

# Scenario in Retailing of Tant Sarees in Dhaniakhali and Begumpur Zone: A Survey

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**Abstract: Whole selling and retailing in tant (one type of cotton fabrics) sarees in Dhaniakhali and Begumpur zones establishes the epitome of rich culture and heritage of India. The main weaving centers are Dhaniakhali, Farashdanga, Begumpur and Atpur in Hooghly. There's well-known for tant sarees and dhotis, used for everyday wear and tear. It's the only assiduity which has saved and maintained the ancient craft indeed moment. It's an extraordinary assiduity and stands out from other diligence in multitude of ways. Its presence is imperative as it caters to, the livelihood of poor and down trodden, to the large share in Indian exports and the fact that it's a colonist of Golden India. Tant assiduity is unique in its own ways. It doesn't bear any form of energy similar as electrical, solar, coal or biomass. It works purely on mechanical energy of the professed mortal hands.**

**Keywords: Ancient craft, Exports, Heritage, Retailing, Rich culture.**

## I. INTRODUCTION

The Cotton and Handloom assiduity in India traditionally, after husbandry, is the only assiduity that has generated huge employment for both professed and unskilled labour in fabrics. The cloth assiduity continues to be the second largest employment generating sector in India. It offers direct employment to over 35 million in the country. The archaeological checks and studies have set up that the people knew weaving and the spinning of cotton four thousand times gone. Thus, the products generated by the cotton cloth assiduity were largely notorious each over the world which was substantially done by the pastoral people. But this assiduity faced the problem in the social period. During the late 17<sup>th</sup> and 18<sup>th</sup> century at the time of Industrial Revolution in Europe, India came the principal source of raw material and at the same time request place for the power impend generated products of England. Therefore, the social sovereign ruined age old traditional process of spinning of worry and weaving cloths [1].

## II. STUDY AREA

West Bengal had a great heritage of cotton cloth assiduity from the veritably ancient period of time. This work was traditionally done by pastoral crafters, they reflected their stopgap, aspiration, and their life style through their design, the brilliant blend of colours which is respected each over the world. Dhaniakhali is one of the eighteen blocks of Hooghly quarter which is notorious center of handloom assiduity in the chart of West Bengal. It's veritably delicate to find out the exact time period of origin of this assiduity but in the time 1933-1938 "Shusi" and "Shisankar" a kind of "Chadar" which was made from Resham Silk produced from Dhaniakhali also Dhotis and Sarees were produced by "Charkha". So Dhaniakhali had a veritably old and strong artistic heritage. This medium is done by a specific estate named "Tantubay", a large number of people belonging to this estate live in the girding townlets and veritably efficiently conducting this age old heritage craft. But it's veritably unfortunate that this traditional assiduity is under trouble of extermination. thus, the main end of this paper is to bandy colorful aspects related to the growth of this assiduity and at the same time pressing the different problems and suggest different strategies for the survival of the assiduity. Hooghly quarter is located in the southern part of West Bengal. This quarter consists of four Services videlicet- Chinsurah, Arambag, Serampore and Chadannagar. The study is conducted substantially in the girding townlets of Dhaniakhali Block, this block is under Chinsurah Subdivision; Begumpur Block is under Serampore subdivision [2]

## III. OBJECTIVES OF THE STUDY

The Objects of the Study is to assess the relinquishment of technology and product of cotton and handloom weaving.

- To observe the marketing installations of cotton fabrics in the study area.
- To study the problems of needlewomen in the study area.
- To make strategies for survival of handloom assiduity of Dhaniakhali and Begampur block.

- To find out the impact of Handloom assiduity on socio-profitable condition of original people.
- To bring out the unborn prospects and remedial measures for development of Handloom assiduity in Hooghly District [3].

#### IV. DATABASE AND METHODOLOGY

This paper deals with both primary and secondary data. Primary data have been collected by surveying concerned population of Dhaniakhali and girding townlets. The secondary data have been collected from books related to handloom assiduity, academic journals, e-resources and united societies of Dhaniakhali block videlicet i) Somaspur Union united Needlewomen Society Limited, ii) Dhaniakhali Unioin Tant Shilpi Samabay Samiti Limited, iii) Gurap Tant Samabay Samiti Limited, iv) Begumpur tant samabay samiti, applicable data are collected by forming questionnaire [4].

#### V. HISTORICAL BACKGROUND OF TANT INDUSTRY IN DHANIAKHALI

The exact time of origin of this handloom manufacturing centre is veritably delicate to find out because of failure of dependable data, but it can be said that in the time of 1933-38 some clothes (a kind of “Chadar”) were being produced using silk as a raw material, this “Shushi” Chadar was so fine in texture that it was compared to the notorious “Dhakai Maslin” silk also Dhotis and Sarees were being produced using both the cotton and silk yarn, this cotton yarn was substantially imported from abroad. The products were vended abroad in some amounts to the far-off countries by means of European enterprises like Walker Gouard, Shaw Wallace etc. After the Second World War due to colorful political issues the Dhaniakhali handloom assiduity faced the problem of raw material. In this period the “Somaspur Union united Needlewomen Society Limited” and also “Dhaniakhali Unioin Tant Shilpi Smabay Samiti Limited” were came into actuality in the time of 1946 to supply quality accoutrements to the needlewomen. The cotton cloth assiduity of Dhaniakhali was efficiently conducted by the pastoral crafters lived in

the girding townlets like- Somaspur, Harpur, Brindabanpur, Dhaniakhali, Talbona, Konan, Mahamaya, Mirjanagar etc. The co-operatives give yarn and design to the needlewomen and paid them consequently. All other marketing systems are conducted by the co-operatives. In the former time the brand Dhaniakhali Dhoti and Saries were vended in Farasdanga (Chandannagar), Mangala Hat of Howrah, Barddhaman, Asansole etc. also a quarter grounded Government organisation named “Hooghly Artisen” associated with Dhaniakhali handloom assiduity for marketing purpose, latterly at the State position “Tantuj”, “Manjusha”, “Bangashree” and at the public position “Handloom House” also associated with this age old handloom centre [5].

#### VI. RESENT CONDITION OF THE HANDLOOM INDUSTRY OF DHANIAKHALI AND BEGUMPUR

The handloom sector plays an important part in the profitable development of the pastoral poor in the state. It contributes significantly by generating further employment openings and furnishing chuck to the pastoral poor. But it’s veritably unfortunate that despite of colorful Governmental scheme this assiduity suffers from colorful aspects. “Dhaniakhalitant” is one of the most notorious names in the handloom field of West Bengal and due to its coarse texture, but the surprising fact is that however there is enough demand the productivity and also the number of needlewomen are dwindling day by day. According to Tarun Var (surveyed embroiderer of Dhaniakhali) 40-50 times ago an embroiderer earned double than a school teacher or govt. hand but the situation has fully changed at the present time. So the new generations are completely unintentional to accept weaving as a profession, 90 of the working needlewomen are at the age of 45 or further which is one of the main cause for low centre [6].

To resolve the objectives, primary data have been collected from 550 weavers of this area. Questionnaires have been given and the following information has been collected [7].

The summary of getting responses from 550 respondents of the above questionnaire (survey held on 2024-25 Academic year) [6] [7].

TABLE I: FINDINGS

No. of Weavers/ Respondents	Name of Handloom Society	No. of Loom	Time Spent on Weaving Per Day	No. of Shuttle Used	No. of Treadle Used	Average Earning of a Weaver Per Unit Product (in Rs)	Source of Procurement of Loan	Mode of Payment	Challenges	Monthly Income (in Rs.)
550	Dhaniakhali Samabaya and Begumpur Tant Samity	15675	17-18 hours	Multi shuttle	2	400-500	Co-operative Society	Cash	Lack of Financial Sources	10000-12000

According to the above survey report it is found that mostly 72% of women weaver engaged in weaving, dyeing and 28% of men weaver are engaged there. Women play here a significant role in weaving [8].

TABLE II

No. of Weaver	Men	154
	Women	396

TABLE III: BLOCK-WISE MAJOR ACTIVITIES IN HOOGHLY DISTRICT

Block	Activities	No. of Units
Dhaniakhali	Handloom	500
Tarakeswar	Jute bag	200
Jangipara	Embroidery	100
Begumpur	Handloom and village pottery	500+150

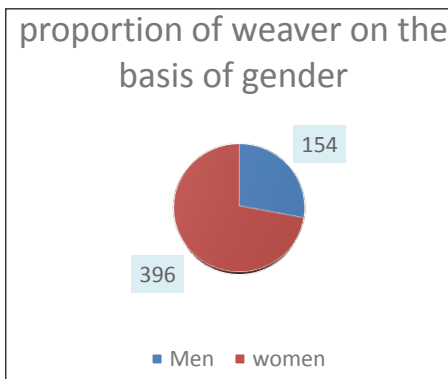


TABLE IV: MAJOR AREAS IN RETAILING TANT SAREES

Kolkata	Dhaniakhali Sarees
North 24 Parganas	Dhaniakhali Sarees
Nodia	Begumpuri Sarees
Shantipur	Begumpuri Sarees

## VII. PROBLEM FACED BY DHANIAKHALI AND BEGAMPUR HANDLOOM INDUSTRY

After conduction door to door check of the needlewomen and also after visiting the four working cooperatives of Dhaniakhali Block, it can be said that nowadays this assiduity becomes a decaying assiduity as it faced several problems related product, marketing and numerous further. The main problem of this assiduity is as follows [9]:

- The main problem of Dhaniakhali cotton cloth assiduity is low productivity; the number of needlewomen is reduced day by day. The coming generation is unwilling to accept weaving as a profession due to the query of the assiduity [10].
- This cotton cloth assiduity especially the needlewomen are largely depended on the womanish member of their family, because the needlewomen cannot use the yarn

given from the co-operatives or the Mahajans directly as this raw yarn need to be reused through different way which are done only by the womanish members of the family. But the woeful story is that these womanish members of embroiderer's family are fully deprived from any kind of pay envelope form any sources [11].

- This handloom assiduity is a veritably laborious assiduity. After getting the raw yarn the needlewomen have to follow several processes similar as – Noli Bata, Sana Gantha, Tant Fitting, Palui Anta etc. occasionally outlanders or professional labours are appointed to conduct these process. Not only that, it will take at least 20 to 25 days before the factual weaving is started. But neither the co-operatives nor the Mahajan take this cost into account [12].
- From the product performance of the societies, it's clear that they've no tone- adequacy in respect of capital. They're dependent on government loan for their product [13].
- The united societies are indifferent in enlarging their marketing sphere. They're substantially dependent on retail trade. They've no trade outlet in big metropolises or other places, indeed after surveying in the shops its set up that there is no sailing outlet in the Dhaniakhali itself where only the Brand Dhaniakhali Sarees are sold. They join the government exhibit, melas, and exhibitions as they gain some benefit from these. They've no exertion to boost up the marketing compass. For illustration, the Gurap Tantubay Samabay Samity limited has joined Chaitra mela and Tant Bastra Pradarshani mela [14].

## VIII. STRATEGIES FOR SURVIVAL OF HANDLOOM INDUSTRY

- Capacity Building Training for the weaver.
- Marketing assistance and publicity to national and international level.
- Entrepreneurship Programme organised frequently.
- Preservation of handloom and cotton industry based Village.
- Development of Handicrafts through information Technology.
- Infrastructure Development of the society.
- Database Management training.
- Innovation and creativity.

## IX. IMPACT OF TANT INDUSTRY ON SOCIO-ECONOMIC CONDITION OF LOCAL PEOPLE

As the wage rate is very low and people of this area don't attract to this profession. Due to the less demand of the product from

the year 2011-12, there is a decreasing trend started from that period. Socio-economic condition of people of this area is very poor. They get only Rs.400-500 per saree. One saree has taken time to make 2 days. Their maximum income is Rs.10000-12000 per month. They get maximum bonus 10-12% in festive season only [15].

#### X. FUTURE PROSPECTS AND REMEDIAL MEASURES

- National Handloom Design Centre and National Handloom Museum has been set up for survival of this industry (NHDCNHM) with a view to collecting old specimens of textiles and techniques of various traditional handlooms for study research and product development [16].
- Government of India has set up a National Institute of Fashion Technology to cater to the needs of design, fashion and garment technology [17].
- The aims and objectives of research for improved materials, technology and human relations in the textile and cotton industry and training. The Indian Jute Industries Research Association, Kolkata [18].
- The Indian Jute Industries Research Association undertakes fundamental research in jute production/manufacture/marketing in India [19].
- NABARD also facilitate this type of handloom and cotton industry [20].

#### XI. LIMITATION OF THE PAPER

- The area of Research should be taken vaster.
- Collection of Primary data should be collected from more population. The data can be biased. Always population did not present the actual data.
- This is historical data analysis only, like a post mortem report.

#### XII. CONCLUSION

In spite of various problems faced by the weaver, if the Government takes the different formative initiatives, it is possible to get the future glory of handloom and cotton industry as well. If handloom products are sold not only the village belt but also supermarkets and shopping malls, it can contribute a good amount in our GDP. Optimum utilization of Domestic market as well as International market can make a massive change in socio-economic conditions of weavers [21].

- From the historical trend it cannot be assessed for future.
- The data can be biased. Always population did not present the actual data.
- This is historical data analysis only, like a post mortem report.

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