

Durrie Weaving as Income Generation-An Exploratory Study

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ABSTRACT The study was undertaken in the northern and southern region of the western zone of Haryana. The data revealed that the articles woven other than *durrie* in regions by the rural women were 'aasan', 'foot mats', 'bags' and 'niwar'. *Durrie* weaving was not practiced as main income generating activity by majority of the respondents and therefore there was a variation in the monthly income of the respondents over districts/regions. The monthly income earned by the respondents varies from Rs. 500 to 1000. The seasonal income also varied (from Rs. 1000 to above 3000) which could be attributed to the time devoted by the women weavers in both the regions. It may be concluded that lack of adequate market outlets dampens the enthusiasm of artisans who need to be helped in terms of product design, consumer preference, latest product styles and designs. In spite of the fact that Indian *durries* are popular all over the world, the economic status of the artisans and craft persons has not improved proportionally.

INTRODUCTION

Income generation activity refers to the activities other than agricultural and dairying taken up by rural women in their free time to generate some income to supplement their family income like *durrie* making, soap making, chalk making, knitting, tailoring, etc. Among these income generation activities, *durrie* weaving is an age old practice and hand weaving is probably the oldest and certainly one of the most universally practiced crafts. The desire to create, the urge to make something beautiful, the need to make something useful – there are others, such as therapeutic benefits, pleasure in the pursuit of a congenial pastime, the simulation of knowledge and experience with other weavers and the satisfaction of gaining new knowledge and mastering new skills, and moreover converting yarns/threads into beautiful product (Harriet, 1961). *Durrie* weaving, though perhaps the tedious work, is not dangerous or exhausting. No machines or chemicals are used, except yarn and hand-held tools. It does not damage or pollute the environment. It is equally important to accept that *durrie* weaving is a craft, and skills need to be passed on to the next generation by traditional methods in such crafts. The induction into the craft and the training methods have to be such that the standards laid down for craftsmanship are achieved and the record of excellence established by our craftsmen is not sacrificed. It is also a very flexible cottage

industry – a manufacture can be as small as he wants to be. An industry can be started with a sum of Rs. 10,000.

Some of the studies conducted on innovative crafts using weaving technique like an experiment on “designing and weaving of Jackets”. The study was to design various styles in jacket and to create variety in design with minimum seams using various techniques while weaving. Different colors and yarns were employed to attain novelty. Shaping of neckline and armsyce was done on loom itself Goyal (1985). Kaur (2002) conducted a study on consumer preferences of innovative articles made by *durrie* weaving techniques in Ludhiana city found that wall hangings, cushion covers, foot wear, table runners, clock, key holder, telephone mats and hair bands were the eight most preferred articles. The most preferred motifs included stripes, cartoons, kite (*gutt*), abstract and leaf motifs. Among the additional techniques for surface embellishment, printing was the most preferred technique.

For any craft, there are three essentials, the equipment, the raw materials and the ability or skill to use the raw material and equipment for creative purposes. With very little training one can develop the skill necessary to combine them creatively. Weaving brings manual skill, creative ability, confidence, knowledge of colors and texture, and last but not the least, lovely products to use or sell. The scope of designing increases as one acquires knowledge through experience (Tod, 1964).

In Haryana, *durrie* making is undertaken in almost all the districts. The tradition of weaving *durries* is the exclusive preserve of women. A girl is taught to weave by older women of the household – her mother, grandmother, paternal aunt or sister, at a very young age. They continue practicing *durrie* weaving at home during their leisure time. It helps to generate income to some of them. Various studies conducted from time to time on the self employment for rural women under Integrated Rural Development Programs (IRDP) revealed that majority of the rural women had adopted *durrie* weaving as income generating activity because they were familiar with it and were having basic skill to do that. Inadequate skill, tiring job, inadequate finances and non-availability of raw material were the other hazards.

Studies conducted on the self-employment for rural women reported that a large percentage (88.66%) of rural women had adopted *durrie* weaving and tailoring as profession after receiving training in training-cum-production centers and craft centers where as knitting and embroidery were adopted by 20% and 10% respectively (Bhardwaj, 1982). In a study by Dogra (1988) regarding the constraints in the promotion of income generating projects for rural women in Haryana, revealed that most of the rural women adopted *durrie* weaving and tailoring after receiving training in training-cum-production centers and craft centers, respectively. It was further revealed that most of the respondents adopted *durrie* weaving and tailoring for domestic use only, a very small per cent adopted the projects on a professional basis, because none of the income generating projects was found to be most profitable by the adopters. However, only *durrie* weaving was found profitable by small per cent of the respondents whereas most of them found *durrie* weaving and tailoring as somewhat profitable.

Hence a work was undertaken to study *durrie* weaving craft as income generating activity in the rural homes of Haryana.

METHODOLOGY

The study was undertaken in the northern and southern region of the western zone of Haryana state (Table 1). To conduct the study, 100 respondents' (50 each from Northern and Southern region) i.e. rural women practicing

durrie weaving were selected randomly to study articles woven other than *durries* and income generation from *durrie* weaving. A well structured schedule was prepared to collect the information.

RESULTS AND DISCUSSION

Existing Practices

The weavers in the southern region weave *durrie* made of *katran* throughout the whole year but majority made in summer. They charge Rs. 150-250 depending upon the design used for making *katran durrie*. The material i.e. old apparel is taken from the consumer. They cut the scraps from the material and buy the machine spun cotton yarn for warp. For weaving cotton *durrie*, the weavers charged Rs. 250-300 per *durrie*. The yarn for warp and weft was made available by the centre (SCRIA-Social Center for Rural Innovative Advancement)) in ready form and charge separately. If it is centre *durrie*, they pay the weaver at the rate of Rs. 14/- to 16/- per square foot as weaving charge implying thereby that they earn Rs. 400-450 per *durrie*.

In the northern region, the weavers weave cotton, velvet (*sneel*) and hosiery yarn *durries* and sell for Rs. 400-750 per *durrie*. They charged Rs. 150-200 per *durrie* for making *katran durrie*. The practice goes throughout the year except during extreme cold and harvesting period. The local dye i.e. direct dye cost Rs. 60 per *durrie* if dyeing is done at home. Vat dye cost Rs. 318/kg (SCRIA) as these are fast in colors and direct dye cost Rs. 125/kg (SCRIA), comparatively lesser fast. Both the dyes were used, as some colors *come out* good in vat dyes and some in direct dyes.

Weight of cotton *durrie* was 3 kg – 3 ½ kg, *katran durrie* was 3 ½ kg – 4 kg, velvet (*sneel*) *durrie* was 4 kg, and hosiery yarn *durrie* 3 kg. The cotton *durrie* took about 7 days if woven by two weavers and 10-15 days, if woven by one weaver in the southern region. However in the northern region, two weavers took about 10 days and single 20-30 days. This could be because of the type of material used and the finishing of the product. Same period was taken for making hosiery yarn *durrie*. The time taken for making *sneel durrie* was less by 3-5 days (two weavers) and by 7-10 days by (one weaver). The time taken depends upon the design. In the northern

region designs used were complicated and thickly placed and in the southern region, designs used were simple and thinly placed.

Articles Woven Other than Durries

Information regarding other woven articles by the weavers has been indicated in table 1. The data revealed that other articles were sometimes woven only in the northern region. These were 'aasan' by 42 percent respondents followed by 'foot mats' (34%), 'bags' (26%) and 'niwar' (8%). In the southern region only 18 percent respondents sometimes wove 'aasan' only. The only reason for weaving other articles was 'commonly use at home' in both the regions.

Goyal (1985) studied on designing and weaving of Jackets styles and to create variety in design with minimum seams using various techniques while weaving. Different colors and yarns were employed to attain novelty. Shaping of neckline and armsyce was done on loom itself. Haravi (1992) studied on Needle weaving lace collars suitable for dresses, creating lace like structural design which was unique, giving novel appearance to the collar using different techniques in needle weaving. Gupta (1986)

studied on designing and weaving of yokes; the yokes were found to have a different look from the conventional ones available.

Study conducted by Kaur (2002) on consumer preferences of innovative articles made by *durrie* weaving techniques in Ludhiana city reveal that wall hangings, cushion covers, foot wear, table runners, clock, key holder, telephone mats and hair bands were the eight most preferred articles. The most preferred motifs included stripes, cartoons, kite (*gutt*), abstract and leaf motifs. Among the addition techniques for surface embellishment, printing was the most preferred technique.

Income Generation

It is evident from the table 2 that *durrie* weaving was not practiced as income generating activity by large number of respondents. In the northern region only 24 percent respondents earned approximate Rs. 500 per month and 10 percent respondents earned between Rs. 501-1000 per month. Twenty six percent respondents earned Rs. 1001 – 2,000, 10 percent earned Rs. 2001 to 3000, and 20 percent earned above Rs. 3000.

In the southern region 12 percent respondents each earned Rs. 500 and Rs. 501-1000 as monthly

Table 1: Articles woven other than durries by the weavers (n=100)

S. No.	Other articles [@]	Districts covered							
		Northern region				Southern region			
		Sirsa17*	Ftbd.17*	Hisar16*	Total50**	Bhiwani16*	Rewari17*	M.Garh17*	Total50**
1.	Aasan (worship mat)								
	Sometimes	12	6	3	21	2	4	3	9
		(24)	(12)	(6)	(42)	(4)	(8)	(6)	(18)
	Never	5	11	13	29	14	13	14	41
		(10)	(22)	(26)	(58)	(28)	(26)	(28)	(82)
2.	Foot Mats								
	Sometimes	8	6	3	17	-	-	-	-
		(16)	(12)	(6)	(34)				
	Never	9	11	13	33	16	17	17	50
		(18)	(22)	(26)	(66)	(32)	(34)	(34)	(100)
3.	Bags								
	Sometimes	13	-	-	13	-	-	-	-
		(26)			(26)				
	Never	4	17	16	37	16	17	17	50
		(8)	(34)	(32)	(74)	(32)	(34)	(34)	(100)
4.	Niwar								
	Sometimes	4	-	-	4	-	-	-	-
		(8)			(8)				
	Never	13	17	16	46	16	17	17	50
		(26)	(34)	(32)	(92)	(32)	(34)	(34)	(100)

Figures in parenthesis depict percentages

Ftbd.- Fatehabad

M.Garh- Mahendergarh

[@] Multiple responses

*Number of the respondents in one district

** Total number of the respondents in one region

income. 18 percent earned (Rs. 1000) as seasonal income, followed by 16 percent each (Rs. 1001-2000) and (Rs. 2001 to 3000) and 14 percent earned above Rs. 3000 as seasonal income (Table 2).

Study conducted on the self-employment for rural women revealed that a large percentage (88.66%) of rural women had adopted *durrie* weaving and tailoring as profession after receiving training in training-cum-production centers and craft centers where as knitting and embroidery were adopted by 20% and 10% respectively (Bhardwaj, 1982).

Durrie weaving was not practiced as main income generating activity by majority of the respondents and therefore there was a variation in the monthly income of the respondents over districts/regions. The seasonal income also varied which could be attributed to the time devoted by the women weavers in both the regions.

Sharma (1993) conducted a study on adoption of income generating activities by the beneficiaries of development programs and found that majority of beneficiaries of all the three institution namely TRYSEM (Training of Rural Youth in Self Employment), Krishi Vigyan Kendra and Industrial Training Institute (ITI) had given the preference for traditional, less risky and known projects to be undertaken as an income generating projects for self-employment. Tailoring, embroidery, fruits and vegetable preservation, *durrie* and *galicha* making were

the most preferred income generating projects. It was intriguing that new and innovative projects had not been preferred. This might be due to the fact that perhaps these have not been propagated vigorously by all the three institutions.

Study conducted on the constraints faced in the promotion of income generating projects for rural women in Haryana found that most of the rural women adopted *durrie* weaving and tailoring after receiving training in training-cum-production centers and craft centers, respectively. It was further found that most of the respondents adopted *durrie* weaving and tailoring for domestic use only, a very small per cent adopted the projects on a professional basis, because none of the income generating projects was found to be most profitable by the adopters. However, only *durrie* weaving was found profitable by small per cent of the respondents whereas most of them found *durrie* weaving and tailoring as somewhat profitable (Dogra, 1988).

It can be concluded that marketing was the main problem encountered by the crafts men. It is suggested that manufactures and exporters from other parts of India work with these weavers. This may be mutually beneficial to both the parties. The weavers have a lot of spare time on their hands, especially during winter months but they are unable to work to their optimum capacity due to lack of raw materials, designs and marketing facilities. If manufacturers and exporters from other states supply ample raw

Table 2: Income generation from *durrie* weaving (n=100)

S. No.	Income (Rs.)*	Districts covered							
		Northern region				Southern region			
		Sirsa17*	Ftbd.17*	Hisar16*	Total50**	Bhiwani16*	Rewari17*	M.Garh17*	Total50**
1. Income(Rs.)@									
Up to Rs. 500	-	12 (24)	-	12 (24)	-	4 (8)	2 (4)	06 (12)	
Rs. 501 – 1000	-	5 (10)	-	05 (10)	-	3 (6)	3 (6)	06 (12)	
2. Seasonal income									
Up to Rs. 1,000	-	-	-	-	2 (4)	2 (4)	5 (10)	09 (18)	
Rs. 1001 – 2,000	4 (8)	2 (4)	7 (14)	13 (26)	-	2 (4)	6 (12)	08 (16)	
Rs. 2001 – 3,000	-	5 (10)	-	5 (10)	-	4 (8)	4 (8)	08 (16)	
Above Rs. 3,000	-	10 (20)	-	10 (20)	-	4 (8)	3 (6)	07 (14)	

Figures in parenthesis depict percentages

* Number of the respondents in one district

@ Multiple responses

** Total number of the respondents in one region

materials and a larger variety of designs to these craftsmen it maybe possible to increase the carpet production in the state. In such cases, the craftsmen can act as loom owners and weavers. It is further suggested that financial assistance should be provided to the weavers. Centralized facilities for raw material, designing and dyeing need to be provided. And sales promotion exercises need to be undertaken so as to create clientele and streamline the marketing of *durries*. It is recommended that the rural women should be encouraged to take up such activities not only for preserving our craft traditions but for economic empowerment as well. Diversification of *durries* can give a new life to this ancient craft.

CONCLUSION

Durrie weaving was not practiced as main income generating activity by majority of the respondents and therefore there was a variation in the monthly income of the respondents over districts/regions. The seasonal income also varied which could be attributed to the time devoted by the women weavers in both the regions. It may be concluded that lack of adequate market outlets dampens the enthusiasm of artisans who need to be helped in terms of product design, consumer preference, latest product styles and designs. In spite of the fact that Indian *durries* are popular all over the world, the economic status of the artisans and craft persons has not improved proportionally. Various studies conducted from time to time on the self employment for rural women revealed that

majority of the rural women had adopted *durrie* weaving as income generating activity because they were familiar with it and were having basic skill to do that. Inadequate skill, tiring job, inadequate finances and non-availability of raw material were the other hazards.

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