



Handloom to Power Loom: Analyzing the Decline of Handweaving in India

¹Rahul Kumar Singh

²Prof. Prabhdeep Brar

¹Research Scholar

²Professor

^{1,2}University Institute of Fashion Technology and Vocational Development,

Panjab University, Chandigarh

Abstract: The traditional craft of handweaving has been practiced in India since centuries, and has supported the livelihood of millions of people throughout history. The different handwoven fabrics found in India are an important part of the country's diverse cultural heritage. Weavers use handlooms to create a variety of fabrics from natural fibres like cotton, linen, wool, and silk. Weavers from different parts of India have given us a vast range of fabrics characterized by their materials, techniques, colours, motifs, and patterns. But with time, many weavers drifted away from handweaving and changed their profession due to various factors, leading to a decline in the number of weavers in the country. The dominance of fast fashion in today's world has also resulted in increasing use of power looms, which can produce fabrics faster and require less labour as compared to traditional handlooms. This research paper examines the existing literature and explores the different reasons that have led to the decline of handweaving and the demand of handwoven products in India and the current status of this craft in the country.

Keywords- handweaving, weavers, power looms, handlooms.

1. Introduction

Handweaving is one of the oldest cultural and economic traditions in India. It is done on a handloom on which vertical warp yarns are interlaced with horizontal weft yarns. It represents centuries old traditional craftsmanship and techniques. Weaving is not just a technique but it is a combination of skill, patience, and tradition. A weaver takes simply yarns takes warp and weft yarns and transforms them into beautiful textiles. India's handwoven textiles are not just means of clothing, they are an important part of the country's rich history, culture, and craftsmanship. In India, weaving on handlooms has led to the creation of a large variety

of traditional handwoven textiles from different states like- Pashmina (Jammu and Kashmir), Banarasi Silk (Uttar Pradesh), Bhujodi and Patola (Gujarat), Chanderi (Madhya Pradesh), Kanchipuram Silk (Tamil Nadu), etc. The weavers in different regions of India possess extraordinary knowledge, skills, and creativity that have led to the creation of these beautiful textiles. The knowledge and skills were passed down through generations among the family members, relatives, friends, and other members of the community. The skills of these weavers cannot be replicated by using machines. The handloom industry in India provides employment for millions of people, including women who weave from their homes. Unlike power looms, handlooms do not require any source of energy for operating, and is considered eco-friendly. Power looms contribute significantly to increased carbon emissions due to their reliance on fossil fuels for its operation which is harmful for the environment. Industrialization and globalization has led to the adoption of power looms which makes fabrics faster compared to handloom and it also requires less people for its operation. But this benefit comes at the price of environmental degradation and decreasing number of handloom weavers. The demand of handloom products in India has declined over the period due to high cost of handloom products compared to products made on power looms [1]. Indian handloom products are also exported globally, reflecting their artisanal appeal. Nowadays, consumers are also becoming environment conscious and adopting sustainable options that has led to a growth in demand for handloom products in the international market. To tackle the numerous problems affecting the handloom industry, the Government of India is continuously introducing various policies and schemes to support the handloom industry and the weavers who are keeping it alive. In this review paper, we will discuss about the types of looms, history of handloom weaving in India, the changes it underwent throughout history, challenges and problems faced by the weavers, government efforts to protect the industry, and the current status of weaving in India.

2. Objectives

1. To examine the evolution of handweaving in India from the ancient times to the present.
2. To assess the changes in the number of handloom weavers in India based on All India Handloom Censuses.
3. To identify the factors responsible for the decline of handweaving in India.
4. To examine the various government policies and initiatives aimed at supporting the handloom weavers and promoting the handloom sector.
5. To suggest measures and strategies to protect the handloom sector in India.

3. Research Methodology

This study adopts qualitative review-based research methodology to examine the decline of handweaving in India. The research is primarily based on the collection, evaluation, and synthesis of secondary data from credible sources.

4. Types of Looms

4.1. Frame Loom: It is the most basic type of weaving loom. These are usually made from wood and are small and a person can easily carry it with themselves. It has four sides, out of which two sides are used to hold the warp yarns and the weaver weaves through these yarns resulting in the formation of weft yarns. The main disadvantage of this type of loom is that the size of the finished piece is limited by the frame size and therefore they are used to create samples, small rugs, and tapestries.



Fig. 1. Frame loom

Note. From Oxford Weaving Studio. <https://oxfordweavingstudio.com/>

4.2. Pit Loom: It is a traditional weaving device which is operated manually to create intricate and high-quality fabrics. It is also known as “Kuzhi Thari”. The weavers sit on the ground and use their feet to control the pedals (treadles) placed in a pit to operate the loom. Pit loom offers better control over the weaving process as compared to basic looms and is used to create blankets, dhurries, kosa silk, sarees, etc.



Fig. 2. Pit loom

Note. From Imp Art, by Das, S. (2008). <https://imp-art.org/articles/pit-loom/>

4.3. Backstrap Loom: In this loom the weavers wear a strap around their waist and because of this it is called backstrap loom. It consists of a strap, sticks, and ropes which are used for the process of weaving. One end of this loom is attached to a fixed point and the other end is strapped around the waist due to which tension is created. The strap can be adjusted to fit any user, from a child to an adult. This loom is portable and can be used both indoors and outdoors. It is used to create belts, skirts, sashes, headbands, and many other items.



Fig. 3. Backstrap loom

Note. From Wikimedia Commons, by Clay, D. (2017).

https://commons.wikimedia.org/wiki/File:Woman_on_a_backstrap_loom_in_Oaxaca.jpg

4.4. Jacquard Loom: In this loom a jacquard machine is fitted that makes the weaving process of complex patterns like brocade, matelassé, and damask simple. It was created by the French weaver and merchant Joseph Marie Jacquard in 1804. This machine is controlled with a chain of cards, where many punched cards are connected in a continuous sequence. Each card consist of several rows of holes, and one complete card represents a single row of the pattern.



Fig. 4. Jacquard loom

Note. From National Museums Scotland, 2016. <https://www.nms.ac.uk/discover-catalogue/the-jacquard-loom-innovation-in-textiles-and-computing>



Fig. 5. Punched cards in a jacquard loom

Note. From Wikipedia, by Kimberley, S. (2009). https://en.wikipedia.org/wiki/Dobby_loom#/media/File:Loom.jpg

4.5. Dobby Loom: It is a type of floor loom that uses a specialized mechanism called dobby which controls all the warp threads. A manual dobby operates with a chain of bars or lags, each fitted with pegs that determine which shafts are lifted or moved. This loom appeared around 1843 after the creation of jacquard loom. Dobby looms can only create simple small, geometric, and repeating textured patterns. These are not suitable for creating complex, intricate, and non-repeating patterns.

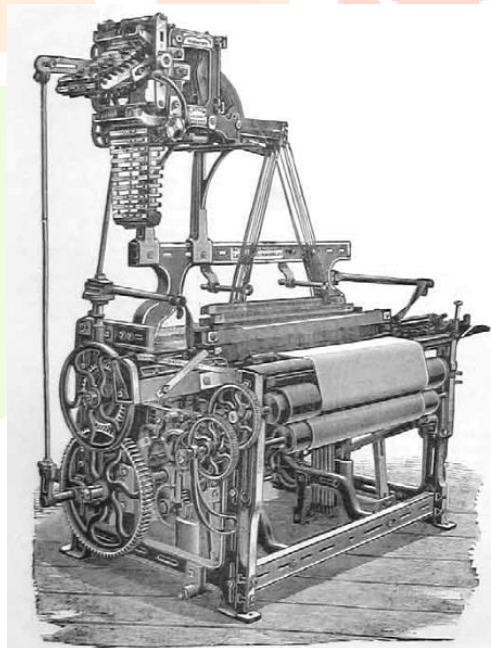


Fig. 6. Dobby loom

Note. From https://en.wikipedia.org/wiki/Dobby_loom#/media/File:TM158_Strong_Calico_Loom_with_Planed_Framing_and_Catlow's_Patent_Dobby.png

4.6. Power Loom: Power looms are machines powered by electricity which are used for weaving fabrics. Power looms automatically interlace the warp and weft yarns through mechanisms like gears, levers, pulleys, and cams to create fabrics and do not require skilled weavers. These machines produce fabrics significantly faster than handlooms and are therefore used for mass production in the industries.



Fig. 7. Power loom

Note. From Times of India, 2025. <https://timesofindia.indiatimes.com/city/coimbatore/powerloom-unit-strike-by-weavers-from-coimbatore-and-tirupur-enters-second-week/articleshow/119555413.cms>

5. History of Handweaving in India

5.1 Handweaving During the Indus Valley Civilization

Handweaving is one of the oldest known craft traditions of India. The history of handweaving in India can be traced as far as 3000 BCE, with evidence of cotton textiles and weaving tools being found at the Indus Valley Civilization. Archaeologists found spindles and whorls from the sites at Harappa, which proved that advanced weaving techniques existed during that time [2]. The people from Harappa Civilization are believed to be among the first to produce fabrics and wear garments made from cotton. They spun fibres to make yarn, and created woven fabrics using handlooms. Other than cotton, flax was also used by them to produce linen fabric [3]. The Harappan people were not only engaged in weaving, they were also dyeing their fabrics. During excavation of the Harappan sites, a fragment of coarse cotton fabric in plain weave dyed with madder was found. This finding indicated that the people from this civilization were also dyeing fabrics [4].



Fig. 8. Weaving and basketry tools made from bones found at Harappa.

Note. From <https://www.harappa.com/indus2/116.html>



Fig. 9. A female figurine from Harappan Civilization whose lower body is decorated with cross hatched painted design indicating patterns of ancient Indus textiles.

Note. From <https://www.harappa.com/indus2/110.html>

5.2 Rise of Handweaving During the Mughal Period

The Mughals ruled India during the 16th-18th century. During this period the textiles of India reached a high level of beauty and craftsmanship. The Mughals transformed Indian weaving through the introduction of Persian style into Indian weaving. Floral patterns, arabesques, rich and elegant finishes were added to the designs. Cities like Surat, Dhaka, and Lahore turned into important international centres for textile trade. The Mughal influence also led to improvement in other areas like dyeing, fibre blending, and embroidery, which helped the Indian handloom fabrics to gain worldwide recognition [5]. Around the 16th century the Mughals also introduced the famous Zari work in which metal threads are woven with cotton or silk yarns. Zari was influenced by Persian craftsmanship and the word 'Zari' was derived from the Persian word 'Zar', which means gold. Zari was considered a symbol of royalty, wealth, and prestige. During that time, gold and silver threads were used in zari and because of these precious metals clothes made with zari work were worn only by the kings, queens, and the nobles [6]. Other handwoven textiles like Banarasi brocade, Pashmina, Chanderi, Jamdani, and chintz also flourished under the Mughal rule and are still popular in India [7]. During this period handloom weaving gained popularity as an art form rather than just a craft. Artisans were paid to create tapestries that depicted kings' conquests and stories. As a result of this, handwoven textiles evolved from garments to medium for visual storytelling [8].

5.3 Decline of Handweaving During the British Rule

During the British rule, the handloom industry of India was significantly affected. The Britishers started exporting raw cotton in large quantities to the textile mills in the west and started importing machine-made fabrics in India [9]. The imported fabrics and clothes flooded the Indian markets which led to the decline in the demand for handloom products. Due to this many skilled weavers moved towards unskilled labour to make a living and support their family [10]. During the 18th and 19th century, the well-developed artisanal economy started declining. The Industrial Revolution in Britain resulted in the huge supply of cheaply made textiles. The machines were making textiles in significantly less time as compared to traditional handweaving. The Britishers also created policies which supported the British textiles and were not in favour of domestically produced handwoven textiles [11]. Due to the large export of raw cotton, power looms, and non-supportive policies, the Indian weavers were unable to compete with the low prices and huge volumes of the British goods. Many weavers were pushed into poverty and a large number of them stopped handweaving. The entire handweaving community that was flourishing since centuries declined rapidly [12].

In the early 20th century, Mahatma Gandhi introduced charkha (spinning wheel) as the new symbol for the Swadeshi Movement, which was aimed at supporting the domestic goods and boycotting the British goods. On 31st July, 1921, 1,50,000 British clothes were burnt at Elphinstone Mill Compound, Parel, Mumbai [13]. This movement replenished the demand for handwoven textiles and helped provide income for the weavers of India.

5.4 Handweaving After India's Independence

After India's Independence in 1947, the Government of India recognized the handloom sector's socio-economic possibilities and introduced various initiatives to revive handloom weaving in the country. The government set up a number of institutions in different five-year plans to provide financial help and assistance to the handloom sector and the weavers engaged in it. Different committees were also appointed to look into the problems faced by the weavers and the sector. In 1948, Cottage Industries Board was established under which a fund of Rs. 10 lakhs was provided for the development of the handloom sector. Cotton control order 1948 under section 3 of the Essential Commodities Act was issued in the same year, according to which mills were not allowed to produce clothing items like dhoti and sari. These items were reserved exclusively for the handloom sector with effect from 1st June, 1950. Khadi and other Handloom Industries Act 1953, provided additional excise duty on mill clothes with aim to enhance, support, and develop the handloom industry in India in terms of production, marketing, and quality control. In 1965, the Government of India established the Handloom Export Promotion Council for export promotion efforts of handloom fabrics. In 1976, two important schemes- Intensive Development of Handlooms and Export Oriented Projects were started to boost the handloom sector. To promote marketing activities in the country, the Association of Corporations and Apex Societies of Handloom (ACASH) was established which acted as a nodal agency for supplying handloom products for purchase to various departments and agencies of the Government of India. In the year

1985, Handloom (Reservation of Articles for Production) Act was introduced which reserved 22 clothing items for exclusive production in the handloom sector. This act was an important initiative which helped in protecting handlooms from power looms and mills. To provide all types of yarn at low prices for the weavers, Mill Gate Price Scheme was introduced in 1992-1993 to promote and support the handweaving industry in India [14].

6. Challenges Faced by the Handloom Weavers of India

The weavers in the handloom sector face several problems and challenges. In the 21st century a very small percentage of the young population is interested in purchasing handloom products. It is also true that some people feel that handloom products are expensive and they can purchase cheap machine made imitations in the market. Industrialization is one of the main reasons that have led to the decline in the demand of handloom products in the country. Most weavers get paid an unfair amount and do not receive money on time because they work for middlemen or private organizations. Hand woven products take lots of time to be made and the income is very less due to which many weavers drift away from this profession in search for a job with a stable income. Independent weavers might not have access to obtain raw material and also lack financial support to buy the raw materials. Even if the weavers are able to purchase the raw materials it is hard for them to have proper access to the market. Decline in the number of people interested in the weaving profession, especially among the younger generation has led to a generational gap in artisanal skills. This indicates that the knowledge of traditional weaving skills and techniques are not being passed on effectively [15]. The weavers also face unfair competition from imitations made on power looms. These machine-made imitations are significantly cheaper than handwoven products which attract a large number of customers. Weavers work for long hours due to which they often face several health issues like musculoskeletal disorders, weak eyesight, headache, respiratory issues, skin problems, neurological problems, etc. The weavers often neglect their health and ignore the signs, thinking of them as normal problems. The majority of the younger generation is also not interested in weaving because it is time consuming and there is not much money in it.

7. Government Initiatives to Support the Handloom Sector of India

After independence, several initiatives are taken by the Government of India to boost and revive handloom weaving. Some of these initiatives are- National Handloom Development Programme (NHDP), Weavers' Service Centres, Integrated Handloom Cluster Development Schemes, and cooperative societies with focus on developing new craftsmen, skills, and access to markets [16]. Raw Material Supply (RMS) scheme is another initiative through which the government gives subsidy on transportation of yarn to the doorstep of the craftsmen. 15% subsidy is provided on Cotton Hank yarn, silk produced in India, woollen and linen yarns and blended yarns made from natural fibres. To promote export of handloom products, Handloom Export Promotion Council has been actively participating and organizing international marketing fairs and events for expanding the market of handloom products globally [17]. Handloom Mark Scheme is created to

assure brand identity and authenticity of handloom products. Weaver Mudra Scheme's objective is to provide the craftsmen and cooperative societies with easy credit accessibility. Other than these, the Government of India has also created e-Dhaga app and India Handmade Portal which directly connects the customers with craftsmen and reduces intermediaries [18].

These policies are important because the handloom sector in India consists of millions of weavers. Weaving works as a source of income for them and government policies ensure that the weavers receive regular work and fair wages. Handloom weaving also supports women empowerment because a large proportion of weavers are women who work from their homes and live in rural areas. In essence, formation of government policies are necessary to protect the handloom weavers from economic problems and to preserve India's textile heritage.

8. Decline in Number of Handloom Weavers and Allied Workers in India

Table 1: Total Handloom Weavers and Allied Workers in Different States and Union Territories of India as per 1st, 2nd, 3rd, and 4th All India Handloom Census

S.No.	State	No. of handloom workers and allied workers (1987-88)	No. of handloom workers and allied workers (1995-96)	No. of handloom workers and allied workers (2009-10)	No. of handloom workers and allied workers (2019-20)
1.	Andhra Pradesh	4,69,086	4,90,616	3,55,838	1,77,447
2.	Arunachal Pradesh	47,400	53,473	33,041	94,616
3.	Assam	20,79,238	23,22,268	16,43,453	12,83,881
4.	Bihar	2,41,298	1,67,707	43,392	12,847
5.	Chhattisgarh	-	-	8,191	21,503
6.	Delhi	19,727	6,708	2,378	4,285
7.	Goa	109	25	0	26
8.	Gujarat	69,320	57,936	11,009	10,601
9.	Haryana	37,640	22,810	7,967	25,542
10.	Himachal Pradesh	55,387	65,099	13,458	13,688
11.	Jammu & Kashmir	53,503	51,847	33,209	23,328
12.	Jharkhand	-	-	21,160	22,497
13.	Karnataka	1,88,749	1,77,562	89,256	54,791
14.	Kerala	78,595	63,153	14,679	22,084

15.	Madhya Pradesh	79,473	56,106	14,761	18,072
16.	Maharashtra	1,47,478	80,901	3,418	3,509
17.	Manipur	3,36,954	4,62,087	2,18,753	2,24,684
18.	Meghalaya	-	-	13,612	42,774
19.	Mizoram	-	-	43,528	27,540
20.	Nagaland	1,47,617	1,26,228	66,490	43,484
21.	Odisha	2,47,071	2,46,782	1,14,106	1,17,836
22.	Puducherry	9,207	7,369	2,803	1,690
23.	Punjab	24,423	13,160	2,636	969
24.	Rajasthan	84,769	71,915	31,958	10,090
25.	Sikkim	-	-	568	697
26.	Tamil Nadu	7,58,722	6,07,675	3,52,321	2,43,575
27.	Telangana	-	-	-	47,852
28.	Tripura	1,38,886	2,91,761	1,37,177	1,37,639
29.	Uttar Pradesh	6,57,987	4,20,684	2,57,783	1,90,957
30.	Uttarakhand	-	-	15,468	12,561
31.	West Bengal	7,66,808	6,86,254	7,79,103	6,31,447
	Total	67,39,447	65,50,126	43,31,876	35,22,512

Note. From All India Handloom Census, 1987-88, 1995-96, 2009-10, 2019-20, Ministry of Textiles, Government of India. <https://sansad.in/getFile/annex/235/Au1537.docx?source=pqars>, <https://www.pib.gov.in/PressReleasePage.aspx?PRID=2157866®=3&lang=2>

The above table does not include data for 1987-88 and 1995-96 census of the three states viz. Meghalaya, Mizoram, and Sikkim & the three new states which were formed in the year 2000 viz. Chhattisgarh, Uttarakhand, and Jharkhand. The table also does not include 1987-88, 1995-96, and 2009-2010 data for the state of Telangana which was formed in 2014.

According to the All India Handloom Censuses conducted by the Ministry of Textiles, Government of India, the data in the table above from the first census in 1987-88 shows that there were 67,39,447 weavers and allied workers in India. Assam (20,79,238) had the maximum number of weavers and allied workers, followed by West Bengal (7,66,808), Tamil Nadu (7,58,722), and Uttar Pradesh (6,57,987). Goa (109), Pondicherry (9,207), Delhi (19,727), and Punjab (24,423) had the lowest number of weavers and allied workers in 1987-88.

The data from the 2nd All India Handloom Census conducted in 1995-96 shows that the total number of weavers and allied workers reduced to 65,50,126. The total number decreased by 1,89,321 compared to the previous census conducted in 1987-88. In 1995-96, Assam (23,22,268), West Bengal (6,86,254), Tamil Nadu (6,07,675), and Andhra Pradesh (4,90,616) were the top four states and consisted the majority of weavers and allied workers. The numbers in Uttar Pradesh dropped to 4,20,684 during this time, and its fourth position from 1987-88 was taken by Andhra Pradesh in 1995-96. Another state which surpassed Uttar Pradesh during this period was Manipur (4,62,087), which saw an increase of 1,25,133 weavers and allied workers. In Tripura, the number of weavers and allied workers more than doubled, rising from 1,38,886 in the 1987-88 census to 2,91,761 in the 1995-96 census. The least number of workers in 1995-96 were again found in Goa (25), Pondicherry (7,369), Delhi (6,708), and Punjab (13,160). Goa, Delhi, and Punjab saw a significant decline in numbers in the second All India Handloom Census compared to the first census. The number of weavers and allied workers also dropped significantly in Maharashtra (1,47,478 to 80,901) and Bihar (2,41,298 to 1,67,707) in 1995-96.

The 3rd All India Handloom Census (2009-10) shows a huge decline in numbers. The total number of weavers and allied workers reduced to 43,31,876. Assam (16,43,453), West Bengal (7,79,103), Tamil Nadu (3,52,321), and Uttar Pradesh (2,57,783) were the top four states in terms of number of weavers and allied workers. Manipur (2,18,753) saw a decline of more than 50% as compared to the data from 1995-96 and the fourth position was reclaimed by Uttar Pradesh even after the separation of Uttarakhand on 9th November, 2000. The number of weavers and allied workers in Tripura (1,37,177) also reduced and came close to the figures from 1987-88. Goa had zero weavers and allied workers in 2009-10. Sikkim (568), Punjab (2,636), Delhi (2,738), and Pondicherry (2,803) had the least number of weavers and allied workers. The first two All India Handloom Censuses were not conducted in Sikkim, and Punjab faced a huge decline in numbers and even Delhi and Pondicherry had greater numbers than Punjab. Maharashtra also faced a really huge decline and the numbers reduced from 80,901 in 1995-96 to just 3,418 in 2009-10.

The 4th All India Handloom Census conducted in 2019-20 also saw a decline in total number of weavers and allied workers and the numbers reduced to 35,22,512 consisting of 26,73,891 weavers and 8,48,621 allied workers in India. Assam (12,83,881), West Bengal (6,31,447), Tamil Nadu (2,43,575), and Manipur (2,24,684) had the maximum number of weavers and allied workers in 2019-20. Uttar Pradesh (1,90,957) faced a decline compared to the 2009-10 census and Manipur saw an increase in numbers and replaced Uttar Pradesh from the fourth place. Goa (26), Sikkim (697), Punjab (969), and Puducherry (formerly Pondicherry) (1,690) had the least number of weavers and allied workers. Delhi (4,285) saw a significant increase in numbers and Maharashtra (3,509) saw a slight increase in number of weavers and allied workers.

Despite various efforts and introduction of schemes to support the handloom industry, the data from the four censuses show that the number of weavers and the workers engaged in weaving are continuously decreasing in India. During old times, handloom used to be a major traditional occupation but now only a

small percentage of population purchases products made on handlooms. Low income, high prices of products, power looms, fast fashion, lack of interest of young people, migration towards other occupations are some of the main reasons for this decline. These factors have slowly forced many weavers to leave their occupation even though there is demand for handloom products in India and also in other countries.

9. Conclusion

Weaving on handlooms has been an integral part of India's history, representing the country's rich culture and tradition. The age-old techniques of weaving have undergone several changes throughout the history resulting in the creation of various extraordinary textiles. The process of weaving with hands require immense patience, consistency, and dedication. The long history of weaving and historical changes led to the creation of a number of textiles in belonging to different parts of India. The weavers of India have an immense contribution in keeping these textiles alive for so many centuries. The Mughal period was a golden age during which the handloom products underwent immense transformation and reached new heights of artistic and technical excellence. But soon after, the arrival of Britishers in India, the handloom industry was significantly affected which resulted in a huge decline of this craft and its craftsmen in the country. After the industrial revolution and creation of power looms, the handloom industry is still in constant threat of decline and displacement. Rapid industrialization, the expansion of power-loom, and the availability of cheap synthetic textiles have significantly reduced the demand of handwoven products in the market. On the other hand, due to a decline in demand of handloom products many weavers stopped weaving and shifted towards jobs which provide them a regular income. Limited market access, exploitation by middlemen, and rising raw-material costs have further discouraged weavers from continuing the craft. Lack of interest among the young generation and health issues associated with handweaving are also important factors responsible for the decline. Various policies like National Handloom Development Programme (NHDP), Weavers' Service Centres, Integrated Handloom Cluster Development Schemes, etc. have helped sustain the handloom industry through the past few decades. Even though the Government of India has taken and is still taking various steps for the betterment of handloom industry, but high prices and lack of knowledge among the people about the historical relevance of this craft has led to a decline in the usage and demand of handwoven products in the country [19]. The weavers need to be provided direct market access to remove the middlemen through cooperatives and e-commerce platforms. If the weavers can regularly sell their products and get fair and regular wages, then other people will also get encouraged in joining this profession. Other than this, collaborations with fashion designers and various fashion and textile institutions can help the adoption of handloom textiles into contemporary fashion. The government schemes also need to focus more on capacity building training, entrepreneurship, and digital literacy. Regular health camps need to be conducted to help the weavers stay healthy. Geographical Indication (GI) protection, proper information of the products, and consumer awareness campaigns are also important, so that buyers can easily identify genuine handloom products and support their culture and tradition.

References

- [1] Ministry of Textiles. (2019, December 13). *Fourth All India Handloom Census 2019-20*. <https://www.pib.gov.in/PressReleasePage.aspx?PRID=1596372®=3&lang=2>
- [2] Goel, S. (2025, August 19). *Handlooms of India: The Story of Indian Weaving Arts*. Kaleidoscope. <https://caleidoscope.in/art-culture/handlooms-of-india-1>
- [3] Chaudhary, K. (2025, August 1). *The History of Indian Textiles from Harappan Civilization to Modern Times*. Echo Flux. <https://echoflux.in/the-history-of-indian-textiles-from-harappan-civilization-to-modern-times>
- [4] Chinnammal, S. K. (n.d.). *Natural Dyes* (Chapter 8). In *Textile colouration and finishes*. Infilibnet e-Book. <https://ebooks.infilibnet.ac.in/hsp09/chapter/natural-dyes/>
- [5] Choudhary, S., Kumar, S., Bhagchandani, P., Banker, A., Gaur, S., & Chandra, S. (2024). *Crafting Heritage: A Journey Through India's Artistic Traditions*. LWRN Studio.
- [6] Times of India. (2023, December 12). *Zari: An Untold Story*. The Times of India. Retrieved from <https://timesofindia.indiatimes.com/life-style/fashion/buzz/zari-an-untold-story/articleshow/105706769.cms>
- [7] Times of India. (2025, April 13). *5 Iconic Indian Handlooms that Flourished Under the Mughal Era*. The Times of India. Retrieved from <https://timesofindia.indiatimes.com/life-style/fashion /style-guide/5-iconic-indian-handlooms-that-flourished-under-the-mughal-era/photostory/120163619.cms>
- [8] JDIFT. (2023, December 14). *The History of Handloom Weaving Through the Ages*. Retrieved from <https://www.jdinstitute.edu.in/the-history-of-handloom-weaving-through-the-ages/>
- [9] Zhao, Y. (2023). Colonialism and the decline of the cotton industry in British India (1763-1863). *Academic Journal of Management and Social Sciences*, 4(3), 120-124. <https://doi.org/10.54097/ajmss.v4i3.1316>
- [10] Save Handloom Foundation. (n.d.). How British rule broke India's textile industry and left our weavers to die in poverty. Retrieved from <https://www.savehandloom.org/how-british-rule-broke-indias-textile-industry-and-left-our-weavers-to-die-in-poverty/>
- [11] Roy, T. (2020). *How British rule changed India's economy*.
- [12] Roy, T. (2020). *The Crafts and Capitalism: Handloom Weaving Industry in Colonial India*. Routledge India.
- [13] Indian Culture. (n.d.). *Mahatma Gandhi's Speeches on Swadeshi in Bombay, July 1921*. Government of India. Retrieved from <https://indianculture.gov.in/digital-district-repository /district-repository/mahatma-gandhis-speeches-swadeshi-bombay-july-1921>

- [14] Faruque, S., & Islam, B. (2021). Evolution of Handloom Weaving Activity in India. *Journal of University of Shanghai for Science and Technology*, 23(9), 1069-1072. ISSN: 1007-6735
- [15] Ministry of Textiles. (2010). *Report on the Third All India Handloom Census*. <https://handlooms.nic.in/assets/img/Statistics/Handloom%20report.pdf>
- [16] Dutta, M. (2023). *Creative Economy and Sustainable Development: The Context of Indian Handicrafts*. Taylor & Francis.
- [17] Trilok. (2024, 20 August). *Ministry of Textile Implementing NHDP and RMS Scheme*. Retrieved from <https://currentaffairs.adda247.com/ministry-of-textile-implementing-nhdp-and-rms-scheme/>
- [18] Gautam, P., Mathur, R., & Rastogi, D. (2025). Handloom Weaving in India: Historical Evolution, Technological Advancements, and Socio-economic Significance. *International Journal of History* 2025, 7(7), 30-42.
- [19] Ministry of Textiles. (2015, May 08). *Census-Wise Details of Handloom Weavers*. <https://sansad.in/getFile/annex/235/Au1537.docx?source=pqars>

