	..	..	..	..	1	..	..	..	..	..	..	Brother's wife	
..	2	..	..	..	..	..	..	..	..	..	..	..	..	Brother's daughter	
..	2	1	..	..	..	..	..	..	..	..	..	..	1	Sister	
..	..	..	..	..	..	..	..	..	1	..	..	..	..	Mother's sister	
1	38	1	5	4	2	..	1	1	1	..	..	..	1	Total	
1	1	..	1	..	..	..	..	..	..	..	..	..	..	Self (head of the household)	Consolidated
..	34	..	7	8	3	..	..	..	..	1	1	1	..	Wife	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Son	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Brother	
..	24	..	..	7	..	..	..	..	..	..	..	..	..	Son's wife	
1	25	..	..	..	..	..	..	..	..	..	..	..	..	Daughter	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Father	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Son's son	
..	..	1	..	..	..	..	..	..	..	..	..	..	..	Brother's son	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Daughter's husband	
..	7	..	..	1	..	..	..	1	..	..	..	..	..	Mother	
..	..	..	..	..	..	1	..	..	..	..	..	..	..	Son's daughter	
..	5	..	..	..	..	..	1	..	..	..	..	..	..	Brother's wife	
..	2	..	..	..	..	..	..	..	..	..	..	..	..	Brother's son's wife	
..	1	..	..	..	..	..	..	..	..	..	..	..	..	Father's sister	
..	2	..	..	..	..	..	..	..	..	..	..	..	..	Wife's mother	
..	2	..	..	..	..	..	..	..	..	..	..	..	..	Brother's daughter	
..	2	1	..	..	..	..	..	..	..	..	..	..	1	Sister	
..	..	..	..	..	..	..	..	..	1	..	..	..	..	Mother's sister	
2	105	2	8	16	3	1	1	1	1	1	1	1	1	Total	

Table 26

Distribution of persons engaged in the craft classified by relationship with the head, the person imparted training, period of training and remuneration

Unit	Relation with the head	No. of persons engaged in the craft	No. of persons engaged in the craft who received training from															
			Father								Mother							
			A		B		C		D		A		B		C		D	
			(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Dotihal	Self (head of the household)	21	..	..	2	..	1	..	8	..	..	..	..	..	..	..	..	..
	Wife	21	..	..	..	..	..	..	..	..	..	..	2	..	1	..	10	..
	Son	15	..	..	2	..	..	..	11	..	..	..	..	..	..	..	..	..
	Brother	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	9	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6	..
	Daughter	8	..	..	..	..	..	..	..	..	..	..	2	..	..	..	6	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's son	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	2	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..
	Son's daughter	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
	Brother's son's wife	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..
	Father's sister	1	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..
	Wife's mother	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
	Total	89	..	..	4	..	1	..	19	..	..	..	7	..	1	..	**26**	..
Kandgal	Self (head of the household).	16	..	..	1	..	..	..	7	..	..	..	..	..	..	..	1	..
	Wife	16	..	..	..	..	..	..	..	..	..	..	..	..	..	..	9	..
	Son	23	..	..	2	..	..	..	15	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	15	..	..	..	..	..	..	..	..	..	..	..	..	..	..	12	..
	Daughter	9	..	..	..	..	..	..	..	..	1	..	3	..	..	..	5	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
	Wife's mother	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
	Total	81	..	..	3	..	..	..	22	..	1	..	3	..	..	..	29	..

NOTE: 'A' stands for less than 6 months and paid remuneration.
'B' stands for 6 months to 1 year and paid remuneration.
'C' stands for 1 year to 2 years and paid remuneration.
'D' stands for 2+ years and paid remuneration.

(a) stands for Obligatory and
(b) stands for Remuneration

Table 26—(*Contd.*)

Distribution of Persons Engaged in the Craft Classified by Relationship with the Head, the Person Imparted Training, Period of Training and Remuneration

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Sulibhavi	Self (head of the household)	19	..	..	2	..	..	..	6	..	..	..	..	..	..	..	..	..
	Wife	20	..	..	..	..	..	..	..	..	..	..	2	..	..	..	10	..
	Son	12	..	..	2	..	..	..	10	..	..	..	..	..	..	..	..	..
	Brother	4	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
	Son's wife	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6	..
	Daughter	9	1	..	..	..	..	..	..	..	..	..	..	..	..	..	8	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter's husband	1	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
	Brother's son	1	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
	Mother	6	..	..	..	..	..	..	..	..	..	..	1	..	..	..	3	..
	Brother's wife	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4	..
	Brother's daughter	2	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..
	Sister	4	..	..	..	..	..	..	..	..	..	..	1	..	..	..	1	..
	Mother's sister	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	91	1	..	4	..	..	..	19	..	..	..	6	..	..	..	32	..
Consolidated	Self (head of the household)	56	..	..	5	..	1	..	21	..	..	..	..	..	..	..	1	..
	Wife	57	..	..	..	..	..	..	..	..	..	..	4	..	1	..	29	..
	Son	50	..	..	6	..	..	..	36	..	..	..	..	..	..	..	..	..
	Brother	6	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
	Son's wife	31	..	..	..	..	..	..	..	..	..	..	..	..	..	..	24	..
	Daughter	26	1	..	..	..	..	..	..	..	1	..	5	..	..	..	19	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's son	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	5	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
	Mother	9	..	..	..	..	..	..	..	..	..	..	3	..	..	..	4	..
	Son's daughter	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..	5	..
	Brother's son's wife	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..
	Father's sister	1	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..
	Wife's mother	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..
	Daughter's husband	1	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
	Brother's daughter	2	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..
	Sister	4	..	..	..	..	..	..	..	..	..	..	1	..	..	..	1	..
	Mother's sister	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	261	1	..	11	..	1	..	60	..	1	..	16	..	1	..	87	..

Table 26—(*Contd.*)

Distribution of Persons Engaged in the Craft Classified by Relationship with the Head, the Person Imparted Training, Period of Training and Remuneration

Unit	Relation with the head	No. of persons engaged in the craft who received training from—(contd.)															
		Brother						Husband						Father's Brother			
		A		B		D		A		B		D		B		D	
		(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)
1	2	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
Dotihal	Self (head of the household)	..	..	1	..	1	..	..	..	..	..	..	..	1	..	..	..
	Wife	..	..	..	..	..	..	1	..	1	..	1	..	..	..	..	..
	Son	..	..	1	..	1	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's son	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	1	..	..	..	1	..	..	..	..	..	....	..	..	..	2	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father's sister	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	1	..	2	..	5	..	1	..	1	..	1	..	1	..	2	..
Kandgal	Self (head of the household)	..	..	..	..	2	..	..	..	..	..	..	..	..	..	1	..
	Wife	..	..	..	..	1	..	..	..	..	..	1	..	..	..	..	..
	Son	..	..	1	..	1	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	1	..	4	..	..	..	..	..	1	..	..	..	1	..

Table 26—(*Contd.*)

Distribution of Persons Engaged in the Craft Classified by Relationship with the Head, the Person Imparted Training, Period of Training and Remuneration

1	2	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
Sulibhavi	Self (head of the household)	..	..	..	..	2	..	..	..	..	..	1	..	..	..	1	..
	Wife	..	..	..	..	..	..	..	..	2	..	2	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter's husband	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Sister	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
	Mother's sister	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	..	..	5	..	..	..	2	..	3	..	..	..	1	..
Consolidated	Self (head of the household)	..	..	1	..	5	..	..	..	..	..	1	..	1	..	2	..
	Wife	..	..	..	..	1	..	1	..	3	..	4	..	..	..	..	..
	Son	..	..	2	..	2	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's son	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	1	..	..	..	1	..	..	..	..	..	..	..	..	..	2	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father's sister	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter's husband	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Sister	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
	Mother's sister	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	1	..	3	..	14	..	1	..	3	..	5	..	1	..	4	..

Table 26—(*Contd.*)

Distribution of Persons Engaged in the Craft Classified by Relationship with the Head, the Person Imparted Training, Period of Training and Remuneration

Unit	Relation with the head	No. of persons engaged in the craft who received training from—(contd.)							
		Husband's Mother				Mother's Brother		Mother's father	
		B		D		D		B	
		(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)
1	2	36	37	38	39	40	41	42	43
Dotihal	Self (head of the household)	..	..	..	..	..	..	..	..
	Wife	1	..	3	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..
	Son's wife	..	..	3	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..
	Son's son	..	..	..	..	..	..	..	..
	Brother's son	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..
	Son's daughter	..	..	..	..	..	..	..	..
	Brother's wife	..	..	..	..	..	..	..	..
	Brother's son's wife	..	..	..	..	..	..	..	..
	Father's sister	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..
	Total	1	..	6	..	..	..	..	..
Kandgal	Self (head of the household)	..	..	..	..	1	..	1	..
	Wife	..	..	2	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..
	Son's wife	..	..	3	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..
	Total	..	..	5	..	1	..	1	..

(Contd.)

Table 26—*(Contd.)*

Distribution of Persons Engaged in the Craft Classified by Relationship with the Head, the Person Imparted Training, Period of Training and Remuneration—(contd.)

1	2	36	37	38	39	40	41	42	43
Sulibhavi	Self (head of the household)	..	..	..	..	2	..	..	..
	Wife	1	..	1	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	1	..	..	..
	Son's wife	1	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..
	Daughter's husband	..	..	..	..	..	..	..	..
	Brother's son	..	..	..	..	..	..	..	..
	Mother	..	..	1	..	..	..	..	..
	Brother's wife	..	..	..	..	..	..	..	..
	Brother's daughter	..	..	..	..	..	..	..	..
	Sister	..	..	..	..	..	..	..	..
	Mother's sister	..	..	..	..	..	..	..	..
	Total	2	..	2	..	3	..	..	..
Consoli-dated	Self (head of the household)	..	..	..	..	3	..	1	..
	Wife	2	..	6	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	1	..	..	..
	Son's wife	1	..	6	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..
	Son's son	..	..	..	..	..	..	..	..
	Brother's son	..	..	..	..	..	..	..	..
	Mother	..	..	1	..	..	..	..	..
	Son's daughter	..	..	..	..	..	..	..	..
	Brother's wife	..	..	..	..	..	..	..	..
	Brother's son's wife	..	..	..	..	..	..	..	..
	Father's sister	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..
	Daughter's husband	..	..	..	..	..	..	..	..
	Brother's daughter	..	..	..	..	..	..	..	..
	Sister	..	..	..	..	..	..	..	..
	Mother's sister	..	..	..	..	..	..	..	..
	Total	3	..	13	..	4	..	1	..

Table 26—(*Contd.*)

Distribution of Persons Engaged in the Craft Classified by Relationship with the Head, the Person Imparted Training, Period of Training and Remuneration

Unit	Relation with the head	No. of persons engaged in the craft who received training from—(contd.)											
		Husband's mother's sister		Husband's Father		Husband's brother's wife		Wife's Father		Father's Brother's son		Mother's Brother's wife	
		B		D		B		D		B		B	
		(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)
1	2	44	45	46	47	48	49	50	51	52	53	54	55
Dotihal	Self (head of the household)	..	..	..	..	..	..	1	..	1	..	..	..
	Wife	..	..	..	..	1	..	..	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..
	Son's son	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..
	Son's daughter	..	..	..	..	..	..	..	..	..	..	1	..
	Brother's wife	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son's wife	..	..	..	..	..	..	..	..	..	..	..	..
	Father's sister	..	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	..	..	1	..	1	..	1	..	1	..
Kandgal	Self (head of the household)	..	..	..	..	..	..	..	..	..	..	..	..
	Wife	1	..	1	..	..	..	..	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..	..	..	..	..
	Son's Wife	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..
	Fathers	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	..	..	1	..	..	..	..	..	..	..	..	..
	Total	1	..	..	..	..	..	..	..	..	..	..	..

(Contd.)

Table 26—(*Contd.*)

Distribution of persons engaged in the Craft classified by Relationship with the Head, the Person Imparted Training, Period of Training and Remuneration—(contd.)

1	2	44	45	46	47	48	49	50	51	52	53	54	55
Sulibhavi	Self (head of the household)	..	..	..	..	..	..	..	..	..	..	..	..
	Wife	..	..	..	..	2	..	..	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter's husband	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's daughter	..	..	..	..	..	..	..	..	..	..	..	..
	Sister	..	..	..	..	..	..	..	..	..	..	..	..
	Mother's sister	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	..	..	2	..	..	..	..	..	..	..
Consolidated	Self (head of the household)	..	..	..	..	..	..	1	..	1	..	..	..
	Wife	1	..	1	..	3	..	..	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..
	Son's son	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..
	Son's daughter	..	..	..	..	..	..	..	..	..	..	1	..
	Brother's wife	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son's wife	..	..	..	..	..	..	..	..	..	..	..	..
	Father's sister	..	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter's husband	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's daughter	..	..	..	..	..	..	..	..	..	..	..	..
	Sister	..	..	..	..	..	..	..	..	..	..	..	..
	Mother's sister	..	..	..	..	..	..	..	..	..	..	..	..
	Total	1	..	1	..	3	..	1	..	1	..	1	..

Table 26—*(Contd.)*

Distribution of Persons Engaged in the Craft Classified by Relationship with the Head of the Person Imparted Training, Period of Training and Remuneration

Unit	Relation with the head	No. of persons engaged in the craft who received training from—(contd.)															
		Husband's sister		Son's wife		Sister's son's wife		Distant Relation		Self efforts		Unrelated persons					
		B		A		A		D		B		B		C		D	
		(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)*	(a)@	(b)	(a)	(b)*	(a)	(b)	(a)	(b)
1	2	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71
Dotihal	Self (head of the household)	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	3
	Wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's son	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father's sister	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	..	..	..	..	..	3	..	..	..	3
Kandgal	Self (head of the household)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2
	Wife	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..
	Son	..	..	..	..	..	..	..	2£	..	..	..	..	..	..	..	2
	Brother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	..	2	1	..	..	..	..	..	..	4

NOTE : 'A' stands for less than 6 months and paid remuneration.

'B' stands for 6 months to 1 year and paid remuneration.

'C' stands for 1 year to 2 years and paid remuneration.

'D' stands for 2+ years and paid remuneration.

(a) stands for Obligatory and

(b) stands for Remuneration

*Remuneration—Rendered free serivce during apprenticeship.

@By Observation.

£In this case, though they worked as unpaid apprentice they were provided with food and shelter during the period of training by the weaving master.

Table 26—(*Concld.*)

Distribution of persons engaged in the Craft classified by Relationship with the Head, the person Imparted Training, Period of Training and Remuneration—(concld.)

1	2	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71
Sulibhavi	Self (head of the household)	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..	3
	Wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter's husband	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Sister	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
	Mother's sister	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
	Total	1	..	1	..	1	..	..	1	1	..	..	..	..	..	..	4
Consolidated	Self (head of the household)	..	..	..	..	..	..	..	1	1	..	..	2	..	..	..	8
	Wife	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..
	Son	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	2
	Brother	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's son	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father's sister	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter's husband	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Sister	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
	Mother's sister	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
	Total	1	..	1	..	1	..	..	3	2	..	..	3	..	..	..	11

Table 27

Distribution of Persons Engaged in the Craft Classified by Relationship with the Head, the Person Imparted Training, Period of Training and Terms and Conditions of Training

Unit	Relationship with the head	No. of persons engaged in the craft	No. of persons engaged in the craft who received training from															
			Father								Mother							
			A		B		C		D		A		B		C		D	
			(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Dotihal	Self (head of the household)	21	..	..	2	..	1	..	8	..	..	..	..	..	..	..	..	..
	Wife	21	..	..	..	..	..	..	..	..	..	..	2	..	1	..	10	..
	Son	15	..	..	2	..	..	..	11	..	..	..	..	..	..	..	..	..
	Brother	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	9	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6	..
	Daughter	8	..	..	..	..	..	..	..	..	..	..	2	..	..	..	6	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's son	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	2	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..
	Son's daughter	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
	Brother's son's wife	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..
	Father's sister	1	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..
	Wife's mother	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
	Total	89	..	..	4	..	1	..	19	..	..	..	7	..	1	..	26	..
Kandgal	Self (head of the household)	16	..	..	1	..	..	..	7	..	..	..	..	..	..	..	1	..
	Wife	16	..	..	..	..	..	..	..	..	..	..	..	..	..	..	9	..
	Son	23	..	..	2	..	..	..	15	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	15	..	..	..	..	..	..	..	..	..	..	..	..	..	..	12	..
	Daughter	9	..	..	..	..	..	..	..	..	1	..	3	..	..	..	5	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
	Wife's mother	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
	Total	81	..	..	3	..	..	..	22	..	1	..	3	..	..	..	29	..

Note : 'A' stands for less than 6 months
'B' stands for 6 months to 1 year
'C' stands for 1 year to 2 years
'D' stands for 2+years.

(a) stands for No terms and conditions
(b) stands for Unpaid Appreticeship

Table 27—(*Contd.*)

Distribution of Persons Engaged in the Craft Classified by Relationship with the Head, the Person Imparted Training, Period of Training and Terms and Conditions of Training

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Sulibhavi	Self (head of the household)	19	..	..	2	..	..	..	6	..	..	..	..	..	..	..	..	..
	Wife	20	..	..	..	..	..	..	..	..	..	..	2	..	..	..	10	..
	Son	12	..	..	2	..	..	..	10	..	..	..	..	..	..	..	..	..
	Brother	4	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
	Son's wife	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6	..
	Daughter	9	1	..	..	..	..	..	..	..	..	..	..	..	..	..	8	..
	Father	..	..	..	..	..	..	..	..	..		..	..	..	..	..	..	..
	Daughter's husband	1	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
	Brother's son	1	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	
	Mother	6	..	..	..	..	..	..	..	..	..	..	1	..	..	..	3	..
	Brother's wife	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4	..
	Brother's daughter	2	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..
	Sister	4	..	..	..	..	..	..	..	..	..	..	1	..	..	..	1	..
	Mother's sister	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	91	1	..	4	..	..	..	19	..	..	..	6	..	..	..	32	..
Consolidated	Self (head of the household)	56	..	..	5	..	1	..	21	..	..	..	..	..	..	..	1	..
	Wife	57	..	..	..	..	..	..	..	..	..	..	4	..	1	..	29	..
	Son	50	..	..	6	..	..	..	36	..	..	..	..	..	..	..	..	..
	Brother	6	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
	Son's wife	31	..	..	..	..	..	..	..	..	..	..	..	..	..	..	24	..
	Daughter	26	1	..	..	..	..	..	..	..	1	..	5	..	..	..	19	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's son	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	5	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
	Mother	9	..	..	..	..	..	..	..	..	..	..	3	..	..	..	4	..
	Son's daughter	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..	5	..
	Brother's son's wife	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..
	Father's sister	1	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..
	Wife's mother	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..
	Daughter's husband	1	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
	Brother's daughter	2	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..
	Sister	4	..	..	..	..	..	..	..	..	..	..	1	..	..	..	1	..
	Mother's sister	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	261	1	..	11	..	1	..	60	..	1	..	16	..	1	..	87	..

Table 27—(*Contd.*)

Distribution of Persons Engaged in the Craft Classified by Relationship with the Head, the Person Imparted Training, Period of Training and Terms and Conditions of Training

Unit	Relationship with the head	No. of persons engaged in the craft who received training from—(*contd.*)															
		Brother						Husband						Father's Brother			
		A		B		D		A		B		D		B		D	
		(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)
1	2	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
Dotihal	Self (head of the household)	..	..	1	..	1	..	..	..	..	..	..	..	1	..	..	..
	Wife	..	..	..	..	..	..	1	..	1	..	1	..	..	..	..	..
	Son	..	..	1	..	1	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's son	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	1	..	..	..	1	..	..	..	..	..	..	..	..	..	2	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father's sister	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	1	..	2	..	5	..	1	..	1	..	1	..	1	..	2	..
Kandgal	Self (head of the household)	..	..	..	..	2	..	..	..	..	..	..	..	..	..	1	..
	Wife	..	..	..	..	1	..	..	..	..	..	1	..	..	..	..	..
	Son	..	..	1	..	1	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	1	..	4	..	..	..	..	..	1	..	..	..	1	..

Table 27 (*Contd.*)

Distribution of Persons Engaged in the Craft Classified by Relationship with the Head, the Person Imparted Training, Period of Training and Terms and Conditions of Training

1	2	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
Sulibhavi	Self (head of the household)	..	..	..	..	2	..	..	..	..	..	1	..	..	..	1	..
	Wife	..	..	..	..	..	..	..	..	2	..	2	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter's husband	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Sister	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
	Mother's sister	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	..	..	5	..	..	..	2	..	3	..	..	..	1	..
Consolidated	Self (head of the household)	..	..	1	..	5	..	..	..	..	..	1	..	1	..	2	..
	Wife	..	..	..	..	1	..	1	..	3	..	4	..	..	..	..	..
	Son	..	..	2	..	2	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's son	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	1	..	..	..	1	..	..	..	..	..	..	..	..	..	2	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father's sister	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter's husband	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Sister	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
	Mother's sister	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	1	..	3	..	14	..	1	..	3	..	5	..	1	..	4	..

Table 27—*(Contd.)*

Distribution of persons Engaged in the Craft Classified by Relationship with the Head, the Person Imparted Training, Period of Training and Terms and Conditions of Training

Unit	Relation ship with the head	No. of persons engaged in the craft who received training from—*(contd.)*							
		Husband's Mother				Mother's Brother		Mother's Father	
		B		D		D		B	
		(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)
1	2	36	37	38	39	40	41	42	43
Dotihal	Self (head of the household)	..	..	..	..	..	..	..	..
	Wife	1	..	3	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..
	Son's wife	..	..	3	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..
	Son's son	..	..	..	..	..	..	..	..
	Brother's son	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..
	Son's daughter	..	..	..	..	..	..	..	..
	Brother's wife	..	..	..	..	..	..	..	..
	Brother's son's wife	..	..	..	..	..	..	..	..
	Father's sister	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..
	Total	1	..	6	..	..	..	..	..
Kandgal	Self (head of the household)	..	..	..	..	1	..	1	..
	Wife	..	..	2	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..
	Son's wife	..	..	3	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..
	Total	..	..	5	..	1	..	1	..

Table 27 (*Contd.*)

Distribution of Persons Engaged in the Craft Classified by Relationship with the Head, the Person Imparted Training, Period of Training and Terms and Conditions of Training

1	2	36	37	38	39	40	41	42	43
Sulibhavi	Self (head of the household) .	..	..	..	..	2	..	..	..
	Wife	1	..	1	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	1	..	..	..
	Son's wife	1	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..
	Daughter's husband . .	..	..	..	..	..	..	..	..
	Brother's son . . .	..	..	..	..	..	..	..	..
	Mother	..	..	1	..	..	..	..	..
	Brother's wife . . .	..	..	..	..	..	..	..	..
	Brother's daughter . .	..	..	..	..	..	..	..	..
	Sister	..	..	..	..	..	..	..	..
	Mother's sister . . .	..	..	..	..	..	..	..	..
	Total . . .	2	..	2	..	3	..	..	..
Consolidated	Self (head of the household) .	..	..	..	..	3	..	1	..
	Wife	2	..	6	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	1	..	..	..
	Son's wife	1	..	6	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..
	Son's son	..	..	..	..	..	..	..	..
	Brother's son . . .	..	..	..	..	..	..	..	..
	Mother	..	..	1	..	..	..	..	..
	Son's daughter . . .	..	..	..	..		..	..	..
	Brother's wife . . .	..	..	..	..	..	..	..	..
	Brother's son's wife . .	..	..	..	..	..	..	..	..
	Father's sister . . .	..	..	..	..	..	..	..	..
	Wife's mother . . .	..	..	..	..	..	..	..	..
	Daughter's husband . .	..	..	..	..	..	..	..	..
	Brother's daughter . .	..	..	..	..	..	..	..	..
	Sister	..	..	..	..	..	..	..	..
	Mother's sister . . .	..	..	..	..	..	..	..	..
	Total . . .	3	..	13	..	4	..	1	..

Table 27—(*Contd.*)

Distribution of Persons Engaged in the Craft Classified by Relationship with the Head, the Person Imparted Training, Period of Training and Terms and Conditions of Training

Unit	Relationship with the head	No. of persons engaged in the craft who received training from—(*contd.*)											
		Husband's mother's sister		Husband's father		Husband's brother's wife				Wife's Father		Father's brother's son	
		B		D		B		D		D		B	
		(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)
1	2	44	45	46	47	48	49	50	51	52	53	54	55
Dotihal	Self (head of the household)	..	..	..	..	..	..	..	..	1	..	1	..
	Wife	..	..	..	..	1	..	..	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..
	Son's son	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..
	Son's daughter	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son's wife	..	..	..	..	..	..	..	..	..	..	..	..
	Father's sister	..	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	..	..	1	..	..	..	1	..	1	..
Kandgal	Self (head of the household)	..	..	..	..	..	..	..	..	..	..	..	..
	Wife	1	..	1	..	..	..	..	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..	..	..	..	..
	Total	1	..	1	..	..	..	..	..	..	..	..	..

Table 27 (*Contd.*)

Distribution of Persons Engaged in the Craft Classified by Relationship with the Head, the Person Imparted Training, Period of Training and Terms and Conditions of Training

1	2	44	45	46	47	48	49	50	51	52	53	54	55
Sulibhavi	Self (head of the household)	..	..	..	..	..	..	..	..	..	..	..	—
	Wife	..	..	..	..	2	..	..	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter's husband	..	..	..	..	..	..	..	..	..	..	..	..
	Brothers' son	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's daughter	..	..	..	..	..	..	..	..	..	..	..	..
	Sister	..	..	..	..	..	..	..	..	..	..	..	..
	Mother's sister	..	..	..	..	..	..	..	..	..	..	..	..
	Total		..	..	..	2	..	..	..	..	..	..	..
Consolidated.	Self (head of the household)	..	..	..	..	..	..	..	..	1	..	1	..
	Wife	1	..	1	..	3	..	..	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..	..	..	..	..
	Sons' wife	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..
	Son's son	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..
	Sons' daughter	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son's wife	..	..	..	..	..	..	..	..	..	..	..	..
	Father's sister	..	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter's husband	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's daughter	..	..	..	..	..	..	..	..	..	..	..	..
	Sister	..	..	..	..	..	..	..	..	..	..	..	..
	Mother's sister	..	..	..	..	..	..	..	..	..	..	..	..
	Total	1	..	1	..	3	..	..	..	1	..	1	..

Table 27—(*Contd.*)

Distribution of Persons Engaged in the Craft Classified by Relationship with the Head, the Person Imparted Training, Period of Training and Terms and Conditions of Training

Unit	Relation ship with the head	No. of persons engaged in the craft who received training from—(concld.)															
		Mother's brother's wife		Husband's sister		Son's wife		Sister's Son's wife				Distant Relation		Self efforts		Unrelated persons	
		B		B		A		A		D		B		B		D	
		(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)
1	2	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71
Dotihal	Self (head of the household)	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	3
	Wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's son	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's daughter	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father's sister	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	1	..	..	..	..	..	..	..	..	..	..	..	..	3	..	3
Kandgal	Self (head of the household)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2
	Wife	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..	..	2*	..	..	..	..	..	2
	Brother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	..	..	..	2	1	..	..	..	..	4

Note : 'A' stands for Less than 6 months

'B' stands for 6 months to 1 year

'C' stands for 1 year to 2 years

'D' stands for 2+ years

(a) stands for No terms and conditions

(b) stands for Unpaid Apprenticeship

*In this case, though they worked as unpaid apprentices they were provided with food and shelter during the period of training by the weaving master.

Table 27 (*Concld.*)

Distribution of Persons Engaged in the Craft Classified by Relationship with the Head, the Person Imparted Training, Period of Training and Terms and Conditions of Training

1	2	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71
Sulibhavi	Self (head of the household)	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..	3
	Wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter's husband	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Sister	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
	Mother's sister	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
	Total	..	..	1	..	1	..	1	..	..	1	1	..	..	..	..	4
Consolidated	Self (head of the house hold)	..	..	..	..	..	..	..	..	..	1	1	..	..	2	..	8
	Wife	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..
	Son	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	2
	Brother	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..
	Son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Son's son	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Mother	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
	Son's daughter	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's wife	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's son's wife	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Father's sister	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Wife's mother	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Daughter's husband	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Brother's daughter	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Sister	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
	Mother's sister	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
	Total	1	..	1	..	1	..	1	..	..	3	2	..	..	3	..	11

Table 28

Assessment of Training Received by the Persons as Related to the Period Engaged in the Craft, Availability of Better Training Facility and Intention to Receive Better Training

Unit	Period engaged in the craft	No. of Persons engaged in the craft	Number who consider the training received is		Remarks
			Adequate	Inadequate still under training	
1	2	3	4	5	6
Dotihal	Less than 5 years	32	28	4	
	5— 9 years	11	11	..	
	10—19 years	18	18	..	
	20 + years	28	28	..	
	Total	89	85	4	
Kandgal	Less than 5 years	23	18	5	
	5 — 9 years	10	10	..	
	10—19 years	22	22	..	
	20 + years	36	36	..	
	Total	91	86	5	
Sulibhavi	Less than 5 years	23	16	7	
	5—9 years	15	15	..	
	10—19 years	20	20	..	
	20+years	23	23	..	
	Total	81	74	7	
Consolidated	Less than 5 years	78	62	16	
	5—9 years	36	36	..	
	10—19 years	60	60	..	
	20+years	87	87	..	
	Total	261	245	16	

Table 29

Households Reported Restrictions for Imparting Training to People as Related to Period Engaged in the Craft

Unit	Period engaged in the craft (in respect of the head of the household)	No of households engaged in the craft	No. of households reported having		Remarks
			Restrictions for imparting training	No restrictions for Imparting training	
1	2	3	4	5	6
Dotihal	Less than 5 years	1	..	1	
	5—9 years	..	..	..	Excludes one household as the head of that household is not engaged in the craft
	10—19 years	9	..	9	
	20+years	11	..	11	
	Total	21	..	21	
Kandgal	Less than 5 years	..	..	..	
	5—9 years	..	..	..	Excludes three households as the heads of these households are not engaged in the craft.
	10—19 years	5	..	5	
	20+years	11	..	11	
	Total	16	..	16	
Sulibhavi	Less than 5 years	..	..	..	
	5—9 years	1	..	1	Excludes one household as the head of that household is not engaged in the craft.
	10—19 years	4	..	4	
	20+years	14	..	14	
	Total	19	..	19	
Consolidated	Less than 5 years	1	..	1	
	5—9 years	1	..	1	Excludes five households as the heads of these households are not engaged in the craft
	10—19 years	18	..	18	
	20+years	36	..	36	
	Total	56	..	56	

Table 30

Distribution of Persons Engaged in the Craft Classified by Relationship with the Head and Source of Acquirement of Skill (In case the Skill is Passed on From Father to Son Traditionally)

Unit	Relationship with the head	No. of Person engages in thed craft	Number reported having acquired skill through			Remarks
			Method-1 Traditional— Observation-Trail and error method under the guidance of elders	Method-2 Self efforts	Method-3 Unpaid Apprentice-ship	
1	2	3	4	5	6	7
Dotihal	Self (head of the household)	21	16	..	5	
	Wife	21	21	..	..	
	Son	15	15	..	..	
	Brother	2	1	..	1	
	Son's wife	9	9	..	..	
	Daughter	8	8	..	..	
	Father	..	..	..	..	
	Son's son	1	1	..	..	
	Brother's son	4	4	..	..	
	Mother	2	2	..	..	
	Son's daughter	1	1	..	..	
	Brother's wife	1	1	..	..	
	Brother's son's wife	2	2	..	..	
	Father's sister	1	1	..	..	
	Wife's mother	1	1	..	..	
	Total	89	83	..	6	
Kandgal	Self (head of the household)	16	14	..	2	
	Wife	16	15	1	..	
	Son	23	19	..	4	
	Brother	..	..	..	..	
	Son's wife	15	15	..	..	
	Daughter	9	9	..	..	
	Father	..	..	..	..	
	Mother	1	1	..	..	
	Wife's mother	1	1	..	..	
	Total	81	74	1	6	
Sulibhavi	Self (head of the household)	19	14	1	4	
	Wife	20	20	..	..	
	Son	12	12	..	..	
	Brother	4	4	..	..	
	Son's wife	7	7	..	..	
	Daughter	9	9	..	..	
	Father	..	..	..	..	
	Daughter's husband	1	1	..	..	

Table 30—*(Concld.)*

Distribution of persons engaged in the Craft Classified by Relationship with the Head and Source of Acquirement of Skill (In case the Skill is Passed on From Father to Son Traditionally)

1	2	3	4	5	6	7
Sulibhavi—*Concld.*	Brother's son	1	1	..	..	
	Mother	6	6	..	..	
	Brother's wife	5	5	..	..	
	Brother's daughter	2	2	..	..	
	Sister	4	3	..	1	
	Mother's sister	1	1	..	..	
	Total	91	85	1	5	
Consolidated	Self (head of the household)	56	44	1	11	
	Wife	57	56	1	..	
	Son	50	46	..	4	
	Brother	6	5	..	1	
	Son's wife	31	31	..	..	
	Daughter	26	26	..	..	
	Father	..	..	..	..	
	Son's son	1	1	..	..	
	Brother's son	5	5	..	..	
	Daughter's husband	1	1	..	..	
	Mother	9	9	..	..	
	Son's daughter	1	1	..	..	
	Brother's wife	6	6	..	..	
	Brother's son's wife	2	2	..	..	
	Brother's daughter	2	2	..	..	
	Sister	4	3	..	1	
	Father's sister	1	1	..	..	
	Mother's sister	1	1	..	..	
	Wife's mother	2	2	..	..	
	Total	261	242	2	17	

Table 31

Distribution of Households Manufacturing Handicraft Items for Purpose as Related to Educational Level of the Head of the Household

Unit	Educational level of the head of the household	Name of Handicraft items manufactured —Ilkal sarees	No. of house-holds manu-facturing handicraft items	No. report-ing purpose for which the parti-cular item is — Wearing Apparel
1	2	3	4	5
Dotihal	Illiterate	(i) Chikki Paras—Kondichikki	2	2
		(ii) Zari—Kondichikki	2	2
	Literate without educational level	(i) Chikki Paras—Kondichikki	1	1
		(ii) Gomi—Kondichikki	1	1
	Primary or Junior basic	(i) Chikki Paras—Kondichikki	4	4
		(ii) Chikki Paras—Kondichikki—Reshme Padara	2	2
		(iii) Chikki Paras—Kaddi—Reshme Padara	2	2
		(iv) Chikki Paras—Kaddi	2	2
		(v) Gomi—Kaddi	1	1
		(vi) Gomi—Kondichikki	3	3
	Middle	(i) Chikki Paras—Kondichikki	3	3
		(ii) Gomi—Kondichikki	3	3
	Matriculation or Higher Secondary	Chikki Paras—Kondichikki	1	1
	Graduate and above	..	..	..
	All Educational levels	(i) Chikki Paras—Kondichikki	11	11
		(ii) Zari—Kondichikki	2	2
		(iii) Gomi—Kondichikki	7	7
		(iv) Chikki Paras—Kondichikki—Reshme Padara	2	2
		(v) Chikki Paras—Kaddi—Reshme Padara	2	2
		(vi) Chikki Paras—Kaddi	2	2
		(vii) Gomi—Kaddi	1	1
Kandgal	Illiterate	(i) Chikki Paras—Kondichikki	1	1
		(ii) Gomi—Plain—Reshme Padara	2	2
		(iii) Chikki Paras—Kondichikki—Reshme Padara	4	4
		(iv) Gaadi Dadi—Kondichikki	1	1
		(v) Zari—Kondichikki—Reshme Padara	1	1
		(vi) Zari—Kondichikki	1	1
		(vii) Gomi Kaddi -Reshme Padara	1	1
		(viii) Chikki Paras—Chowkane	1	1
	Literate without educational level	(i) Chikki Paras—Kondichikki	1	1
		(ii) Chikki Paras—Plain—Reshme Padara	1	1
	Primary or Junior basic	(i) Gomi—Kaddi—(Silk and cotton only)	1	1
		(ii) Zari—Kondichikki	1	1
	Middle	(i) Gomi—Kaddi—(Silk and cotton only)	1	1
	Matriculation or higher secondary	..	..	..
	Graduate and above	..	..	..
	All Educational levels	(i) Chikki Paras—Kondichikki	2	2
		(ii) Chikki Paras—Kondichikki—Reshme Padara	4	4
		(iii) Chikki Paras—Plain—Reshme Padara	1	1
		(iv) Zari—Kondichikki—Reshme Padara	1	1
		(v) Chikki Paras—Chowkane	1	1

Table 31 --*Contd.*

Distribution of Households Manufacturing Handicrafts items for purpose as Related to Educational Level of the Head of the Houshold

1	2	3	4	5
Kandgal--(*Concld*).		(vi) Gomi—Plain—Reshme Padara	2	2
		(vii) Gomi—Kaddi	2	2
		(viii) Gomi—Kaddi—Reshme Padara	1	1
		(ix) Gaadi Dadi—Kondichikki	1	1
		(x) Zari—Kondichikki	2	2
Sulibhavi . . .	Illiterate	(i) Gomi—Kaddi	2	2
		(ii) Gomi—Kondichikki	1	1
		(iii) Chikki Paras—Kaddi	1	1
	Literate without educational level	(i) Gomi—Kondichikki	3	3
		(ii) Gomi—Shirting	2	2
		(iii) Gomi—Chowkane	2	2
		(iv) Chikki Paras—Kaddi	1	1
		(v) Chikki Paras—Kaddi—Reshme Padara	1	1
	Primary or Junior basic .	(i) Zari—Chowkane	1	1
		(ii) Zari—Putane	1	1
		(iii) Zari—Rathna Putane	1	1
		(iv) Gomi—Kaddi	3	3
		(v) Gomi—Kondichikki	3	3
		(vi) Gomi—Chowkane	1	1
		(vii) Gomi—Shirting	1	1
		(viii) Gomi—Kaddi—Reshme Padara	1	1
		(ix) Chikki Paras—Kondichikki	1	1
		(x) Chikki Paras—Kaddi	1	1
		(xi) Zari—Kondichikki	1	1
	Middle	(i) Gomi—Kaddi	2	2
		(ii) Gomi—Kondichikki	1	1
		(iii) Gomi—Putane	1	1
		(iv) Chikki Paras—Kondichikki	1	1
	Matriculation or higher secondary	..	..	..
	Graduate and above . .	(i) Gomi—Kaddi—Reshme Padara	1	1
	All Educational levels . .	(i) Zari—Chowkane	1	1
		(ii) Zari—Putane	1	1
		(iii) Gomi—Kaddi	7	7
		(iv) Gomi—Kondichikki	8	8
		(v) Gomi—Chowkane	3	3
		(vi) Gomi—Kaddi—Reshme Padara	2	2
		(vii) Gomi—Shirting	3	3
		(viii) Gomi—Putane	1	1
		(ix) Chikki Paras—Kondichikki	2	2
		(x) Chikki Paras—Kaddi	3	3
		(xi) Chikki Paras—Kaddi—Reshme Padara	1	1
		(xii) Zari—Kondichikki	1	1
		(xiii) Zari—Ratna Putane	1	1
Consolidated . .	Illiterate	(i) Chikki Paras—Kondichikki	3	3
		(ii) Zari—Kondichikki	3	3
		(iii) Gomi—Plain—Reshme Padara	2	2
		(iv) Chikki Paras—Kondichikki—Reshme Padara	4	4
		(v) Gaadi Dadi—Kondichikki	1	1
		(vi) Zari—Kondichikki—Reshme Padara	1	1
		(vii) Gomi—Kaddi—Reshme Padara	1	1

Table 31—*Concld.*

Distribution of Houshholds Manufacturing Handicraft items for purpose as Related to Educational Level of the Head of the Household

1	2	3	4	5
Consolidated—(Concld)	Illiterate(*concld.*)	(viii) Chikki Paras—Chowkane	1	1
		(ix) Gomi—Kaddi	2	2
		(x) Gomi—Kondichikki	1	1
		(xi) Chikki Paras—Kaddi	1	1
	Literate without educational level	(i) Chikki Paras—Kondichikki	2	2
		(ii) Gomi—Kondichikki	4	4
		(iii) Gomi—Shirting	2	2
		(iv) Gomi—Chowkane	2	2
		(v) Chikki Paras—Kaddi	1	1
		(vi) Chikki Paras—Kaddi—Reshme Padara	1	1
		(vii) Chikki Paras—Plain--Reshme Padara	1	1
	Primary or Junior basic . .	(i) Chikki Paras—Kondichikki	5	5
		(ii) Chikki Paras—Kondichikki—Reshme Padara	2	2
		(iii) Chikki Paras—Kaddi—Reshme Padara	2	2
		(iv) Chikki Paras—Kaddi	3	3
		(v) Gomi—Kaddi	5	5
		(vi) Gomi—Kondichikki	6	6
		(vii) Zari—Chowkane	1	1
		(viii) Zari—Putane	1	1
		(ix) Zari—Rathna Putane	1	1
		(x) Gomi—Chowkane	1	1
		(xi) Gomi—Shirting	1	1
		(xii) Gomi—Kaddi—Reshme Padara	1	1
		(xiii) Zari—Kondichikki	2	2
	Middle	(i) Gomi—Kaddi	3	3
		(ii) Gomi—Kondichikki	4	4
		(iii) Gomi—Putane	1	1
		(iv) Chikki Paras—Kondichikki	4	4
	Matriculation or higher secondary	(i) Chikki Paras—Kondichikki	1	1
	Graduate and above .	(i) Gomi—Kaddi—Reshme Padara	1	1
	All Educational levels . .	(i) Chikki Paras—Kondichikki	15	15
		(ii) Zari—Kondichikki	5	5
		(iii) Gomi—Kondichikki	15	15
		(iv) Chikki Paras—Kondichikki—Reshme Padara	6	6
		(v) Chikki Paras—Kaddi—Reshme Padara	3	3
		(vi) Chikki Paras—Kaddi	5	5
		(vii) Gomi—Kaddi	10	10
		(viii) Chikki Paras—Plain—Reshme Padara	1	1
		(ix) Zari—Kondichikki—Reshme Padara	1	1
		(x) Chikki Paras—Chowkane	1	1
		(xi) Gomi—Plain—Reshme Padara	2	2
		(xii) Gomi—Kaddi—Reshme Padara	3	3
		(xiii) Gaadi Dadi—Kondichikki	1	1
		(xiv) Zari—Chowkane	1	1
		(xv) Zari—Putane	1	1
		(xvi) Zari—Rathna Putane	1	1
		(xvii) Gomi—Chowkane	3	3
		(xviii) Gomi—Shirting	3	3
		(xix) Gomi—Putane	1	1

Table 32

Distribution of Households Manufacturing Handicraft objects by number of Items Manufactured in a Month and Seasonal Variation in the Production of the Items as Related to Educational Level of the Head of the Household

Unit	Educational level of the head of the household	Name of handicraft item Manufactured — Ilkal sarees	No. of households manufacturing handicraft items	Number reporting no. of items manufactured in a month					No. of households reported having seasonal variation in the production of the item
				Less than 10	10—25	26—50	51—100	101+	No. of households
1	2	3	4	5	6	7	8	9	10
Dotihal	Illiterate	(i) Chikki Paras—Kondichikki	2	..	2	..	..	..	2
		(ii) Zari Kondichikki	2	1	1	..	..	..	2
	Literate without educational level	(i) Chikki Paras—Kondichikki	1	..	1	..	..	..	1
		(ii) Gomi—Kondichikki	1	..	..	1	..	..	1
	Primary or junior basic	(i) Chikki Paras—Kondichikki	4	..	3	1	..	..	4
		(ii) Chikki Paras—Kondichikki—Reshme Padara.	2	..	1	1	..	..	2
		(iii) Chikki Paras — Kaddi — Reshme Padara	2	1	1	..	..	..	2
		(iv) Chikki Paras—Kaddi	2	1	1	..	..	..	2
		(v) Gomi—Kaddi	1	1	..	..	..	..	1
		(vi) Gomi—Kondichikki	3	1	2	..	..	..	3
	Middle	(i) Chikki Paras—Kondichikki	3	1	2	..	..	..	3
		(ii) Gomi—Kondichikki	3	2	1	..	..	..	3
	Matriculation or Higher Secondary	(i) Chikki Paras—Kondichikki	1	..	1	..	..	..	1
	Graduate and above	—	..	..	..	..	..	..	..
	All educational levels	(i) Chikki Paras—Kondichikki	11	1	9	1	..	..	11
		(ii) Zari—Kondichikki	2	1	1	..	..	..	2
		(iii) Gomi—Kondichikki	7	3	3	1	..	..	7
		(iv) Chikki Paras — Kondichikki — Reshme Padara.	2	..	1	1	..	..	2
		(v) Chikki Paras — Kaddi — Reshme Padara.	2	1	1	..	..	..	2
		(vi) Chikki Paras—Kaddi	2	1	1	..	..	..	2
		(vii) Gomi—Kaddi	1	1	..	..	..	..	1
Kandgal	Illiterate	(i) Chikki Paras—Kondichikki	1	..	1	..	..	..	1
		(ii) Gomi—Plain—Reshme Padara	2	..	2	..	..	..	2
		(iii) Chikki Paras — Kondichikki—Reshme Padara.	4	..	4	..	..	..	4
		(iv) Gaadi Dadi—Kondichikki	1	1	..	..	..	..	1
		(v) Zari — Kondichikki — Reshme Padara.	1	..	1	..	..	..	1
		(vi) Zari—Kondichikki	1	..	1	..	..	..	1
		(vii) Gomi—Kaddi—Reshme Padara	1	..	..	1	..	..	1
		(viii) Chikki Paras—Chowkane	1	..	1	..	..	..	1
	Literate without educational level	(i) Chikki Paras—Kondichikki	1	..	1	..	..	..	1
		(ii) Chikki Paras — Plain—Reshme Padara.	1	..	1	..	..	..	1

Table 32—*contd.*

Distribution of Households Manufacturing Handicraft objects by number of items Manufactured in a Month and Seasonal Variation in the Production of the items as Related to Educational Level of the Head of the Household

1	2	3	4	5	6	7	8	9	10
Kandgal—(Concld.)	Primary or junior basic	(i) Gomi—Kaddi	1	..	1	..	..	..	1
		(ii) Zari—Kondichikki	1	1	..	..	..	..	1
	Middle	(i) Gomi—Kaddi	1	..	..	1	..	..	1
	Matriculation or Higher Secondary	—	..	..	..	..	..	..	..
	Graduate and above	—	..	..	..	..	..	..	..
	All educational levels	(i) Chikki Paras—Kondichikki	2	..	2	..	..	..	2
		(ii) Chikki Paras—Kondichikki—Reshme Padara.	4	..	4	..	..	..	4
		(iii) Chikki Paras—Plain—Reshme Padara.	1	..	1	..	..	..	1
		(iv) Zari—Kondichikki—Reshme Padara.	1	..	1	..	..	..	1
		(v) Chikki Paras—Chowkane	1	..	1	..	..	..	1
		(vi) Gomi—Plain—Reshme Padara	2	..	2	..	..	..	2
		(vii) Gomi—Kaddi	2	..	1	1	..	..	2
		(viii) Gomi—Kaddi—Reshme Padara	1	..	..	1	..	..	1
		(ix) Gaadi Dadi—Kondichikki	1	1	..	..	..	..	1
		(x) Zari—Kondichikki	2	1	1	..	..	..	2
Sulibhavi	Illiterate	(i) Gomi—Kaddi	2	1	1	..	..	..	2
		(ii) Gomi—Kondichikki	1	..	1	..	..	..	1
		(iii) Chikki Paras—Kaddi	1	..	1	..	..	..	1
	Literate without educational level	(i) Gomi—Kondichikki	3	1	1	1	..	..	3
		(ii) Gomi—Shirting	2	..	2	..	..	..	2
		(iii) Gomi—Chowkane	2	..	2	..	..	..	2
		(iv) Chikki Paras—Kaddi	1	1	..	..	..	..	1
		(v) Chikki Paras — Kaddi — Reshme Padara	1	..	1	..	..	..	1
	Primary or junior basic	(i) Zari—Chowkane	1	1	..	..	..	..	1
		(ii) Zari—Putane	1	1	..	..	..	..	1
		(iii) Zari—Rathna Putane	1	1	..	..	..	..	1
		(iv) Gomi—Kaddi	3	..	3	..	..	..	3
		(v) Gomi—Kondichikki	3	1	2	..	..	..	3
		(vi) Gomi—Chowkane	1	..	1	..	..	..	1
		(vii) Gomi—Shirting	1	..	1	..	..	..	1
		(viii) Gomi—Kaddi—Reshme Padara	1	..	1	..	..	..	1
		(ix) Chikki Paras—Kondichikki	1	..	1	..	..	..	1
		(x) Chikki Paras—Kaddi	1	..	1	..	..	..	1
		(xi) Zari—Kondichikki	1	..	1	..	..	..	1
	Middle	(i) Gomi—Kaddi	2	1	1	..	..	..	2
		(ii) Gomi—Kondichikki	1	..	1	..	..	..	1
		(iii) Gomi—Putane	1	..	1	..	..	..	1
		(iv) Chikki Paras—Kondichikki	1	..	1	..	..	..	1
	Matriculation or Higher Secondary	—	..	..	..	..	..	..	..
	Graduate and above	(i) Gomi—Kaddi—Reshme Padara	1	..	1	..	..		1

Table 32—*contd.*

Distribution of Households Manufacturing handicraft objects by number of items Manufactured in a Month and Seasonal variation in the production of the Items as Related to Educational Level of the Head of the Household

1	2	3	4	5	6	7	8	9	10
Sulibhavi—(*concld.*)	All Educational levels	(i) Zari—Chowkane	1	1	..	..	..	..	1
		(ii) Zari—Putane	1	1	..	..	..	..	1
		(iii) Zari—Rathna Putane	1	1	..	..	..	..	1
		(iv) Zari—Kondichikki	1	..	1	..	..	..	1
		(v) Gomi—Kaddi	7	2	5	..	..	..	7
		(vi) Gomi—Kondichikki	8	2	5	1	..	..	8
		(vii) Gomi—Chowkane	3	..	3	..	..	..	3
		(viii) Gomi—Kaddi—Reshme Padara	2	..	2	..	..	..	2
		(ix) Gomi—Shirting	3	..	3	..	..	..	3
		(x) Gomi—Putane	1	..	1	..	..	..	1
		(xi) Chikki Paras—Kondichikki	2	..	2	..	..	..	2
		(xii) Chikki Paras—Kaddi	3	1	2	..	..	..	3
		(xiii) Chikki Paras—Kaddi—Reshme Padara.	1	..	1	..	..	..	1
Consolidated	Illiterate	(i) Chikki Paras—Kondichikki	3	..	3	..	..	..	3
		(ii) Zari—Kondichikki	3	1	2	..	..	..	3
		(iii) Gomi—Plain—Reshme Padara	2	..	2	..	..	..	2
		(iv) Chikki Paras—Kondichikki—Reshme Padara.	4	..	4	..	..	..	4
		(v) Gaadi Dadi—Kondichikki	1	1	..	..	..	..	1
		(vi) Zari — Kondichikki — Reshme Padara.	1	..	1	..	..	..	1
		(vii) Gomi—Kaddi—Reshme Padara	1	..	..	1	..	..	1
		(viii) Chikki Paras—Chowkane	1	..	1	..	..	..	1
		(ix) Gomi—Kaddi	2	1	1	..	..	..	1
		(x) Gomi—Kondichikki	1	..	1	..	..	..	1
		(xi) Chikki Paras—Kaddi	1	..	1	..	..	..	1
	Literate without educational level	(i) Chikki Paras—Kondichikki	2	..	2	..	..	..	2
		(ii) Gomi—Kondichikki	4	1	1	2	..	..	4
		(iii) Chikki Paras—Plain—Reshme Padara	1	..	1	..	..	..	1
		(iv) Gomi—Shiritng	2	..	2	..	..	..	2
		(v) Gomi—Chowkane	2	..	2	..	..	..	2
		(vi) Chikki Paras—Kaddi	1	1	..	..	..	..	1
		(vii) Chikki Paras — Kaddi — Reshme Padara.	1	..	1	..	..	..	1
	Primary or Junior basic	(i) Chikki Paras—Kondichikki	5	..	4	1	..	..	5
		(ii) Chikki Paras — Kondichikki — Reshme Padara.	2	..	1	1	..	..	2
		(iii) Chikki Paras — Kaddi — Reshme Padara.	2	1	1	..	..	..	
		(iv) Chikki Paras—Kaddi	3	1	2	..	..	..	3
		(v) Gomi—Kaddi	5	1	4	..	..	..	5
		(vi) Gomi—Kondichikki	6	2	4	..	..	..	6
		(vii) Zari—Kondichikki	2	1	1	..	..	..	2

Table 32—*concld.*

Distribution of Households Manufacturing Handicraft objects by number of Items Manufactured in a Month and Seasonal Variation in the Production of the Item as Related to Educational Level of the Head of the Household

1	2	3	4	5	6	7	8	9	10
Consolidated—(*concld.*)	Primary or Junior basic—*concld.*	(viii) Zari—Chowkane	1	1	..	..	..	..	1
		(ix) Zari—Putane	1	1	..	..	..	..	1
		(x) Zari—Rathna Putane	1	1	..	..	..	..	1
		(xi) Gomi—Chowkane	1	..	1	..	..	..	1
		(xii) Gomi—Shirting	1	..	1	..	..	..	1
		(xiii) Gomi—Kaddi—Reshme Padara	1	..	1	..	..	..	1
	Middle	(i) Chikki Paras—Kondichikki	4	1	3	..	..	..	4
		(ii) Gomi—Kondichikki	4	2	2	..	..	..	4
		(iii) Gomi—Kaddi	3	1	1	1	..	..	3
		(iv) Gomi—Putane	1	..	1	..	..	..	1
	Matriculation or Higher Secondary	(i) Chikki Paras—Kondichikki	1	..	1	..	..	..	1
	Graduate and above.	(i) Gomi Kaddi—Reshme Padara	1	..	1	..	..	..	1
	All Educational levels	(i) Zari—Chowkane	1	1	..	..	..	..	1
		(ii) Zari—Putane	1	1	..	..	..	..	1
		(iii) Zari—Rathna Putane	1	1	..	..	..	..	1
		(iv) Zari—Kondichikki	5	2	3	..	..	..	5
		(v) Gomi—Kaddi	10	3	6	1	..	..	10
		(vi) Gomi—Kondichikki	15	5	8	2	..	..	15
		(vii) Gomi—Chowkane	3	..	3	..	..	..	3
		(viii) Gomi—Kaddi—Reshme Padara	3	..	2	1	..	..	3
		(ix) Gomi—Shirting	3	..	3	..	..	..	3
		(x) Gomi—Putane	1	..	1	..	..	..	1
		(xi) Chikki Paras—Kondichikki	15	1	13	1	..	..	15
		(xii) Chikki Paras—Kaddi	5	2	3	..	..	..	5
		(xiii) Chikki Paras — Kaddi — Reshme Padara.	3	1	2	..	..	..	3
		(xiv) Chikki Paras — Kondichikki — Reshme Padara.	6	..	5	1	..	..	6
		(xv) Chikki Paras — Plain — Reshme Padara.	1	..	1	..	..	..	1
		(xvi) Zari — Kondichikki — Reshme Padara.	1	..	1	..	..	..	1
		(xvii) Chikki Paras—Chowkane	1	..	1	..	..	..	1
		(xviii) Gomi—Plain—Reshme Padara	2	..	2	..	..	..	2
		(xix) Gaadi Dadi—Kondichikki	1	1	..	..	..	..	1

Table 33

Average Monthly Consumption of Raw Materials by Seasonal Variations for Manufacturing Different Items of Handicraft Classified by Educational Level of the Head of the Household

Unit	Educational level of the head of the household	Name of Handicraft Items manufactured- Ilkal Sarees	No. of households manufacturing handicraft items	Average monthly consumption of each raw material				Number reported having seasonal variation in the consumption of raw material
				Art silk yarn in Kgs.	Cotton yarn in Kgs.	Pure silk yarn in gms.	Plastic zari in meters	
1	2	3	4	5	6	7	8	9
Dotihal	Illiterate	(i) Chikki Paras—Kondichikki	2	18	9	..	..	2
		(ii) Zari—Kondichikki	2	13	5.5	..	7500	2
	Literate without educational level	(i) Chikki Paras—Kondichikki	1	12	5	..	..	1
		(ii) Gomi—Kondichikki	1	14	6	..	..	1
	Primary or junior basic	(i) Chikki Paras—Kondichikki	4	51	22.5	..	..	4
		(ii) Chikki Paras—Kondichikki—Reshme Padara.	2	37	15	900	..	2
		(iii) Chikki Paras—Kaddi—Reshme Padara.	2	11.5	6	700	..	2
		(iv) Chikki Paras—Kaddi	2	9.5	6	..	..	2
		(v) Gomi—Kaddi	1	4	2	..	..	1
		(vi) Gomi—Kondichikki	3	24	12	..	..	3
	Middle	(i) Chikki Paras—Kondichikki	3	18.5	7.8	..	..	3
		(ii) Gomi—Kondichikki	3	13	5	..	..	3
	Matriculation or higher secondary	(i) Chikki Paras—Kondichikki	1	8	4	..	..	1
	Graduate and above.	—	..	..	..	..	..	..
	All educational levels	(i) Chikki Paras—Kondichikki	11	107.5	48.3	..	..	11
		(ii) Zari—Kondichikki	2	13	5.5	..	7500	2
		(iii) Gomi—Kondichikki	7	51	23	..	..	7
		(iv) Chikki Paras—Kondichikki—Reshme Padara.	2	37	15	900	..	2
		(v) Chikki Paras—Kaddi—Reshme Padara.	2	11.5	6	700	..	2
		(vi) Chikki Paras—Kaddi	2	9.5	6	..	..	2
		(vii) Gomi—Kaddi	1	4	2	..	..	1
Kandgal	Illiterate	(i) Chikki Paras—Kondichikki	1	4.5	2.3	..	..	1
		(ii) Gomi—Plain— Reshme Padara	2	6.5	12.3	1850	..	2
		(iii) Chikki Paras — Kondichikki — Reshme Padara.	4	25	12.8	1650	..	4
		(iv) Gaadi Dadi—Kondichikki	1	4.5	2.3	..	..	1
		(v) Zari—Kondichikki—Reshme Padara	1	10	5	..	5000	1
		(vi) Zari—Kondichikki	1	12	4.5	..	5000	1
		(vii) Gomi Kaddi —Reshme Padara	1	7.5	30	4500	..	1
		(viii) Chikki Paras—Chowkane	1	18	8	..	..	1

Table 33—*contd.*

Average Monthly Consumption of Raw Materials by Seasonal Variations for Manufacturing Different Items of Handicraft Classified by Educational Level of the Head of the Household

1	2	3	4	5	6	7	8	9
Kandgal—*(concld.)*	Literate without educational level	(i) Chikki Paras—Kondichikki	1	18	6.5	..	..	1
		(ii) Chikki Paras Plain Reshme Padara	1	10	5	750	..	1
	Primary or junior basic	(i) Gomi—Kaddi (Silk and Cotton only)	1	..	4	3000	..	1
		(ii) Zari—Kondichikki	1	4.5	2.3	..	5000	1
	Middle	(i) Gomi—Kaddi (Silk and cotton only)	1	..	9	10000	..	1
	Matriculation or higher secondary	—	..	..	..	..	..	..
	Graduate and above	—	..	..	..	..	..	..
	All educational levels	(i) Chikki Paras—Kondichikki	2	22.5	8.8	..	..	2
		(ii) Chikki Paras—Kondichikki Reshme Padara	4	25	12.8	1650	..	4
		(iii) Chikki Paras—Plain—Reshme Padara	1	10	5	750	..	1
		(iv) Zari—Kondichikki—Reshme Padara.	1	10	5	..	5000	1
		(v) Chikki Paras—Chowkane	1	18	8	..	..	1
		(vi) Gomi—Plain—Reshme Padara	2	6.5	12.3	1850	..	2
		(vii) Gomi—Kaddi	2	..	13	13000	..	2
		(viii) Gomi—Kaddi—Reshme Padara	1	7.5	30	4500	..	1
		(ix) Gaadi Dadi—Kondichikki	1	4.5	2.3	..	..	1
		(x) Zari—Kondichikki	2	16.5	6.8	..	10000	2
Sulibhavi	Illiterate	(i) Gomi—Kaddi	2	9.5	4.5	..	..	2
		(ii) Gomi—Kondichikki	1	10	4	..	..	1
		(iii) Chikki Paras—Kaddi	1	6.5	2.5	..	..	1
	Literate without educational level	(i) Gomi—Kondichikki	3	29	12.75	..	..	3
		(ii) Gomi—Shirting	2	17	6.75	..	..	2
		(iii) Gomi—Chowkane	2	17	6.75	..	..	2
		(iv) Chikki Paras—Kaddi	1	5	2	..	..	1
		(v) Chikki Paras—Kaddi Reshme Padara	1	12	4	200	..	1
	Primary or junior basic	(i) Zari—Chowkane	1	3	2	..	3500	1
		(ii) Zari—Putane	1	3	2	..	3500	1
		(iii) Zari—Rathna Putane	1	3	2	..	3500	1
		(iv) Gomi—Kaddi	3	22.5	11.5	..	..	3
		(v) Gomi—Kondichikki	3	13.5	7	..	..	3
		(vi) Gomi—Chowkane	1	10	4	..	..	1
		(vii) Gomi—Shirting	1	8.5	5	..	..	1
		(viii) Gomi—Kaddi—Reshme Padara	1	12	4.5	260	..	1
		(ix) Chikki Paras—Kondichikki	1	10	4	..	..	1
		(x) Chikki Paras—Kaddi	1	10	4	..	..	1
		(xi) Zari—Kondichikki	1	10	4	..	10000	1

Table 33—*contd*

Average Monthly Consumption of Raw Materials by Seasonal Variations for Manufacturing Different Items of Handicraft Classified by Educational Level of the Head of the Household

1	2	3	4	5	6	7	8	9
Sulibhavi—(*contd.*)	Middle	(i) Gomi—Kaddi	2	18	7	..	..	2
		(ii) Gomi—Kondichikki	1	9	3	..	..	1
		(iii) Gomi—Putane	1	8	2	..	..	1
		(iv) Chikki Paras—Kondichikki	1	11	4	..	..	1
	Matriculation or higher secondary	—	..	..	..	..	..	..
	Graduate and above	(i) Gomi Kaddi—Reshme Padara	1	9	6	325	..	1
	All educational levels	(i) Zari—Chowkane	1	3	2	..	3500	1
		(ii) Zari—Putane	1	3	2	..	3500	1
		(iii) Zari—Rathna Putane	1	3	2	..	3500	1
		(iv) Zari—Kondichikki	1	10	4	..	10000	1
		(v) Gomi—Kaddi	7	50	23	..	..	7
		(vi) Gomi—Kondichikki	8	61.5	26.75	..	..	8
		(vii) Gomi—Chowkane	3	27	10.75	..	..	3
		(viii) Gomi—Kaddi—Reshme Padara	2	21	10.5	585	..	2
		(ix) Gomi—Shirting	3	25.5	11.75	..	..	3
		(x) Gomi—Putane	1	8	2	..	..	1
		(xi) Chikki Paras—Kondichikki	2	21	8	..	..	2
		(xii) Chikki Paras—Kaddi	3	21.5	8.5	..	..	3
		(viii) Chikki Paras—Kaddi—Reshme Padara	1	12	4	200	..	1
Consolidated	Illiterate	(i) Chikki Paras—Kondichikki	3	22.5	11.3	..	..	3
		(ii) Chikki Paras—Kondichikki—Reshme Padara	4	25	12.8	1650	..	4
		(iii) Chikki Paras—Kaddi	1	6.5	2.5	..	..	1
		(iv) Chikki Paras—Chowkane	1	18	8	..	..	1
		(v) Gomi—Kondichikki	1	10	4	..	..	1
		(vi) Gomi—Kaddi	2	9.5	4.5	..	..	2
		(vii) Gomi—Kaddi—Reshme Padara	1	7.5	30	4500	..	1
		(viii) Gomi—Plain—Reshme Padara	2	6 5	12.3	1850	..	2
		(ix) Zari—Kondichikki—Reshme Padara	1	10	5	..	5000	1
		(x) Zari—Kondichikki	3	25	10	..	12500	3
		(xi) Gaadi Dadi—Kondichikki	1	4.5	2.3	..	..	1
	Literate without educational level	(i) Chikki Paras—Kondichikki	2	30	11.5	..	..	2
		(ii) Chikki Paras—Kaddi	1	5	2	..	..	1
		(iii) Chikki Paras—Kaddi—Reshme Padara	1	12	4	200	..	1
		(iv) Chikki Paras—Plain—Reshme Padara	1	10	5	750	..	1
		(v) Gomi—Kondichikki	4	43	18.75	..	..	4
		(vi) Gomi—Chowkane	2	17	6.75	..	..	2
		(vii) Gomi—Shirting	2	17	6.75	..	..	2

Table 33 -*concld.*

Average Monthly Consumption of Raw Materials by Seasonal Variations for Manufacturing Different Items of Handicraft Classified by Educational Level of the Head of the Household

1	2	3	4	5	6	7	8	9
Consolidated—(*concld.*)	Primary or junior basic	(i) Chikki Paras—Kondichikki	5	61	26.5	..	..	5
		(ii) Chikki Paras—Kondichikki—Reshme Padara	2	37	15	900	..	2
		(iii) Chikki Paras—Kaddi	3	19.5	10	..	..	3
		(iv) Chikki Paras—Kaddi—Reshme Padara	2	11.5	6	700	..	2
		(v) Gomi—Kondichikki	6	37.5	19	..	..	6
		(vi) Gomi—Kaddi	5	26.5	17.5	3000	..	5
		(vii) Gomi—Kaddi—Reshme Padara	1	12	4.5	260	..	1
		(viii) Gomi—Chowkane	1	10	4	..	..	1
		(ix) Gomi—Shirting	1	8.5	5	..	..	1
		(x) Zari—Kondichikki	2	14.5	6.3	..	15000	2
		(xi) Zari—Chowkane	1	3	2	..	3500	1
		(xii) Zari—Putane	1	3	2	..	3500	1
		(xiii) Zari—Rathna Putane	1	3	2	..	3500	1
	Middle	(i) Chikki Paras—Kondichikki	4	29.5	11.8	..	..	4
		(ii) Gomi—Kondichikki	4	22	8	..	..	4
		(iii) Gomi—Kaddi	3	18	16	10000	..	3
		(iv) Gomi—Putane	1	8	2	..	..	1
	Matriculation or higher secondary	(i) Chikki Paras—Kondichikki	1	8	4	..	..	1
	Graduate and above	(i) Gomi—Kaddi—Reshme Padara	1	9	6	325	..	1
	All educational levels ..	(i) Chikki Paras—Kondichikki	15	151	65.1	..	..	15
		(ii) Chikki Paras—Kondichikki—Reshme Padara	6	62	27.8	2550	..	6
		(iii) Chikki Paras—Kaddi	5	31	14.5	..	..	5
		(iv) Chikki Paras—Kaddi—Reshme Padara	3	23.5	10	900	..	3
		(v) Chikki Paras—Plain—Reshme Padara	1	10	5	750	..	1
		(vi) Chikki Paras—Chowkane	1	18	8	..	..	1
		(vii) Gomi—Kondichikki	15	112.5	49.75	..	..	15
		(viii) Gomi—Kaddi	10	54	38	13000	..	10
		(ix) Gomi—Plain—Reshme Padara	2	6.5	12.3	1850	..	2
		(x) Gomi—Chowkane	3	27	10.75	..	..	3
		(xi) Gomi—Putane	1	8	2	..	..	1
		(xii) Gomi—Shirting	3	25.5	11.75	..	..	3
		(xiii) Zari—Kondichikki	5	39.5	16.3	..	27500	5
		(xiv) Zari—Kondichikki—Reshme Padara	1	10	5	..	5000	1
		(xv) Zari—Chowkane	1	3	2	..	3500	1
		(xvi) Zari—Putane	1	3	2	..	3500	1
		(xvii) Zari—Rathna Putane	1	3	2	..	3500	1
		(xviii) Gomi—Kaddi—Rashme Padara	3	28.5	40.5	5085	..	3
		(xix) Gaddi Dadi—Kondichikki	1	4.5	2.3	..	..	1

Table 34

Raw materials used for the manufacture of different items of craft classified by area from where procured by mode of transport and problem faced

Unit	Name of raw material used for making the handicraft items	No. of households using the raw material	No. of households which have procured raw material from		No. of households reported having faced problem for procuring the raw materials
			Local—brought to the site by means of	Ilkal Town—Hungund taluk, Bijapur District, and brought to the site by means of	
			By foot	Road Transport by Bus	
1	2	3	4	5	6
Dotihal	Art silk yarn	22	17	12	..
	Cotton yarn	22	17	12	..
	Pure silk yarn	4	1	4	..
	Plastic zari	2	2	1	..
Kandgal	Art silk yarn	13	2	12	..
	Cotton yarn	15	2	14	..
	Pure silk yarn	9	1	9	..
	Plastic zari	3	1	3	..
Sulibhavi	Art silk yarn	20	19	3	..
	Cotton yarn	20	19	3	..
	Pure silk yarn	3	..	3	..
	Plastic zari	2	2	1	..
Consolidated . . .	Art silk yarn	55	38	27	..
	Cotton yarn	57	38	29	..
	Pure silk yarn	16	2	16	..
	Plastic zari	7	5	5	..

Table 35

Tools and Equipments used in the manufacture of handicraft items and new techniques and tools introduced classified by educational level of the head of the household

Unit	Educational level of the head of the household	Name of handicraft items manufactured in broad terms	No. of households manufacturing handicraft items	No. of households reported making use of						Remarks
				Loom set	*Raate* and *Aite*	*Nate muddi* and *Dabbaite*	*Hasina Ari* (main warping frame)	*Tanigi Ari* (Warping frame for seragu warp)	No. of households reported having introduced new techniques and tools: *Hoyyuva raate* or *Doli* - (warping drum)	
1	2	3	4	5	6	7	8	9	10	11
Dotihal	Illiterate	Ilkal sarees	4	4	4	4	4	4	..	
	Literate without educational level	Do.	2	2	2	2	2	2	..	
	Primary or junior basic	Do.	10	10	10	10	10	10	..	
	Middle	Do.	5	5	5	5	5	5	..	
	Matriculation or higher secondary	Do.	1	1	1	1	1	1	..	
	Non-technical diploma or certificate not equal to degree	Do.	..	..	..	..	..	..	..	
	Technical diploma or certificate not equal to degree	Do.	..	..	..	..	..	..	..	
	Graduate and above	Do.	..	..	..	..	..	..	..	
	TOTAL	Do.	22	22	22	22	22	22	..	
Kandgal	Illiterate	Ilkal sarees	10	10	10	10	10	10	..	As the persons engaged in the craft in 4 households are working as labourers only, these are not accounted for in this table.
	Literate without educational level.	Do.	2	2	2	2	2	2	..	
	Primary or junior basic	Do.	2	2	2	2	2	2	..	
	Middle	Do.	1	1	1	1	1	1	..	
	Matriculation or higher secondary	Do.	..	..	..	..	..	..	..	
	Non-technical diploma or certificate not equal to degree	Do.	..	..	..	..	..	..	..	
	Technical diploma or certificate not equal to degree	Do.	..	..	..	..	..	..	..	
	Graduate and above	Do.	..	..	..	..	..	..	..	
	TOTAL	Do.	15	15	15	15	15	15	..	
Sulibhavi	Illiterate	Ilkal sarees	3	3	3	3	3	3	..	
	Literate without educational level	Do.	6	6	6	6	6	6	1	
	Primary or junior basic	Do.	8	8	8	8	8	8	1	
	Middle	Do.	2	2	2	2	2	2	1	
	Matriculation or higher secondary	Do.	..	..	..	..	..	..	..	

Table 35—*concld.*

Tools and Equipments used in the manufacture of handicraft items and new techniques and tools introduced classified by educational level of the head of the household

1	2	3	4	5	6	7	8	9	10	11
Sulibhavi—(*concld.*)	Non-technical diploma or certificate not equal to degree	Do.	..	..	..	..	..	..	..	
	Technical diploma or certificate not equal to degree	Do.	..	..	..	..	..	..	..	
	Graduate and above	Do.	1	1	1	1	1	1	..	
	TOTAL	Do.	20	20	20	20	20	20	3	
Consolidated	Illiterate	Ilkal sarees	17	17	17	17	17	17	.	
	Literate without educational level	Do.	10	10	10	10	10	10	1	
	Primary or junior basic	Do.	20	20	20	20	20	20	1	
	Middle	Do.	8	8	8	8	8	8	1	
	Matriculation or higher secondary	Do.	1	1	1	1	1	1	..	
	Non-technical diploma or certificate not equal to degree	Do.	..	..	..	..	..	..	..	
	Technical diploma or certificate not equal to degree	Do.	..	..	..	..	..	..	..	
	Graduate and above	Do.	1	1	1	1	1	1	..	
	TOTAL	Do.	57	57	57	57	57	57	3	

Table 36

Number of Households Manufacturing Handicraft Items classified by Quantity Produced, Purpose for which Produced and by Religion, Caste/Tribe/Community of the Head of the Household

Unit	Religion, Caste/Tribe/ Community of the head of the household		Name of the handicraft items manufactured	No. of households manufacturing the items	No. of households reported having produced		
					Less than 100	100—249	250+
	Religion	Caste/Tribe/ Community			For the use of craftsman communities as well as other communities and		
					Sold against cash and/or handed over to society or master weaver		
1	2	3	4	5	6	7	8
Dotihal	Hindu	Devanga	Ilkal sarees	14	2	7	5
		Kuruba	Do.	1	..	1	..
		Padmasali	Do.	1	..	..	1
		Thogataveera	Do.	1	..	..	1
		Panchala (Viswakarma)	Do.	1	..	1	..
	Islam	Muslim	Do.	4	..	2	2
		Total	Do.	22	2	11	9
Kandgal	Hindu	Chikka Kuruhina Shetty	Ilkal sarees	14	2	7	5
		Devanga	Do.	1	..	..	1
		Total	Do.	15	2	7	6
Sulibhavi	Hindu	Devanga	Ilkal sarees	15	2	4	9
		Bhajantri	Do.	1	..	1	..
		Valmiki Nayaka	Do.	1	..	1	..
		Padmasali	Do.	1	..	..	1
		Rawal	Do.	1	..	..	1
	Islam	Muslim	Do.	1	..	1	..
		Total	Do.	20	2	7	11
Consolidated	Hindu	Devanga	Ilkal sarees	30	4	11	15
		Kuruba	Do.	1	..	1	..
		Padmasali	Do.	2	..	..	2
		Thogataveera	Do.	1	..	..	1
		Panchala (Viswakarma)	Do.	1	..	1	..
		Chikka Kuruhina Shetty	Do	14	2	7	5
		Bhajantri	Do.	1	..	1	..
		Valmiki Nayaka	Do.	1	..	1	..
		Rawal	Do.	1	..	..	1
	Islam	Muslim	Do.	5	..	3	2
		Total	Do.	57	6	25	26

Table 37

Households classified by quantity of finished products sold and channels through which it is disposed off by proportion

Unit	Name of the finished products produced	No. of households manufacturing the items	Quantity sold by households in broad ranges		No. of households disposed off finished products through							
					Directly to the Consumer in proportion of				Middlemen			
									Master weavers in proportion of			
			Broad-ranges	No. of households	Less than 25%	25—50 %	50—75 %	75+ %	Less than 25%	25—50 %	50—75 %	75+ %
1	2	3	4	5	6	7	8	9	10	11	12	13
Dotihal	Ilkal sarees	22	Less than 100	2	..	..	..	..	..	..	..	..
			100—249	11	3	..	..	..	..	..	1	..
			250+	9	1	..	..	..	..	..	..	..
			All ranges	22	4	..	..	..	..	..	1	..
Kandgal	Ilkal sarees	15	Less than 100	2	..	..	..	..	..	..	..	2
			100—249	7	3	..	..	..	..	..	..	3
			250+	6	2	..	..	..	..	1	..	4
			All ranges	15	5	..	..	..	..	1	..	9
Sulibhavi	Ilkal sarees	20	Less than 100	2	..	..	..	..	..	..	..	..
			100—249	7	..	..	..	..	..	..	..	1
			250+	11	4	..	..	..	1	..	..	..
			All ranges	20	4	..	..	..	1	..	..	1
Consolidated	Ilkal sarees	57	Less than 100	6	..	..	..	..	..	..	..	2
			100—249	25	6	..	..	..	..	..	1	4
			250+	26	7	..	..	..	1	1	..	4
			All ranges	57	13	..	..	..	1	1	1	10

Table 37—*concld.*

Households classified by quantity of finished products sold and channels through which it is disposed off by proportion

Unit	Name of the finished products produced	No. of households disposed off finished products through											
		Middlemen											
		Petty financiers in proportion of				Co-operative society in proportion of				Whole-salers in proportion of			
		Less than 25%	25—50 %	50—75 %	75 + %	Less than 25%	25—50 %	50—75 %	75 + %	Less than 25%	25—50 %	50—75 %	75 + %
1	2	14	15	16	17	18	19	20	21	22	23	24	25
Dotihal	Ilkal Sarees	..	..	..	1	..	..	..	1	1	..	..	..
		..	..	..	1	1	1	1	6	2	..	1	2
		..	..	..	..	..	1	..	5	3	1	1	3
		..	..	..	2	1	2	1	12	6	1	2	5
Kandgal	Ilkal Sarees	..	..	..	..	..	..	..	..	..	..	..	..
		..	..	..	..	..	..	..	..	..	..	..	4
		..	..	..	..	..	..	..	..	1	1	..	1
		..	..	..	..	..	..	..	..	1	1	..	5
Sulibhavi	Ilkal Sarees	..	..	..	..	..	..	..	2	..	..	..	..
		..	..	..	..	..	..	..	6	1	..	..	..
		..	..	..	..	..	..	..	10	5	..	..	1
		..	..	..	..	..	..	..	18	6	..	..	1
Consolidated	Ilkal Sarees	..	..	..	1	..	..	..	3	1	..	..	.
		..	..	..	1	1	1	1	12	3	..	1	6
		..	..	..	..	..	1	..	15	9	2	1	5
		..	..	..	2	1	2	1	30	13	2	2	11

Table 38

Terms and Conditions and margin of profit reaped to sale of finished products through different channels classified by educational level of the head of the household

Unit	Educational level of the head of the household	Name of handicraft items	No. of households manufacturing handicraft items	No. of households sale of items through: Directly to the consumer at the margin of profit			Middlemen				Profit margin
				Less than 5%	5—10 %	10+ %	Master weaver on terms and conditions		Other (specify)		
							On contract basis	Payment of advance	Raw materials supplied and wages paid	Raw materials supplied, wages paid provided with interest free loan	
1	2	3	4	5	6	7	8	9	10	11	12
Dotihal	1. Illiterate	Ilkal Sarees	4	..	..	..	..	..	1	..	..
	2. Literate without educational level.	Do.	2	1	..	1	..	..	..	..	..
	3. Primary or junior basic	Do.	10	1	..	..	..	..	..	..	..
	4. Middle	Do.	5	..	..	..	..	..	..	..	..
	5. Matriculation or higher secondary.	Do.	1	1	..	..	..	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..	..	..	..	..
	8. Graduate and above	Do.	..	..	..	..	..	..	..	..	..
	Total	Do.	22	3	..	1	..	..	1	..	..
Kandgal	1. Illiterate	Ilkal Sarees	10	..	1	1	..	..	2	4	..
	2. Literate without educational level.	Do.	2	..	1	1	..	..	..	2	..
	3. Primary or junior basic	Do.	2	..	..	..	..	..	1	..	..
	4. Middle	Do.	1	1	..	..	..	..	1	..	..
	5. Matriculation or higher secondary.	Do.	..	..	..	..	..	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..	..	..	..	
	7. Technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..	..	..	..	..
	8. Graduate and above	Do.	..	..	..	..	..	..	..	..	..
	Total	Do.	15	1	2	2	..	..	4	6	..

Table 38—*contd.*

Terms and conditions and margin of profit related to sale of finished products through different channels classified by educational level of the head of the household

Unit	Educational level of the head of the household	No. of households sale of items through—*contd.*								
		Middlemen			Co-operative society			Other channels—Wholesaler—terms cash—at the margin of profit		
		Petty Financiers on terms—Interest free loans on condition to sell the produce to the concerned financier at the margin of profit			Grant/loan received from the society	Other (specify)	Profit margin			
		Less than 5%	5—10%	10+%		Raw materials supplied, wages paid with P.F., bonus and other benefits		Less than 5%	5—10%	10+%
1	2	13	14	15	16	17	18	19	20	21
Dotihal	1. Illiterate	..	..	..	..	4	..	1	..	..
	2. Literate without educational level.	1	..	..	..	1	..	1	..	..
	3. Primary or junior basic	1	..	..	..	7	..	5	2	..
	4. Middle	..	..	..	..	3	..	4	1	..
	5. Matriculation or higher secondary.	..	..	..	..	1	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree.	..	..	..	..	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree.	..	..	..	..	..	..	..	..	..
	8. Graduate and above.	..	..	..	..	..	..	..	..	..
	Total	2	..	..	..	16	..	11	3	..
Kandgal	1. Illiterate	..	..	..	..	..	..	1	3	..
	2. Literate without educational level.	..	..	..	..	..	..	..	1	..
	3. Primary or junior basic	..	..	..	..	..	..	1	..	..
	4. Middle	..	..	..	..	..	..	..	1	..
	5. Matriculation or higher secondary.	..	..	..	..	..	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree.	..	..	..	..	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree.	..	..	..	..	..	..	..	..	..
	8. Graduate and above	..	..	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	2	5	..

Table 38—*contd.*

Terms and Conditions and margin of profit related to sale of finished products through different channels classified by educational level of the head of the household

1	2	3	4	5	6	7	8	9	10	11	12
Sulibhavi	1. Illiterate	Ilkal Sarees	3	..	..	..	..	..	..	.	..
	2. Literate without educational level.	Do.	6	..	..	..	..	..	..	..	..
	3. Primary or junior basic	Do.	8	3	..	..	..	..	1	..	..
	4. Middle	Do.	2	..	..	..	..	..	..	1	..
	5. Matriculation or higher secondary.	Do.	..	..	..	..	..	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..	..	..	..	..
	8. Graduate and above	Do.	1	1	..	..	..	..	..	..	..
	Total	Do.	20	4	..	..	..	..	1	1	..
Consolidated	1. Illiterate	Ilkal Sarees	17	..	1	1	..	..	3	4	..
	2. Literate without educational level.	Do.	10	1	1	2	..	..	..	2	..
	3. Primary or junior basic	Do.	20	4	..	..	..	..	2	..	..
	4. Middle	Do.	8	1	..	..	..	..	1	1	..
	5. Matriculation or higher secondary.	Do.	1	1	..	..	..	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..	..	..	..	..
	8. Graduate and above	Do.	1	1	..	..	..	..	..	..	..
	Total	Do.	57	8	2	3	..	..	6	7	..

Table 38—*concld.*

Terms and Conditions and margin of Profit related to sale of finished products through different channels classified by educational level of the head of the household

1	2	13	14	15	16	17	18	19	20	21
Sulibhavi	1. Illiterate	..	..	..	..	3	..	..	..	..
	2. Literate without educational level.	..	..	..	..	5	..	4	..	..
	3. Primary or junior basic	..	..	..	..	7	..	2	..	..
	4. Middle	..	..	..	..	2	..	..	..	..
	5. Matriculation or higher secondary.	..	..	..	..	..	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree.	..	..	..	..	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree.	..	..	..	..	..	..	..	..	..
	8. Graduate and above	..	..	..	..	1	..	1	..	..
	Total	..	..	..	..	17	..	7	..	..
Consolidated	1. Illiterate	..	..	..	..	7		2	3	..
	2. Literate without educational level	1	..	..	..	6	..	5	1	..
	3. Primary or junior basic	1	..	..	..	14	..	8	2	..
	4. Middle	..	..	..	..	5	..	4	2	..
	5. Matriculation or higher secondary.	..	..	..	..	1	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree.	..	..	..	..	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree.	..	..	..	..	..	..	..	..	..
	8. Graduate and above	..	..	..	..	1	..	1	..	..
	Total	2	..	..	..	34	..	20	8	..

Table 39

Particulars of Finished Products Sold Locally/Exported Classified by Educational Level of the Head of the Household

Unit	Educational level of the head of the household	Name of handicraft items	No. of households manufacturing the items	No. of households by quantity sold in broad ranges			No. of households reported having sold finished products							
							Locally				Exported			
				Less than 100	100—249	250 +	Less than 25%	25—50%	50—75%	75+%	Less than 25%	25—50%	50—75%	75+%
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Dotihal	1. Illiterate	Ilkal Sarees	4	..	4	..	..	..	1	3	1	..	1	..
	2. Literate without educational level	Do.	2	..	..	2	..	..	..	1	1	..	..	1
	3. Primary or junior basic	Do.	10	1	3	6	1	2	1	4	2	1	2	3
	4. Middle	Do.	5	1	3	1	1	..	..	2	2	..	..	3
	5. Matriculation or higher secondary.	Do.	1	..	1	..	..	..	..	1	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..	..	..	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..	..	..	..	..	..	..	..
	8. Graduate and above	Do.	..	..	..	..	..	..	..	..	..	..	..	..
	Total	Do.	22	2	11	9	2	2	2	11	6	1	3	7
Kandgal	1. Illiterate	Ilkal Sarees	10	1	5	4	2	..	1	..	..	..	1	9
	2. Literate without educational level	Do.	2	..	1	1	2	..	..	..	..	..	..	2
	3. Primary or junior basic	Do.	2	1	1	..	..	..	..	..	..	..	..	2
	4. Middle	Do.	1	..	..	1	1	..	..	..	..	..	..	1
	5. Matriculation or higher secondary.	Do.	..	..	..	..	..	..	..	..	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..	..	..	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..	..	..	..	..	..	..	..
	8. Graduate and above	Do.	..	..	..	..	..	..	..	..	..	..	..	..
	Total	Do.	15	2	7	6	5	..	1	..	..	..	1	14
Sulibhavi	1. Illiterate	Ilkal Sarees	3	..	3	..	..	..	..	3	..	..	..	..
	2. Literate without educational level	Do.	6	1	2	3	..	..	..	5	3	..	..	1
	3. Primary or junior basic	Do.	8	1	2	5	..	..	..	7	2	..	..	1
	4. Middle	Do.	2	..	..	2	..	..	..	2	1	..	..	..
	5. Matriculation or higher secondary.	Do.	..	..	..	..	..	..	..	..	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..	..	..	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..	..	..	..	..	..	..	..
	8. Graduate and above	Do.	1	..	..	1	..	..	..	1	..	..	..	..
	Total	Do.	20	2	7	11	..	..	..	18	6	..	..	2
Consolidated	1. Illiterate	Ilkal Sarees	17	1	12	4	2	..	2	6	1	..	2	9
	2. Literate without educational level	Do.	10	1	3	6	2	..	..	6	4	..	..	4
	3. Primary or junior basic	Do.	20	3	6	11	1	2	1	11	4	1	2	6
	4. Middle	Do.	8	1	3	4	2	..	..	4	3	..	..	4
	5. Matriculation or higher secondary.	Do.	1	..	1	..	..	..	..	1	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..	..	..	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..	..	..	..	..	..	..	..
	8. Graduate and above	Do.	1	..	..	1	..	..	..	1	..	..	..	..
	Total	Do.	57	6	25	26	7	2	3	29	12	1	4	23

Table 40

Particulars of Households which Reported to have met the Demands for Finished Products and those which have not met the Demands with Reasons thereof Classified by Educational Level of the Head of the Household

Unit	Educational level of the head of the household	Name of handicraft items	No. of households manufacturing the items	No. of households reported to have met the demand for finished products				No. of households reported to have not met the demand for finished products	
				Local demand to the extent		Outside demand to the extent			
				Partially (specify)	Fully	Partially (specify)	Fully	Local demand due to	Outside demand due to
1	2	3	4	5	6	7	8	9	10
Dotihal	1. Illiterate	Ilkal Sarees	4	..	4	..	2	..	..
	2. Literate without educational level.	Do.	2	..	1	..	2	..	..
	3. Primary or junior basic	Do.	10	..	8	..	8	..	..
	4. Middle	Do	5	..	3	..	5	..	..
	5. Matriculation or higher secondary.	Do.	1	..	1	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree	Do.	..	..	..	..	..	..	..
	8. Graduate and above	Do.	..	..	..	..	..	..	..
	Total	Do.	22	..	17	..	17	..	..
Kandgal	1. Illiterate	Ilkal Sarees	10	..	3	..	10	..	..
	2. Literate without educational level.	Do.	2	..	2	..	2	..	..
	3. Primary or junior basic	Do.	2	..	..	..	2	..	..
	4. Middle	Do.	1	..	1	..	1	..	..
	5. Matriculation or higher secondary.	Do.	..	..	..	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree	Do.	..	..	..	..	..	..	..
	8. Graduate and above	Do.	..	..	..	..	..	..	..
	Total	Do.	15	..	6	..	15	..	..
Sulibhavi	1. Illiterate	Ilkal sarees	3	..	3	..	..	..	..
	2. Literate without educational level	Do.	6	..	5	..	4	..	..
	3. Primary or junior basic	Do.	8	..	7	..	3	..	..
	4. Middle	Do.	2	..	2	..	1	..	..

Table 40—*concld.*

Particulars of Households which Reported to have met the Demands for finished Products and those which have not met the Demands with Reasons thereof Classified by Educational Level of the Head of the Household

1	2	3	4	5	6	7	8	9	10
Sulibhavi (Concld.)	5. Matriculation or higher secondary	Ilkal Sarees	..	..	..	..		.	..
	6. Non-technical diploma or certificate not equal to degree	Do.	..	..	..	..	.	..	..
	7. Technical diploma or certificate not equal to degree	Do.	..	..	..	..	..	..	..
	8. Graduate and above	Do.	1	..	1	..	..	..	..
	Total	Do.	20	..	18	..	8	..	..
Consolidated	1. Illiterate	Ilkal Sarees	17	..	10	..	12	..	..
	2. Literate without educational level.	Do.	10	..	8	..	8	..	..
	3. Primary or junior basic	Do.	20	..	15	..	13	..	..
	4. Middle	Do.	8	..	6	..	7	..	..
	5. Matriculation or higher secondary.	Do.	1	..	1	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree	Do.	..	..	..	..	..	..	..
	8. Graduate and above	Do.	1	..	1	..	..	..	..
	Total	Do.	57	..	41	..	40	..	..

Table 41

Details of Households Reported Having Faced Problems to Dispose off Finished Products Classified by Educational Level of the Head of the Household

Unit	Educational level of the head of the household	Name of handicraft items	No. of households manufacturing the items	No. of households reported having faced problems to dispose off finished products due to reason			
				High price	Change in consumer preference	Competition with factory made goods	Other factors (specify)
1	2	3	4	5	6	7	8
Dothal	1. Illiterate	Ilkal Sarees	4	..	..	..	..
	2. Literate without educational level	Do.	2	..	..	..	..
	3. Primary or junior basic	Do.	10	..	..	..	..
	4. Middle	Do.	5	..	..	..	..
	5. Matriculation or higher secondary	Do.	1	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..
	8. Graduate and above	Do.	..	..	..	..	..
	Total	Do.	22	..	..	..	..
Kandgal	1. Illiterate	Ilkal Sarees	10	..	..	..	..
	2. Literate without educational level	Do.	2	..	..	..	..
	3. Primary or junior basic	Do.	2	..	..	..	..
	4. Middle	Do.	1	..	..	..	..
	5. Matriculation or higher secondary	Do.	..	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree.	Do.	..	..	..	..	.
	8. Graduate and above	Do.	..	..	..	..	..
	Total	Do.	15	..	..	..	..
Sulibhavi	1. Illiterate	Ilkal Sarees	3	..	..	..	..
	2. Literate without educational level	Do.	6	..	..	..	..
	3. Primary or junior basic	Do.	8	..	..	..	..
	4. Middle	Do.	2	..	..	..	..
	5. Matriculation or higher secondary	Do.	..	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..
	8. Graduate and above	Do.	1	..	..	..	..
	Total	Do.	20	..	..	..	..
Consolidated	1. Illiterate	Ilkal Sarees	17	..	..	..	..
	2. Literate without educational level	Do.	10	..	..	..	..
	3. Primary or junior basic	Do.	20	..	..	..	..
	4. Middle	Do.	8	..	..	..	..
	5. Matriculation or higher secondary	Do.	1	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree.	Do.	..	..	..	..	..
	8. Graduate and above	Do.	1	..	..	..	..
	Total	Do.	57	..	..	..	..

Table 42

Number of Households Reporting about the Number of Households and Persons engaged in craft in the Village during different periods classified by broad age-group of the head of the household

Unit	Broad age-group	No. of house-holds engaged in the craft	No. of households reported about the number of households engaged in craft in the village during the period											
			Before 1940				1940—1950				1950—1960			
			Less than 25	25—50	50+	Not known	Less than 25	25—50	50+	Not known	Less than 25	25—50	50+	Not known
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Dotihal	0—14	..	..	..	..	..	..	..	..	..	..	..	..	..
	15—34	6	..	..	..	6	..	..	..	6	..	..	..	6
	35—59	13	..	..	..	13	..	..	..	13	..	1	..	12
	60+	3	..	..	..	3	..	..	..	3	..	..	..	3
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	22	..	..	..	22	..	..	..	22	..	1	..	21
Kandgal	0—14	..	..	..	..	..	..	..	..	..	..	..	..	..
	15—34	..	..	..	..	..	..	..	..	..	..	..	..	..
	35—59	15	..	..	..	15	..	2	..	13	..	4	..	11
	60+	4	..	1	..	3	..	1	..	3	..	3	..	1
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	19	..	1	..	18	..	3	..	16	..	7	..	12
Sulibhavi	0—14	..	..	..	..	..	..	..	..	..	..	..	..	..
	15—34	3	..	..	..	3	..	..	..	3	..	..	..	3
	35—59	13	1	..	..	12	..	1	3	9	..	..	7	6
	60+	4	1	3	..	..	1	..	2	1	..	..	4	..
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	20	2	3	..	15	1	1	5	13	..	..	11	9
Consolidated	0—14	..	..	..	..	..	..	..	..	..	..	..	..	..
	15—34	9	..	..	..	9	..	..	..	9	..	..	..	9
	35—59	41	1	..	..	40	..	3	3	35	..	5	7	29
	60+	11	1	4	..	6	1	1	2	7	..	3	4	4
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	61	2	4	..	55	1	4	5	51	..	8	11	42

Table 42— *contd.*

Number of Households Reporting about the Number of Households and Persons Engaged in craft in the Village during Different periods classified by Broad Age-group of the Head of the Household

Unit	Broad age-group	No. of households reported about the number of households engaged in craft in the village during the period											
		1960—1970				1970—1980				At present			
		Less than 25	25—50	50+	Not known	Less than 25	25—50	50+	Not known	Less than 25	25—50	50+	Not known
2	1	16	17	18	19	20	21	22	23	24	25	26	27
Dotihal	0—14	..	..	..	..	..	..	..	..	..	..	..	..
	15—34	..	..	..	6	..	..	..	6	..	..	..	6
	35—59	..	..	1	12	..	..	3	10	..	..	5	8
	60+	..	..	..	3	..	..	1	2	..	..	1	2
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	1	21	..	..	4	18	..	..	6	16
Kandgal	0—14	..	..	..	..	..	..	..	..	..	..	..	..
	15—34	..	..	..	..	..	..	..	..	..	..	..	..
	35—59	1	9	..	5	3	11	..	1	15	..	..	..
	60+	1	3	..	..	2	2	..	..	4	..	..	..
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..
	Total	2	12	..	5	5	13	..	1	19	..	..	..
Sulibhavi	0—14	..	..	..	..	..	..	..	..	..	..	..	..
	15—34	..	..	2	1	..	..	3	..	..	..	3	..
	35—59	..	..	11	2	..	..	13	..	..	..	13	..
	60+	..	..	4	..	..	..	4	..	..	..	4	..
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	17	3	..	..	20	..	..	..	20	..
Consolidated	0—14	..	..	..	..	..	..	..	..	..	..	..	..
	15—34	..	..	2	7	..	..	3	6	..	..	3	6
	35—59	1	9	12	19	3	11	16	11	15	..	18	8
	60+	1	3	4	3	2	2	5	2	4	..	5	2
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..
	Total	2	12	18	29	5	13	24	19	19	..	26	16

Table 42—*contd.*

Number of Households Reporting about the Number of Households and Persons Engaged in craft in the Village during Different periods classified by Broad Age-group of the Head of the Household.

Unit	Broad age-group	No. of households reported about the persons engaged in craft in the village during the period											
		Before 1940				1940—1950				1950—1960			
		Less than 25	25—50	50+	Not known	Less than 25	25—50	50+	Not known	Less than 25	25—50	50+	Not known
1	2	28	29	30	31	32	33	34	35	36	37	38	39
Dotihal	0—14	..	..	..	..	..	..	..	..	..	..	..	..
	15—34	..	..	..	6	..	..	..	6	..	..	..	6
	35—59	..	..	..	13	..	..	..	13	..	1	..	12
	60+	..	..	..	3	..	..	..	3	..	..	..	3
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	..	22	..	..	..	22	..	1	..	21
Kandgal	0—14	..	..	..	..	..	..	..	..	..	..	..	..
	15—34	..	..	..	..	..	..	..	..	..	..	..	..
	35—59	..	..	..	15	..	..	2	13	..	4	..	11
	60+	..	..	1	3	..	..	1	3	..	3	..	1
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	1	16	..	..	3	16	..	7	..	12
Sulibhavi	0—14	..	..	..	..	..	..	..	..	..	..	..	..
	15—34	..	..	..	3	..	..	..	3	..	..	..	3
	35—59	1	..	..	12	..	1	3	9	..	..	7	6
	60+	3	1	..	..	..	1	2	1	..	..	4	..
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..
	Total	4	1	..	15	..	2	5	13	..	..	11	9
Consolidated	0—14	..	..	..	..	..	..	..	..	..	..	..	..
	15—34	..	..	..	9	..	..	..	9	..	..	..	9
	35—59	1	..	..	40	..	1	5	35	..	5	7	29
	60+	3	1	1	6	..	1	3	7	..	3	4	4
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..
	Total	4	1	1	55	..	2	8	51	..	8	11	42

Table 42—*concld.*

Number of Households Reporting about the Number of Households and Persons Engaged in craft in the Village during Different periods classified by Broad Age-group of the Head of the Household

Unit	Broad age-group	No. of households reported about the persons engaged in craft in the village during the period											
		1960—1970				1970—1980				At Present			
		Less than 25	25—50	50+	Not known	Less than 25	25—50	50+	Not known	Less than 25	25—50	50+	Not known
	2	40	41	42	43	44	45	46	47	48	49	50	51
Dotihal	0—14	..	..	..	..	..	..	..	..	..	..	..	..
	15 34	..	..	..	6	..	..	..	6	..	..	..	6
	35 59	..	1	..	12	..	..	3	10	..	..	5	8
	60+	..	..	..	3	..	..	1	2	..	..	1	2
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	1	..	21	..	..	4	18	..	..	6	16
Kandgal	0— 14	..	..	..	..	..	..	..	..	..	..	..	..
	15— 34	..	..	..	..	..	..	..	..	..	..	..	..
	35— 59	..	10	..	5	..	14	..	1	15	..	..	..
	60+	..	4	..	..	..	4	..	..	4	..	..	..
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	14	..	5	..	18	..	1	19	..	..	..
Sulibhavi	0—14	..	..	..	..	..	..	..	..	..	..	..	..
	15—34	..	..	2	1	..	..	3	..	..	..	3	..
	35—59	..	..	11	2	..	..	13	..	..	..	13	..
	60+	..	..	4	..	..	..	4	..	..	..	4	..
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	17	3	..	..	20	..	..	..	20	..
Consolidated	0—14	..	..	..	..	..	..	..	..	..	..	..	..
	15—34	..	..	2	7	..	..	3	6	..	..	3	6
	35—59	..	11	11	19	..	14	16	11	15	..	18	8
	60+	..	4	4	3	..	4	5	2	4	..	5	2
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	15	17	29	..	18	24	19	19	..	26	16

Note.—In this table, the "persons engaged in the craft" refers to only the *nekaras*, (that is those who were engaged in actual weaving operations) and excludes those engaged in the pre-weaving operations and this approach strictly conforms to the general mode of reckoning with reference to the craft in this region. In other words, while reporting the number of persons engaged in the craft the overwhelming tendency in the community is to ignore the female and child workers engaged mainly in pre-weaving operations.

Table 43

Reasons Reported by Households for Variation in the Number of Households and Persons Engaged in the Craft During Last Four Decades Classified by Broad Age-group of the Head of the Household

Unit	Broad age-group of the head of the household	No. of households engaged in the craft	No. of households reported reasons for			No. of households which do not have anything to report in this matter
			Increase in the no. of households and persons engaged in the craft during last 4 decades		Decrease in the no. of households and persons engaged in the craft during last four decades	
			Demand for Ilkal sarees is increasing and efficient working of the weavers co-op. society	Migration of craftsmen from Ilkal Town to the village	Out migration of weavers in search of better prospects	
1	2	3	4	5	6	7
Dotihal . . .	0—14	..	..	..	..	..
	15—34	6	..	..	..	6
	35—59	13	4	1	..	8
	60+	3	1	..	..	2
	Age not stated	..	..	..	..	..
	Total	22	5	1	..	16
Kandgal . . .	0—14	..	..	..	..	..
	15—34	..	..	..	..	..
	35—59	15	..	..	14	1
	60+	4	..	..	4	..
	Age not stated	..	..	..	..	..
	Total	19	..	..	18	1
Sulibhavi . . .	0—14	..	..	..	..	..
	15—34	3	3	..	..	..
	35—59	13	13	..	..	..
	60+	4	4	..	..	..
	Age not stated	..	..	..	..	..
	Total	20	20	..	..	..
Consolidated . .	0—14	..	..	..	..	..
	15—34	9	3	..	..	6
	35—59	41	17	1	14	9
	60+	11	5	..	4	2
	Age not stated	..	..	..	..	..
	Total	61	25	1	18	17

Table 44

Households Reported having Associated with the Craft Classified by Religion, Caste/Tribe/Community of the Head of the Household and Method by which Associated with the Craft

Unit	Religion	Caste/Tribe/ Community	No. of house-holds engaged in the craft	Households reported having associated with the craft through					
				Method-1 Tradi-tional occupa-tion	Method-2 Took a liking to weaving and gave up agri-culture and agri-cultural labour	Method-3 To earn a living-as he could not earn enough as a gold-smith his tradi-tional occupa-tion	Method-4 Son got interested in the craft as he was influen-ced by his mothers brother	Method-5 Influen-ced by other craftsmen took to weaving as a means of livelihood	Method-6 choose this as a source of livelihood in preference to his tradi-tional occupation of lime manufac-turing
1	2	3	4	5	6	7	8	9	10
Dotihal . . .	Hindu	(i) Devanga	14	14	..	..	..	..	..
		(ii) Kuruba	1	..	1	..	..	..	..
		(iii) Padmasali	1	1	..	..	..	..	..
		(iv) Panchala (Viswakarma)	1	..	..	1	..	..	..
		(v) Thogataveera	1	1	..	..	..	..	..
	Islam	Muslim	4	4	..	..	..	..	..
		TOTAL . .	22	20	1	1	..	..	..
Kandgal . . .	Hindu	(i) Chikka Kuruhina Shetty	17	17	..	..	..	..	..
		(ii) Devanga	1	1	..	..	..	..	..
	Islam	Muslim	1	..	..	..	1	..	..
		TOTAL . .	19	18	..	..	1	..	..
Sulibhavi . . .	Hindu	(i) Bhajantri	1	..	..	..	..	1	..
		(ii) Devanga	15	15	..	..	..	..	..
		(iii) Padmasali	1	1	..	..	..	..	..
		(iv) Rawal	1	..	..	..	..	1	..
		(vi) Valmiki Nayaka	1	..	..	..	..	..	1
	Islam	Muslim	1	..	..	..	..	1	..
		TOTAL . .	20	16	..	..	..	3	1
Consolidated . .	Hindu	(i) Bhajantri	1	..	..	..	..	1	..
		(ii) Chikka Kuruhina Shetty	17	17	..	..	..	..	..
		(iii) Devanga	30	30	..	..	..	..	..
		(iv) Kuruba	1	..	1	..	..	..	..
		(v) Padmasali	2	2	..	..	..	..	..
		(vi) Panchala (Viswakarma)	1	..	..	1	..	..	..
		(vii) Rawal	1	..	..	..	..	1	..
		(viii) Thogataveera	1	1	..	..	..	..	..
		(ix) Valmiki Nayaka	1	..	..	..	..	..	1
	Islam	Muslim	6	4	..	..	1	1	..
		TOTAL . .	61	54	1	1	1	3	1

Table 45

Households Classified by Period Engaged in the Craft with Reference to Craft Started in the Village

Unit	Period the household engaged in the craft	No. of households engaged in the craft	No. of households reported about starting of craft in the village since
			Period not known
1	2	3	4
Dotihal	Less than 5 years	1	1
	5— 9 years	..	..
	10—19 years	9	9
	20+ years	12	12
	Period not known	..	..
	TOTAL	22	22
Kandgal	Less than 5 years	1	1
	5— 9 years	..	..
	10—19 years	7	7
	20 + years	11	11
	Period not known	..	..
	TOTAL	19	19
Sulibhavi	Less than 5 years	..	..
	5— 9 years	2	2
	10—19 years	3	3
	20+ years	15	15
	Period not known	..	..
	TOTAL	20	20
Consolidated	Less than 5 years	2	2
	5— 9 years	2	2
	10—19 years	19	19
	20+years	38	38
	Period not known	..	..
	TOTAL	61	61

Table 46

Households Reported about the Craft as a Source of Livelihood in the Past or as a Non-Lucrative Job -Classified by Religion, Caste/Tribe/Community of the Head of the Household and Reason Reported for considering the Craft as a Non-Lucrative Job

Unit	Religion, Caste/Tribe/Community of the head of the household		No. of households engaged in the craft	No. of households considered the craft in the past as a		
	Religion	Caste/Tribe/Community		Source of livelihood	Non-lucrative job due to	
					Insufficient earnings	Under-employment (not enough work) & low wages
1	2	3	4	5	6	7
Dotihal	Hindu	(i) Devanga	14	12	..	2
		(ii) Kuruba	1	1	..	..
		(iii) Padmasali	1	1	..	..
		(iv) Panchala (Viswakarma)	1	1	..	..
		(v) Thogataveera	1	1	..	..
	Islam	Muslim	4	3	1	..
		TOTAL	22	19	1	2
Kandgal	Hindu	(i) Chikka Kuruhina Shetty	17	8	6	3
		(ii) Devanga	1	1	..	..
	Islam	Muslim	1	1		
		TOTAL	19	10	6	3
Sulibhavi	Hindu	(i) Bhajantri	1	1	..	..
		(ii) Devanga	15	12	..	3
		(iii) Padmasali	1	1	..	..
		(iv) Rawal	1	1	..	..
		(v) Valmiki Nayaka	1	1	..	..
	Islam	Muslim	1	1	..	..
		TOTAL	20	17	..	3
Consolidated	Hindu	(i) Bhajantri	1	1	..	..
		(ii) Chikka Kuruhina Shetty	17	8	6	3
		(iii) Devanga	30	25	..	5
		(iv) Kuruba	1	1	..	..
		(v) Padmasali	2	2	..	..
		(vi) Panchala (Viswakarma)	1	1	..	..
		(vii) Rawal	1	1	..	..
		(viii) Thogataveera	1	1	..	..
		(ix) Valmiki Nayaka	1	1	..	..
	Islam	Muslim	6	5	1	..
		TOTAL	61	46	7	8

Table 47

Households Reported about the Craft as a Source for Gainful Employment Classified by Religion, Caste/Tribe/Community of the Head of the Household and Reasons Reported for Considering the Craft as a Profitable Occupation

Unit	Religion. Caste/Tribe/Community of the head of the household		No. of households engaged in the craft	No. of households considering the craft now as		
	Religion	Caste/Tribe/Community		Not a source for gainful employment	Source for gainful employment and factors responsible to make the craft profitable	
					Work is available due to the steadily increasing demand for Ilkal sarees	Wages are relatively higher
1	2	3	4	5	6	7
Dotihal	Hindu	(i) Devanga	14	..	12	2
		(ii) Kuruba	1	..	1	..
		(iii) Padmasali	1	..	1	..
		(iv) Panchala (Viswakarma)	1	..	1	..
		(v) Thogataveera	1	..	1	..
	Islam	Muslim	4	..	3	1
		TOTAL	22	..	19	3
Kandgal	Hindu	(i) Chikka Kuruhina Shetty	17	..	14	3
		(ii) Devanga	1	..	1	.
	Islam	Muslim	1	..	1	..
		TOTAL	19	..	16	3
Sulibhavi	Hindu	(i) Bhajantri	1	..	1	..
		(ii) Devanga	15	..	11	4
		(iii) Padmasali	1	..	1	..
		(iv) Rawal	1	..	1	..
		(v) Valmiki Nayaka	1	..	1	..
	Islam	Muslim	1	..	1	..
		TOTAL	20	..	16	4
Consolidated	Hindu	(i) Bhajantri	1	..	1	..
		(ii) Chikka Kuruhina Shetty	17	..	14	3
		(iii) Devanga	30	..	24	6
		(iv) Kuruba	1	..	1	..
		(v) Padmasali	2	..	2	..
		(vi) Panchala (Viswakarma)	1	..	1	..
		(vii) Rawal	1	..	1	..
		(viii) Thogataveera	1	..	1	..
		(ix) Valmiki Nayaka	1	..	1	..
	Islam	Muslim	6	..	5	1
		TOTAL	61	..	51	10

Table 48

Households Reported having Improved/Not Improved their Economic Status with Reasons thereof Classified by Educational level of the Head of the Household

Unit		Educational level of the head of the household	No. of households engaged in the craft	No. of households reported about their economic position						Remarks
				Improved due to			Not improved due to			
				Hard working and frugal living	Support, better wages & work offered by the weavers' co-op. society	Availability of work throughout the year because of the steady demand for Ilkal saree	Higher cost of raw materials and low wages paid by master weavers	The earnings are just enough to lead an ordinary life with not much scope for savings to improve the economic conditions	Corresponding increase in the cost of living with the increased wages	
1		2	3	4	5	6	7	8	9	10
Dotihal	1.	Illiterate	4	2	1	..	..	1	..	
	2.	Literate without educational level	2	..	1	1	..	..	..	
	3.	Primary or junior basic	10	5	1	1	..	..	3	
	4.	Middle	5	..	1	..	1	..	3	
	5.	Matriculation or higher secondary	1	1	..	..	..	..	..	
	6.	Non-technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	
	7.	Technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	
	8.	Graduate and above	..	..	..	..	..	..	..	
		TOTAL	22	8	4	2	1	1	6	
Kanagal	1.	Illiterate	12	3	..	..	2	6	1	*Has started to earn as a weaver very recently.
	2.	Literate without educational level	3	1	..	..	..	1	1*	
	3.	Primary or junior basic	3	1	..	..	..	2	..	
	4.	Middle	1	..	..	..	..	1	..	
	5.	Matriculation or higher secondary.	..	..	..	..	..	..	..	
	6.	Non-technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	
	7.	Technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	
	8.	Graduate and above	..	..	..	..	..	..	..	
		TOTAL	19	5	..	..	2	10	2	
Sulibhavi	1.	Illiterate	3	..	1	2	..	..	..	
	2.	Literate without educational level	6	..	..	5	..	..	1	
	3.	Primary or junior basic	8	1	1	3	..	1	2	
	4.	Middle	2	..	1	1	..	..	..	
	5.	Matriculation or higher secondary.	..	..	..	..	..	..	..	
	6.	Non-technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	
	7.	Technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	
	8.	Graduate and abvove	1	..	..	1	..	..	..	
		TOTAL	20	1	3	12	..	1	3	
Consolidated	1.	Illiterate	19	5	2	2	2	7	1	
	2.	Literate without educational level	11	1	1	6	..	1	2	
	3.	Primary or junior basic	21	7	2	4	..	3	5	
	4.	Middle	8	..	2	1	1	1	3	
	5.	Matriculation or higher secondary.	1	1	..	..	..	..	..	
	6.	Non-technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	
	7.	Technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	
	8.	Graduate and above	1	..	..	1	..	..	..	
		TOTAL	61	14	7	14	3	12	11	

Table 49

Households Wanting / Not Wanting to have their Sons/Daughters Engaged in the Craft with Reasons thereof Classified by Educational Level of the Head of the Household

Unit	Educational level of the head of the household	No. of households engaged in the craft	No. of households wanting to have their sons/ daughters engaged in the same craft due to			
			The fact that they have no other, source of livelihood can't provide good education and help them secure jobs. No capital for investment in business	The fact that this profession is good and enabless one to earn a decent living as an independent worker	Attachment to traditional occupation. It enables them to lead a decent and independent life as skilled workers	Other reasons :— along with weaving, they want to provide good education. If they fail to secure salaried jobs, they may continue in this profession, as this provides a sure source of livelihood
1	2	3	4	5	6	7
Dotihal	1. Illiterate	4	1	3	..	..
	2. Literate without educational level	2	..	..	..	1
	3. Primary or junior basic	10	5	1	..	..
	4. Middle	5	1	..	1	1
	5. Matriculation or higher secondary	1	..	..	..	1
	6. Non-technical diploma or certificate not equal to degree	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree	..	..	..	..	..
	8. Graduate and above	..	..	..	..	..
	TOTAL	22	7	4	1	3
Kandgal	1. Illiterate	12	10	..	..	..
	2. Literate without educational level	3	1	..	..	..
	3. Primary or junior basic	3	2	1	..	..
	4. Middle	1	1	..	..	..
	5. Matriculation or higher secondary	..	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree	..	..	..	..	..
	8. Graduate and above	..	..	..	..	..
	TOTAL	19	14	1	..	..

Table 49—*Contd.*

Households Wanting/Not Wanting to have their Sons/Daughters Engaged in the Craft with Reasons thereof Classified by Educational Level of the Head of the Household

1	2	3	4	5	6	7
Sulibhavi	1. Illiterate	3	1	..	..	2
	2. Literate without educational level	6	1	2	..	1
	3. Primary or junior basic	8	3	1	1	..
	4. Middle	2	..	..	1	..
	5. Matriculation or higher secondary	..	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree	..	..	..	..	..
	7 Technical diploma or certificate not equal to degree	..	..	..	..	..
	8. Graduate and above	1	..	..	..	..
	TOTAL	20	5	3	2	3
Consolidated	1. Illiterate	19	12	3	..	2
	2. Literate without educational level	11	2	2	..	2
	3. Primary or junior basic	21	10	3	1	..
	4. Middle	8	2	..	2	..
	5. Matriculation or higher secondary	1	..	..	..	1
	6. Non-technical diploma or certificate not equal to degree	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree	..	..	..	..	..
	8. Graduate and above	1	..	..	..	..
	TOTAL	61	26	8	3	6

Table 49—*Contd.*

Households Wanting/Not Wanting to have their Sons/Daughters Engaged in the Craft with Reasons thereof Classified by Educational Level of the Head of the Household

Unit		No. of households not wanting to have their sons/daughters engaged in the same craft due to			No. of households not having any opinion about this due to				
		Desire to provide them with good education and help them to secure salaried jobs or take up some other trade, so that they can lead a better life	A feeling that they can't progress in this profession because of low earnings-they may take up cultivation or trade	Desire to revert to carpentry/smithy i.e. their traditional occupation. But also want them to learn the art of weaving as an alternative	Not having children, (the question does not arise)	The fact that their only son is self employed as a Ayurvedic Doctor and is not interested in the craft and daughters are married to men in salaried jobs	The fact that they do not have sons. The daughters are already married. Hence the question does not arise.	The fact that only one of the sons of the head of the household has taken up the craft recently	The fact that they have no idea about future and do not want to express any opinion
1	2	8	9	10	11	12	13	14	15
Dotihal	1.	..	..	..	..	..	..	..	..
	2.	..	1	..	..	..	..	..	..
	3.	2	..	1	..	1	..	..	..
	4.	1	..	..	..	..	1	..	..
	5.	..	..	..	..	..	..	..	..
	6.	..	..	..	..	..	..	..	..
	7.	..	..	..	..	..	..	..	..
	8.	.	..	..	..	..	..	..	..
	TOTAL	3	1	1	..	1	1	..	..
Kandgal	1	..	..	..	2	..	..	..	..
	2.	..	..	..	..	..	..	1	1
	3.	..	..	..	..	..	..	..	..
	4.	..	..	..	..	..	..	..	..
	5.	..	..	..	..	..	..	..	..
	6.	..	..	..	..	..	..	..	..
	7.	..	..	..	..	..	..	..	..
	8.	..	..	..	..	..	..	..	..
	TOTAL	..	..	..	2	..	..	1	1

Table 49—(*Concld.*)

Households Wanting/Not Wanting to have their Sons/Daughters Engaged in the Craft with Reasons thereof Classified by Educational Level of the Head of the Household

1	2	8	9	10	11	12	13	14	15
Sulibhavi	1.	..	..	..	..	..	..	..	..
	2.	1	1	..	..	..	..	..	..
	3.	1	..	..	1	..	1	..	..
	4.	..	..	..	1	..	..	..	..
	5.	..	..	..	..	..	..	..	..
	6.	..	..	..	..	..	..	..	..
	7.	..	..	..	..	..	..	..	..
	8.	1	..	..	..	..	..	..	..
	TOTAL	3	1	..	2	..	1	..	..
Consolidated	1.	..	..	..	2	..	..	..	..
	2.	1	2	..	..	..	..	1	1
	3.	3	..	1	1	1	1	..	..
	4.	1	..	..	1	..	1	..	..
	5.	..	..	..	..	..	..	..	..
	6.	..	..	..	..	..	..	..	..
	7.	..	..	..	..	..	..	..	..
	8.	1	..	..	..	..	..	..	..
	TOTAL	6	2	1	4	1	2	1	1

Table 50

Households Reporting about the Purity/Pollution Associated with the Craft Classified by Religion, Caste/Tribe/Community of the Head of the Household

Unit	Religion, Caste/Tribe/Community of the head of the household		No. of households engaged in the craft	No. of households reported purity/pollution is not associated with the craft
	Religion	Caste/Tribe/Community		
1	2	3	4	5
Dotihal	Hindu	(i) Devanga	14	14
		(ii) Kuruba	1	1
		(iii) Padmasali	1	1
		(iv) Panchala (Viswakarma)	1	1
		(v) Thogataveera	1	1
	Islam	Muslim	4	4
		TOTAL	22	22
Kandgal	Hindu	(i) Chikka Kuruhina Shetty	17	17
		(ii) Devanga	1	1
	Islam	Muslim	1	1
		TOTAL	19	19
Sulibhavi	Hindu	(i) Bhajantri	1	1
		(ii) Devanga	15	15
		(iii) Padmasali	1	1
		(iv) Rawal	1	1
		(v) Valmiki Nayaka	1	1
	Islam	Muslim	1	1
		TOTAL	20	20
Consolidated	Hindu	(i) Bhajantri	1	1
		(ii) Chikka Kuruhina Shetty	17	17
		(iii) Devanga	30	30
		(iv) Kuruba	1	1
		(v) Padmasali	2	2
		(vi) Panchala (Viswakarma)	1	1
		(vii) Rawal	1	1
		(viii) Thogataveera	1	1
		(ix) Valmiki Nayaka	1	1
	Islam	Muslim	6	6
		TOTAL	61	61

Table 51

Households Reported about the Social Status Ascribed to Craftsmen Traditionally Classified by Religion, Caste/Tribe/ Community of the Head of the Household

Unit	Religion, Caste/Tribe/ Community of the head of the household		No. of households engaged in the craft	Number reporting about the social status ascribed to the craftsmen in the locality										
	Religion	Caste/Tribe/ Community		As a profession equal to cultivator—As a caste below Brahmins, above Kurubas & equal to Lingayats	As a caste below Brahmins & Kuruba's above Nayaka's etc. As a profession fairly high	Weaver's enjoy a fairly high status in the village	As a caste below Devangas, Vodders but above, Holers and Madars of this area	As a Caste below Devanga but above Holers & Madars. In fact the weavers profession has elevated the Nayaka as community in the village	As a caste below Brahmins equal to Devangas above Nayaka	Caste is the criteria As a caste below Brahmins, above Kuruba	As a caste below Devangas above Kuruba	As a profession fairly high As a caste below Devangas	As a caste below Brahmins above Kurubas	As a profession equal to Cultivator
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Dotihal	Hindu	(i) Devanga	14	14	..	..	..	..	..	..	..	..	..	..
		(ii) Kuruba .	1	..	..	..	..	..	..	..	..	1	..	..
		(iii) Padmasali	1	..	..	..	..	..	..	..	1	..	..	..
		(iv) Panchala (Viswakarma)	1	..	..	..	..	..	..	..	..	..	..	1
		(v) Thogataveera	1	..	..	..	..	..	..	..	..	..	1	..
	Islam	Muslim .	4	..	..	4	..	..	..	..	..	..	..	..
		TOTAL	22	14	..	4	..	..	..	..	1	1	1	1
Kandgal	Hindu	(i) Chikka Kuruhina Shetty .	17	..	17	..	..	..	..	..	..	..	..	..
		(ii) Devanga	1	1	..	..	..	..	..	..		..	..	..
	Islam	Muslim .	1	..	..	1	..	..	..	..	..	..	..	..
		TOTAL	19	1	17	1	..	..	..	..	..	..	..	..
Sulibhavi	Hindu	(i) Bhajantri	1	..	..	..	1	..	..	..	..	..	..	..
		(ii) Devanga	15	15	..	..	..	..	..	..	..	..		..
		(iii) Padmasali	1	..	..	..	..	..	..	..	1	..	..	..
		(iv) Rawal .	1	..	..	..	..	..	..	1	..	..	..	..
		(v) Valmiki Nayaka .	1	..	..	..	..	1	..	..	..	..	..	..
	Islam	Muslim .	1	..	..	1	..	..	..	..	..	..	..	..
		TOTAL	20	15	..	1	1	1	..	1	1	..	..	..
Consolidated	Hindu	(i) Bhajantri	1	..	..	..	1	..	..	..	..	..	..	..
		(ii) Chikka Kuruhina Shetty .	17	..	17	..	..	..	..	..	..	..	..	..
		(iii) Devanga	30	30	..	..	..	..	..	..	..	..	..	..
		(iv) Kuruba .	1	..	..	..	..	..	..	..	..	1	..	..
		(v) Padmasali	2	..	..	..	..	..	..	..	2	..	..	..
		(vi) Panchala (Viswakarma)	1	..	..	..	..	..	..	..	..	..	..	1
		(vii) Rawal .	1	..	..	..	..	..	..	1	..	..	..	..
		(viii) Thogtaaveera	1	..	..	..	..	..	..	..	..	..	1	..
		(xi) Valmiki Nayaka	1	..	..	..	..	1	..	..	..	..	..	..
	Islam	Muslim .	6	..	..	6	..	..	..	..	..	..	..	..
		TOTAL	61	30	17	6	1	1	..	1	2	1	1	1

Table 52

Households Reported about Younger Generation of their Community Taking/Not-taking interest in the Craft with Reasons thereof Classified by Religion, Caste/Tribe Community of the Head of the Household

Unit	Religion, Caste/Tribe/ Community of the head of the household		No. of households engaged in the craft	No. of households reported about the younger generation		No. of households reported about the younger generation taking interest in the craft due to						No. of households reported about younger generation not taking interest in the craft due to		Remarks
	Religion	Caste/Tribe/ Community		Taking interest in the craft	Not taking interest in the craft	Attachment to the traditional occupation. It is the main source of livelihood; independent work; a respectable profession & quite profitable too	No other alternative financially not in a position to invest in other trades; educationally backward. This profession is better than that of agricultural labourer in status	The desire to keep the family tradition alive and also it provides livelihood	Quite lucrative and one can afford to earn a living without much difficulty	Being a hereditary occupation for several households of this community provides work and wages for a decent living	No particular reason	This is not their traditional occupation. Some are in salaried jobs and most of the youngmen are not evincing interest in this craft. They want their own traditional occupation.	There are three households of this community in the village. two households have already given up this traditional occupation and have taken up trade (Retail) as it is found to be more lucrative	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Dotihal	Hindu	Devanga .	14	14	..	2	11	1	..	..	..	..	..	
		Kuruba .	1	1	..	..	1	..	..	..	..	..	..	
		Padmasali .	1	1	..	1	..	..	..	..	..	..	..	
		Panchala (Viswakarma)	1	..	1	..	..	..	..	..	..	1	..	
		Thogataveera	1	1	..	1	..	..	..	..	..	..	..	
	Islam	Muslim .	4	4	..	..	3	..	..	1	..	..	..	
		TOTAL .	22	21	1	4	15	1	..	1	..	1	..	
Kandgal	Hindu	Chikka Kuruhina Shetty .	17	17	..	..	17	..	..	..	..	..	..	
		Devanga .	1	..	1	..	..	..	..	..	..	..	1	
	Islam	Muslim	1	..	1	..	..	..	..	..	..	1*	..	*Only son of the head of the household is engaged in the craft.
		TOTAL .	19	17	2	..	17	..	..	..	..	1	1	

Table 52—(*Concld.*)

Households Reported about Younger Generation of their Community Taking/Not-taking interest in the Craf: with Reasons thereof Classified by Religion, Caste/Tribe/Community of the Head of the Household

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Sulibhavi	Hindu	Bhajantri .	1	1	..	..	..	..	1	..	..	..	..	
		Devanga .	15	15	..	3	7	2	1	1	1	..	..	
		Padmasali .	1	1	..	1	..	..	..	..	..	..	..	
		Rawal .	1	1	..	1	..	..	..	..	..	..	..	
		Valmiki Nayaka .	1	1	..	..	..	..	1	..	..	..	..	
	Islam	Muslim .	1	1	..	..	..	..	1	..	..	..	..	
		TOTAL .	20	20	..	5	7	2	4	1	1	..	..	
Consolidated	Hindu	Bhajantri .	1	1	..	..	..	..	1	..	..	..	..	
		Chikka Kuruhina Shetty .	17	17	..	..	17	..	..	..	..	..	..	
		Devanga .	30	29	1	5	18	3	1	1	1	..	1	
		Kuruba .	1	1	..	..	1		..	..	..	..	..	
		Padmasali .	2	2	..	2	..	..	..	..	..	..	..	
		Panchala (Viswakarma)	1	..	1	..	..	..	..	..	..	1	..	
		Rawal .	1	1	..	1	..	..	..	..	..	..	..	
		Thogataveera	1	1	..	1	..	..	..	..	..	..	..	
		Valmiki Nayaka .	1	1	..	..	..	..	1	..	..	..	..	
	Islam	Muslim .	6	5	1	..	3	..	1	1	..	1	..	
		TOTAL .	61	58	3	9	39	3	4	2	1	2	1	

Table 53

Households Reporting Circumstances which Compelled/Motivated them to take up the Occupation (Craft) with Period engaged in the Craft Classified by Religion, Caste Tribe Community of the Head of the Household

Unit	Religion, Caste/Tribe/ Community of the head of the household		No. of house-holds enga-ged in the craft	No. of households taken up the craft since												
				Less than 5 years under		5-9 years under		10-19 years under				20+ years under			
	Religion	Caste/Tribe/ Community		Family tradi-tion	Influ-enced by mo-ther's bro-ther to earn more	Family tradi-tion	Finan-cial condi-tions of the family	Family tradi-tion	Family tradi-tion & finan-cial condi-tions of the family	Econo-mic compul-sion	Family tradi-tion as he dis-liked the cocupa-tion of his father as a worker in tea shop	Family tradi-tion	Family tradi-tion and finan-cial condi-tion of the family	Eco-nomic com-pul-sion	Influ-enced by the weavers co-op. Societies mas-ter wea-vers and other crafts-men
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Dotihal	Hindu	i) Devanga .	14	..	..	..	..	2	3	1	1	5	2	..	.
		(ii) Kuruba .	1	..	..	..	..	..	..	1	..	..	..	..	..
		(iii) Padmasali .	1	..	..	..	..	..	..	..	..	..	1	..	..
		(iv) Panchala (Viswakarma)	1	..	..	..	..	..	..	1	..	..	..	..	..
		(v) Thogata-veera .	1	..	..	..	..	..	..	..	..	1	..	..	..
	Islam	Muslim .	4	1	..	..	..	..	..	..	..	2	1	..	..
		TOTAL .	22	1	..	..	..	2	3	3	1	7	5	..	..
Kandgal	Hindu	(i) Chikka kuru-hina shetty	17	..	..	..	..	2	3	2	..	1	8	1	..
		(ii) Devanga	1	..	..	..	..	..	..	..	..	..	1	..	..
	Islam	Muslim .	1	..	1	..	..	..	..	..	..	..	..	..	..
		TOTAL .	19	..	1	..	..	2	3	2	..	1	9	1	..
Sulib-havi	Hindu	(i) Bhajantri	1	..	..	..	..	..	..	..	..	..	..	1	..
		(ii) Devanga	15	..	..	1	..	..	1	..	..	3	8	..	2
		(iii) Padmasali	1	..	..	..	..	..	..	1	..	..	..	..	..
		(iv) Rawal	1	..	..	..	1	..	..	..	..	..	..	..	..
		(v) Valmiki Nayaka	1	..	..	..	..	..	..	1	..	..	..	..	..
	Islam	Muslim	1	..	..	..	..	..	..	..	..	..	..	1	..
		TOTAL .	20	..	..	1	1	..	1	2	..	3	8	2	2
Con-solidated	Hindu	(i) Bhajantri	1	..	..	..	..	..	..	..	..	..	..	1	..
		(ii) Chikka kuru-hina shetty	17	..	..	..	..	2	3	2	..	1	8	1	..
		(iii) Devanga	30	..	..	1	..	2	4	1	1	8	11	..	2
		(iv) Kuruba .	1	..	..	..	..	..	..	1	..	..	..	..	..
		(v) Padmasali	2	..	..	..	..	..	..	1	..	..	1	..	..
		(vi) Panchala (Viswakarma)	1	..	..	..	..	..	..	1	..	..	..	..	..
		(vii) Rawal .	1	..	..	..	1	..	..	..	..	..	..	..	..
		(viii) Thogataveera	1	..	..	..	..	..	..	..	..	..	1	..	..
		(ix) Valmiki Nayaka	1	..	..	..	..	..	..	1	..	..	..	..	..
	Islam	Muslim .	6	1	1	..	..	..	..	..	..	2	1	1	..
		TOTAL .	61	1	1	1	1	4	7	7	1	11	22	3	2

Table 54

Households Reported having Associated Traditionally with the craft with Period of Association Classified by Religion, Caste/Tribe/Community of the Head of the Household

Unit	Religion, Caste/Tribe/Community of the head of the household		No. of households engaged in the craft	No. of households reported their association with the craft		No. of households reported their association with the craft traditionally since	
	Religion	Caste/Tribe/Community		Traditionally	Not traditionally	Current generation	Several generations
1	2	3	4	5	6	7	8
Dotihal	Hindu	(i) Devanga	14	14	..	..	14
		(ii) Kuruba	1	..	1	1	..
		(iii) Padmasali	1	1	..	..	1
		(iv) Panchala (Viswakarma)	1	..	1	1	..
		(v) Thogataveera	1	1	..	..	1
	Islam	Muslim	4	4	..	..	4
		TOTAL	22	20	2	2	20
Kandgal	Hindu	(i) Chikka kuruhinashetty	17	17	..	..	17
		(ii) Devanga	1	1	..	..	1
	Islam	Muslim	1	..	1	1*	..
		TOTAL	19	18	1	1	18
Sulibhavi	Hindu	(i) Bhajantri	1	1	..	1	..
		(ii) Devanga	15	15	..	..	15
		(iii) Padmasali	1	1	..	..	1
		(iv) Rawal	1	..	1	..	1
		(v) Valmiki Nayaka	1	..	1	1	..
	Islam	Muslim	1	..	1	1	..
		TOTAL	20	17	3	3	17
Consolidated	Hindu	(i) Bhajantri	1	1	..	1	..
		(ii) Chikka kuruhinashetty	17	17	..	..	17
		(iii) Devanga	30	30	..	..	30
		(iv) Kuruba	1	..	1	1	..
		(v) Padmasali	2	2	..	..	2
		(vi) Panchala (Viswakarma)	1	..	1	1	..
		(vii) Rawal	1	..	1	..	1
		(viii) Thogataveera	1	1	..	..	1
		(ix) Valmiki Nayaka	1	..	1	1	..
	Islam	Muslim	6	4	2	2	4
		TOTAL	61	55	6	6	55

*Only son of the head of the household is engaged in the craft.

Table 55

Households Reported having Satisfaction, Dissatisfaction with the Occupation (Craft) with Reasons thereof Classified by Educational level of the Head of the Household

Unit		Educational level of the head of the household	No. of households engaged in the craft	No. of households reported their satisfaction with the occupation due to				No. of households reported their dissatisfaction with the occupation due to	
				It provides livelihood	It provides enough work & wages to lead an ordinary and decent life	It is a prestigious and independent indoor profession which provides livelihood	Attachment to traditional occupation which provides livelihood	Sticking on due to utter necessity earnings not enough to save and cannot prosper	Insufficient earnings already 2 members changed over to casual labour
1		2	3	4	5	6	7	8	9
Dotihal	1.	Illiterate	4	1	1	2	..	..	..
	2.	Literate without educational level	2	2	..	..	..	..	..
	3.	Primary or junior basic	10	5	1	1	1	2	..
	4.	Middle	5	2	1	2	..	..	..
	5.	Matriculation or higher secondary	1	1	..	..	..	..	..
	6.	Non-technical diploma or certificate not equal to degree	..	..	..	..	..	..	..
	7.	Technical diploma or certificate not equal to degree	..	..	..	..	..	..	..
	8.	Graduate and above	..	..	..	..	..	..	..
		TOTAL	22	11	3	5	1	2	..
Kandgal	1.	Illiterate	12	11	..	..	..	..	1
	2.	Literate without educational level	3	2	..	1	..	..	..
	3.	Primary or junior basic	3	2	1	..	..	..	..
	4.	Middle	1	1	..	..	..	..	..
	5.	Matricualtion or higher secondary	..	..	..	..	..	..	..
	6.	Non-technical diploma or certificate not equal to degree	..	..	..	..	..	..	..
	7.	Technical diploma or certificate not equal to degree	..	..	..	..	..	..	..
	8.	Graduate and above	..	..	..	..	..	..	..
		TOTAL	19	16	1	1	..	..	1
Sulibhavi	1.	Illiterate	3	..	2	..	1	..	..
	2.	Literate without educational level	6	4	2	..	..	..	..
	3.	Primary or junior basic	8	5	3	..	..	..	..
	4.	Middle	2	1	1	..	..	..	..
	5.	Matriculation or higher secondary	..	..	..	..	..	..	..
	6.	Non-technical diploma or certificate not equal to degree	..	..	..	..	..	..	..
	7.	Technical diploma or certificate not equal to degree	..	..	..	..	..	..	..
	8.	Graduate and above	1	1	..	..	..	..	..
		TOTAL	20	11	8	..	1	..	..
Consolidated	1.	Illiterate	19	12	3	2	1	..	1
	2.	Literate without educational level	11	8	2	1	..	..	..
	3.	Primary or junior basic	21	12	5	1	1	2	..
	4.	Middle	8	4	2	2	..	..	..
	5.	Matriculation or higher secondary	1	1	..	..	..	..	..
	6.	Non-technical diploma or certificate not equal to degree	..	..	..	..	..	..	..
	7.	Technical diploma or certificate not equal to degree	..	..	..	..	..	..	..
	8.	Graduate and above	1	1	..	..	..	..	..
		TOTAL	61	38	12	6	2	2	1

Table 56

Households Reported having Expressed Dissatisfaction with their, Occupation (Craft), Future Plan and Period of Implementation Classified by Educational Level of the Head of the Household

Unit	Educational level of the head of the household	No. of households engaged in the craft	No. of households		No. of households intending to leave the occupation and their future plan	
			Intending to leave the occupation	Not intending to leave the occupation	Plan 1 and period of implementation	Plan 2 and period of implementation
					2 members have already changed over to casual labourer	
1	2	3	4	5	6	7
Dotihal	1. Illiterate	4	..	4	..	..
	2. Literate without educational level	2	..	2	..	..
	3. Primary or junior basic	10	..	10	..	..
	4. Middle	5	..	5	..	..
	5. Matricualtion or higher secondary	1	..	1	..	..
	6. Non-technical diploma or certificate not equal to degree	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree	..	..	..	..	..
	8. Graduate and above	..	..	..	..	..
	TOTAL	22	..	22	..	..
Kandgal	1. Illiterate	12	1	11	1	..
	2. Literate without educational level	3	..	3	..	..
	3. Primary or junior basic	3	..	3	..	..
	4. Middle	1	..	1	..	..
	5. Matricualtion or higher secondary	..	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree	..	..	..	..	..
	8. Graduate and above	..	..	..	..	..
	TOTAL	19	1	18	1	..

Table 56—*Concld.*

Households Reported having Expressed Dissatisfaction with their Occupation, (Craft), Future Plan and Period of Implementation Classified by Educational Level of the Head of the Household

1	2	3	4	5	6	7
Sulibhavi	1. Illiterate	3	..	3	..	..
	2. Literate without educational level	6	..	6	..	..
	3. Primary or junior basic	8	..	8	..	..
	4. Middle	2	..	2	..	..
	5. Matriculation or higher secondary	..	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree	..	..	..	..	..
	8. Graduate and above	1	..	1	..	..
	Total	20	..	20	..	..
Consolidated	1. Illiterate	19	1	18	1	..
	2. Literate without educational level	11	..	11	..	..
	3. Primary or junior basic	21	..	21	..	..
	4. Middle	8	..	8	..	..
	5. Matriculation or higher secondary	1	..	1	..	..
	6. Non-technical diploma or certificate not equal to degree	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree	..	..	..	..	..
	8. Graduate and above	1	..	1	..	..
	Total	61	1	60	1	..

APPENDIX - II

TABLES IN RESPECT OF SAMPLE HOUSEHOLDS WITH NON-PRACTISING CRAFTSMEN

Table—I

Distribution of Population Classified by Age, Sex and Marital Status

Unit	Age-group	Never married			Married			Widowed			Total population		
		P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Ilkal	0— 4	12	5	7	..	..	..	..	..	..	12	5	7
	5— 9	11	7	4	..	..	..	..	..	..	11	7	4
	10—14	7	3	4	..	..	..	..	..	..	7	3	4
	15—19	5	4	1	2	..	2	..	..	..	7	4	3
	20—24	2	2	..	7	2	5	..	..	..	9	4	5
	25—29	3	3	..	9	5	4	..	..	..	12	8	4
	30—34	..	..	..	6	2	4	..	..	..	6	2	4
	35—44	..	..	..	8	5	3	..	..	..	8	5	3
	45—54	..	..	..	4	4	..	1	..	1	5	4	1
	55—69	..	..	..	..	..	..	2	1	1	2	1	1
	70+	..	..	..	..	..	..	..	..	..	..	..	..
	Age not stated .	..	..	..	..	..	..	..	..	..	..	..	..
	Total	40	24	16	36	18	18	3	1	2	79	43	36
Kandgal	0— 4	1	..	1	..	..	..	..	..	..	1	..	1
	5— 9	1	1	..	..	..	..	..	..	..	1	1	..
	10—14	3	2	1	..	..	..	..	..	..	3	2	1
	15—19	2	2	..	..	..	..	..	..	..	2	2	..
	20—24	..	..	..	..	..	..	..	..	..	..	..	..
	25—29	..	..	..	..	..	..	..	..	..	..	..	..
	30—34	..	..	..	1	..	1	..	..	..	1	..	1
	35—44	..	..	..	2	1	1	..	..	..	2	1	1
	45—54	..	..	..	1	1	..	..	..	..	1	1	..
	55—69	..	..	..	..	..	..	..	..	..	..	..	..
	70+	..	..	..	..	..	..	..	..	..	..	..	..
	Age not stated .	..	..	..	..	..	..	..	..	..	..	..	..
	Total	7	5	2	4	2	2	..	..	..	11	7	4
Consolidated	0— 4	13	5	8	..	..	..	..	..	..	13	5	8
	5— 9	12	8	4	..	..	..	..	..	..	12	8	4
	10—14	10	5	5	..	..	..	..	..	..	10	5	5
	15—19	7	6	1	2	..	2	..	..	..	9	6	3
	20—24	2	2	..	7	2	5	..	..	..	9	4	5
	25—29	3	3	..	9	5	4	..	..	..	12	8	4
	30—34	..	..	..	7	2	5	..	..	..	7	2	5
	35—44	..	..	..	10	6	4	..	..	..	10	6	4
	45—54	..	..	..	5	5	..	1	..	1	6	5	1
	55—69	..	..	..	..	..	..	2	1	1	2	1	1
	70+	..	..	..	..	..	..	..	..	..	..	..	..
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..
	Total	47	29	18	40	20	20	3	1	2	90	50	40

Table 2

Distribution of Population Classified by Age, Sex and Educational Level

Unit	Age-group	Total population			Illiterate		Literate without educational level	
		P	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Ilkal	All ages	79	43	36	11	22	4	1
	0—4	12	5	7	5	7	..	..
	5—9	11	7	4	5	3	2	1
	10—14	7	3	4	1	..	1	..
	15—19	7	4	3	..	..	..	..
	20—24	9	4	5	..	3	..	..
	25—34	18	10	8	..	5	..	..
	35+	15	10	5	..	4	1	..
	Age not stated	..	..	..	..	..	..	..
Kandgal	All ages	11	7	4	1	3	1	..
	0— 4	1	..	1	..	1	..	..
	5—9	1	1	..	1	..	..	..
	10—14	3	2	1	..	..	..	..
	15—19	2	2	..	..	..	..	..
	20—24	..	..	..	..	..	..	..
	25—34	1	..	1	..	1	..	..
	35+	3	2	1	..	1	1	..
	Age not stated	..	..	..	..	..	..	..
Consolidated	All ages.	90	50	40	12	25	5	1
	0—4	13	5	8	5	8	..	..
	5—9	12	8	4	6	3	2	1
	10—14	10	5	5	1	..	1	..
	15—19	9	6	3	..	..	..	..
	20—24	9	4	5	..	3	..	..
	25—34	19	10	9	..	6	..	..
	35+	18	12	6	..	5	2	..
	Age not stated	..	..	..	..	..	..	..

Table 2—(*Concld.*)

Distribution of Population Classified by Age, Sex and Educational Level

Unit	Age-group	Educational level											
		Primary/ junior basic		Middle		Matriculation or higher secondary		Non-technical diploma or certificate not equal to degree		Technical diploma or certificate not equal to degree		Graduate and above	
		M	F	M	F	M	F	M	F	M	F	M	F
1	2	10	11	12	13	14	15	16	17	18	19	20	21
Ilkal	All ages	8	6	5	6	12	1	1	..	2	..	..	.
	0—4	..	..	..	..	..	..	..	..	..	..	..	..
	5—9	..	..	..	..	..	..	..	..	..	..	..	..
	10—14	..	2	1	2	..	..	..	..	..	..	..	..
	15—19	..	..	1	3	3	..	..	..	..	..	..	..
	20—24	1	1	..	..	1	1	1	..	1	..	..	..
	25—34	4	3	1	..	4	..	..	..	1	..	..	..
	35+	3	..	2	1	4	..	..	..	..	..	..	..
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..
Kandgal	All ages	2	1	2	..	1	..	..	..	..	..	..	..
	0 –4	..	..	..	..	..	..	..	..	..	..	..	..
	5 –9	..	..	..	..	..	..	..	..	..	..	..	..
	10 –14	2	1	..	..	..	..	..	..	..	..	..	..
	15 –19	..	..	1	..	1	..	..	..	..	..	..	..
	20 –24	..	..	..	..	..	..	..	..	..	..	..	..
	25 –34	..	..	..	..	..	..	..	..	..	..	..	..
	35+	..	..	1	..	..	..	..	..	..	..	..	..
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..
Consolidated	All ages	10	7	7	6	13	1	1	..	2	..	..	..
	0—4	..	..	..	..	..	..	..	..	..	..	..	..
	5—9	..	..	..	..	..	..	..	..	..	..	..	..
	10—14	2	3	1	2	..	..	..	..	..	..	..	..
	15—19	..	..	2	3	4	..	..	..	..	..	..	..
	20—24	1	1	..	..	1	1	1	..	1	..	..	..
	25—34	4	3	1	..	4	..	..	..	1	..	..	..
	35+	3	..	3	1	4	..	..	..	..	..	..	..
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..

Table 3

Distribution of Households Classified by Religion, Caste/Tribe/Community, Sex and Educational Level of Head of the Household

Unit	Name of religion	Caste, Tribe, Community	No. of house-holds by sex of head of the house-holds M/F	No. of households by educational level of head of the household							
				Illiterate	Literate without educational level	Educational level					
						Primary or junior basic	Middle	Matriculation or higher secondary	Non-technical diploma or certificate not equal to degree	Technical diploma or certificate not equal to degree	Graduate and above
1	2	3	4	5	6	7	8	9	10	11	12
Ilkal	Hindu	Devanga	M—6	..	1	1	..	3	..	1	..
			F— 1	1	..	..	..	..	..	..	..
		Swakulasali	M—2	..	..	..	2	..	..	..	..
			F— ..	..	..	..	..	..	..	..	..
		Somavamsha Kshatriya	M—2	..	..	1	..	1	..	..	..
			F— ..	..	..	..	..	..	..	..	..
		Total	M—10	..	1	2	2	4	..	1	..
			F— 1	1	..	..	..	..	..	..	..
Kandgal	Hindu	Devanga	M—2	..	1	..	1	..	..	..	..
			F— ..	..	..	..	..	..	..	..	..
		Total	M—2	..	1	..	1	..	..	..	..
			F— ..	..	..	..	..	..	..	..	..
Consolidated	Hindu	Devanga	M—8	..	2	1	1	3	..	1	..
			F— 1	1	..	..	..	..	..	..	..
		Swakulasali	M—2	..	..	..	2	..	..	..	..
			F— ..	..	..	..	..	..	..	..	..
		Somavamsha Kshatriya	M—2	..	..	1	..	1	..	..	..
			F— ..	..	..	..	..	..	..	..	..
		Total	M—12	..	2	2	3	4	..	1	..
			F— 1	1	..	..	..	..	..	..	..

Table 4

Distribution of Households Classified by Age and Sex of Head of the Household and Number of Members

Unit	Age of head of household	No. of household by sex of head of the household M/F	No. of households having members								
			Single	2	3	4	5	6-7	8-9	10-12	13 and above
1	2	3	4	5	6	7	8	9	10	11	12
Ilkal	Below 20	M— ..	..	..	..	..	..	..	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
	20—29	M— 1	..	1	..	..	..	..	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
	30—39	M— 3	..	..	..	..	1	2	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
	40—49	M— 4	..	..	1	1	..	2	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
	50—59	M— 2	..	..	..	..	1	..	..	..	1
		F 1	..	..	..	..	..	..	..	..	1
	60 & above	M— ..	..	..	..	..	..	..	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
	Age not stated	M— ..	..	..	..	..	..	..	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
	Total	M— 10	..	1	1	1	2	4	..	..	1
		F— 1	..	..	..	..	..	..	..	..	1
Kandgal	Below 20	M— ..	..	..	..	..	..	..	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
	20—29	M— ..	..	..	..	..	..	..	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
	30—39	M— ..	..	..	..	..	..	..	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
	40—49	M— 2	..	..	..	1	..	1	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
	50—59	M— ..	..	..	..	..	..	..	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
	60 & above	M— ..	..	..	..	..	..	..	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
	Age not stated	M— ..	..	..	..	..	..	..	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
	Total	M— 2	..	..	..	1	..	1	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
Consolidated	Below 20	M— ..	..	..	..	..	..	..	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
	20—29	M— 1	..	1	..	..	..	..	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
	30—39	M— 3	..	..	..	..	1	2	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
	40—49	M— 6	..	..	1	2	..	3	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
	50—59	M— 2	..	..	..	..	1	..	..	..	1
		F— 1	..	..	..	..	..	..	..	..	1
	60 & above	M— ..	..	..	..	..	..	..	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
	Age not stated	M— ..	..	..	..	..	..	..	..	..	..
		F— ..	..	..	..	..	..	..	..	..	..
	Total	M— 12	..	1	1	2	2	5	..	..	1
		F— 1	..	..	..	..	..	..	..	.	1

Table 5

Distribution of Households Classified by Nature of Relation of Members to Head of Household and Number of Persons

Unit		Nature of relation of members to head of the household	No. of house-holds	No. of members
1		2	3	4
Ilkal	1	Self	..	..
	2	Self, spouse	1	2
	3	Self, spouse, unmarried sons and daughters	6	30
	4	Self, spouse, married son and son's wife with or without unmarried sons and daughter	..	..
	5	Self, spouse, married brothers, brother's wife, with or without unmarried sons and daughter	1	6
	6	Self, spouse, married brother, brother's wife, married son, son's wife with or without unmarried son and/or daughter	..	..
	7	Self (Male), unmarried son/daughter	..	..
	8	Self (Female), unmarried son/daughter	..	..
	9	Self, spouse, with or without unmarried son/daughter and widowed father	..	..
	10	Self, spouse, with or without unmarried son/daughter and widowed mother	..	..
	11	Self (Male), unmarried brother/sister	..	..
	12	Others (i) Self (Female), married sons and son's wives with son's unmarried sons daughters	1	21
		(ii) Self, spouse, married brother, brother's wife, with unmarried sons and brother's unmarried sons and daughetrs and widowed mother	1	14
		(iii) Self, spouse, married brother, brother's wife, with unmarried brother and widowed father	1	6
		Total	11	79
Kandgal	1	Self	..	..
	2	Self, spouse	..	..
	3	Self, spouse, unmarried sons and daughters	2	11
	4	Self, spouse, married son and son's wife with or without unmmarried sons and daughters	..	..
	5	Self, spouse, married brother, brother's wife, with or without unmarried sons & daughters	..	..
	6	Self, spouse, married brother, brother's wife, married son, son's wife with or without unmarriedsons/daughters	..	..
	7	Self (Male), unmarried son/daughter	..	..
	8	Self (Female), unmarried son/daughter	..	..
	9	Self, spouse, with or without unmarried son/daughter and widowed father	..	..
	10	Self, spouse, with or without unmarried son/daughter and widowed mother	..	..
	11	Self (Male), unmarried brother/sister	..	..
	12	Others (Specify)	..	..
		Total	2	11
Consolidated	1	Self	..	..
	2	Self, spouse	1	2
	3	Self, spouse, unmarried sons and daughters	8	41
	4	Self, spouse, married son and son's wife with or without unmarried sons and daughters	..	..
	5	Self, spouse, married brother, brother's wife, with or without unmarried sons & daughters	1	6
	6	Self, spouse, married brother, brother's wife, married son, son's wife with or without unmarried sons and/or daughter	..	..
	7	Self, (Male), unmarried son and daughter	..	..
	8	Self (Female), unmarried son and daughter	..	..
	9	Self, spouse, with or without unmarried son/daughter and widowed father	..	..
	10	Self, spouse, with or without unmarried son/daughter and widowed mother	..	..
	11	Self (Male), unmarried brother/sister	..	..
	12	Others (i) Self (Female), married sons and son's wives with son's unmarried sons/ daughters	1	21
		(ii) Self, spouse, married brother, brother's wife, with unmarried sons, and brother's unmarried sons and daughters and widowed mother	1	14
		(iii) Self, spouse, married brother, brother's wife, with unmarried brother and widowed father	1	6
		Total	13	90

Table 6

Distribution of Households Classified by Migration Status with Reference to Place of Birth and Reasons for Migration

Unit	Migration status with reference to place of birth		No. of house-holds	No. of house-holds which have migrated due to
				Transfer from Hosaholalu in Krishnarajpet Taluk, Mandya District, as he is working as Project Inspector in I.H.D.P., KHDC,
1	2		3	4
Ilkal	A. Non-migrant (Born in the village)		10	..
	B. Migrant			
	I Born outside the village but in the same district	Rural	1	1
		Urban	..	..
	II Born outside the district but within the State		..	..
	III Born outside the State		..	..
	IV Others including unspecified		..	..
	Total		11	1
Kandgal	A. Non-migrant (Born in the village)		2	..
	B. Migrant			
	I Born outside the village but in the same district		..	..
	II Born outside the district but within the State		..	..
	III Born outside the State		..	..
	IV Others including unspecified		..	..
	Total		2	..
Consolidated	A. Non-migrant (Born in the village)		12	..
	B. Migrant			
	I Born outside the village but in the same district	Rural	1	1
		Urban	..	..
	II Born outside the district but within the State		..	..
	III Born outside the State		..	..
	IV Others including unspecified		..	..
	Total		13	1

Table 7

Distribution of Households Classified by Migration Status and Duration of Stay in the Village with Reference to Head of the Household

Unit	Migration status with reference to place of birth		No. of households	No. of households where duration of stay in the village of head of the household is		
				Non-migrant	Migrant	
					Less than 1 year	1-5 years
1	2		3	4	5	6
Ilkal	A. Non-migrant (Born in the village)		10	10	..	..
	B. Migrant					
	I Born outside the village but in the same district	Rural	1	..	..	1
		Urban	..	..	..	..
	II Born outside the district but within the State		..	..	..	..
	III Born outside the State		..	..	..	..
	IV Others including unspecified		..	..	..	..
	Total		11	10	..	1
Kandgal	A. Non-migrant (Born in the village)		2	2	..	..
	B. Migrant					
	I Born outside the village but in the same district		..	..	..	..
	II Born outside the district but within the State		..	..	..	..
	III Born outside the State		..	..	..	..
	IV Others including unspecified		..	..	..	..
	Total		2	2	..	..
Consolidated	A. Non-migrant (Born in the village)		12	12	..	..
	B. Migrant					
	I Born outside the village but in the same district	Rural	1	..	..	1
		Urban	..	..	..	..
	II Born outside the district but within the State		..	..	..	..
	III Born outside the State		..	..	..	..
	IV Others including unspecified		..	..	..	..
	Total		13	12	..	1

Table 8

Distribution of Households Classified by Traditional Occupation and Religion, Caste/Tribe Community of Head of the Household

Unit	Name of religion	Name of caste/tribe/community	No. of households	No. of households where traditional occupation of head of household is weaving
1	2	3	4	5
Ilkal	Hindu	Devanga	7	7
		Swakulasali	2	2
		Somavamsha Kshatriya	2	2
		Total	11	11
Kandgal	Hindu	Devanga	2	2
		Total	2	2
Consolidated	Hindu	Devanga	9	9
		Swakulasali	2	2
		Somavamsha Kshatriya	2	2
		Total	13	13

Table 9

Distribution of Workers and Non-workers Classified by Sex, Caste/Tribe/Community and Broad Age-group

Unit	Name of the caste/tribe/community	Total population			No. of workers and non-workers by age-group					
					All Ages					
					Workers			Non-workers		
		P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11
Ilkal	Devanga	47	23	24	14	12	2	33	11	22
	Swakulasali	20	12	8	7	7	..	13	5	8
	Somavamsha Kshatriya	12	8	4	5	5	..	7	3	4
	Total	79	43	36	26	24	2	53	19	34
Kandgal	Devanga	11	7	4	4	4	..	7	3	4
	Total	11	7	4	4	4	.	7	3	4
Consolidated	Devanga	58	30	28	18	16	2	40	14	26
	Swakulasali	20	12	8	7	7	..	13	5	8
	Somavamsha Kshatriya	12	8	4	5	5	..	7	3	4
	Total	90	50	40	30	28	2	60	22	38

Table 9—(*Contd.*)

Distribution of Workers and Non-workers Classified by Sex, Caste/Tribe/Community and Broad Age-group

Unit	Name of the caste/tribe/community	No. of workers and non-workers by age-group								
		0—14 years						15-34 years		
		Workers			Non-workers			Workers		
		P	M	F	P	M	F	P	M	F
1	2	12	13	14	15	16	17	18	19	20
Ilkal	Devanga	1	1	..	21	9	12	9	7	2
	Swakulasali	..	..	..	6	3	3	4	4	..
	Somavamsha Kshatriya .	..	..	..	2	2	..	3	3	..
	Total	1	1	..	29	14	15	16	14	2
Kandgal	Devanga	..	..	..	5	3	2	2	2	..
	Total	..	..	..	5	3	2	2	2	..
Consolidated	Devanga	1	1	..	26	12	14	11	9	2
	Swakulasali	..	..	..	6	3	3	4	4	..
	Somavamsha Kshatriya	..	..	..	2	2	..	3	3	..
	Total	1	1	..	34	17	17	18	16	2

Table 9 —(*Contd.*)

Distribution of Workers and Non-workers Classified by Sex, Caste/Tribe/Community and Broad Age-group

Unit	Name of the caste/tribe/community	No. of workers and non-workers by age-group								
		15-34 years			35-59 years					
		Non-workers			Workers			Non-workers		
		P	M	F	P	M	F	P	M	F
1	2	21	22	23	24	25	26	27	28	29
Ilkal	Devanga	10	2	8	4	4	..	2	..	2
	Swakulasali	4	2	2	3	3	..	2	..	2
	Somavamsha Kshatriya .	4	..	4	2	2	..	..	..	..
	Total	18	4	14	9	9	..	4	..	4
Kandgal	Devanga	1	..	1	2	2	..	1	..	1
	Total	1	..	1	2	2	..	1	..	1
Consolidated	Devanga	11	2	9	6	6	..	3	..	3
	Swakulasali	4	2	2	3	3	..	2	..	2
	Somavamsha Kshatriya .	4	..	4	2	2	..	..	..	..
	Total	19	4	15	11	11	..	5	..	5

Table 9—(concld.)

Distribution of Workers and Non-workers Classified by Sex, Caste/Tribe/Community and Broad Age-group

Unit	Name of the caste/tribe/community	No. of workers and non-workers by age-group					
		60 + years					
		Workers			Non-workers		
		P	M	F	P	M	F
1	2	30	31	32	33	34	35
Ilkal	Devanga	..	..	..	..	..	..
	Swakulasali	..	..	..	1	..	1
	Somavamsha Kshatriya .	..	..	..	1	1	..
	Total	..	..	..	2	1	1
Kandgal	Devanga	..	..	..	..	..	..
	Total	..	..	..	..	..	..
Consolidated	Devanga	..	..	..	..	..	..
	Swakulasali	..	..	..	1	..	1
	Somavamsha Kshatriya . .	..	..	..	1	1	..
	Total	..	..	..	2	1	1

Table 10

Distribution of Workers and Non-workers classified by Sex and Educational Level

Unit	Educational level	Total Population			Number of workers			Number of Non-workers		
		Person	Male	Female	Person	Male	Female	Person	Male	Female
1	2	3	4	5	6	7	8	9	10	11
Ilkal	(i) Illiterate	33	11	22	2	1	1	31	10	21
	(ii) Literate without educational level	5	4	1	1	1	..	4	3	1
	(iii) Primary or Junior basic	14	8	6	8	7	1	6	1	5
	(iv) Middle	11	5	6	3	3	..	8	2	6
	(v) Matriculation or higher secondary	13	12	1	9	9	..	4	3	1
	(vi) Non-technical diploma or certificate not equal to degree	1	1	..	1	1	..	..	..	..
	(vii) Technical diploma or certificate not equal to degree	2	2	..	2	2	..	..	..	..
	(viii) Graduate and above	..	..	..	..	..	..	..	..	..
	Total	79	43	36	26	24	2	53	19	34
Kandgal	(i) Illiterate	4	1	3	..	..	..	4	1	3
	(ii) Literate without educational level	1	1	..	1	1	..	..	..	..
	(iii) Primary or junior basic	3	2	1	..	..	..	3	2	1
	(iv) Middle	2	2	..	2	2	..	..	..	..
	(v) Matriculation or higher secondary	1	1	..	1	1	..	..	..	..
	(vi) Non-technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	..	..
	(vii) Technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	..	..
	(viii) Graduate and above	..	..	..	..	..	..	..	..	..
	Total	11	7	4	4	4	..	7	3	4
Consolidated	(i) Illiterate	37	12	25	2	1	1	35	11	24
	(ii) Literate without educational level	6	5	1	2	2	..	4	3	1
	(iii) Primary or junior basic	17	10	7	8	7	1	9	3	6
	(iv) Middle	13	7	6	5	5	..	8	2	6
	(v) Matriculation or higher secondary	14	13	1	10	10	..	4	3	1
	(vi) Non-technical diploma or certificate not equal to degree	1	1	..	1	1	..	..	..	..
	(vii) Technical diploma or certificate not equal to degree	2	2	..	2	2	..	..	..	..
	(viii) Graduate and above	..	..	..	..	..	..	..	..	..
	Total	90	50	40	30	28	2	60	22	38

Table 11

Distribution of workers classified by Traditional and Present Occupations, Sex and Broad Age-group

Unit	Traditional occupation of the head of the household	No. of households where head of household is male/female	Total no. of workers by Sex	Number of workers by age-group											
				0-14 years where present occupation is		15-34 years where present occupation is									
				Same as in col. 2	If different name of the occupation	Same as in Col. 2	If different, name of the occupation								
					Hawker		Government/ quasi-government service	Cook (Domestic servant)	Working proprietors of Restaurant/ Tea shop/ Boarding house	Pan-Beeda shop	Retail cloth shop	Retail Dealer in building materials Plywood & Glass	Manufacture & sale of aerated water (soda water)	Artistic work	Retail provision stores
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Ilkal	Weaving	M-10	M-19	..	1	..	2	..	4	..	1	1	1	..	..
			F-2	..	..	..	..	1	..	..	..	..	..	1	..
		F-1	M-5	..	..	..	1	..	3	1	..	..	..	..	..
			F-..	..	..	..	..	..	..	..	..	..	..	..	..
Kandgal	Weaving	M-2	M-4	..	..	..	..	..	..	..	..	..	..	..	2
			F-..	..	..	..	..	..	..	..	..	..	..	..	..
		F-..	M-..	..	..	..	..	..	..	..	..	..	..	..	..
			F-..	..	..	..	..	..	..	..	..	..	..	..	..
Consolidated	Weaving	M-12	M-23	..	1	..	2	..	4	..	1	1	1	..	2
			F-2	..	..	..	..	1	..	..	..	..	..	1	..
		F-1	M-5	..	..	..	1	..	3	1	..	..	..	..	..
			F-..	..	..	..	..	..	..	..	..	..	..	..	..

Table 11– (*Concld.*)

Distribution of workers classified by Traditional and Present Occupations, Sex and Broad Age-group

Unit	Traditional occupation of the head of the household	No. of households where head of household is male/female	Total no. of workers by sex	No. of workers by age-group—(*Concld.*)										
				Same as in col. 2	35-39 years where present occupation is								60+ years where present occupation is	
					If different, name of the occupation									
					Government/ quasi-government service	Casual labourer	Working proprietors of Restaurant/ Tea shop/ Boarding house	Pan-beeda shop	Painter of sign boards	Cycle shop (Cycle repairer and cycle rental service)	Trader in food-grains	Retail provision stores	Same as in col. 2	If different, name of the occupation
1	2	3	4	17	18	19	20	21	22	23	24	25	26	27
Ilkal	Weaving	M-10	M-19	..	1	1	4	1	1	1	..	..	..	..
			F-2	..	..	..	..	..	..	..	..	..	..	..
		F-1	M-5	..	..	..	..	..	..	..	..	..	..	..
			F-..	..	..	..	..	..	..	..	..	..	..	..
Kandgal	Weaving	M-2	M-4	..	..	..	..	..	..	..	1	1	..	..
			F-..	..	..	..	..	..	..	..	..	..	..	..
		F-..	M-..	..	..	..	..	..	..	..	..	..	..	..
			F-..	..	..	..	..	..	..	..	..	..	..	..
Consolidated	Weaving	M-12	M-23	..	1	1	4	1	1	1	1	1	..	..
			F-2	..	..	..	..	..	..	..	..	..	..	..
		F-1	M-5	..	..	..	..	..	..	..	..	..	..	..
			F-..	..	..	..	..	..	..	..	..	..	..	..

Table 12

Distribution of Workers Classified by Traditional and Present Occupation, Sex and Broad Age-group and Reason for Leaving the Traditional Occupation

Unit	Traditional occupation of the head of the household	Sex of the head of the household	Total no. of workers by Sex	No. of workers by age-group								
				0-14 years where present occupation is Hawker			15-34 years where present occupation is					
				Same as in col. 2	If different, the reason for leaving the traditional occupation	Same as in col. 2	Cook (Domestic servant)	Hotel Keeper (Working proprietor)		Pan Beeda shop	Electrical street lighter in TMC
							If different, the reason for leaving the traditional occupation				
					Did not learn the craft as he was not interested		Knows pre-weaving operations and was working for wages before. Now she is working as a Cook in a wealthy family	Lack of demand rising cost of raw materials and drought conditions during 1971-73. Hence started up a Tea shop	As the head of the household gave up weaving he could not learn the craft	Continuing in the household enterprise established by his Grand Father	Looks after Pan-beeda shop in front of their own restaurant	Did no learn the craft as the family enterprise had changed
1	2	3	4	5	6	7	8	9	10	11	12	13
Ilkal . . .	Weaving	Males	M—16	..	1	..	..	..	..	1	..	..
			F— 2	..	..	..	1	..	..	..	..	..
		Females	M— 5	..	..	..	..	1	2	..	1	1
			F—..	..	..	..	..	..	..	..	..	..
Kandgal . . .	Weaving	Males	M— 3	..	..	..	..	..	..	..	..	..
			F—..	..	..	..	..	..	..	..	..	..
		Females	M—..	..	..	..	..	..	..	..	..	..
			F—..	..	..	..	..	..	..	..	..	..
Consolidated . .	Weaving	Males	M—19	..	1	..	..	..	..	1	..	..
			F— 2	..	..	..	1	..	..	..	..	..
		Females	M— 5	..	..	..	..	1	2	..	1	1
			F—..	..	..	..	..	..	..	..	..	..

Table 12—(*Contd.*)

Distribution of Workers Classified by Traditional and Present Occupation, Sex and Broad Age-group and Reason for Leaving the Traditional Occupation

Unit	Traditional occupation of the head of the household	Sex of the head of the household	Total no. of workers by Sex	No. of workers by age-group—(*Contd.*)									
				15-34 years where present occupation is—(*Concld.*)							35-59 years where present occupation is		
				Shop-Keeper (Retail shop)	Miscellaneous work	Project Inspector	L.D.C. in KHDC	Areated water shop (soda)	Running a Khanavali	Retail shop-keeper	Same as in col. 2	Tax Inspector	Casual-Labourer
				If different, the reason for leaving the traditional occupation								If different, the reason for leaving the traditional occupation	
				Diversification of household enterprise	Knows pre-weaving operations also but is not engaged in it as there are no looms in the house at present	Soon after completion of his education, he got a salaried job	Secured a full time salaried job	Did not want to learn weaving as he felt that he could not earn much as a weaver	This is a more profitable business than that of a weaver	Family enterprise is now trade so took up the same		Not learnt as he was interested studies and got a salaried job-could not carry on the craft with hired labour. So dismantled the looms 20 years ago	Incurred heavy loss in
1	2	3	4	14	15	16	17	18	19	20	21	22	23
Ilkal . . .	Weaving	Males	M—16	1	..	1	1	1	1	..	..	1	1
			F— 2	..	1	..	..	..	..	..	..	..	..
		Females	M— 5	..	..	..	..	..	..	..	..	..	.
			F—..	..	..	..	..	..	..	..	..	..	..
Kandgal . .	Weaving	Males	M— 3	..	..	..	..	..	..	1	..	..	..
			F—..	..	..	..	..	..	..	..	..	..	..
		Females	M—..	..	..	..	..	..	..	..	..	..	..
			F—..	..	..	..	..	..	..	..	..	..	..
Consolidated .	Weaving	Males	M—19	1	..	1	1	1	1	1	..	1	.
			F— 2	..	1	..	..	..	..	..	..	..	..
		females	M— 5	..	..	..	..	..	..	..	..	..	..
			F—..	..	..	..	..	..	..	..	..	..	..

Table 12 (*Concld.*)

Distribution of Workers Classified by Traditional and Present Occupation, Sex and Broad Age group and Reason for Leaving the Traditional Occupation

Unit	Traditional occupation of the head of the household	Sex of the head of the household	Total No. of workers by Sex	No. of workers by age-group—(*Concld.*)										
				35-59 years where present occupation is—(*Concld.*)									60— years where present occupation is	
				Restaurant-Working Proprietor		Sign Board Painter	Working Proprietor of a Tea shop	Working Proprietor of a Pan Beeda shop	Owns a cycle shop	Running a Khanavali	Trader	Shop Keeper	Same as in col. 2	If, different the reason for leaving the traditional occupation
				If different, the reason for leaving the traditional occupation—(*Concld.*)										
				During 1953 father started a Tea stall and he wanted to bring up his children in the same trade. Due to lack of demand and increasing cost of raw materials, father gave up weaving	Alternative work is more lucrative Father started Tea shop during 1953 and being run by us	Did not learn weaving as he took a liking towards painting and school education	Traditional occupation is not profitable	Changed the job to seek better prospects	After his education took up this trade to earn a living	This is a more profitable business than working as a weaver	Trader's profession is much more lucrative than that of a weaving	Trader's profession is much more lucrative than that of a weaver		
1	2	3	4	24	25	26	27	28	29	30	31	32	33	34
Ilkal	Weaving	Males	M—16	1	1	1	1	1	1	1	..	..	..	..
			F— 2	..	..	..	..	..	..	..	..	..	..	..
		Females	M— 5	..	..	..	..	..	..	..	..	..	..	..
			F— ..	..	..	..	..	..	..	..	..	..	..	..
Kandgal	Weaving	Males	M— 3	..	..	..	..	..	..	..	1	1	.	..
			F— ..	..	..	..	..	..	..	..	..	..	.	..
		Females	M— ..	..	..	..	..	..	..	..	..	..	..	..
			F— ..	..	..	..	..	..	..	..	..	..	..	..
Consolidated	Weaving	Males	M—19	1	1	1	1	1	1	1	1	1	..	..
			F— 2	..	..	..	..	..	..	..	..	..	..	..
		Females	M— 5	..	..	..	..	..	..	..	..	..	..	..
			F— ..	..	..	..	..	..	..	..	.	..	..	..

Table 13

Distribution of Non-workers by Sex, Age and Type of Activity

Unit	Age-group	Total number of non-workers			No. of non-workers by type of activity and sex							
					Infant		Dependent		Full time student		Household duty	
		Person	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12	13
Ilkal	0—14	29	14	15	7	7	3	..	4	8	..	..
	15—19	7	4	3	..	..	..	..	4	1	..	2
	20—24	5	..	5	..	..	..	..	..	..	..	5
	25—29	4	..	4	..	..	..	..	..	..	..	4
	30—39	3	..	3	..	..	..	..	..	..	..	3
	40—49	2	..	2	..	..	..	..	..	..	..	2
	50—59	2	1	1	..	..	1	1	..	..	..	..
	60+	1	..	1	..	..	..	..	..	..	..	1
	Age not Stated	..	..	..	..	..	..	..	..	..	..	..
	Total	53	19	34	7	7	4	1	8	9	..	17
Kandgal	0—14	5	3	2	..	1	..	..	3	1	..	..
	15—19	..	..	..	..	..	..	..	..	..	..	..
	20—24	..	..	..	..	..	..	..	..	..	..	..
	25—29	..	..	..	..	..	..	..	..	..	..	..
	30—39	2	..	2	..	..	..	..	..	..	..	2
	40—49	..	..	..	..	..	..	..	..	..	..	..
	50—59	..	..	..	..	..	..	..	..	..	..	..
	60+	..	..	..	..	..	..	..	..	..	..	..
	Age not stated	..	..	..	..	..	..	..	..	..	..	..
	Total	7	3	4	..	1	..	..	3	1	..	2
Consolidated	0—14	34	17	17	7	8	3	..	7	9	..	..
	15—19	7	4	3	..	..	..	..	4	1	..	2
	20—24	5	..	5	..	..	..	..	..	..	..	5
	25—29	4	..	4	..	..	..	..	..	..	..	4
	30—39	5	..	5	..	..	..	..	..	..	..	5
	40—49	2	..	2	..	..	..	..	..	..	..	2
	50—59	2	1	1	..	..	1	1	..	..	..	..
	60+	1	..	1	..	..	..	..	..	..	..	1
	Age not stated	..	..	..	..	..	..	..	..	..	..	..
	Total	60	22	38	7	8	4	1	11	10	..	19

Table 14

Households Reported Reasons for Giving up the Craft Classified by Sex, Religion and Caste/Tribe/Community of the Head of the Household

Unit	Religion/caste/tribe/community of the head of the household		Sex of the head of the household	Number of households	Number of households having given up the craft since							
					Less than 5 years due to		5-9 years due to	10-19 years due to			20+ years due to	
	Religion	Caste/Tribe/Community			After education got a salaried job	In search of better prospects	More interest in education and painting; did not learn the craft	Incurred heavy losses, hence gave up	Lack of demand & rising cost of raw materials during 1971-73	In search of better prospects	After education secured a salaried job	In search of better prospects
1	2	3	4	5	6	7	8	9	10	11	12	13
Ilkal	Hindu	Devanga	Male	6	2	..	1	1	..	..	1	1
			Female	1	..	..	..	..	1	..	..	..
		Swakulasali	Male	2	..	2	..	..	..	..	..	..
			Female	..	..	..	..	..	..	..	..	..
		Somavamsha Kshatriya	Male	2	..	..	..	..	..	1	..	1
			Female	..	..	..	..	..	..	..	..	..
		Total	Male	10	2	2	1	1	..	1	1	2
			Female	1	..	..	..	..	1	..	..	..
Kandgal	Hindu	Devanga	Male	2	..	1	..	..	..	1	..	..
			Female	..	..	..	..	..	..	..	..	..
		Total	Male	2	..	1	..	..	..	1	..	..
			Female	..	..	..	..	..	..	..	..	..
Consolidated	Hindu	Devanga	Male	8	2	1	1	1	..	1	1	1
			Female	1	..	..	..	..	1	..	..	..
		Swakulasali	Male	2	..	2	..	..	..	..	..	..
			Female	..	..	..	..	..	..	..	..	..
		Somavamsha Kshatriya	Male	2	..	..	..	..	..	1	..	1
			Female	..	..	..	..	..	..	..	..	..
		Total	Male	12	2	3	1	1	..	2	1	2
			Female	1	..	..	..	..	1	..	..	..

Table 15

Households reported reasons for giving up the craft classified by sex and educational level of the head of the household

Unit	Educational level of the head of the household	Sex of the head of the household	No. of households	No. of households having given up the craft since								
				Less than 5 years due to		5-9 years due to	10-19 years due to			20+ years due to	
				After education got a salaried job	In search of better prospects	More interest in education and painting, did not learn the craft	Incurred heavy loses, hence gave up	Lack of demand, rising cost of raw materials during 1971-73	In search of better prospects	After education he secured a salaried job	In search of better prospects
1	2	3	4	5	6	7	8	9	10	11	12
Ilkal	1 Illiterate	Male	..	..	..	..	..	..	..	..	..
		Female	1	..	..	..	..	1	..	..	..
	2 Literate without educational level	Male	1	..	..	..	..	..	..	..	1
		Female	..	..	..	..	..	..	..	..	..
	3 Primary or junior basic	Male	2	..	1	..	1	..	..	..	..
		Female	..	..	..	..	..	..	..	..	..
	4 Middle	Male	2	..	..	..	..	..	1	..	1
		Female	..	..	..	..	..	..	..	..	..
	5 Matriculation or higher secondary	Male	4	1	1	1	..	..	..	1	..
		Female	..	..	..	..	..	..	..	..	..
	6 Non-technical diploma or certificate not equal to degree	Male	..	..	..	..	..	..	..	..	..
		Female	..	..	..	..	..	..	..	..	..
	7 Technical diploma or certificate not equal to degree	Male	1	1	..	..	..	..	..	..	..
		Female	..	..	..	..	..	..	..	..	..
	8 Graduate and above	Male	..	..	..	..	..	..	..	..	..
		Female	..	..	..	..	..	..	..	..	..
	Total	Male	10	2	2	1	1	..	1	1	2
		Female	1	..	..	..	..	1	..	..	..
Kandgal	1 Illiterate	Male	..	..	..	..	..	..	..	..	..
		Female	..	..	..	..	..	..	..	..	..
	2 Literate without educational level	Male	1	..	..	..	..	..	1	..	..
		Female	..	..	..	..	..	..	..	..	..
	3 Primary or junior basic	Male	..	..	..	..	..	..	..	..	..
		Female	..	..	..	..	..	..	..	..	..
	4 Middle	Male	1	..	1	..	..	..	..	..	..
		Female	..	..	..	..	..	..	..	..	..

Table 15—*Concld.*

Households reported reasons for giving up the craft classified by sex and educational level of the head of the household

1	2	3	4	5	6	7	8	9	10	11	12
Kandgal (concld.)	5 Matriculation or higher secondary	Male	..	..	..	..	..	..	..	..	..
		Female	..	..	..	..	..	..	..	..	..
	6 Non-technical diploma or certificate not equal to degree	Male	..	..	..	..	..	..	..	..	..
		Female	..	..	..	..	..	..	..	..	..
	7 Technical diploma or certificate not equal to degree .	Male	..	..	..	..	..	..	..	..	..
		Female	..	..	..	..	..	..	..	..	..
	8 Graduate and above . .	Male	..	..	..	..	..	..	..	..	..
		Female	..	..	..	..	..	..	..	..	..
	Total .	Male	2	..	1	..	..	..	1	..	..
		Female	..	..	..	..	..	..	..	..	..
Consolidated	1 Illiterate	Male	..	..	..	..	..	..	..	..	..
		Female	1	..	..	..	..	1	..	..	..
	2 Literate without educational level	Male	2	..	..	..	..	..	1	..	1
		Female	..	..	..	..	..	..	..	..	..
	3 Primary or junior basic .	Male	2	..	1	..	1	..	..	..	..
		Female	..	..	..	..	..	..	..	..	..
	4 Middle	Male	3	..	1	..	..	..	1	..	1
		Female	..	..	..	..	..	..	..	..	..
	5 Matriculation or higher secondary	Male	4	1	1	1	..	..	..	1	..
		Female	..	..	..	..	..	..	..	..	..
	6 Non-technical diploma or certificate not equal to degree	Male	..	..	..	..	..	..	..	..	..
		Female	..	..	..	..	..	..	..	..	..
	7 Technical diploma or certificate not equal to degree .	Male	1	1	..	..	..	..	..	..	..
		Female	..	..	..	..	..	..	..	..	..
	8 Graduate and above . .	Male	..	..	..	..	..	..	..	..	..
		Female	..	..	..	..	..	..	..	..	..
	Total .	Male	12	2	3	1	1	..	2	1	2
		Female	1	..	..	..	..	1	..	..	..

Table 16

Households reported reasons for giving up the craft classified by sex and occupation of the head of the household

Unit		Occupation of the head of the household	Sex of the head of the household	No. of households	No. of households having given up the craft since								
					Less than 5 years due to		5-9 years due to	10-19 years due to			20+ years due to		
					After education got a salaried job	In search of better prospects	More interest in education and painting, did not learn the craft	Incurred heavy loses, hence gave up	Lack of demand and rising cost of raw materials during 1971-73	In search of better prospects	After education he Secured a salaried job	In search of better prospects	
1		2	3	4	5	6	7	8	9	10	11	12	
Ilkal	1	Government/Quasi-government Service	Male	3	2	..	..	..	..	..	1	..	
			Female	..	..	..	..	..	..	..	..	..	
	2	Working Proprietors-Restaurant, Tea shop and Boarding House	Male	3	..	1	..	..	..	..	..	2	
			Female	..	..	..	..	..	..	..	..	..	
	3	Painter of Sign Boards	Male	1	..	..	1	..	..	..	..	..	
			Female	..	..	..	..	..	..	..	..	..	
	4	Cycle shop (cycle repairs and cycle rental service)	Male	1	..	1	..	..	..	..	..	..	
			Female	..	..	..	..	..	..	..	..	..	
	5	Pan Beeda shop	Male	1	..	..	..	..	..	1	..	..	
			Female	..	..	..	..	..	..	..	..	..	
	6	Casual Labourer	Male	1	..	..	..	1	..	..	..	..	
			Female	..	..	..	..	..	..	..	..	..	
	7	Non-worker	Male	..	..	..	..	..	..	..	..	..	
			Female	1	..	..	..	..	1	..	..	..	
		Total	Male	10	2	2	1	1	..	1	1	2	
			Female	1	..	..	..	..	1	..	..	..	
Kandgal	1	Trader in food grains	Male	1	..	1	..	..	..	..	..	..	
			Female	..	..	..	..	..	..	..	..	..	
	2	Retail provision stores	Male	1	..	..	..	..	..	1	..	..	
			Female	..	..	..	..	..	..	..	..	..	
		Total	Male	2	..	1	..	..	..	1	..	..	
			Female	..	..	..	..	..	..	..	..	..	
Consolidated	1	Government/Quasi-government Service	Male	3	2	..	..	..	..	..	1	..	
			Female	..	..	..	..	..	..	..	..	..	
	2	Working Proprietors-Restaurant, Tea shop and Boarding House	Male	3	..	1	..	..	..	..	..	2	
			Female	..	..	..	..	..	..	..	..	..	
	3	Painter of Sign Boards	Male	1	..	..	1	..	..	..	..	..	
			Female	..	..	..	..	..	..	..	..	..	
	4	Cycle shop (cycle repairs and cycle rental service)	Male	1	..	1	..	..	..	..	..	..	
			Female	..	..	..	..	..	..	..	..	..	
	5	Pan Beeda shop	Male	1	..	..	..	..	..	1	..	..	
			Female	..	..	..	..	..	..	..	..	..	
	6	Casual Labourer	Male	1	..	..	..	1	..	..	..	..	
			Female	..	..	..	..	..	..	..	..	..	
	7	Trader in Food Grains	Male	1	..	1	..	..	..	..	..	..	
			Female	..	..	..	..	..	..	..	..	..	
	8	Retail provisions stores	Male	1	..	..	..	..	..	1	..	..	
			Female	..	..	..	..	..	..	..	..	..	
	9	Non-worker	Male	..	..	..	..	..	..	..	..	..	
			Female	1	..	..	..	..	1	..	..	..	
		Total	Male	12	2	3	1	1	..	2	1	2	
			Female	1	..	..	..	..	1	..	..	..	

Table 17

Households Reported Reasons for Giving up the Craft Classified by Broad Age-group of the Head of Household

Unit	Broad age group of the head of the household	Sex of the head of the household	No. of house holds	No. of households having given up the craft since								
				Less than 5 years due to		5-9 years due to	10-19 years due to				20+ years due to	
				After education got a salaried job	In search of better prospects	More interest in education & painting did not learn the craft	Incurred heavy losses hence gave up	Lack of demand and rising cost of raw materials during 1971-73	In search of better prospects	After education he secured a salaried job	In search of better prospects
1	1(a)	2	3	4	5	6	7	8	9	10	11
Ilkal	0 - 14	Males	..	..	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..	..	..
	15- 34	Males	2	2	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..	..	..
	35- 59	Males	8	..	2	1	1	..	1	1	2
		Females	1	..	..	..	..	1	..	..	..
	60+	Males	..	..	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..	..	..
	Age not stated	Males	..	..	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..	..	..
	Total	Males	10	2	2	1	1	..	1	1	2
		Females	1	..	..	..	..	1	..	..	..
Kandgal	0—14	Males	..	..	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..	..	..
	15—34	Males	..	..	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..	..	..
	35—59	Males	2	..	1	..	..	..	1	..	..
		Females	..	..	..	..	..	..	..	..	..
	60+	Males	..	..	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..	..	..
	Age not stated	Males	..	..	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..	..	..
	Total	Males	2	..	1	..	..	..	1	..	..
		Females	..	..	..	..	..	..	..	..	..
Consolidated	0—14	Males	..	..	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..	..	..
	15—34	Males	2	2	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..	..	..
	35—59	Males	10	..	3	1	1	..	2	1	2
		Females	1	..	..	..	..	1	..	..	..
	60+	Males	..	..	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..	..	..
	Age not stated	Males	..	..	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..	..	..
	Total	Males	12	2	3	1	1	..	2	1	2
		Females	1	..	..	..	..	1	..	..	..

Table 18

Distribution of Households having Members with Necessary Skill to Practice the Craft and Reported Reasons for not Practising the Craft Classified by Religion, Caste/Tribe/Community of the Head of the Household

Unit	Religion, caste/tribe/community of the head of the household		Sex of the head of the household	No. of households	No. of households having no members with necessary skill to practice the craft	No. of households having members with necessary skill to practice the craft but not practising the same due to				
	Religion	Caste/Tribe/Community				After education secured a salaried job	More interest in education and painting	Incurred heavy loss, hence gave up	Lack of demand and rising cost of raw materials during 1971-73	In search of better prospects
1	2	3	4	5	6	7	8	9	10	11
Ilkal	Hindu	Devanga	Males	6	..	3	1	1	..	1
			Females	1	..	..	..	..	1	..
		Swakulasali	Males	2	..	..	..	..	..	2
			Females	..	..	..	..	..	..	..
		Somavamsha Kshatriya	Males	2	..	..	..	..	..	2
			Females	..	..	..	..	..	..	..
		Total	Males	10	..	3	1	1	..	5
			Females	1	..	..	..	..	1	..
Kandgal	Hindu	Devanga	Males	2	..	..	..	..	..	2
			Females	..	..	..	..	..	..	..
		Total	Males	2	..	..	..	..	..	2
			Females	..	..	..	..	..	..	..
Consolidated	Hindu	Devanga	Males	8	..	3	1	1	..	3
			Females	1	..	..	..	..	1	..
		Swakulasali	Males	2	..	..	..	..	..	2
			Females	..	..	..	..	..	..	..
		Somavamsha Kshatriya	Males	2	..	..	..	..	..	2
			Females	..	..	..	..	..	..	..
		Total	Males	12	..	3	1	1	..	7
			Females	1	..	..	..	..	1	..

Table 19

Distribution of Households having Members with Necessary Skill to Practice the Craft and Reported Reasons for not Practising the Craft Classified by Educational Level of the Head of the Household

Unit	Educational level of the head of the household	Sex of the head of the household	No. of households	No. of households having no member with necessary skill to practice the craft	No. of households having member(s) with necessary skill to practice the craft but not practising the same due to				
					After education secured a salaried job	More interest in education painting	Incurred heavy losses, hence gave up	Lack of demand & rising cost of raw materials during 1971-73	In search of better prospects
1	2	3	4	5	6	7	8	9	10
Ilkal	1. Illiterate	Males	..	..	..	..	..	..	..
		Females	1	..	..	..	..	1	..
	2. Literate without educational level	Males	1	..	..	..	..	..	1
		Females	..	..	..	..	..	..	..
	3. Primary or junior basic	Males	2	..	..	..	1	..	1
		Females	..	..	..	..	..	..	..
	4. Middle	Males	2	..	..	..	..	..	2
		Females	..	..	..	..	..	..	..
	5. Matriculation or Higher secondary	Males	4	..	2	1	..	..	1
		Females	..	..	..	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree	Males	..	..	..	..	..	..	.
		Females	..	..	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree	Males	1	..	1	..	..	..	..
		Females	..	..	..	..	..	..	..
	8. Graduate and above	Males	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..
	Total	Males	10	..	3	1	1	..	5
		Females	1	..	..	..	..	1	..
Kandgal	1. Illiterate	Males	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..
	2. Literate without educational level	Males	1	..	..	..	..	..	1
		Females	..	..	..	..	..	..	..
	3. Primary or junior basic	Males	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..
	4. Middle	Males	1	..	..	..	..	..	1
		Females	..	..	..	..	..	..	..
	5. Matricualtion or higher secondary	Males	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..

Table 19—(*Concld.*)

Distribution of Households having Members with Necessary Skill to Practice the Craft and Reported Reasons for not Practising the Craft Classified by Educational Level of the Head of the Household

1	2	3	4	5	6	7	8	9	10
Kandgal (Concld.)	6. Non-technical diploma or certificate not equal to degree	Males	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree	Males	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..
	8. Graduate and above	Males	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..
	Total	Males	2	..	..	..	..	..	2
		Females	..	..	..	..	..	..	..
Consolidated	1. Illiterate	Males	..	..	..	..	..	..	..
		Females	1	..	..	..	..	1	..
	2. Literate without educational level	Males	2	..	..	..	..	..	2
		Females	..	..	..	..	..	..	..
	3. Primary or Junior basic	Males	2	..	..	..	1	..	1
		Females	..	..	..	..	..	..	..
	4. Middle	Males	3	..	..	..	..	..	3
		Females	..	..	..	..	..	..	..
	5. Matriculation or higher secondary	Males	4	..	2	1	..	..	1
		Females	..	..	..	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree	Males	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..
	7. Technical diploma or certificate not equal to degree	Males	1	..	1	..	..	..	..
		Females	..	..	..	..	..	..	..
	8. Graduate and above	Males	..	..	..	..	..	..	..
		Females	..	..	..	..	..	..	..
	Total	Males	12	..	3	1	1	..	7
		Females	1	..	..	..	..	1	..

Table 20

Distribution of Households having Members with Necessary Skill to Practice the Craft and Reported Reasons for not Practising the Craft Classified by Occupation of the Head of Household

Unit		Occupation of the head of the household	Sex of the head of the household	No. of households	No. of households having no member with necessary skill to practice the craft	No. of households having member(s) with necessary skill to practice the craft but not practising the same due to				
						After education secured a salaried job	More interest in education and painting	Incurred heavy losses hence gave up	Lack of demand and rising cost of raw materials during 1971-73	In search of better prospects
1		2	3	4	5	6	7	8	9	10
Ilkal	1.	Government/Quasi Government Service	Males	3	..	3	..	..	..	..
			Females	..	..	..	..	..	..	..
	2.	Working proprietors, Restaurant Teashop and Boarding House	Males	3	..	..	..	..	..	3
			Females	..	..	..	..	..	..	..
	3.	Painter of sign boards	Males	1	..	..	1	..	..	..
			Females	..	..	..	..	..	..	..
	4.	Cycle shop (cycle repairs and cycle rental service)	Males	1	..	..	..	..	..	1
			Females	..	..	..	..	..	..	..
	5.	Pan Beeda shop	Males	1	..	..	..	..	..	1
			Females	..	..	..	..	..	..	..
	6.	Casual Labourer	Males	1	..	..	..	1	..	..
			Females	..	..	..	..	..	..	..
	7.	Non-worker	Males	..	..	..	..	..	..	..
			Females	1	..	..	..	..	1	..
		Total	Males	10	..	3	1	1	..	5
			Females	1	..	..	..	..	1	..
Kandgal	1.	Trader in food grains	Males	1	..	..	..	..	..	1
			Females	..	..	..	..	..	..	..
	2.	Retail Provision Stores	Males	1	..	..	..	..	..	1
			Females	..	..	..	..	..	..	..
		Total	Males	2	..	..	..	..	..	2
			Females	..	..	..	..	..	..	..
Consolidated	1.	Government/Quasi Government Service	Males	3	..	3	..	..	..	..
			Females	..	..	..	..	..	..	..
	2.	Working proprietors, Restaurant Tea shop and Boarding House	Males	3	..	..	..	..	..	3
			Females	..	..	..	..	..	..	..
	3.	Painter of sign boards	Males	1	..	..	1	..	..	..
			Females	..	..	..	..	..	..	..
	4.	Cycle shop (cycle repair and cycle rented service)	Males	1	..	..	..	..	..	1
			Females	..	..	..	..	..	..	..
	5.	Pan Beeda shop	Males	1	..	..	..	..	..	1
			Females	..	..	..	..	..	..	..
	6.	Casual Labourer	Males	1	..	..	..	1	..	..
			Females	..	..	..	..	..	..	..
	7.	Trader in food grains	Males	1	..	..	..	..	..	1
			Females	..	..	..	..	..	..	..
	8.	Retail Provision Stores	Males	1	..	..	..	..	..	1
			Females	..	..	..	..	..	..	..
	9.	Non-worker	Males	..	..	..	..	..	..	..
			Females	1	..	..	..	..	1	..
		Total	Males	12	..	3	1	1	..	7
			Females	1	..	..	..	..	1	..

Table 21

Households having Members with Necessary Skill and who are not Practising the Craft now but are Considering to take up the Craft as an Occupation Classified by Sex, Religion and Caste/Tribe/Community of the Head of the Household

Unit	Religion, Caste/Tribe/Community of the head of the household		Sex of the head of the household	No. of households	No. of households having no member with necessary skill to practice the craft	No. of households having member/s with necessary skill not practising the craft now but are	
	Religion	Caste/Tribe/Community				Considering to take up the craft as an occupation	Not considering to take up the craft as an occupation
1	2	3	4	5	6	7	8
Ilkal	Hindu	Devanga	Males	6	..	1	5
			Females	1	..	..	1
		Swakulasali . . .	Males	2	..	..	2
			Females	..	..	..	..
		Somavamsha Kshatriya .	Males	2	..	..	2
			Females	..	..	..	..
		Total	Males	10	..	1	9
			Females	1	..	..	1
Kandgal	Hindu	Devanga	Males	2	..	1	1*
			Females	..	..	..	..
		Total	Males	2	..	1	1
			Females	..	..	..	..
Consolidated	Hindu	Devanga	Males	8	..	2	6
			Females	1	..	..	1
		Swakulasali . . .	Males	2	..	..	2
			Females	..	..	..	..
		Somavamsha Kshatriya .	Males	2	..	..	2
			Females	..	..	..	..
		Total	Males	12	..	2	10
			Females	1	..	..	1

*Eldest son who is a matriculate aged 18 years has learnt the traditional profession from his maternal uncle, At present he too is a shopkeeper. What happens when he grows up is not certain.

Table 22

Households having Members with Necessary Skill and who are not Practising the Craft now but are Considering to take up the Craft as an Occupation Classified by Sex, and Educational Level of the Head of the Household

Unit	Educational level of the head of the household	Sex of the head of the household	No. of households	No. of households having no member with necessary skill to practice the craft	No. of households having member/s with necessary skill not practising the craft now but are	
					Considering to take up the craft as an occupation	Not considering to take up the craft as an occupation
1	2	3	4	5	6	7
Ilkal	1. Illiterate	Males	..	..	..	..
		Females	1	..	..	1
	2. Literate without educational level	Males	1	..	..	1
		Females	..	..	..	..
	3. Primary or junior basic	Males	2	..	..	2
		Females	..	..	..	..
	4. Middle	Males	2	..	..	2
		Females	..	..	..	..
	5. Matriculation or higher secondary	Males	4	..	1	3
		Females	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree	Males	..	..	..	..
		Females	..	..	..	..
	7. Technical diploma or certificate not equal to degree	Males	1	..	..	1
		Females	..	..	..	..
	8. Graduate and above	Males	..	..	..	..
		Females	..	..	..	..
	Total	Males	10	..	1	9
		Females	1	..	..	1
Kandgal	1. Illiterate	Males	..	..	..	..
		Females	..	..	..	..
	2. Literate without educational level	Males	1	..	..	1
		Females	..	..	..	..
	3. Primary or junior basic	Males	..	..	..	..
		Females	..	..	..	..
	4. Middle	Males	1	..	1	..
		Females	..	..	..	..
	5. Matriculation or higher secondary	Males	..	..	..	..
		Females	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree	Males	..	..	..	..
		Females	..	..	..	..
	7. Technical diplama or certificate not equal to degree.	Males	..	..	..	..
		Females	..	..	..	..
	8. Graduate and above	Males	..	..	..	..
		Females	..	..	..	..
	Total	Males	2	..	1	1
		Females	..	..	..	..
Consolidated	1. Illiterate	Males	..	..	..	..
		Females	1	..	..	1
	2. Literate without educational level	Males	2	..	..	2
		Females	..	..	..	..
	3. Primary or junior basic	Males	2	..	..	2
		Females	..	..	..	..
	4. Middle	Males	3	..	1	2
		Females	..	..	..	..
	5. Matriculation or higher secondary	Males	4	..	1	3
		Females	..	..	..	..
	6. Non-technical diploma or certificate not equal to degree	Males	..	..	..	..
		Females	..	..	..	..
	7. Technical diploma or certificate not equal to degree	Males	1	..	..	1
		Females	..	..	..	..
	8. Graduate and above	Males	..	..	..	..
		Females	..	..	..	..
	Total	Males	12	..	2	10
		Females	1	..	..	1

Table 23

Households having members with necessary skill and who are not practising the craft now but are considering to take up the craft as an occupation classified by sex and occupation of the head of the household

Unit		Occupation of the head of the household	Sex of the head of the household	No. of households	No. of households having no member with necessary skill to practice the craft	No. of households having member/s with necessary skill not practising the craft now but are	
						Considering to take up the craft as an occupation	Not considering to take up the craft as an occupation
1		2	3	4	5	6	7
Ilkal	1	Government/Quasi-government Service	Males	3	..	1	2
			Females	..	..	..	..
	2	Working Proprietors—Restaurant, Tea shop and Boarding House	Males	3	..	..	3
			Females	..	..	..	..
	3	Painter of Sign Boards	Males	1	..	..	1
			Females	..	..	..	..
	4	Cycle shop (Cycle repairs and cycle rental service)	Males	1	..	..	1
			Females	..	..	..	..
	5	Pan-beeda shop	Males	1	..	..	1
			Females	..	..	..	..
	6	Casual Labourer	Males	1	..	..	1
			Females	..	..	..	..
	7	Non-worker	Males	..	..	..	..
			Females	1	..	..	1
		Total	Males	10	..	1	9
			Females	1	..	..	1
Kandgal	1	Trader in food grains	Males	1	..	1	..
			Females	..	..	..	..
	2	Retail Provision stores	Males	1	..	..	1
			Females	..	..	..	..
		Total	Males	2	..	1	1
			Females	..	..	..	..
Consolidated	1	Government/Quasi-government Service	Males	3	..	1	2
			Females	..	..	..	..
	2	Working Proprietors—Restaurant, Tea shop and Boarding House	Males	3	..	..	3
			Females	..	..	..	..
	3	Painter of Sign Boards	Males	1	..	..	1
			Females	..	..	..	..
	4	Cycle shop (Cycle repairs and cycle rental service)	Males	1	..	..	1
			Females	..	..	..	..
	5	Pan-beeda shop	Males	1	..	..	1
			Females	..	..	..	..
	6	Casual Labourer	Males	1	..	..	1
			Females	..	..	..	..
	7	Trader in food grains	Males	1	..	1	..
			Females	..	..	..	..
	8	Retail provision stores	Males	1	..	..	1
			Females	..	..	..	..
	9	Non-worker	Males	..	..	..	..
			Females	1	..	..	1
		Total	Males	12	..	2	10
			Females	1	..	..	1

Table 24

Number of households disinterested in having their sons/daughters sticking to their traditional occupation but like to have them engaged in occupation of their liking classified by sex and present occupation of the head of the household

Unit		Occupation of the head of the household	Sex of the head of the household	No. of households	No. of households reported that their sons/daughters should not stick to the traditional occupation but should follow the occupation of their liking due to			
					Want to provide them with good education so that they may choose an occupation of their choice	Not interested in traditional occupation	Hotel business carried out by the household is more lucrative. Household enterprise diversified	Not lucrative
1		2	3	4	5	6	7	8
Ilkal	1	Government/Quasi-government Service	Males	3	3	..	..	..
			Females	..	..	..	..	..
	2	Working Proprietors—Restaurant, Tea shop and Boarding House	Males	3	1	1	1	..
			Females	..	..	..	..	..
	3	Painter of Sign Boards	Males	1	..	1	..	..
			Females	..	..	..	..	..
	4	Cycle shop (Cycle repairs and cycle rental service)	Males	1	1	..	..	..
			Females	..	..	..	..	..
	5	Pan beeda shop	Males	1	..	1	..	..
			Females	..	..	..	..	..
	6	Casual Labourer	Males	1	..	..	..	1
			Females	..	..	..	..	..
	7	Non-worker	Males	..	..	..	..	..
			Females	1	..	1	..	..
		Total	Males	10	5	3	1	1
			Females	1	..	1	..	..
Kandgal	1	Trader in food grains	Males	1	..	1	..	..
			Females	..	..	..	..	..
	2	Retail provision stores	Males	1	..	1	..	..
			Females	..	..	..	..	..
		Total	Males	2	..	2	..	..
			Females	..	..	..	..	..
Consolidated	1	Government/Quasi-government Service	Males	3	3	..	..	..
			Females	..	..	..	..	..
	2	Working Proprietors—Restaurant, Tea shop and Boarding House	Males	3	1	1	1	..
			Females	..	..	..	..	..
	3	Painter of Sign Boards	Males	1	..	1	..	.
			Females	..	..	..	..	..
	4	Cycle shop (Cycle repairs and cycle rental service)	Males	1	1	..	..	..
			Females	..	..	..	..	..
	5	Pan beeda shop	Males	1	..	1	..	..
			Females	..	..	..	..	..
	6	Casual Labourer	Males	1	..	..	..	1
			Females	..	..	..	..	..
	7	Trader in food grains	Males	1	..	1	..	..
			Females	..	..	..	..	..
	8	Retail provision stores	Males	1	..	1	..	..
			Females	..	..	..	..	..
	9	Non-worker	Males	..	..	..	..	..
			Females	1	..	1	..	..
		Total	Males	12	5	5	1	1
			Females	1	..	1	..	..

Table 25

Number of households disinterested in having their sons/daughters sticking to their traditional occupation but like to have them engaged in occupation of their liking classified by sex and educational level of the head of the household

Unit	Educational level of the head of the household	Sex of the head of the household	No. of households	No. of households reported that their sons/daughters should not stick to the traditional occupation but should follow the occupation of their liking due to			
				Want to provide them with good education so that they may choose an occupation of their choice	Not interested in traditional occupation	Hotel business carried out by the household is more lucrative. Household enterprise diversified	Not lucrative
1	2	3	4	5	6	7	8
Ilkal	1 Illiterate	Males	..	..	..	..	..
		Females	1	..	1	..	..
	2 Literate without educational level	Males	1	..	1	..	..
		Females	..	..	..	..	..
	3 Primary or junior basic	Males	2	1	..	..	1
		Females	..	..	..	..	..
	4 Middle	Males	2	..	1	1	..
		Females	..	..	..	..	..
	5 Matriculation or higher secondary	Males	4	3	1	..	..
		Females	..	..	..	..	..
	6 Non-technical diploma or certificate not equal to degree	Males	..	..	..	..	..
		Females	..	..	..	..	..
	7 Technical diploma or certificate not equal to degree	Males	1	1	..	..	..
		Females	..	..	..	..	..
	8 Graduate and above	Males	..	..	..	..	..
		Females	..	..	..	..	..
	Total	Males	10	5	3	1	1
		Females	1	..	1	..	..
Kandgal	1 Illiterate	Males	..	..	..	..	..
		Females	..	..	..	..	..
	2 Literate without educational level	Males	1	..	1	..	..
		Females	..	..	..	..	..
	3 Primary or junior basic	Males	..	..	..	..	..
		Females	..	..	..	..	..

Table 25—(*Concld.*)

Number of households disinterested in having their sons/daughters sticking to their traditional occupation but like to have them engaged in occupation of their liking classified by sex and educational level of the head of the household

1	2		3	4	5	6	7	8
Kandgal (Concld.)	4	Middle	Males	1	..	1	..	..
			Females	..	..	..	..	..
	5	Matriculation or higher secondary	Males	..	..	..	..	
			Females	..	..	..	..	
	6	Non-technical diploma or certificate not equal to degree	Males	..	..	..	..	
			Females	..	..	..	..	
	7	Technical diploma or certificate not equal to degree	Males	..	..	..	..	..
			Females	..	..	..	..	..
	8	Graduate and above	Males	..	..	..	..	..
			Females	..	..	..	..	..
		Total	Males	2	..	2	..	..
			Females	..	..	..	..	..
Consolidated	1	Illiterate	Males	..	..	..	..	..
			Females	1	..	1	..	..
	2	Literate without educational level	Males	2	..	2	..	..
			Females	..	..	..	..	..
	3	Primary or junior basic	Males	2	1	..	..	1
			Females	..	..	..	..	..
	4	Middle	Males	3	..	2	1	..
			Females	..	..	..	..	..
	5	Matriculation or higher secondary	Males	4	3	1	..	..
			Females	..	..	..	..	..
	6	Non-technical diploma or certificate not equal to degree	Males	..	..	..	..	..
			Females	..	..	..	..	..
	7	Technical diploma or certificate not equal to degree	Males	1	1	..	..	..
			Females	..	..	..	..	..
	8	Graduate and above	Males	..	..	..	..	..
			Females	..	..	..	..	..
		Total	Males	12	5	5	1	1
			Females	1	..	1	..	..

Table 26

Number of households disinterested in having their sons/daughters sticking to their traditional occupation but like to have them engaged in occupation of their liking classified by sex and broad age-group of the head of the household

Unit	Broad age-group of the head of the household	Sex of the head of the household	No. of households	No. of households reported that their sons/daughters should not stick to the traditional occupation but should follow the occupation of their liking due to			
				Want to provide them with good education so that they may choose an occupation of their choice	Not interested in traditional occupation	Hotel business carried out by the household is more lucrative. Household enterprise diversified	Not lucrative
1	2	3	4	5	6	7	8
Ilkal	0—14	Males	..	..	..	..	..
		Females	..	..	..	..	..
	15—34	Males	2	2	..	..	..
		Females	..	..	..	..	..
	35—59	Males	8	3	3	1	1
		Females	1	..	1	..	..
	60+	Males	..	..	..	..	..
		Females	..	..	..	..	..
	Age not stated	Males	..	..	..	..	..
		Females	..	..	..	..	..
	Total	Males	10	5	3	1	1
		Females	1	..	1	..	..
Kandgal	0—14	Males	..	..	..	..	..
		Females	..	..	..	..	..
	15—34	Males	..	..	..	..	..
		Females	..	..	..	..	..
	35—59	Males	2	..	2	..	..
		Females	..	..	..	..	..
	60+	Males	..	..	..	..	..
		Females	..	..	..	..	..
	Age not stated	Males	..	..	..	..	..
		Females	..	..	..	..	..
	Total	Males	2	..	2	..	..
		Females	..	..	..	..	..
Consolidated	0—14	Males	..	..	..	..	..
		Females	..	..	..	..	..
	15—34	Males	2	2	..	..	..
		Females	..	..	..	..	..
	35—59	Males	10	3	5	1	1
		Females	1	..	1	..	..
	60 +	Males	..	..	..	..	..
		Females	..	..	..	..	..
	Age not stated	Males	..	..	..	..	..
		Females	..	..	..	..	..
	Total	Males	12	5	5	1	1
		Females	1	..	1	..	..

Table 27

Households reported reasons for prosperity adversity of the craft in recent past and given suggestions to develop the craft, classified by Religion, Caste/Tribe/Community of the head of the household

Unit	Religion, Caste/Tribe/Community of head of the household			Sex of the head of the household	No. of households	Number reporting reasons for prosperity/adversity of the craft						No of households suggested measures to develop the craft
	Religion	Caste/Tribe/Community				Reason for prosperity			Reason for adversity			
						At present Ilkal sarees are having good demand and it is a profitable occupation too, for weavers are getting enough work and wages	Ilkal sarees is of a distinctive type and commands good demand, enjoy popularity even in neighbouring State of Maharashtra	Nowadays the demand for Ilkal sarees is on the rise, because of the establishment of KHDC and co-operative societies and also the government support to the handloom sector	Lack of capital rising cost of raw materials and reduced profit margin	The weavers are not getting enough wages and profit margin is less. It is difficult to earn a decent living	
1	2	3	4		5	6	7	8	9	10	11
Ilkal	Hindu	Devanga	Males		6	3	1	1	..	..	..1*
			Females		1	..	..	..		..	..1*
		Swakulasali	Males		2	2	..	..	..	..	..
			Females		..	..	..	..	..	..	..
		Somavamsha Kshatriya	Males		2	1	..	1	..	..	..
			Females		..	..	..	..	..	..	..
		Total	Males		10	6	1	2	..	..	..
			Females		1	..	..	..	..	..	..
Kandgal	Hindu	Devanga	Males		2	..	..	..	1	1	@
			Females		..	..	..	..	..	..	..
		Total	Males		2	..	..	..	1	1	..
			Females		..	..	..	..	..	..	..
Consolidated	Hindu	Devanga	Males		8	3	1	1	1	1	..
			Females		1	..	..	..	..	..	..
		Swakulasali	Males		2	2	..	..	..	..	..
			Females		..	..	..	..	..	..	..
		Somavamsha Kshatriya	Males		2	1	..	1	..	..	..
			Females		..	..	..	..	..	..	..
		Total	Males		12	6	1	2	1	1	..
			Females		1	..	..	..	..	..	..

* Since giving up the craft, both the informants of these households, are not evincing any interest and are not aware whether the craft is flourishing or whether it is facing any adversity. Hence the number of households does not tally

@Informants in both the households have no remedial suggestions to offer in this regard.

Table 28

Household reported reasons for prosperity adversity of the craft in recent past and given suggestions to develop the craft, classified by present occupation of the head of the household

Unit	Occupation of the head of the household	Sex of the head of the household	No. of households	Number reporting reasons for prosperity/adversity of the craft					No. of households suggested measures to develop the craft	Remarks
				Reason for prosperity			Reason for adversity			
				At present Ilkal sarees are having good demand and it is a profitable occupation too, for weavers are getting enough work and wages	Ilkal sarees is of a distinctive type and commands good demand, enjoy popularity even in neighbouring State of Maharashtra	Nowadays the demand for Ilkal sarees is on the rise, because of the establishment of KHDC and co-operative societies and also the government support to the handloom sector	Lack of capital rising cost of raw materials and reduced profit margin	The weavers are not getting enough wages and profit margin is less. It is difficult to earn a decent living		
1	2	3	4	5	6	7	8	9	10	11
Ilkal	1. Government/ Quasi—government Service	Males	3	1	1	1	..	..	..	
		Females	..	..	..	..	..	..	..	
	2. Working Proprietors-Restaurant, Tea shop and Boarding House	Males	3	1	..	1	..	..	..	1*
		Females	..	..	..	..	..	..	..	
	3. Painter of Sign Boards	Males	1	1	..	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	4. Cycle shop (cycle repairs and cycle rental service)	Males	1	1	..	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	5. Pan beeda shop	Males	1	1	..	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	6. Casual Labourer	Males	1	1	..	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	7. Non-worker	Males	..	..	..	..	..	..	..	
		Females	1	..	..	..	..	..	..	1*
	Total	Males	10	6	1	2	..	..	..	
		Females	1	..	..	..	..	..	..	

*Since giving up the craft, both the informants of these households are not evincing any interest and are not aware whether the craft is flourishing or whether it is facing any adversity. Hence the number of households does not tally.

Table 28—(*Concld.*)

Household reported reasons for prosperity/adversity of the craft in recent past and given suggestions to develop the craft, classified by present occupation of the head of the household

1	2	3	4	5	6	7	8	9	10	11
Kandgal (Concld.)	1. Trader in food grains	Males	1	..	..	..	1	..	..	@
		Females	..	..	..	..	..	..	..	
	2. Retail provision stores	Males	1	..	..	..	..	1	..	@
		Females	..	..	..	..	..	..	..	
	Total	Males	2	..	..	..	1	1	..	
		Females	..	..	..	..	..	..	..	
Consolidated	1. Government/ Quasi-government Service	Males	3	1	1	1	..	..	..	
		Females	..	..	..	..	..	..	..	
	2. Working Proprietors- Restaurant, Tea shop and Boarding House	Males	3	1	..	1	..	..	..	
		Females	..	..	..	..	..	..	..	
	3. Painter of Sign Boards	Males	1	1	..	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	4. Cycle shop (Cycle repairs and cycle rental service)	Males	1	1	..	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	5. Pan Beeda shop	Males	1	1	..	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	6. Casual Labourer	Males	1	1	..	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	7. Trader in food grains	Males	1	..	..	..	1	..	..	
		Females	..	..	..	..	..	..	..	
	8. Retail provision stores	Males	1	..	..	..	..	1	..	
		Females	..	..	..	..	..	..	..	
	9. Non-worker	Males	..	..	..	..	..	..	..	
		Females	1	..	..	..	..	..	..	
	Total	Males	12	6	1	2	1	1	..	
		Females	1	..	..	..	..	..	..	

@Informants in both the households have no remedial suggestions to offer in this regard.

Table 29

Households reported reasons for prosperity/adversity of the craft in recent past and given suggestions to develop the craft, classified by educational level of the head of the household

Unit	Educational level of the head of the household	Sex of the head of the household	No . of households	Number reporting reasons for prosperity/adversity of the craft					No. of households suggested measures to develop the craft	Remarks
				Reason for prosperity			Reason for adversity			
				At present Ilkal sarees are having good demand and it is a profitable occupation too, for weavers are getting enough work and wages	Ilkal sarees is of a distinctive type and commands good demand, enjoy popularity even in neighbouring State of Maharashtra	Nowadays the demand for Ilkal sarees is on the rise, because of the establishment of KHDC and co-operative societies and also the government support to the handloom sector	Lack of capital rising cost of raw materials and reduced profit margin	The weavers are not getting enough wages and profit margin is less. It is difficult to earn a decent living		
1	2	3	4	5	6	7	8	9	10	11
Ilkal	1 Illiterate	Males	..	..	..	..	..	..	..	
		Females	1	..	..	..	..	..	..	1*
	2 Literate without educational level	Males	1	..	..	..	..	..	..	1*
		Females	..	..	..	..	..	..	..	
	3 Primary or Junior basic	Males	2	1	..	1	..	..	..	
		Females	..	..	..	..	..	..	..	
	4 Middle	Males	2	2	..	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	5 Matriculation or higher secondary	Males	4	3	..	1	..	..	..	
		Females	..	..	..	..	..	..	..	
	6 Non-technical diploma or certificate not equal to degree	Males	..	..	..	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	7 Technical diploma or certificate not equal to degree	Males	1	..	1	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	8 Graduate and above	Males	..	..	..	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	Total	Males	10	6	1	2	..	..	..	
		Females	1	..	..	..	..	..	..	
Kandgal	1 Illiterate	Males	..	..	..	..	..	..	..	@
		Females	..	..	..	..	..	..	..	
	2 Literate without educational level	Males	1	..	..	..	1	..	..	@
		Females	..	..	..	..	..	..	..	

* Since giving up the craft, both informants of these households are not evincing any interest and are not aware whether the craft is flourishing or whether it is facing any adversity. Hence the number of households does not tally.

@Informants in both the households have no remedial suggestiions to offer in this regard.

Table 29 (*Concld.*)

Households reported reasons for prosperity/adversity of the craft in recent past and given suggestions to develop the craft, classified by educational level of the head of the household

1	2	3	4	5	6	7	8	9	10	11
Kandgal (*Concld.*)	3 Primary or junior basic . .	Males	..	..	..	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	4 Middle . .	Males	1	..	..	..	..	1	..	@
		Females	..	..	..	..	..	..	..	
	5 Matriculation or higher secondary	Males	..	..	..	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	6 Non-technical diploma or certificate not equal to degree . .	Males	..	..	..	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	7 Technical diploma or certificate not equal to degree . .	Males	..	..	..	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	8 Graduate and above .	Males	..	..	..	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	Total .	Males	2	..	..	..	1	1	..	
		Females	..	..	..	..	..	..	..	
Consolidated	1 Illiterate . .	Males	..	..	..	..	..	..	..	
		Females	1	..	..	..	..	..	..	
	2 Literate without educational level	Males	2	..	..	..	1	..	..	
		Females	..	..	..	..	..	..	..	
	3 Primary or junior basic . .	Males	2	1	..	1	..	..	..	
		Females	..	..	..	..	..	..	..	
	4 Middle . .	Males	3	2	..	..	..	1	..	
		Females	..	..	..	..	..	..	..	
	5 Matriculation or higher secondary	Males	4	3	..	1	..	..	..	
		Females	..	..	..	..	..	..	..	
	6 Non-technical diploma or certificate not equal to degree . .	Males	..	..	..	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	7 Technical diploma or certificate not equal to degree . .	Males	1	..	1	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	8 Graduate and above . .	Males	..	..	..	..	..	..	..	
		Females	..	..	..	..	..	..	..	
	Total .	Males	12	6	1	2	1	1	..	
		Females	1	..	..	..	..	..	..	

@Informants in both the households have no remedial suggestions to offer in this regard.

Tabie 30

Households reported reasons for prosperity/adversity of the craft in recent past and given suggestions to develop the craft, classified by broad age-group of the head of the household

Unit	Broad age-group of the head of the household	Sex of the head of the household	No. of households	Number reporting reasons for prosperity/adversity of the craft						No. of households suggested measures to develop the craft	Remarks
				Reason for prosperity			Reason for adversity				
				At present Ilkal sarees are having good demand and it is a profitable occupation too, for weavers are getting enough work and wages	Ilkal sarees is of a distinctive type and commands good demand, enjoy popularity even in neighbouring State of Maharashtra	Nowadays the demand for Ilkal sarees is on the rise, because of the establishment of KHDC and co-operative societies and also the government support to the handloom sector	Lack of capital rising cost of raw materials and reduced profit margin	The weavers are not getting enough wages and profit margin is less; It is difficult to earn a decent living			
1	2	3	4	5	6	7	8	9	10	11	
Ilkal	0—14	Males	..	..	..	..	..	..	..		
		Females	..	..	..	..	..	..	..		
	15—34	Males	2	..	1	1	..	..	..		
		Females	..	..	..	..	..	..	..		
	35—59	Males	8	6	..	1	..	..	..		1*
		Females	1	..	..	..	..	..	..		1*
	60+	Males	..	..	..	..	..	..	..		
		Females	..	..	..	..	..	..	..		
	Age not stated	Males	..	..	..	..	..	..	..		
		Females	..	..	..	..	..	..	..		
	Total	Males	10	6	1	2	..	..	..		
		Females	1	..	..	..	..	..	..		
Kandgal	0—14	Males	..	..	..	..	..	..	..		
		Females	..	..	..	..	..	..	..		
	15—34	Males	2	..	..	..	1	1	..	ⓐ	
		Females	..	..	..	..	..	..	..		
	35—59	Males	..	..	..	..	..	..	..		
		Females	..	..	..	..	..	..	..		
	60+	Males	..	..	..	..	..	..	..		
		Females	..	..	..	..	..	..	..		
	Age not stated	Males	..	..	..	..	..	..	..		
		Females	..	..	..	..	..	..	..		
	Total	Males	2	..	..	..	1	1	..		
		Females	..	..	..	..	..	..	..		
Consolidated	0—14	Males	..	..	..	..	..	..	..		
		Females	..	..	..	..	..	..	..		
	15—34	Males	4	..	1	1	1	1	..		
		Females	..	..	..	..	..	..	..		
	35—59	Males	8	6	..	1	..	..	..		
		Females	1	..	..	..	..	..	..		
	60+	Males	..	..	..	..	..	..	..		
		Females	..	..	..	..	..	..	..		
	Age not stated	Males	..	..	..	..	..	..	..		
		Females	..	..	..	..	..	..	..		
	Total	Males	12	6	1	2	1	1	..		
		Females	1	..	..	..	..	..	..		

* Since giving up the craft, both informants of these households are not evincing any interest and are not aware whether the craft is flourishing or it is facing any adversity. Hence the number of households does not tally.

ⓐ Informants in both the households have no remedial suggestions to offer in this regard.

APPENDIX III

INDICATORS OF PROGRESS OF THREE WEAVERS' COOPERATIVE SOCIETIES

APPENDIX III

Indicators of progress of three Weavers' Co-operative Societies

1. Shri Shakambari Nekara Sahakari Sangha Niyamit, Sulibhavi

Years	Value of the raw materials supplied to weavers (Rs.)	Value of the finished goods (sarees) handed over by weavers and purchases if any (Rs.)	Value of the finished goods sold (Rs.)	Wages paid to weavers (Rs.)	Gross Profit (Rs.)	Net Profit (Rs. 0.00)	Net loss (Rs. 0.00)	Remarks
1	2	3	4	5	6	7	8	9
1962-63	218738	316972	321142	83830	7693	..	10900.67	..
1963-64	227614	330875	337058	90116	22911	13479.95	..	..
1964-65	207577	329107	350475	97016	26956	12295 46	..	..
1965-66	219443	361510	360750	112402	27232	9576.21	..	..
1966-67	283724	411186	428528	116124	34408	15742.92	..	..
1967-68	310237	326542	288120	120642	15793	..	7537.20	..
1968-69	257802	249061	506048	106852	23631	8136.84	..	..
1969-70	258898	354600	417838	125052	34661	10275.64	..	..
1970-71	236458	446530	392968	141258	49975	12417.00	..	..
1971-72	311011	535098	547834	163838	27279	3616.49	..	..
1972-73	367682	544405	580012	279534	38830	6972.14	..	..
1973-74	588373	714829	940983	214950	85962	27295.74	..	..
1974-75	880868	1422929	1494429	452081	107093	65440.97	..	..
1975-76	949980	1670082	1393515	589702	117034	54561.46	..	..
1976-77	1008481	1741766	1786078	539692	130976	63068.66	..	345*
1977-78	1013390	1748259	1727030	879682	72421	1340.61	..	361*
1978-79	110211	2203338	2225593	873332	173396	89493.24	..	447*
1979-80	146844	2769200	2680427	1077826	202261	137754.66	..	466*
---- --				1243898	270185	180248.33	..	741
				1470483	445547	422269.00	..	777*
				381494	445106	400700.00	..	844*
				456186	539416	401485.95	..	856
				729453	569751	411740.00	..	885*
1985-86	2307044	4860753	5391404	1819907	741266	514654.29	..	893*
1986-87	2318288	4937542	5147037	1901860	874063	687025.65	..	955*

* Number of members

APPENDIX III—(*Concld.*)

Indicators of progress of three Weaver's Co-operative Societies

2. Shri Mahalakshmi Sahakari Utpadaka Sangha Niyamita, Sulibhavi

	1	2	3	4	5	6	7	8	9
1979-80	. . . .	31573	31536	55494	25163	10391	6532.00	..	..
1980-81	. . . .	32761	39241	92872	33697	15610	6233.00	..	..
1981-82	. . . .	71181	69329	174990	73492	26002	16171.00	..	..
1982-83	. . . .	53069	48852	90174	39975	9668	..	1817.00	..
1983-84	. . . .	118321	116388	208866	97325	27035	14590.00	..	..
1984-85	. . . .	148032	150020	244993	125097	33689	6419.00	..	..
1985-86	. . . .	136005	135521	310407	122983	43237	13180.00	..	..
1986-87	. . . .	136025	143131	356967	142225	60349	19678.00	..	..

3. Ilkal Nekara Sahakari Utpadaka Sahgha Niyamita, Ilkal.

1976-77	. . . .	272611	291167	576273	153291	47234	19546.00	..	..
1977-78	. . . .	289265	287058	459909	152126	26717	3980.00	..	..
1978-79	. . . .	295645	289710	567701	188265	79450	44296.00	..	..
1979-80	. . . .	366129	361186	636842	250734	74129	48103.00	..	..
1980-81	. . . .	420905	414487	803160	303636	81025	15087.00	..	..
1981-82	. . . .	501274	490012	940844	351088	157562	120192.00	..	..
1982-83	. . . .	600659	596917	1121992	402892	144898	104412.00	..	..
1983-84	. . . .	608883	600865	992950	425996	143232	100787.00	..	..
1984-85	. . . .	694946	675016	1243395	453325	170038	118434.00	..	..
1985-86	. . . .	690497	695544	1413601	466625	243126	187515.00	..	..
1986-87	. . . .	895213	893891	1827837	663844	321716	254632.00	..	..

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