CHAPTER VI

SUMMARY AND CONCLUSIONS

There are nearly 3000 silk handlooms and about 150 cotton handlooms functioning at present in Rayadurg. In addition, there are 34 Silk Twisting Factories, each one providing employment to an average of 60 workers.

The silk handlooms, it is estimated provides employment to 7,500 workers on a regular basis. About 200 workers are said to be engaged in cotton handlooms.

It is found that there are nearly 105 master-weavers accounting for 65 percent of the installed capacity of looms. Another 20 percent of the looms are said to be under mungada system, the balance of 15 percent represents independent-weavers with an average capacity of five looms. The share of the co-operative sector is insignificant - 15 looms.

As mentioned previously the silk handlooms in Rayadurg may be divided into four categories:

a) The masterweaver system;
b) The mungada system;
c) The independent-weaver; and
d) The co-operative sector.
Of these only the first three are important and the first two are more important than others.

The masterweaver system is an individual proprietary form of organisation. It seemed to be singularly appropriate to the prevailing demands of the industry namely, an inelastic demand, buoyant market condition, market price uncertainty, apparently conflicting features existing together.

The mungada system is a natural development of the proprietary form. The size of operations are larger though still capable of management by a single individual. An interesting feature of the system is the decentralisation of production with a view to making it consistent with larger marketing and financial size.

Both these forms of organisation appear to have met with success partly because of the large amount of business flexibility built into them. This seemed to have succeeded in successfully negotiating with labour and trade union movement. But the success is due to the opportunity. It seems to have offered to every worker to become a masterweaver in course of time.

Traditionally weaving was the occupation of one single set or community. They were referred to as Devangas,
Padmasale and Thogataveera Kshatriya. Now the skills are no longer confined to this group. Others like Boyas, Muslims, Lingaiths, Barbers and Dobis, appear to have entered and survived. We need to quantify this information as this refers to the spread of skills and indicates the widening of occupational mobility in rural areas.

Weaving continuous to be a household trade or occupation. Women share the work relating to the weaving of a sari or a fabric in all aspects except in those relating to designing and outdoor marketing, particularly selling. This is again another dimension which call for quantitative data.

The emergence of labour unions in Rayadurg and the conciliatory response of the masterweavers at least partially, refers to the changing environment taking place in the industry. The masterweaver no longer resorts to or relies on strong arm tactics. He seems to have realised that negotiation is more economical than suppression, thus preventing the movement from assuming rigid or violent postures. The labour movement is not noticed mainly because it has not erupted into a conflict. All these need to be quantified.
The author, through his inquiries estimates that 30 percent to 35 percent of the weaver-workers in 1970, are now functioning as masterweavers. The rate of mortality - those that have lost the status owing to a variety of reasons - is said to be negligible, case histories of these people - at least a sample of them would enrich the business history of the profession besides providing new insights into the understanding of the weaving industry of Rayadurg.

The most favourable aspect of the masterweaver and mungada systems seem to lie in their capacity to instill hope and opportunity for workers to become masterweavers. The estimate of 35 percent, mentioned in the previous para supports this contention.

The Commercial Banks, probably because of their increasingly bureaucratic and rigid procedures of operation do not seem to have come into contact with the financial operations of the weaving industry. It is a very interesting area for further investigation and research, particularly in the context of development banking being the objective of Nationalised Banks. That the weaving industry has its own financial intermediaries outside the banking system deserves a fuller investigation.
A buoyant market for silk fabrics, seems to be the most potent factor for the emergence and expansion of silk weaving in Rayadurg. To what extent this growth is an illustration of 'fair weather craft' can only be tested when market conditions return to normalcy.

Given this buoyant market condition marketing is not a problem to any weaver regardless of the form or system under which he is functioning.

All these observations were possible because of the organic view of looking at the industry.

This study leads us to the inference that the handloom (silk) weaving industry is capable of surviving and prospering if the market conditions are favourable. In the last 5 to 6 years it has been favourable. Another significant point for inference is the existing relationship among the several functions done by the weaver and his family regardless of their economic status. The master-weaver, either under the mungada system or otherwise is organically tied to the weaver and it is this perception which has given the economically stronger master not to strain the relationships; similarly it is the possibility
for his own improvement through participation in the existing system which has dissuaded the economically weaker not to press or push their claims to the breaking point. These observation need to be tested in the context of other centres of silk weaving in Andhra Pradesh.