

CHAPTER - 1

INTRODUCTION

1.1 Background

Nepal is an agricultural country. The large numbers of people live in the rural area. Nepalese income source is land and others are agriculture productions for livelihood since years but when new knowledge was came out and changed from farming they always have been trying to do something. "In the off agricultural seasons of the year, the woman can direct her own time and may devote considerable time to the production of goods for sale in the market, the profits of which she alone controls. In her husband's house she must become a member of a productive group composed of strangers directed by her mother – in – law, who is often hard taskmaster." (Kailash-1976: 177) It means that all females are not to be earn for survive but women have to earn and their responsibility should not limited to the house and children.

"weaving is done by the women during their leisure between agricultural tasks" (Bist-1967: 32) before many years, they used to keep on weaving as a part time work but now it has been adopted as a main occupation every time by poor family who have no other opportunities and land to cultivate for product of agricultural food. So, they keep on weaving of the T/PDC for livelihood therefore, it will be a useful work of the poorest Nepalese families.

Nepali Dhaka Cloth (NDC) is the most famous among Nepalese communities which is made by pure cotton thread and it has two types: Palpali Dhaka Cloth (PDC) and next is Tehrathume/Purbeli Dhaka Cloth (T/PDC). Their pattern is the same but their quality and production methods are different. Machine used for production of PDC but machine is not used for production of T/PDC because it is weaved with hand by handloom nowadays. Cotton is a usable for health because when it is cold it will be warm and in

hot time it will be cold naturally and if it is made by pure cotton it will never create of skin allergic problem, and other health problems. Therefore Nepalese communities have used it traditionally since past. So, its quality is more popular for usage every as *topi*, muffler, sari, blouse, tie, shirt, hankie, and shawl but Nepali Dhaka *Topi*(NDT)is more famous than other cloths because, it was used to wear as typically for the identity of Nepal so, NDT was used by all Nepalese generally. Therefore, we could see, it was used as a symbol of nation by the prime ministers and other ministers in the Government offices. It is more costly than other cloths because its embroidery takes much time for weaving and it will be of high price automatically so, only high standard Nepalese could use it and all Nepalese could not afford it although it still has the same case even today. It was used as well cover, cushion and others as consumers demand.

It is becoming more famous and skilful occupation for livelihood of all communities in the eastern Nepal. They have adopted it for income sources widely by supporting Sano Gharelu Uddough (small cottage industry office) of Government but without secured marketing management. It makes weavers unattractive to product of T/PDC although it has become more famous in Tehrathum because “today traditional Dhaka weaving is flourishing: in addition a variation of this type of weaving is finding a market not only in Nepal but also abroad. This market was established through the combined efforts of a rural development programme, KHARDEP, the Koshi Hill Area Rural Development Programme of HM Government of Nepal and the UK Overseas Development Administration, and the weavers of the Koshi hills. In the early 1980s KHARDEP had been asked to assist in finding additional sources of off- farm income for the many families of the area who have not enough land to be self- sufficient in food.”(Dunsmore-1993: 106). It was ongoing by efforts of a rural development programme in the rural level since many years but it was developing rapidly in the urban areas like Kathmandu, Biratnagar and other main cities.

In an interview Sita Sealing (Limbu) said that “A British women was fascinated by NDT so, she was interested to develop it and she had given training to us (7women) for weaving of Dhaka Cloth in 2030B.S. in Dhankutta. Her other support was also for marketing management for selling production of Dhaka cloth. She was Madam Susi, Donsmore.”(Lam-2063 B.S.: 35). It also helped the development of the T/PDC weaving and it was started to weave commercially by trained women so, among them Sita Sealing (Limbu) also became a producer of the T/PDC of Panchthar district of Nepal and she is also taking it as income source nowadays.

“Supplementary-weft-patterned twill

For shawls, headscarves and covering cloths 2/2 twill weaver are often combined with supplementary-weft patterns. A fine example of this type of weaving may be found in the British Museum collection. This exquisite shawl was woven about 1930 by a Limbu weaver from Telia, eastern Nepal. The shawl is made up of two panels (each 38cm wide and 165cm long), joined together by a type of herringbone stitch. Handspun, natural colour, single cotton has been used for both the warp and the weft of the 2/2 balanced twill, with fifty-five warp ends per inch (2.5cm). The supplementary weft consists of eight very fine strands in faded yellow, grey-green and red. The inlay weaving differs from that used for *topi* cloth: although the hand-picked pattern is laid into the same shed as the ground weave in general, it floats on the surface in some parts and there is always an extra line of ground weft between each supplementary pattern weft." (Donsmore-1993: 120)

This weaving cloth is famous and popular in Limbu communities as traditional occupation because of cold climate, where they are living in the hillside areas always with colder geographical situation. Therefore cotton cloth is more suitable for use than other cloths but now this occupation has become income sources of Nepalese women in every community. “A sexual division of labour is common to many tasks performed by the Limbu. Women

weave cloth, mats, and brew beer. Men make baskets, looms, fishnets, and small stools. The only Limbu craft speciality in the Tehrthum area was a man who made bamboo stools (*muda*) and was generally known as the *muda*-maker. Women generally cook and process foods, carry water, and cut firewood. Men, however, cook when along on the trail or on ceremonial occasions. Only men hunt and fish, neither of which is very important in today's economy. A division of labour by sex is evident in certain phases of agricultural production." (Kailas-1976: 171-72). As we have already mentioned weaving cloth is custom of Limbu community especially among Limbunies. It is their traditional occupation so, they weave cloth by *Tan* (type of a small weaving instrument) for themselves and even to sell for income. We can see in detail on A and E photos of the appendix no. iii.

But the government has not started any activities to promote and develop this weaving cloth because all middle to lower level women house holders took it as traditional occupation for livelihood in the eastern Nepal, where maximum numbers of women participate for weaving cloth. The T/PDC can support Nepalese economic growth at national level. It will be helping as a poverty reduction among the Nepali women easily. If Government wants to promote and develop, it will be the income sources for all unemployed and disadvantaged Nepalese women because, "Today some of the finest Dhaka cloth is woven by Limbu women from eastern Nepal, though some Rai women are also involved. The majority of weavers are women: very few men weave dhaka cloth."(Donsmore-1993: 92) This study clear that it is profitable and suitable work for them who are not capable to work outdoor and have small children to bring up in detail photos A and B of appendix III. Therefore, it has to be developed for marketing and management at national level.

"Nepal in the 7th century had already flourished in a trade with both the neighbours. One item for which Nepal specialised in export was musk which finds mention in Amsuvarma's Bhattuwal inscription. In 8th century export of

Nepal musk even reached Arab countries.”(Vinosco-1927: 86) From this we know that, Nepal county was a skilful in its own arts for weaving through Nepalese waved cloth as a skilful occupation but it could not be source for earning foreign currency but Nepal was a famous for handicraft production years ago. “Wool was another item of export which too gets mention in Bhatuwal inscription. As early as fourth century B.C. Kautilya describes Nepalese woollen rugs sold in the markets of Patna in India.” (Kautilya-Arthsastra: 106) During the sixteenth and seventeenth century cloths weaving flourished every where. Radi or Pakhi woollen materials and heavy woollen jackets were used to be exported to Neighbouring countries during that time. That particular age was called Golden Age because the export of Radi and Pakhi brought foreign currencies, and made the nation prosperous.

“The spinning wheel can stop recalls waste. It can do that now and without any extra ordinary outlay of money or intelligence. It can be revived of only every is again turned a spinning mill and every village into a weaving mill with it well at once revise the ancient rustic art and rustic song. It is waste of energy for thousands of well to do young men and women sprains as a sacrifice, it is also so much gain. If there is one activity in which it is all gain no loss, its hand spinning labour is money.

And the other hand, khadi provides dignified labour to the millions who are otherwise idle for nearly four months in the year. Even apart from the remuneration the work brings, it is its own rewards. For, if millions live in compulsory idleness, they must die spiritually, mentally and physically. The spinning wheel automatically raise the states of millions of poor women. Even though, therefore mill cloth were to be given gratis, to the people, their true welfare demands that they should refuse to have it in preference to khadi, the product of their labours.”(Gandhi-1955: 5-10) But Nepalese could not adopt it as a income generator occupation in the modern time even King Prithivi Narayan Shah, who territorially united the modern Nepal, underscored the importance of weaving cloths in his valuable guidelines

recorded for the posterity thus: 'Encourage those skills with weaving by showing them the samples and make them weave. In this way cash will not flow to the foreign country.' Similarly, weaving has been continuing as T/PDC production and it is as lively areas are eastern Nepal because they used to weave cloth for clothes, earn and use of their spare time.

"Many women worker in developing countries work in 'free trade zones'. Foreign multinational companies are encouraged to locate these zones with a number of incentives, such as tax-free profits and duty-free imports of raw materials. Governments also often turn a blind eye to employment practices as the business is so badly needed." (Work in the world-2003: 36) Where a lot of women are working for livelihood to survive although, it never became the National issue to be solved by Government of Nepal. The study tries to find out real condition of weavers' problems who are working in the T/PDC weaving at the eastern Nepal.

1.2 Statement of the Problem

A number of small cottage industries have been established in order to weave in Tehrathum district for T/PDC but it has become unable to draw the attention at legislature. On the other hand, no body has made special study on its condition of marketing and whether it has made contribution to the economic development in Nepal or not. For well management of its marketing we have to know the condition of demand of T/PDC Therefore, it is necessary to study on its condition of demand and supply. The government has not yet started any activities to promote this traditional occupation of women, which is taken as a source of livelihood by the Nepalese women weavers in the eastern Nepal. It can support of economic growth.

"Continuing the discussion on beedi workers in India, a person asked how many State Governments were trying to break the monopoly of tendu leaf distributors. A participant responded by narrating the experience of

Andhra Pradesh, where the efforts of the Tribal Development Corporation to break the monopoly of these six families were jeopardized by bureaucracy at the local level.”(Rural Development and Women in Asia-1981: 31) It is cleared that, all homemade productions have no good managerial system, which makes uncertain sources of income and non-development process for all parts so, it will be same case in the T/PDC women weavers. They could not get payment as their work performance because there is a role being played by discriminatory social norms and values, and other is monopoly marketing system. Every woman is being by same situation. Every weaver has not own any means of production, hence they had to sell their labour power in order to survive only but not for benefit gain.

They had no access on the resources. Both the Government and society had helped in relegating them to this position. This type of discrimination can not lead to development of growth of national and international level because “Women make up over 50 percent of the world’s population but earn only 10 per cent of the world’s wages and own only 1 per cent of the world’s property. However, women contribute hugely to the world’s economy and well – being through their unpaid work in the home (the United Nations estimates that the value of women’s unpaid household work amounts to 10 -35 per cent of global wealth produced in a year), through their participation in the paid labour market and as voluntary community managers and workers. Over 70 per cent of people living in poverty and 66 per cent of people who cannot read and write are women.”(Work in the world-2001: 35) Therefore it has to correct and prioritise at policy level for providing equal benefits and opportunity in all fields. If the women’s situations are not reviewed in every fields, the government can not proceed the work of development easily and successfully.

In this case, the Government of Nepal never took serious initiatives to the women to motivate them to development issues and traditional skills for livelihood in the every household at local level. “The studies on the lace

makers of Narsapur and the beedi makers of Allahabad are concerned directly with the way and the extent to which housewives who are lace and beedi makers receive wages well below the stipulated minimum wages, while enabling both local and foreign traders and exporters and importers to make a vast profit on the products.”(Rural Development and Women in Asia-1981: 22) The weavers generally have accepted T/PDC weaving as an occupation for financial support but they are not satisfied with wages paid to them. If we want to develop all sectors, we will have to provide impartially profit to the participants. Therefore, Government has to make policy based on the social justice and encourage to use human resources, and to promote skills and knowledge continuously for sustainable economic development.

- How is the local Governance policy and social justices at the local level?
- What are the strategies and policies so far undertaken to solve those problems of weavers as to get equity in their weaving work performance?
- Are the strategies and policies effective both of at the National and local level?
- How can problems of weavers be reduced and standard livelihood of Nepalese women can be maintained?

The study has taken up with a view to answer these questions and to support the policy makers to address these issues so as to help for poverty reduction at the National level on the basis of equity on benefit sharing.

1.3 Objectives of the Study

This research work makes an attempt to study on T/PDC, which is a major occupation not only in Limbu community because of other Nepalese community women also took it as a income sources and it has become as a well income sector in all communities and at national levels widely from

eastern to western. Therefore, it has to study on the situation of its marketing, various sectors and weavers' livelihood. Thus, this research work has the following objectives:

*.To study on the state of marketing of Tehrathume/Purbeli Dhaka Cloth.

*.To study on its contribution to economic impact on the weavers.

*.Backward and forward linkage of Tehrathume/Purbeli Dhaka Cloth.

1.4 Hypothesis

When the Government does not regard problems deeply intimate, it will never be a good opportunity for Nation and Nationalities. So, civil society and the Government have to be serious about every sector's issues and problems for development which makes standard life of civil society in the livelihood as a fundamental approach.

1.5 Rationale of the Study

The developing country like Nepal, majority of the population directly depends on their labour, particularly on land and forest resources, for their sustenance. Access to land and their labour, determine their quality of lives as they lack other alternative sources of income since ancient times, a larger population of such labours were controlled by a small percentage of the population. The poor had little or no access to land for livelihood. So, powerful group of people acquired a disproportionate share of resources and political power. They made rules and instilled traditions that suited their own agenda. The poorest are always voiceless and must stoically suffer social, economical, political and environmental hardships. Hence, they are always being attacked by the poverty so, they are helpless from the Nation.

This economic condition may be dangerous for development because poverty invites various obstacles in human resource. When poorness could

not be decreased its effectiveness seems as a symptom of education, health, social, economical and political level. If we progress about these agendas, development would be implemented successfully. Therefore, this research work has been prepared to study on women labours work as weaver for production of T/PDC in the cottage industries and their houses as a individual handloom in the eastern Nepal. Many cottages have provided employment to the maximum peoples whose economic standard is low for livelihood. Since long, it was never developed as a national level. In this case, this study will inform its marketing and economic condition of the Nation and business related to it.

It has been prepared to study on women labours of T/PDC and highlight the condition of marketing. How it will help to the growth of the economic development to the Nation. Furthermore, the study aims at finding out proper solutions to the present weavers' livelihood condition and how is the Nation's operation about it. That will be helpful to reduce poverty and to match standard livelihood of all Nepalese. So, it could take as the income sources for economic development by the country.

1.6 Limitations of the Study

The present research is primarily the study of weaving cloth as traditional livelihood in Nepalese society of the eastern Nepal. The subject matter is extensive and broad in nature itself. Therefore, there will be following limitations in accordance with objectives, time and available resources:

- The study will be confined to the study of weaving cloth as traditional livelihood in Nepalese society of the eastern Nepal.
- It will not cover all aspects of all Nepalese weavers and its factors influencing by other wavers.

- This study is based on the economic condition and contribution of T/PDC weavers and Nation.

The idea available from primary sources has been put in tally with data of other sources.

1.7 Organization of the Study

In order to fulfil the above mentioned purposes the thesis will be divided into the following chapters.

Chapter One: This chapter includes general background of the research work, statement of the problem, objectives of the study, hypothesis, rationale of the study, limitation of the study and organization of study.

Chapter Two: Review of literature includes the discussion a short history of cloth weaving, discussion on origin of cloth weaving. It also briefly discusses on the relevant literature and consists of a detailed explanation of reports, articles and information.

Chapter Three: The research methodology and instruments applied as possible methods in the study.

Chapter Four: Describe setting of the study areas of Damak and Dharan. The study area lies in eastern part of Nepal.

Chapter Five: The analysis and interpretation of the collected data for study and highlight the social, economical, educational and various other problems faced by the woman weavers in the T/PDC weaving, and also its marketing condition.

Chapter Six: This chapter brings the conclusion and recommendation as well. This study is from Damak and Dharan city of the eastern Nepal.

CHAPTER - 2

REVIEW OF LITERATURE

2.1 Review on Weaving Dhaka Cloths

Weaving Dhaka cloth has been appearing as a traditional occupation for various cast ethnic women in Nepal. We can find very few literatures on weaving Dhaka cloth. Though, I have made my attempt to incorporate various views on it.

2.2 Brief discussion on its Historical Background

The phrase ‘traditional weaving and livelihood’ contains two separate words “traditional weaving” and “livelihood”. All of these ‘term traditional weaving’ and ‘livelihood’ are related to the ancient age. When human civilization was developed for surviving, they had feeling of special skill. When the skill was discovered, it had been transforming from generation to generation. It helped us to make our lives easier and to earn for livelihood in the society. These types of words are not new for us but we never take its vital role in the human life since long. So, I have tried to highlight it by incorporating articles of other intellectual as far as possible. But very few literatures are available on weaving Dhaka cloth.

Weaving Dhaka cloth has long historical background we find this Dhaka cloth mentioned even in ‘Mundhum’ of Kirat. “Light has been thrown in his significant place in the annual of Kirat history as an incarnate of god Yumasam, the creator of the universe. It is said that when king Mabo hang moved his capital from Chhempo Jung to Yashok Jong although a great devotee of Yumasam he was tempted to hunt the musk-deer. The Kirat Mundhum mentions that Khojum a minister in his court counselled the king to hunt the elusive must-deer in Namphu Kokma (Yok) a high mountain range. The king set forth on forth on a massive hunt accompanied by four ferocious

hunting dogs, Chijingna, Takadong, Takedong and Paraden. On reaching the high dwelling place of the deer the dogs spotted a deer and pursued it closely followed by the band of royal hunters accompanying the king a short while later the deer as well as the dogs disappeared.

The band of hunters exhausted after the pursuit rested on a glade minister Khojum then chanced upon the sight of a beautiful lady weaving a silken cloth, telling the king of the good fortune of finding such a beautiful lady in the midst of such solitary and wild surrounding suggesting that she should be taken as booty to the king's place." (Chemjong-2003: 106) After territorial unification, King Prithvi Narayan Shah had encouraged his subjects to weave cloth and also to establish small cottage industries in order to weave cloth. In the history of Nepal, it is mentioned that Ansuvarma had also done something to foster such weaving cloth.

"Ansuvarma's policy of exempting taxes or reducing the burden of taxes was not limited to the field of agriculture and industry but also in local and foreign trade.

Hiuen Tsang who wrote his account in the thirties of the 7th century mentions about trade and commerce. He wrote his accounts two decades the death of Anshuvarma. We can assume that Anshuvarma's policy must have greatly contributed to the a flourishing stage as Hiuen Tsang had interested.

Part II Anshuvarma's Bhatuwal inscription records royal order of withdrawing control octopi taxes to the inhabitants of a particular village who want out to sell their goods, which was definitely aimed at encouraging trade between different areas of Nepal as trade with foreign countries."(Joshi-1993: 206-7) Even it is related to skill of T/PDC weaving which is being used by Nepalese as income source to solve economic problems in the Grass-Root level but Nepal Government could not take it so much sensitively to develop.

2.3 Situation of T/PDC in the Eastern Nepal

“Current developments

Dhaka cloth is unique and of such artistic quality that it has gained appreciation both in Nepal and, where it has become known, overseas, it has exciting potential for development and expansion which could bring considerable benefit to the Kosi Hills if, as KHARDEP tries to ensure, such development takes full account of the social, cultural and economic situation in which the cloth is produced. Dhaka cloth is made by the individual weaver in her own home at such times as she chooses or when her daily and seasonal tasks in the home and on the farm allow. Besides being with her family whilst weaving she also has the joy and satisfaction of creating from the cotton of the field or a hank of yarn a piece of cloth which is not only admired by the person who eventually wears it but also gains the weaver the respect of her family and community for her skill and for her ability to contribute to the family income and the national economy.

Further, the woman weaver can decide part of her own economic destiny which should be a factor of importance in rural development. The increased demand for the cloth could conceivably be met by mechanizing the production in a factory using a complicated loom but to do so would destroy the entire social and physical environment in which the cloth is produced, and probably also stifle the individual inspiration and skill on which the uniqueness of the cloth depends.

In west Nepal part - Mechanization of dhaka cloth weaving has demonstrated that there is a market for mass produced inlay dhaka cloth but it is also apparent that there is an expanding market for the inimitable individually woven dhaka cloth strips from the Kosi hills: the demand is local and from Tourists and overseas. This could be met by the many weavers who are beginning to take up weaving again since there is a new wider market for

this high quality cloth. (**there are thought to be about 600 experienced weavers in the Kosi Hills**) until recently the range in terms of quality and colours of the warp, weft and inlay a yarns available to the weavers was very limited- often the quality of yarn not doing justice to the excellence of the weaving. KHARDEP therefore decided that it could assist in the expansion of the market for the weaving by making easily available to the weavers a wider range of yarns and by offering an assured market for the new products. Thus, while the weaving of the traditional dhaka cloth strips for *topis* continued, the cloth would also be woven in a wider variety of yarns and colours so it can be used for clothes for men women and children, for sari drops and as adornment for other traditional garments, for scarves, shawls, cushion covers, wall hangings, *Thailies* (traditional Nepalese purses), lampshades, placemats and other house hold uses (*please see colour pages*). For garments and cushion covers it has been found that dhaka cloth combines very well with cotton material locally woven on looms fitted with a fly shuttle- material for which there has been little new demand in recent years. These new uses for local cloth are also increasing the employment opportunities for tailors.

One other result has been the revival of interest in the traditional craft of quilting. The possibility of increasing demand for the fly shuttle loom woven cloth by introducing inlay patterns but on a more scattered scale than with Dhaka cloth is also being tried, especially in homes where both weaving methods are practiced (*sometimes a man operates the fly shuttle weaving shawls or shirt material whilst his wife waves dhaka cloth*).

Because of the shortage of arable land it is not possible to foresee the re-introduction of cotton growing in the Kosi Hills. Cotton yarn will therefore have to be imported. Other natural fibres though can be produced on land which is unsuitable for food crops. These include wool - From an expanded sheep flock-silk and the naturally occurring nettle fibre, '*allo*' of Girardinia. KHARDEP is supporting work on these. Trials are also going to be carried out with jute. The Dhaka cloth weavers are being helped also by the introduction of

improved or additional labour saving equipment such as warping mills and by market promotion, research and business training.

In considering how the future development of such a craft as dhaka cloth weaving can be assisted the most worrying question is whether one can adapt some of the weaving for a wider market without harming traditional designs and skills. Tradition though is a living thing on which each generation builds, thus enriching the culture of the nation. Mere repetition could stifle creativity. Nepalese culture, although influenced by her two powerful neighbours India and China, has kept its individuality, as a living organism it can continue to imbibe the best from other culture.

It is KHARDEPS aim to ensure that it is the individual weaver who can make the decision about, yarn, colour and pattern and what she is going to weave and if will be the weaver in the long run who will decide about the future of the Dhaka cloth.”(Susi-1983: 36) Nepal is a beautiful but it has diverse social and geographical components. Its beautiful part is in the culture and economic situation, which has created as we found more differences in living styles and skills. These types of geographical, cultural and economical diversity give us a golden chance to make ourselves lucky.

The cloth industry was developed independently in Europe and later developed in American. In the past they used to weave cloth in their free time. The industrialization is highly liable to shift the manpower from agriculture sector to the industrial sector. Now, those weaving cloth during spare time has been to some extent industrialized but still in the Nepal, women from mid mountains side have been participating. “When I was child the Limbunis weaved Khesh-Geemti as the T/PDC which is special embroidery and costly cloth.”(Khadka Bahadur Limbu- 2007) From long time Limbunies are weaving in their own style of Khesh-Geemti but nowadays we can not see it because it became unusable for all because its price became the most cost among other cheap cloths.

“Mainly illiterate and uneducated women were more attracted to these factories because educational qualifications were not required for the job of weaving. Administration and accounts jobs were found to be handled by men, and in many factories, factory owners themselves looked after these departments while women labourers were found to be employed in lowly paid Dhaka weaving only. Majority of the women labourers were found to be local. Those who came from outside Palpa district came there with their husbands who had service in some government office or some private office. Some women were found to be forced by very difficult situation in their families while majority of women labourers were found compelled to work there due to the grinding poverty.”(Bhanjade-1998: 47-47) From this situation, all weavers will have to be organized as a trade union which helps them for demand of National and International trade policy and law with union facilities. It makes them easy to work for production and distribution. They could not go forward successfully without it because 21st century is the most competitive with information and technology.

“Recently, however, things have undergone much change. Synthetic cloths of several kinds have flooded the Nepalese markets. These cloths are not only attractive but also cheaper. So the people who have to long been self sufficient in clothing, have learnt to be more and more dependent upon imported clothing. These chemically processed synthetic fibres are, however, harmful to the weaver. They are harmful as said by scientists in the western world. Many people in the U.K. who do not use nylon socks but insist on using cotton socks. Students in the USSR are not allowed to use nylon shirts or socks. The cloths made in Nepalese homes, are, therefore, certainly better from the health point of view.” (Gajurel, C.L. & Vidya, K.K.-1984: 9) Day by day people are more careful for health so organic goods and demand is increasing nowadays in the world but supply could not be made according to the on going demand. To fulfil such a huge demand huge mass of production is necessary. “Many years ago, Nepalese didn’t use of chemical colours for the print of

cloths because they used to print of cloths as colour the bark of plants these red yellow and green were used by Limbu community in eastern of Nepal and black was used by Jyappu community in Kathmandu of Nepal.”(Shrestha-2007) Hence, all Nepalese used to produce of yarn to cloth in dependency but it is no possible nowadays.

2.4 Failure and Remedies for Weaving Dhaka cloth

“In Nepal more cottage and small scale industries are failing and many more are near to failure. Technonet Asia has stated that lack of management competence is major cause of a cottage and small-scale industries failure or distress. Management weakness presents itself in many forms such as.

- Lack of long term policy for the business.
- Decisions are based purely on intuition rather than systematic analysis and rational making.
- Poor marketing practice.
- Inadequate quality control system.
- Low technical firm.
- Poor production system and organization,
- Inadequate book keeping and accounting system.
- Poor credit and collection practices.
- Lack of information on and about their business, competitors, markets and technology.”(Technonet Asia, 1985: 12) This study reveals that we have to develop various types of skills and knowledge for development of cottage industries.

“It is seen that a considerable number of small firms have been closed down in their initial stage..... The basic reasons of unsuccess have been neglected due to bad habits or poor health, fraud, lack of experience and managerial ability financial problems, lack of proper record keeping, raw material shortage, family problems, and disasters such a fire, flood, robbery

employee fraud and strikes.”(Banjade-1982: 68) Nepalese productions are so much original in quality but its managerial part is not good. Our T/P.D.C. also have so much qualities but it could not be successful, marketable and popular, nowadays.

“A stable macroeconomic policy framework, strong private sector development, and good governance are key to strong growth and poverty reduction.”(The World Bank, 2008: 25) Our Nepal is on the way to peace and prosperity since years but unexpectedly, it became as a vice-versa situation in the past and it means that all peoples want to progress their livelihood stage in so far as possible. So, Government’s duty is to lead them to the development only. “The unorganized sectors or handloom sector production are found static as they are operated only in the non – agriculture season.” (Gurung-2045: 111) The eastern Nepal, T/PDC is produced individually from home base level but they have more problems for quality control and maintenance of colour matching. These types of problems never will be solved individually because solving of theses problems requires large size of investment and advance technology. So, here it seems that, all producers have to be organized to develop and cooperate well. Its contribution is to grow economic growth at national. “Manufacturing continues to be the dominant sector. In east Asia and Pacific, growing and average of about 10 percent a years between 1990 and 2006.”(World Development Indicator-2008: 209) Undeveloped and developing countries have to take manufacturing sector for growing of economic growth because it is a base of income sources. Our Nepal is also developing country. So, this sector’s role can not be ignored.

“The concerned authorities have not paid due attention to the plight of these simple hard working labourers who have made significant contribution towards increasing gross national product and also earning foreign currency. Such neglect of these labourers must be stopped and the authorities should seriously think about improving the existing condition.” (Bhanjade-1998: 46) So T/PDC weavers also will contribute at the same range and our national development will be strong. “Cottage and small industry (C & SSI), as the term

itself indicates, does not need more money investment and high technology to apply, as well, they in the of their size are small and easy to manage. Based, however, on adopted policies of most development countries in the Asia Pacific region, small scale industry refer to both manufacturing and industrial service enterprise.” (Technonet Asia-1985: 7)

“This workshop is in a sense a fellow-up to that seminar and to the Asian Regional conference held in Manila last year, both of which stressed the importance of a woman’s role in development. It gives us a chance to consider how the ILO can improve its efforts and best use the resources available to it to achieve constructive, sustainable change at grass-roots level.” (Rural Women Workers in Asia-1982: 1). This weaving work has covered National level where all the weavers are in the grass-root level and also it is taken as an occupation either urban women or rural women. Who have no other opportunity for livelihood and survive. Therefore, it is the best for grass-root to either level because it does not need more money for investment. “The disastrous effects us of this event on art treasures can be easily imagined. But Nepal was strengthened in her resolve to maintain the traditions of artistic creation as zealously as ever.” (Nepalese Art-1966: 18). Nepalese are the strongest social structure which gives them to independency. They can go ahead with traditional knowledge. So they should never neglect their social norms and values in every community.

“One of the best-known *topi*-strip patterns is based on stepped diamond shapes, *inta*, along the centre. These are framed by broad, stepped lines and half-diamond shapes emerging from the selvage. According to Limbu weavers, this pattern is easy to weave and is often one of the first patterns for a beginner to practice on. An experienced weaver can weave one or two *topi* lengths per day with this type of pattern. A more complex pattern might take several days. The diamond appears in many other patterns and is arranged in such a variety of sizes, colours and outlines (smooth, jagged, stepped) and either joined up closely or kept separate that each woven strip has different appearance, emphasized by the irregularities which occur in hand-picked patterns. Often

patterns or colours are arranged diagonally, allowing the supplementary weft to continue upwards from pattern to pattern.” ((Donsmore-1993:103) This type of irregular management could not play role for economic growth in the mass level. If we want more benefit from it we have to manage it current time therefore, so many differences of patterns could be collected and secured for our future generation as a skill.

“Because of the above mentioned problems, many small industries of Nepal are dropping down yearly. But, in spite of those problems of life, the geographical structure, transportation facilities, the level of the country are considered the probability of development of cottage and small industries in comparison to the larger industries seem to be more.” (DCVI-2041 B.S.) This study deals with all types of industries which are useful for more profitable. So we have to maintain our geographical difficulties. In such as cottage industry of weaving cloth will be better than others because its volume is not large and does not need expense more transportation cost.

“It guarantees for the first time equal rights and opportunities for all the people of Nepal, regardless of ethnic origins, caste creed or sex.” (Bist-1967: 171) Weaving of T/PDC is also easy way for develop of Nepal because we have diversity in the cultural and knowledge for self-sufficient since long time although, these are not perfectly considered by the government.

“By the time ODA financial support ended in 1986 some one hundred weavers were involved, and products, standards and linkages had been defined the weavers had decided against a co-operative venture and continued working individually, within the family group or the training workshops which some of the weavers had established on their own initiative. In a number of cases, as weaving absorbed a greater part of their time, the weavers were able to afford to employ others to help with farm and household duties. Most weavers marketed their products through the emporium, although some made direct contact with buyers from Dhankuta and especially, Kathmandu, where dhaka cloth is used now by fashion designers as well as interior decorators and has found local as well as tourist and foreign markets. Following a small

exhibition, 'Himalayan Rainbow' (1883-85), at the Museum of Mankind (British Museum), London, regular orders have been given for Dhaka items for sale in the Museum shop. Such, support from the various outlets and its encouragement of the production of original pieces of weaving have been highly beneficial in stimulating the inventiveness of the individual weaver.

It is a combination of factors- the weaver's creativity, the freedom to choose, in her own time, yarn and patterns, to use traditional colours of a wider variety, experiment of work according to market demand – that probably makes the Dhaka cloth such a success.” (Donsmore-1993: 110). So weavers could not do anything but the Government has to develop and promote these types of traditional skills which have been adopted by various communities for their livelihood to survive.

CHAPTER - 3

RESEARCH METHODOLOGY

This chapter deals with the procedure (Research methodology) adopted to collect qualitative and quantitative data for the present study. Research methodology is a format of methods that has to be followed as a guiding principle in a scientific study. It is a science of methods/rules and it deals with every step of method adopted for the study. This chapter is further divided into many sub-sections such as selection of the study area, research design nature and sources of data, sampling method, data collection techniques, method of data analysis, and limitation of the study.

3.1 Rationale of the Study Area

Nepali Dhaka Topic (NDT) is the sign of Nationality for Nepalese and it took as a proud of Nepalism by Nepalese from Rana administration age, which made of handloom materials in weaving system with hand ongoing nowadays, it is known as Tehrathume/Puebeli Dhaka Cloth (T/PDC). “Today some of the finest dhaka cloth is woven by Limbu women from eastern Nepal.”(Donsmore-1993: 92)

Damak and Dharan are main municipality and beautiful cities of eastern Nepal. People with various types of societal, economical, educational and ethnical levels are staying and educationally and economically low or middle level of people weave as traditional livelihood occupation in the eastern Nepal. Nepali T/PDC is producing from the Panchthar, Taplejung, Tehrathum, Dhankutta, Jhapa, Ilam, Morang, Kathmandu and some other areas as well as a lot of number of cottages industries the in Kathmandu but eastern people use it as a traditional skill. Therefore, this research work is based in eastern part of Nepal. Similarly other communities also have taken it as a source of income. Hence, some Rai women are also involved the majority of weavers are women: very few men weave Dhaka cloth “The Rais of some villagesweaving

is done by the women during their leisure between agricultural tasks.” (Bist-1967: 32)

This short study can't include every aspects of Nepali (T/PDC) therefore , Damak and Dharan municipalities of Jhapa and Sunsari district are selected for the study because of its successful stories on the matter of NDT production and distribution areas. So I thought that, this work has to study about SWOT analysis, where large number of peoples have got job regarding to this T/PDC and *Topi* is the most famous production areas from Damak and Dharan. There we can see maximum number of poverty households women are weaving for income and utilizing their spare time as a homemade handicraft production. Their productions are from low to high levels of qualities. Generally, is much higher than other types of PDC because its embroidery takes more time for weaving but this production does not need more investment and training courses. Therefore, they can produce it with high quality slowly by transformation system from family, friends and relatives. We can see the same condition in Kathmandu city and other areas. So it is a national issue for major income sources and economic development for poor Nepalese.

3.2 Research Design

The research design for the study consists of both descriptive and analytical research design. To further this study various references have been taken as help. It will also base on primary data. Except these the advice of seniors will have been taken. I also will take the help from department library, T.U. to Central library, journals, published book/treatise, sacred scriptures and internet as well as real situation of weaving communities.

Descriptive research design has been adopted to describe the socio-economic, political and environmental condition of the areas whereas analytical research design has been used to analyse them. Facts are described and analyzed and elaborate from rural households with a view to provide an in-

depth understanding of weaving cloth as traditional livelihood in the eastern Nepal and attempt to study on weakness, opportunities and threats regarding to weaving cloth have been made furthermore, to make research scientific, special attention has been paid on elements of research design: subject for investigation, methodology, data gathering, data analysis and report writing.

3.3 Nature and Source of Data

This study is based on both primary and secondary data. Besides it, data are also qualitative and quantitative in nature. Primary data were collected through fieldwork using tools like observation, questionnaire, interviews, and others, and the secondary data were collected from various sources such as: various books, journals, articles, papers, reports and records Acts and regulations related to weaving condition of T/PDC and its economic contribution. Secondary data has been used to extend and elaborate for strengthening the context provided by the primary data.

3.4 Sampling Method

The data has been generated by using probability sample (random sampling) method to meet the purpose of the study without any areas. Out of the total areas of Damak city/municipality 6 weavers and 2 producers from small scale of cottage industries and 7 weavers from householder weavers and from Dharan city/municipality 15 householder weavers have been chosen for the study. Altogether both from Jhapa and Sunsari districts 30 weavers/producers have been included for study. All participants are interviewed with help of checklist. All of the two selected areas household weavers were females but 1 producer had family support within 2 producers. Both of their weavers were selected randomly from each research fields respectively.

3.5 Technique of Data Collection

We know that the reliability and validity in the result of any research depends on its techniques used for data collection. Hence, for every study, the data collection techniques are most important to obtain reliable information. So, to make the study factual and scientific, this study has also used different techniques such as questionnaire, interview, observation, key informants interview and focus group discussion.

3.5.1 Questionnaire

Questionnaire is list of questions asked with respondents to obtain actual facts. In this study, many questions are used to get actual information about condition of weaving T/PDC as a traditional livelihood in the eastern Nepal and to find out well as its economic contribution, weaving causes, weaving environment and resolution methods as possible information and others. Mainly, structured and unstructured questionnaire are used for the collection of data.

3.5.1.1 Structured Questionnaire

Only one set of structured and questionnaires were used for each household. Household survey was conducted to gather more information with the help of structured questionnaire which is easy to apply in field sides.

3.5.1.2 Unstructured Questionnaire

During the period of research, unstructured questions were prepared to get the information on socio-economic, political and environmental variables. A total of 30 sampled weavers and producers were interviewed using this questionnaire to collect data on socio-economic condition, state of environmental condition of weaving cloth as a traditional livelihood in the

eastern Nepal. This type of questionnaire was very helpful to obtain required facts.

3.5.2 Observation

Observation is the basic anthropological tool for the collection of qualitative data in the fieldwork. Participant and non-participant observation were the main source for obtaining primary data. Observation was followed to find out the relationship between the weaving cloth as traditional livelihood of T/PDC and its present condition. In reality, observation intensively helped to obtain primary qualitative data regarding degree of social justice and sources of information from them, in the quality people's life and finally about social harmony of the study area.

3.5.3 Key Informants

Key informants are important sources of anthropological data. Interview was taken with key persons such as native and old teacher, political activist, social worker and weavers/producers of the T/PDC of Jhapa and Sunsari. They provided in depth information on various concerned situations of the study area that helped to meet the objective of the study intensively.

3.5.4 Focus Group Discussion

Focus group discussion was very compatible during the field survey and also successful to achieve reliable information. In course of time, a list of household was prepared for the focus group discussion. Three focus group discussions were carried out. Among them, one was of social worker, political and old native civil person. Focus group discussions were found every successful in getting the holistic views on situation of weaving T/PDC before long time and continuous took as a traditional livelihood occupation.

3.6 Method of Data Analysis

Information does not speak by itself. The information collected in the fields are to be analysed and interpreted in order to make the research meaningful. Analysis is the careful study of available facts so as to draw conclusion from them on the basis of percentage with the help of simple mathematical formulas. In this way, conclusion have been drawn making them comprehensive as for as possible for the purpose of this study.

CHAPTER - 4

DESCRIPTION OF THE STUDY AREA OF DAMAK AND DHARAN

4.1 Location

Damak Municipality lies in the Jhapa District of Mechi Zone of eastern Development Region of Nepal. Approximately it is situated between 26° 35' to 26° 44' North latitude and 87° 38' 17" to 87° 42' East longitude with an average height of 400 meters above the sea level. The total area of Damak municipality is 7513 hectare (75.13sq.km.). It spreads 25 km. from north to south and 6 km. from east to west. It has highest ranges from 101m. in the south to 300m. in the north.

Dharan Municipality lies in Sunsari District of Koshi Zone of Eastern Development Region of Nepal. Approximately it is situated between 26° 46' 30" to 26° 52' 30" north latitude and 87° 14' 14" to 87° 18' 27" east longitude with an average height of 400 meters above the sea level. Of the total area, residential area occupies 614 ha. forest covers 155 ha, river 155 ha, river area 157ha.

4.2 Boundary

Damak municipality is between two main seasonal rivers: Ratuwa river at eastern and Mawa at the western point. in southern part, these two rivers meet with each other. Thus, rivers in three side eastern, western an southern part bound the municipality. in the northern part, the municipality has the foothill of Siwalik as its northern boundary. The municipality links with two districts, Ilam in the northern and Morang in the western part. In the eastern and southern side it links to Lakhanpur VDC and Kohabara VDC of Jhapa districts. The east-west highway (Mahendra Highway) crosses from the central part of the municipality. Damak municipality has been divided into urban and

rural areas. The urban bazaar area lies in the eastern side of the municipality between the Rauwa-khola and kharkhare-khola. The main urban settlements are elongated in a north-south direction. The urban area of Damak has covered about 891.4 hectare of land. There are four distinct topographic features: they are foothill, Bhavar, Terai and river valley. The Bhawer lies in the northern part of Trai and southern part of the foothill occupies small area covered by dense forest called 'Hawangse Dumse' Jungle. Another important topographical feature of Damak is river valley and riverbed.

Dharan is situated at the foot hill of Siwalik and Mahabharat range, where the Sewalik range disappears in the western side of Bijayapur hillock and meets with Mahabhrat range. It has been surrounded by Seuti-khola and Panchkanya VDC in east, Sardu-Khola and Bishnupaduka VDC in west, Mahavarat and Siwalik rang and Bhedetar VDC in North and Charkoshe Jhadi in South. Charkoshe Jhadi covers 20.51 sq. km. area. Dharan's altitude range from 305m to 700m and Koshi Highway crossed through mid point of Dharan. Tinkune and Mangalbare were the South and West boundary of Dharan similarly, Turke-Khola and (up to the present municipality) Laxmi-chouk to Phushre were the north-west boundary.

4.2.1 Glimpse of Study Site

The study site of Damak is Hawaldar chouck and Sukumbasi tole. It is in the ward no. 1 of Damak municipality. Hawaldar chouck is in the north side of main Bazaar of Damak which is touched by Road way of Damak to Beldanghee. The study site is from Hawaldar Chouck and next Sukumbasi Tole. Hawaldar Chouck is north side of the main Damak main bazaar there is Pravin Dhaka Industry. It has 13 *tans* (weaving instrument) 7 weavers are selected for interview. Sukumbasi tole is the new settlements of persons processing no houses. It lies more in eastern than Hawaldar Chouck, there are 30 above houses they have been setting since 2055-56 B.S., there are 25 houses and there are 22 *tans* on the home-base in every household where were 8

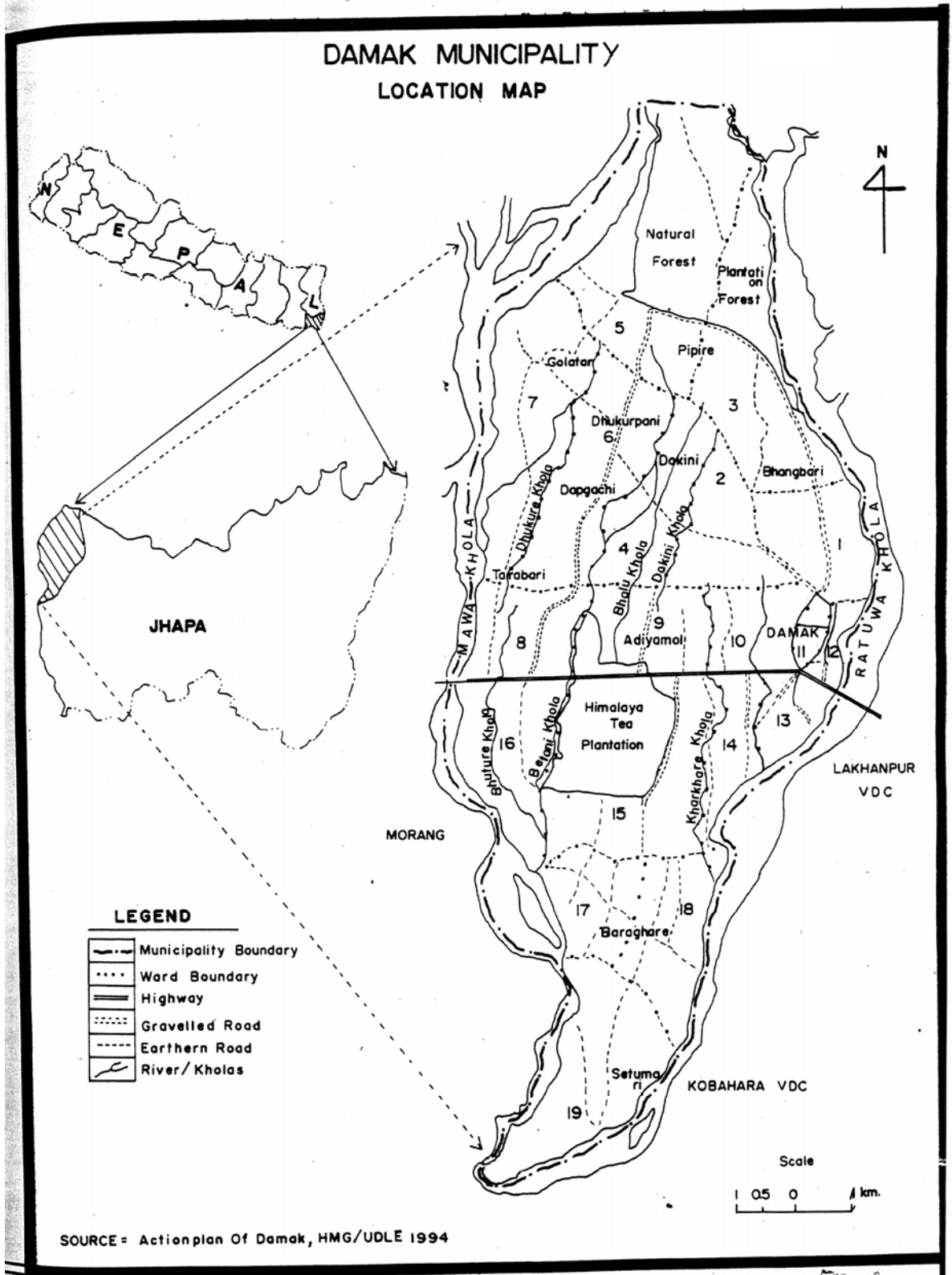
weavers selected for interview, who had 1-3 *tans* at their house to weave cloth. Its land covers about 1-2 hectare. The study area is the important place of poverty. There are small sizes of houses with roof made by tin and dried grass, which is near eastern side of *Ratuw-Khola*.

Bhgarkot is from Dharan. It is new settle of persons processing no houses. It lies in the sand-stone bank of Seuti-khola (Seuti river). There are 70 above houses for settlement and it is established since 2060-61 B.S. in the ward no. 15 of Dharan municipality. The land covers about 10-15 ha and includes about 55 households because houses are build but somebody did not stay here and houses are there for reserve of land only but maximum householders are poor. The study area is important place of poverty. There are small sizes of houses and its roof is made by tin and dried grass. It lies between Bajhagara and Seuti-khola eastern side of Dharan in detail photos C of appendix-iii.

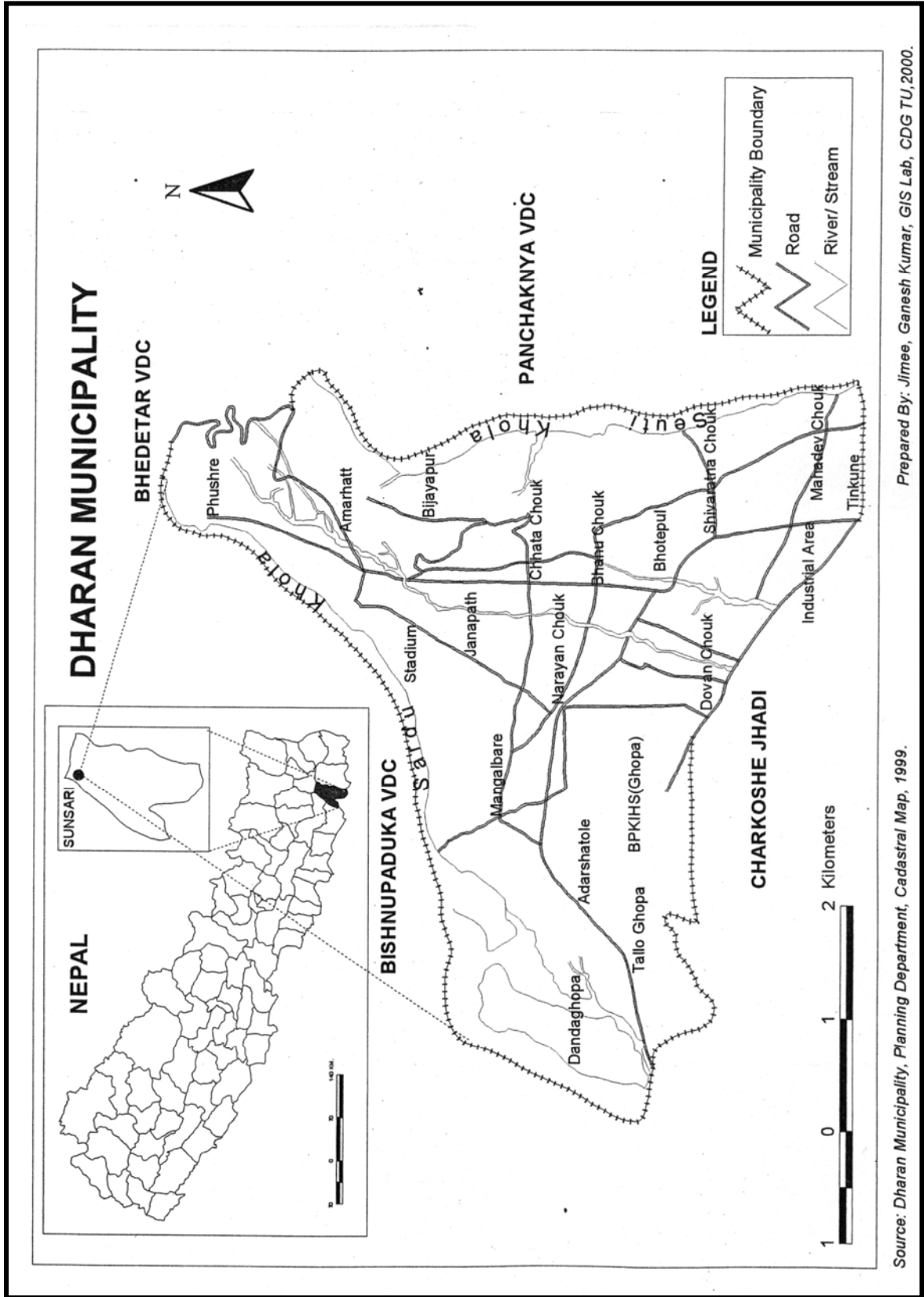
4.2.2 Topography

Geologically, Damak and Dharan are same formation of tertiary siwaliks and composed of tertiary sandstone, siltstone, shale and conglomerate (joshi, 1986). The structure of the siwaliks is fragile because of which their origin is thought to be quite young. The tarai range is in south of study area.

Map 1



Map 2



4.3 Climate

Damak municipality has sub tropical monsoon of climate with two distinct seasons, winter and summer season. June and July are the hottest month of the year, whereas January and February are the coldest ones. In the summer period the temperature does not fall below 30°C and the winter temperature does not fall below 12°C. Similarly, the maximum rainfall occurs during the monsoon (June-September) ranging from 383-655mm and minimum during drought (November-February) ranging from 7-19mm. It is also known that there is a great variation of rainfall in summer and the winter season is almost dry and has no rainfall. (Climatological Record of Nepal-1976 to 1990)

Dharan municipality has the tropical monsoon of climate with two distinct seasons: winter and summer season. June and July are the hottest month of the year whereas January and February are the coldest ones. In the summer period the temperature does not fall below 36°C and the winter temperature does not fall below 12°C and recorded annual rainfall is 1.921m. (Bulletin-1998) Similarly, it gets heavy rainfall in monsoon and occasionally in the winter from western wind. Although, it has four distinct seasons it is little bit cold in winter with longer warm period in summer.

4.4 Soil

Damak municipality consists of the large portion of alluvial soil, which is very important from the view point of agriculture. It is very rich and fertile but the nature and character of the alluvial soil of the north is slightly different from the south part of municipality. In the northern part coarse grained soil is predominate. At the side of river Mawa and Ratuwa there is loam soil and in middle and southern parts there is clay, clay loam, loam soil. Thus, the soil of Damak can be classified into five categories on the basis of sediment deposited; clay loams, clay loams, sandy loam and sandy soil.

4.5 Population

The total population of Damak municipality, according to the (CBS-2001) census, is 58,590 of which 29,684 are males and 28,906 are females (Damak municipality offices). The males are found to outnumber the females. The sex ratio is 102.7, different from the national ratio, which is 99.8 and average household size is 5.3 people. Population growth is 5.14percent and the literacy rate is 76.93 percent.(Damak municipality office).

The total population of Dharan is 95,332 comprising male 47,121 and female 48,211. the population density is 922.15 per sq/km and growth rate is 3.56 percent.

CHAPTER - 5

ANALYSIS AND INTERPRETATION OF DATA

The data information are collected from Damak and Dharan of Jhapa and Sunsari respectively where maximum unemployed, illiterate females are weaving of T/PDC as traditional livelihood. It is study of case analysis by field research and these have been presented by tabulation for analysis.

Table no. 1: The T/PDC women weavers from the different castes/ethnics groups

The types of castes/ethnics of participants			
S.N.	Caste/ethnic	Number of Participants	Percentage
1.	Limbu	8	27
2.	Rai	7	23
3.	Untouchable	5	17
4.	Chhetri	4	13
5.	Magar	2	7
6	Tamang	2	7
7.	Gurung	1	3
8.	Brahman	1	3
	Total	30	100

Source: Field Survey, 2007.

From the above table no: 1 we can see that participation of Limbu females group is the highest among various groups, which makes 27%. These data are collected from Damak and Dharan. Because, it is their own traditional knowledge based skilful occupation and they could do such work in spare time since long. Their population is also high in these areas.

Likewise, Rai women weavers make 23%, untouchable women weavers make 17%, Chhetri women weavers make 13%, Mager and Tamang women weavers make 7%, Gurung and Brahman women weavers make 3% which is the least number of the women weavers among weavers.

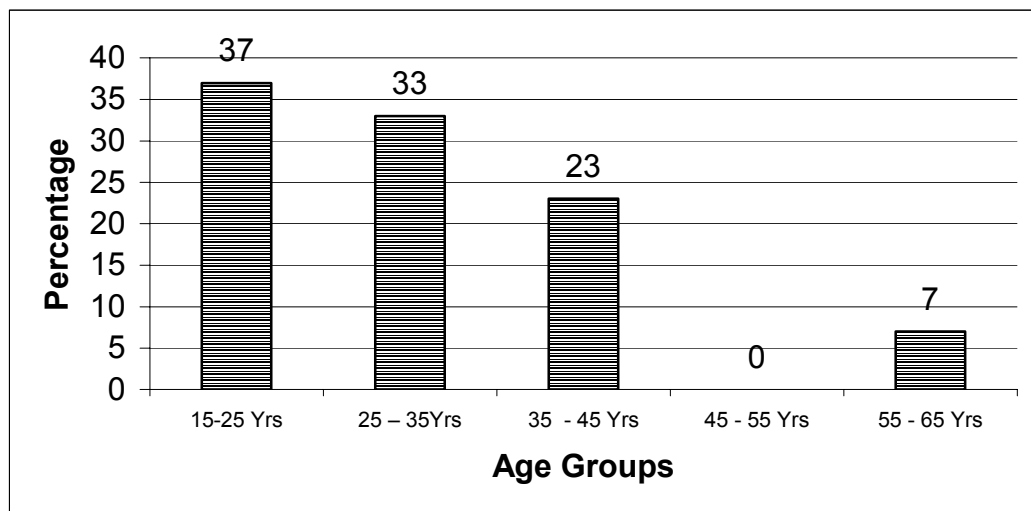
The involvement of Gurung and Brahman both is the least number among other groups. They are more literate and also they have small size of population. This work is popular among various caste/ethnic groups especially in the poor communities because this work doesn't need large size of investment and advance technology. So, all ethnic groups have been attracted by it. Therefore many women from all caste/ethnic groups work as a weaver in the T/PDC production but not was this type of situation before many years. "many years ago, this weaving work is done by ethnic groups only e i Rai, Limbu and Newar were from the Hill side and Dhimal was from the Terai side but didn't weave it by other casts because that time was specific occupation as a cast." (Newpane-2007)

Table no. 2: The participants are from different age groups in T/PDC weaving

Age groups of participants in T/PDC weaving			
SN.	Age groups	Number of participants	percentage
1	15-25 Yrs	11	37
2.	25 – 35Yrs	10	33
3.	35 - 45 Yrs	7	23
4.	45 - 55 Yrs	0	0
5.	55 - 65 Yrs	2	7
	Total	30	100

Source: Field Survey, 2007

Figure no. 1: The participants are from different age groups in T/PDC weaving



The table no. 2 and figure no. 1 helps to find out, which age groups of females participate more from 15 – 65 years old. Though, a wide age groups of women have been found working in the T/PDC cloth weaving. They have been weaving the T/PDC cloth as their occupation, nowadays. The group of age from 15-25 years marked the highest percent, which is 37% likewise, second, third and fourth position of age group from 25-35years, 35 -45years and 55-65 years these group make 33%, 23% and 7%. From this table we can see the females participant are descending points according to the age group but absent age group of 0% is from 45-55years. This type of position is created by the family environment.

Here we can see absent age group from 45-55 years although old age group participate from 55-65 years in weaving Dhaka cloth. It means that, 45-55 years age group of weavers have to look after children so that, they could not do extra activities and involve in it.

Table no. 3: Educational status of the T/PDC weaver in the weaving

Educational status of the weavers			
SN.	Classes/levels	Number of Participants	percentage
1.	Illiterate	13	43
2.	3 – 5 class pass	8	27
3.	5- 8 class pass	3	10
4.	8 – under S.L.C.	5	17
5.	S.L.C. Pass	1	3
	Total	30	100

Source: Field Survey, 2007.

The table no. 3 shows the participation of women weavers who have completed class from one to ten as the educational qualification but it is not necessary for these women for their job of T/PDC So, the highest number of 13 illiterate females involve here, which is 43% in total 30 persons. They can earn on the basis of their weaving skills, there are no need of education for it so, we can see in the table only one person, who has passed S.L.C. which is 3% and It is the least participation among the 30 persons.

It means that, most of illiterate females participate in this work because weaving Dhaka cloth neither has age bar nor education bar and they can weave it very good for income thus, illiterate female involvement is increasing here but they have no give more time and training of good skill of weaving.

Table no. 4: The marital status of T/PDC weavers

The marital status T/PDC weavers			
SN.	Marital status	Number of Participants	Percentage
1.	Married	24	80
2.	Unmarried	6	20
	Total	30	100

Source: Field Survey, 2007.

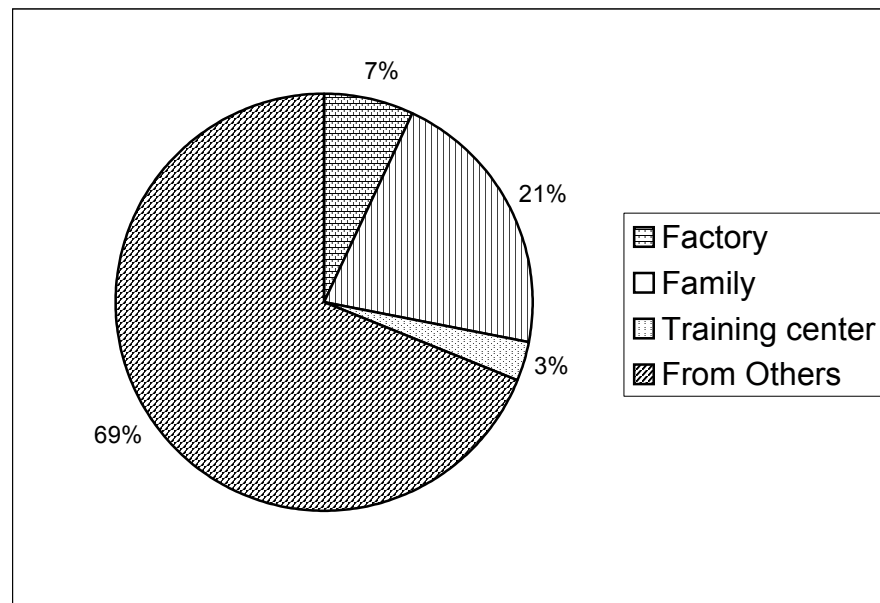
The table no. 4 shows the marital status of women weavers. We can see that, maximum number of weaver participants are married, which makes 80% and only twenty percent participant are unmarried. The women after their marriage need good sources of regular income because they have to give the nutritious food to their children and meet the daily expenditure of their families. The weaving cloth is easier and better possibility for such income. Therefore, the largest numbers of married women adopt it as a regular occupation. It is easier work for married women than unmarried women.

Table no. 5: The T/PDC women weavers' learning processes in weaving

The learning processes of women weavers in weaving			
SN.	Learning areas	Number of Participants	Percentage
1.	Factory	2	7
2.	Family	6	21
3.	Training centre	1	3
4.	From Others	20	69
	Total	29	100

Source: Field Survey, 2007.

Figure no. 2: The T/PDC women weavers' learning processes in weaving



The table no.5 and figure no. 2 shows that the weavers learn to weave through the deferent processes. The largest numbers of people learn from the others (relatives, friends and neighbours) which, makes 69%. It means that, a lot of weavers learn from the informal system: from family 21% and from factory 7% but from training centre 3% only, which is formal system. The weaving skill of T/PDC belongs to transforming as important source of livelihood. Now, the training centres are also had been establishing for weaving the cloth by small cottage industry.

According to Limbu weavers, the Limbu community has continued it since long and they are able to keep it as a traditional skill by transforming from generation to generation. This type of question is “It is not known when this pattern weaving began but according to the weavers it has been passed on from generation to generation.”(Donsmore -1993: 117).

However, the women have been weaving T/PDC but most of their skills do not have good and necessary skill for weaving cloth although Limbu community is skilful about it than other groups.

Table no. 6: The women weavers' learning period in the T/PDC weaving

The women weavers' learning period			
SN.	Learning period	Number of Participants	Percentage
1.	15 days	16	55
2.	1 month	9	31
3.	2 Months	4	14
	Total	29	100

Source: Field Survey, 2007.

The table no. 6 shows that the largest number of weavers has taken to learn short time 15 days, which makes 55%. It means that according to their expression a lot of weavers learned by own practice from the family, neighbour and friends.

Here, it seems that, 31% has taken period 30 days to learn and the least number of women weavers has taken to learn around 60 days, which is 14%. It means that, formal work takes long time for learning because of learning time is short and they could not utilize sufficient time, so that, learning process become slow as well as they can not follow the skill, in short time. Thus, it is clear that, informal process has taken short time because they use their leaser time as own choice of time so, they can learn easily in spite of formal training centre.

Among them 31% weavers have taken 30 days for learning to weave T/PDC It had also taken some period because of they could not use their leaser time as their own choice of time so, they cannot learn easily as their wants.

The government, as already mentioned, pays only a few attention to provide training to the interested learners. Therefore, it doesn't have fixed period of time for learning to weave the Dhaka cloths to develop good skill. Certainly the trainings should be conducted, time and again for weaving in the leaser time of weavers.

Table no.7: The working hours of weavers in per day of the T/PDC

The weaving hours in per day of T/PDC			
SN.	Working hours	No. of Participants	Percentage
1.	1 - 3 hrs	7	24
2.	3 - 6 hrs	13	45
3.	6 - 9hrs	8	28
4.	9 - 12 hrs	1	3
	Total	29	100

Source: Field Survey, 2007.

The table no. 7 shows that, the highest number of weavers working hour is 3 – 6 per day, which makes 45% and the least number of weavers working hour is 9 - 12 per day, which makes 3%. According to it large number of women, who weave the T/PDC could not give fulltime and the least number of weavers give fulltime as the occupation. It means some of them take it survival occupation. Many other take it as a part time job.

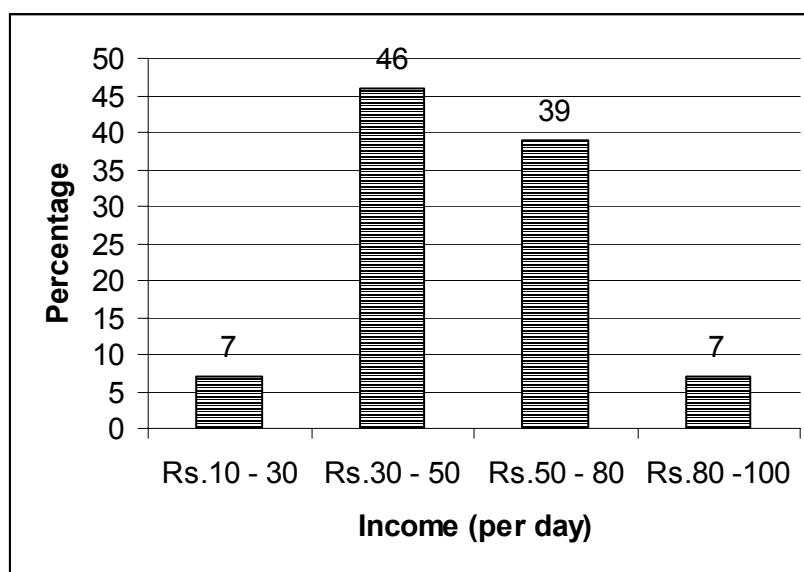
Second and third positions are 28% and 24%, respectively whose working hour is per day 6 –9 and 1 – 3 hours. These mean that, weavers take it as side and part time of job and they have to work for another job because they work for learning to weave as time pass and to utilize time. Because of livelihood dependency is low in the Purbeli Dhaka cloth, so, they can not take it as a permanent and profession work.

Table no. 8: The per day income of T/PDC women weavers in weaving

The per day income of women weavers in weaving			
SN.	Income (per day)	No. of Participants	percentage
1.	Rs.10 - 30	2	7
2.	Rs.30 - 50	13	46
3.	Rs.50 - 80	11	39
4.	Rs.80 -100	2	7
	Total	28	100

Source: Field Survey, 2007.

Figure no. 3 The per day income of T/PDC women weavers in weaving



The largest number of women income is Rs.30–50 per day, which makes 46 %. Like wise, second position of number of female wavers fall in the category of earning Rs.50–80 per day, which makes 39% the least position of 7% is in both income of Rs. 10-30 and Rs.80-10 per day of T/PDC weavers. From this it is clear that, this weaving work is not favourable occupation as capable income sources work therefore, all women weavers could not work continuously and sustain ably.

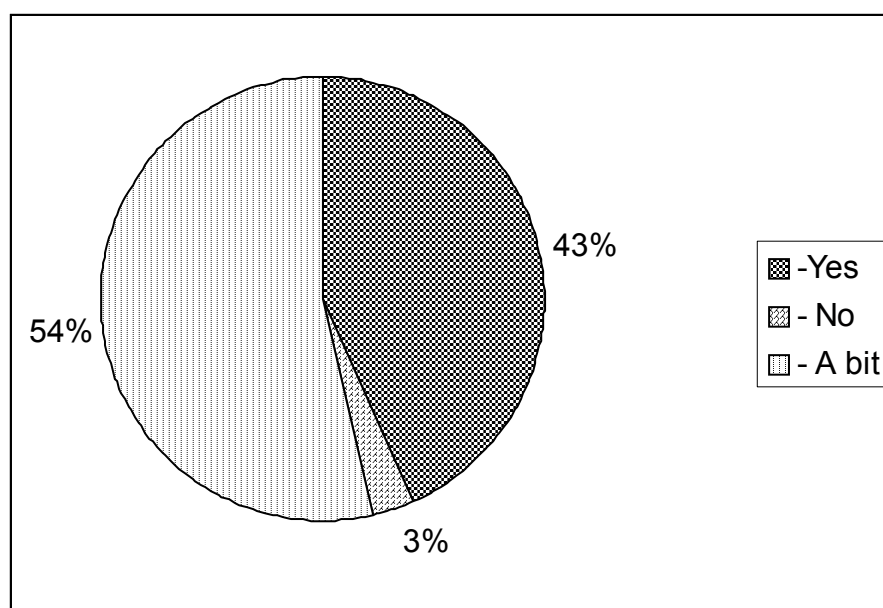
From these data, we know that income of per day ranges are more differences within participation. Where more participants have low income and less participants have high income and these types of fluctuations of income ranges tell us that, working nature is more difficult than other.

Table no. 9: The women weavers’ situation of satisfaction in weaving

The situation of satisfaction of T/PDC weaving			
SN.	Satisfaction of weavers	No of participants	percentage
1.	-Yes	13	43
2.	- No	1	3
3.	- A bit	16	53
	Total	30	100

Source: Field Survey, 2007.

Figure no. 4: The women weavers’ situation satisfaction in weaving



The table no. 9 and figure no. 4 shows that, satisfaction expressions are their real feelings in the T/PDC production. The largest numbers of weavers are satisfied a bit in their occupation, which is 53%, they are working in this occupation for their constraint. Second position of number of weavers are

satisfied fully with their occupation, which is 43% and the least number of women weaver are not satisfied with their occupation, which is 3%, whose income is uncertain and low as well.

It means that, this occupation is not of full satisfaction but it helps to survive who couldn't get any opportunity so, the housewives and helpless women can be motivated to go ahead actively for their livelihood.

Table no. 10: The types of production method of T/PDC weaving

Production Methods of weaving			
SN.	Types of production	No. of Participant	percentage
1.	With Handloom.	30	100
2.	By Machine loom.	-	-
	Total	30	100

Source: Field Survey, 2007.

The above table no: 10 shows that 100% of weavers' production is made with hand but not with using machine. The weaving instruments are stir made totally with the hand of T/PDC at the eastern Nepal in detail photos A and E of appendix-iii. But there are two types of threads one thread production is made with hand and next thread production is made by the machine. Machine made thread is being used more than hand made thread because it is cheaper in price. Many years ago, handloom materials were made by hand for weaving cloths but its process has been changed because it is impossible to meet the demand of growth of population. So it will be more costly than next and its thread material is not available as demand and as quality.

Handloom is more costly than machine loom because it is hard work to make and it takes longer time than machine loom although costumers demand is high for the handloom in the eastern Nepal nowadays. The most of the practical

usage of cloth is machine loom because machine loom can get easily and cheaper than handloom and its' marketing management is also better.

Table no. 11: The work-nature of participants in the T/PDC Production

The work-nature of participants			
SN.	Work structures	Number of Participants	percentage
1.	Producer	2	7
2.	Weaver	28	93
	Total	30	100

Source: Field Survey, 2007.

The table no. 11 shows that, the largest numbers of females work as a weaver which is 93% and the least number of females work as a producer which is 7% only. Maximum numbers of weavers work hard but they have not good knowledge for selling price and place. Reverse seems to take place in their real situation because they work very hard but they could not get benefits as their hard working, thus here they seem to have lack of knowledge of labour right and unorganized situation of female weavers.

The least numbers of participants work as the producers whose family economy is better than the weavers and they are supported by their family members. But their problems seemed unplanned and unsecured because of helplessness from the Government although they work from private sector and they are better than the other weavers because they can work freely so that they can gain more benefit and facilities than weavers but it is not enough for all Weavers and Producers for the future.

Table no. 12: Types of the T/PDC weavers family background

Types of family background			
SN.	Family occupation	Number of Participants	percentage
1.	General Labour	18	64
2.	Farming	9	32
3.	Service	1	4
	Total	28	100

Source: Field Survey, 2007.

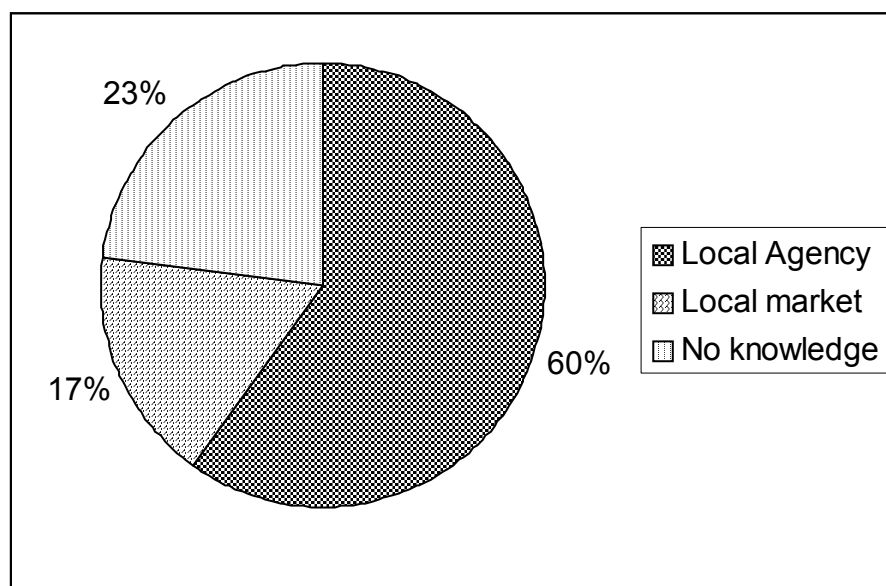
The table no. 12 shows that women weavers' families engage in different types of occupation as their dependency. The highest number of females weavers' families work in the general labour, which is 64%. Their main aim is to maintain family economy and the least number of female weavers' family work in the private service, which is 4%. They want to utilize time and earn some money. Likewise, background of family of 32%, is farming. All of their main aim is to utilise of spare time and earn some money for own expenses.

Table no. 13: Information sources of the raw materials for T/PDC weavers

Information sources of raw-materials			
SN.	Sources	Number of participants	Percentage
1.	Local Agency	18	60
2.	Local market	5	17
3.	No knowledge	7	23
	Total	30	100

Source: Field Survey, 2007.

Figure no. 5: Information sources of the raw materials for T/PDC weavers



The table no. 13 figure no. 5 shows that, the highest number of women weavers are bringing raw material from local agency which is 60% and its detail in photos B and G of appendix-iii. Like wise, second group of weavers (23%) have no idea on availability of raw materials and last of numbers (17%) bring raw material from the local market but sometime they bring raw materials from local cities near by Dharan, Damak and Biratnagar directly.

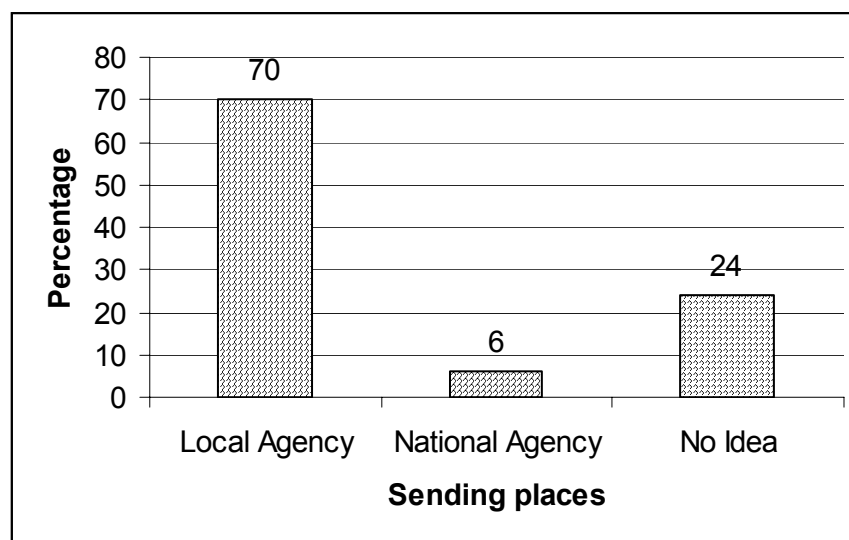
They are always facing with situation of the monopoly market system because they said that, they have no idea about it according to the second group of participants. The least position of weavers bring from limited local market but they have no choice of the raw material's quality, the highest numbers of participants supply their raw materials via agency and the least numbers of participants have good knowledge about it. Women weavers could not do anything as their own thinking and wants freely, therefore, they want to find open managerial market for doing something themselves. According to the weavers ' sometime, they could not get raw materials easily because of material is not available as demands and with good quality so it is not sure of originality and quality for production of cloth.

Table no. 14: The sending points of T/PDC weaving

The sending points of T/PDC weaing			
SN.	Sending places	Number of participants	percentage
1.	Local Agency	21	70
2.	National Agency	2	6
3.	No Idea	7	24
	Total	30	100

Source: Field Survey, 2007.

Figure no. 6: The sending points of T/PDC weaving



The table no. 14 and figure no. 6 shows that, the largest numbers of women weavers send their production at the local level agency, which is 70%. The second position numbers of women weavers is 24%, who have no knowledge about it because they work in the factory thus the least numbers of women weavers send their production at the national level agency which is 6%.

It means that, the least numbers of women weavers' connection is well but many other women weavers' connection is not good. They could not benefit as their hard working. "Dhaka cloth productions we are sending foreign

countries where Nepalese staying as a HK, USA, UK and Japan etc.” (Shrestha-2007). From this study we can see that these types of problems increase due to the monopoly market.

Table no. 15: The weaving trend as the T/PDC weavers' expression within 5 years

The trend of weaving work within 5 years			
SN.	Description	Number of participation	Percentage
1.	Increase	18	60
2.	Decrease	1	3
3.	As it is	2	7
4.	No idea	9	30
	Total	30	100

Source: Field Survey, 2007.

The table no. 15 informs us about the trend of the T/PDC production. As all weavers' expression, their income is low from it but its coming future is bright.

The highest number of women weavers expression is its production trend is increasing day by day which is 60% and its decreasing point is the least number of women weavers expression, which is 3%. Similarly, second group of women weavers have no idea about it, which is 30% and third number of women weavers express as it is, which is 7%. Its production trend is good for future because the largest numbers of expression is increasing and the least numbers of expression is decreasing thus we can do something about it in the future.

Table no.16: The weavers' dependency in the T/PDC weaving

The dependency of weavers			
SN.	Dependency	Number of Participants	percentage
1.	Only myself	20	65
2.	Whole family.	4	15
3.	Nobody	6	20
	Total	30	100

Source: Field Survey, 2007.

The table no.16 shows that, the largest numbers of weavers dependency themselves only, which is 65%, it means that their families are not dependent on it, so their families members don't involve in the weaving work. Likewise, mid position of dependency is 20% who are not depending on this weaving work so that they take it as a hobby and enjoy able work. Therefore, they involve in extra activities to livelihood and not on developed and organized activities for it.

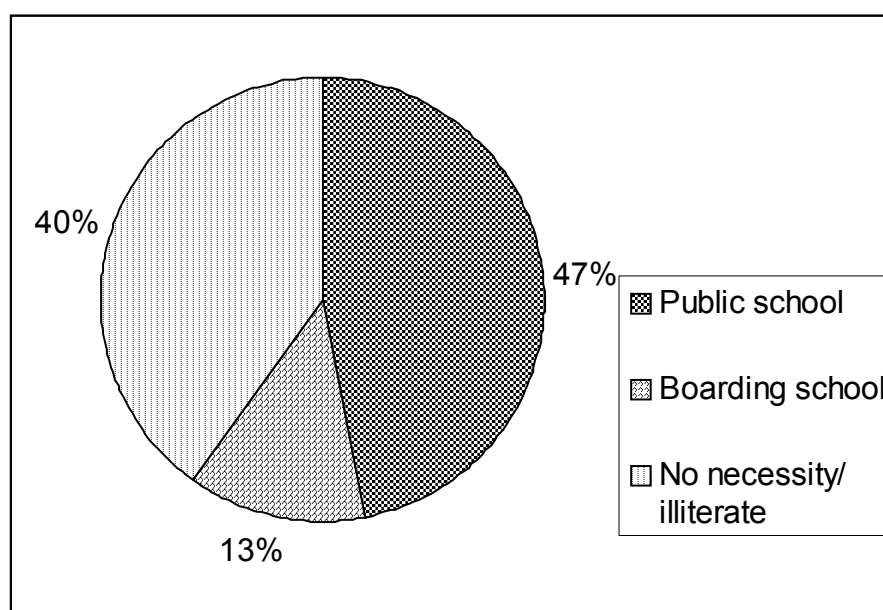
The least numbers of both women weavers and family member dependency is 15%. It means that, few numbers of weavers depend on this occupation who, are working as a professional work and they give fulltime by weaver and family. The maximum participants don't take it as professional work but they take as utilization of the time. There are many types of work as mediator, sales-man and weavers. However, the maximum weavers are not being successful from cloth weaving occupation.

Table no. 17: The children’s educational position of the women weavers

The children’s educational position			
SN.	Position of child education	Number of Participants	Percentage
1.	Public school	14	47
2.	Boarding school	4	13
3.	No necessity/ illiterate	12	40
	Total	30	100

Source: Field Survey, 2007.

Figure no. 7: The children’s educational position of the women weavers



The table no.17 and figure no. 7 show that, the largest numbers of women weavers have a keen interest in their children education. Although large number of children read at public school, which make 47%.

In the middle position of children are illiterate which makes 40%. They are under and out of age for the study. There are two types of illiterate children. First children are under ages and too small to join school. Second, parents are unable to afford to educate their child and now they are too young to join school.

The least number of children read at the boarding school, which makes 13%. From this information we find out clearly that all guardians want to educate their children in the boarding school but they can not afford it because their income sources are low and they can not be capable to teach their children from income of the weaving Dhaka cloth.

Following information studies on the feeling of women weavers where are found 111 numbers of feelings of 30 women weavers.

Table no. 18: The engagement causes of women weavers in the T/PDC

The engagement causes of women weavers			
SN.	Reasons of engagement	Number of feelings	Percentage
1.	Poverty	68	61
2.	Illiteracy	19	16
3.	Traditional skill	24	23
	Total	111	100

Source: Field Survey, 2007.

The table no.18 shows that the women weavers are engaging in the weaving work of the T/PDC real situation. The largest numbers of participants feeling of the poverty, which is 61% and the middle position number of participants' feelings represent traditional skilful occupation which is 23%. The least numbers of participants' feeling represent illiteracy which is 16%.

It is defined that all women weavers' main aim is to earn some money to maintain economic problems and its next causes is to depend on their constraints. But, this work is suitable for married women and helpless women because they have no time to work fulltime and impossible to work outside the house.

Table no. 19: The types of T/PDC weaving

The types of weaving			
SN.	Types of usage	Number of reports	percentage
1.	Up wears	64	68
2.	Down wears	15	16
3.	No idea	15	16
	Total	94	100

Source: Field Survey, 2007.

The table no.19 informs trend of the Purbeli Dhaka cloth production. As a whole weavers' justification is here the largest number of women which makes 68%. These are known as an up wears (Topi, Muffler, Blouse, Tie, hanky, Shawl and Kurta) etc. This informs that, the maximum weaving production of Dhaka cloth is the up wears.

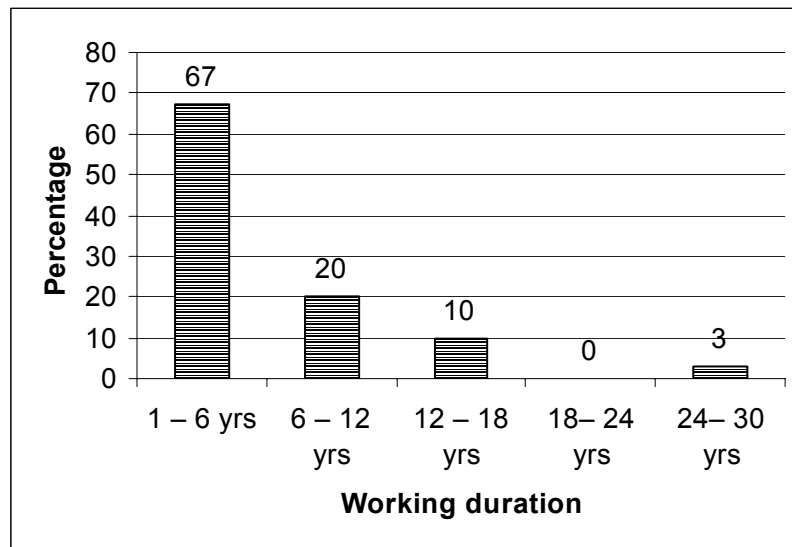
Second group of women weavers' weaving cloths is in the down wears(Sari, Suruwal and lungi) etc, which makes 16% and same ratio of position of women weavers have no idea for production of cloth. It means that all women weavers could not define in detail. Almost all of T/PDC weavers are not skilful because they are new learner weavers without weaving knowledge. The T/PDC types of production and usage are in detail photos B and F of appendix-iii.

Table no. 20: The involvement duration of T/PDC weavers in weaving

The Involvement duration of weavers			
SN.	Working duration	Numbers of participants	Percentage
1.	1 – 6 yrs	20	67
2.	6 – 12 yrs	6	20
3.	12 – 18 yrs	3	10
4.	18– 24 yrs	0	0
5.	24– 30 yrs	1	3
	Total	30	100

Source: Field Survey, 2007.

Figure no. 8: The involvement duration of T/PDC weavers in weaving



The table no. 20 and figure no. 8, shows that the largest numbers of weavers participants' involvement period is in the short time from 1-6 years. It is 67% and second group of weaver participant involvement period is from 6 - 12 years which is 20%. The table show that when involvement period is increasing but weavers participants' percentage is decreasing. Likewise, 12 - 18 years of involvement period of weaving participation makes 10% and similarly, 18-24 years of involvement period of weaving participation makes 0% but 3% involvement period is participated as a weaver since 24 – 30 years. However, only one person participate as weaver is Jit maya limbu, who is in detail photos G of appendix-iii. She is taking it as the main occupation and until she is weaving at the Bagarkot tole of Dharan in detail photos D of appendix-iii.

This table gives us the information that all weavers don't have full satisfaction for income and they do not take it as occupation though it provides a small income sources for them who have no other opportunities. Thus, it is no good job for weavers but on the other hand, good for mediator as agencies. Weavers are always up coming continuously but not for long time because weavers could not get more benefit as their performance and there is not good marketing policy and also not organized for it. So, it should be promoted and developed by the Government.

Table no. 21: Nowadays' main base of livelihood for the T/PDC weavers

Nowadays' main base of livelihood for weavers			
SN.	Occupation of weavers	Number of participants	Percentage
1.	Farming	2	7
2.	labour	13	43
3.	Weaving	15	50
	Total	30	100

Source: Field Survey, 2007.

From table no. 21 we can see that the largest number of women weavers income is from T/PDC weaving, which is 50 %, so they have adopted it as a occupation. Like wise, 43% of weavers do general work for earn and the least participations work for earn in farming which is 7%. It reveals that they have no other good opportunity.

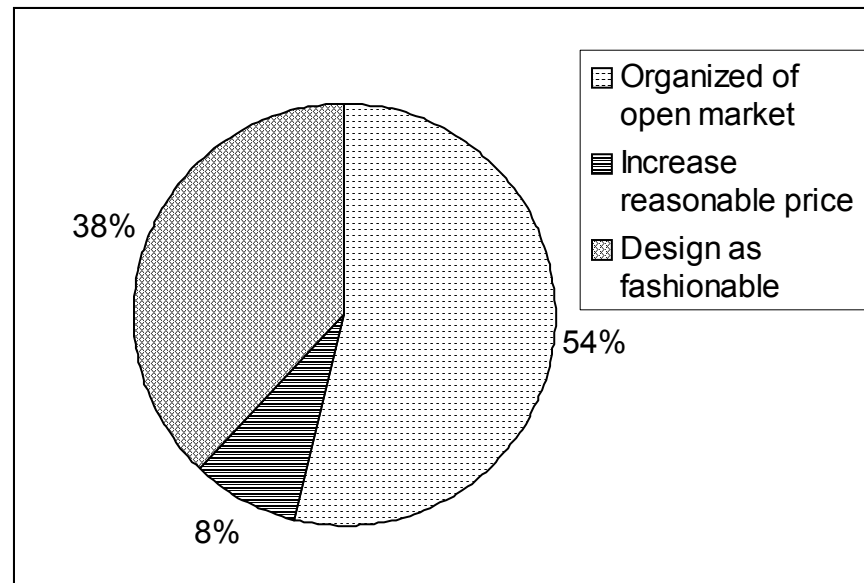
The maximum numbers of women weavers said that they could not do any other except weaving work outside for income because they have to take the responsibility of children and families, which is in detail photos A and E of appendix-iii. Most of them work to utilize their spare time and which helps them to earn money to survive but they are not so much satisfied for income.

Table no. 22: The T/PDC weavers' suggestions for improvement

The T/PDC weavers' suggestions for improvement			
SN.	Suggestions of weavers	Feelings of weavers	Percentage
1.	Organized /open market	62	54
2.	Increase reasonable price	9	8
3.	Design as fashionable	43	38
	Total	114	100

Source: Field Survey, 2007.

Figure no. 9: The T/PDC weavers' suggestions for improvement



According to table no. 22 and figure no. 9 the largest number of 54% weaver suggest that all sectors have to manage and open marketing facilities for the T/PDC Market will have to be improved for open and co-operative market. It means that weavers are facing a number of problems. Which is due to monopoly market. Thus, weavers could not get raw materials as their demand and quality.

Likewise, secondly 38% weavers' suggest that the T/PDC must to design as modern fashion and colour combination to make them marketable. The least number of weavers of (8%) suggest that weaving cost have to increase for reasonable price as quality of embroidery because it takes more time for weaving. So, it means that the T/PDC weaving cost should be improved in wages and maintained its quality as customers' demands. "Dakha cloths colour combination must to computerise because every production load were different which makes problem for sale and chose of consumer demand." (Shakya-2007). These suggestions help them to increase reasonable price of the T/PDC as embroidery and quality. Therefore, they would get as their hard working charge value. In this case, improvement must be in the all sectors of the weaving production and distribution for against of monopoly marketing system. It should play good role to earn and develop economic growth of the country.

Table no. 23: The T/PDC weavers' involvement reasons in the weaving

The involvement reasons of women weavers.			
SN.	Reasons	Feelings of weavers	Percentage
1.	No work hard	62	53
2.	Sources of income	36	30
3.	Traditional skill	21	17
	Total	119	100

Source: Field Survey, 2007.

The table no. 23 shows that there are different types of reasons for involvement in this occupation. The largest numbers of weavers 53% say that they don't need to do hard work and they can do it easily as their capacity and experiences, second group of weavers 30% say that they do it for sources of income. It is suitable work for income because they need not to give fulltime, so this weaving work is suitable work for illiterate and unemployment women. They have to take care of child and family responsibility. we can see in detail photos A and E of Appendix III.

The least number of women weavers 17% say that it is their traditional occupation and it is going on from generation to generation. Whole expressions reveal that they weave it according to their interest and choice the works are easy and can be done in free time and also it does not need huge investment.

Table no. 24: Probability expression by weavers of the T/PDC weaving

Probability expression by weavers in the T/PDC weaving			
SN.	Expression of probability	Number of Participants	Percentage
1.	Good	17	57
2.	Bad	5	17
3.	Exact	6	20
4.	No Idea	2	6
	Total	30	100

Source: Field Survey, 2007.

The table no. 24 shows that, the largest number of participants expresses that good which makes 57%. Likewise, second group express that it is exact which make 20%. Third group expresses that it is bad which makes 17% and the least group expresses that they have no idea about it which makes 6%.

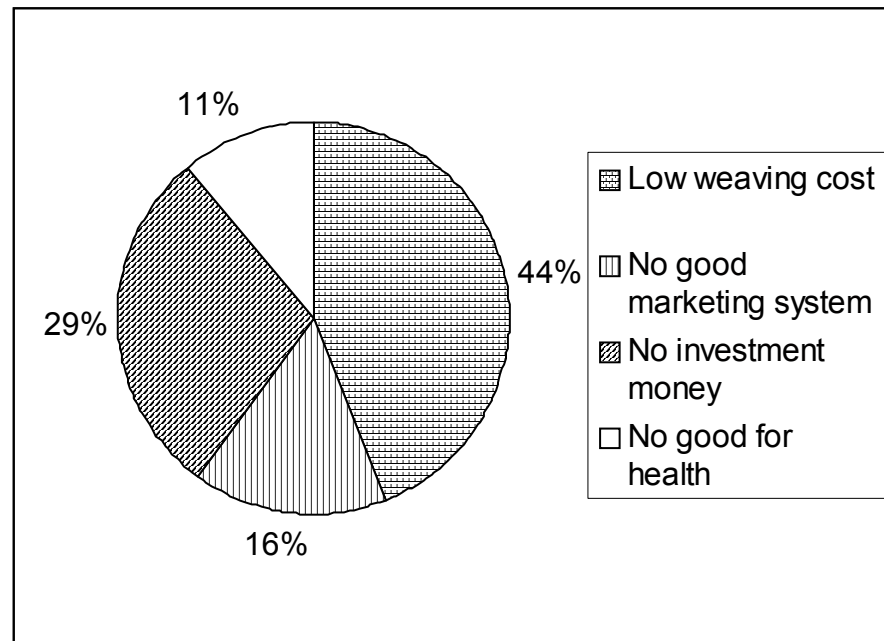
The table clarifies Comparative expression that the probability is better of T/PDC in the future. Because maximum weavers say that it is good. The percentage is higher than other. It indicates that weaving sector is secured in coming days but weavers are weaving cloth only and they have no vision for how to go ahead further. They have no ideas about its development. They lack knowledge of it. So, it is a bit more dangerous.

Table no. 25: Nowadays' threats for weavers in the T/PDC Weaving

Expression as the threats by weavers in the T/PDC weaving			
SN.	Threats of weavers	Number of feeling	percentage
1.	Low weaving cost	45	44
2.	No good marketing system	16	16
3.	No investment money	30	29
4.	No good for health	11	11
	Total	103	100

Source: Field Survey, 2007.

Figure no. 10: The threats for weavers in the T/PDC of Nowadays



The table no. 25 and figure no. 10 shows that, the largest number of participants point out as main threat is low weaving cost where all types of weavers don't classify of wages from their hard work according to quality embroidery. This means that weavers could not earn enough money as others hard working which makes 44%. The second group of women weavers point out the threat in the investment because they have no money for investment for weaving themselves. They want to weave it in individual invest but they can not do it. So, maximum weavers have to borrow loan form agencies and they can not decide price of cloth without agencies, which makes 29%. This means that, women weavers can not invest in large amount to develop it as a professional work and they are always obstructed by agencies.

Third group of women weavers point out that market is not systematic for them so, they can not do as their interest in the weaving work because they are sad from low market price, obstacles of raw-materials and monopoly marketing system, which makes 16%. This means that they can not develop as well as possibility to gain opportunities.

Last group of 11 percent women weavers point out that it is not good for health. Every woman weaver many suffer from may problems are: eye-visionless, headache and physical laziness etc. According to their experiences various types of problems are created by this weaving work.

CHAPTER - 6

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary

We have known that human being is more intelligent than animals. So, it has been developing itself automatically from ancient age. Human beings started weaving cloths when they felt the need to cover their bodies. In the past there were few choices available in matters of cloths because human being had not developed many technology of weaving. At present, the emergence of new technology provide us various types of cloths and other goods everywhere.

T/PDC is a local name of the (original) Nepali Dhaka Cloth. of the eastern area but Palpali Dhaka cloth could not take this position because of more differences between characteristics of production method and pattern. One of the best known diamond and stripe patterns is arranged in such a variety of size, colour and outline (smooth, jagged or stepped) and joined up closely or separate that each woven strip has a different appearance, emphasised by the irregularities which occur in hand picked patterns. Colour and patterns are often arranged diagonally: this supplementary weft to continue from one pattern to the next on the left a horizontal line connects the diamonds and add charm in the pattern.

These patterns are not inimitable by other form power machine loom production as a T/PDC so, more famous production is *topi*(cap) from Damak and Dharan cities where female householders involve for weaving Terhrathume/Purbeli Dhaka Cloth. Now, handloom is increasing to use for health care because of its material made by the organic cotton and things. Therefore, it had become popular due to its efficient and used to be sold in the local market in the past. But clothing items such as Nepali *topi*, necktie, shawl, blouse, Muffler and sari are made from T/PDC is being exported to foreign countries, where Nepalese are staying like UK, HK,USA, European countries,

Germany and Malaysia etc although Government and private sector could not take it as a income sources for national economic growth. Every time it helps to earn for livelihood to the women Nepalese householders widely in the eastern to western areas of Nepal. It was developed itself continuously but not able to provide economic independency for livelihood.

In this study, various research methodologies have been applied as possible and it is descriptive and interpretative. Research area has been selected by purposive sampling method responsively. Only 30 respondents were taken by 1 small cottage industry and next every householders. Interviewee (2 cottage owner, 7 labour weaver of small cottage and 11 home base weavers) were selected for interview. This study has been conducted throughout interview, schedule, checklist interview case study and participant observation. Primary, secondary, quantitative and qualitative data have been collected. The researcher has collected the primary data from the study whereas secondary data have been taken from other sources. This type of qualitative information has been tried to interpret and quantitative information has been demonstrated by means of percentage.

There seem various castes involvement in the T/PDC production who are taking it as occupation for livelihood but in total Limbu caste's involvement is the highest 27 percent, married group 80 percent and illiterate 43 percent S.L.C. passed persons only 3 percent and not found from upper classes. The largest group of weavers 37 percent from 15-25 years young age, absent group weavers 0 percent from 45- 55years age, but the least group of weavers 7 percent from 55-65 years old have been involved. It means that illiterate married and young females can do these works.

A large number of weavers learned from informally which is 69 percent and the least number of 3 percent weavers learned from training centre likewise, the lowest learning time of 15 days which makes the highest 55 percent but the least 14 percent was taking 2 months. The highest numbers 45

percent weavers' working period is 3-6 hours and the least numbers of 3 percent weavers working period is 9-12 hours in a day. Similarly, the highest 46 percent of weaver income is Rs.30-50 per day and the lowest 7 percent of weaver income is in both Rs.10-30 and Rs.80-90 per day. This situation is creating the uncertain framework of weaving work because, time and income are related each other. So these are matching each others but here we see that weavers have not given much effort and time thus, they could not earn enough as their performance.

T/PDC production is 100 percent handloom of hand picked up cotton cloth where producers make 7percent and 93 percent is as a weaver in total. The largest group of 64 percent of their family backgrounds are from general labour and 32percent from farming but the smallest group of 4 percent is from service. They are working in this handloom production and their satisfaction rates are: a bit satisfaction (53 percent) and full satisfaction (43 percent) but no satisfaction makes only 3 percent in the least position. From this seen we can see that more participants are weavers and they are from the general worker although they could not feel full satisfaction with this occupation as their expectation income. Thus, it is not a good job or occupation.

The weavers' engagement cause is poverty. It makes 61 percent which is the highest level and in the least level of 16 percent is traditional skill but in the second level of 23 percent is illiteracy. Their the largest groups of children are reading in the public school whose percentage is 47 and second, illiterate makes 40% then last position is in the boarding school which is 13 percent. A largest numbers among weavers regard it as a main occupation. It makes 50 percent. A least number of weavers (7%) work as a farmer too and remaining weavers (44%) have general works. The largest numbers (67%) weavers weaving duration is 1-6 years which is the shortest weaving period. As such, participation percentage is decreasing but working period is increasing. When participation became 0 percent its weaving period is 18-24 years although it seems that 3 percent weaver participation period is 18-24 years long. So we can

say that, in this case, their main problem is poverty because of maximum number of weavers are taking it as a main occupation but they are unable to solve their problem in the educational and economical fields. Therefore, they have not taken it as occupation for long time.

The largest numbers of weavers (65%) are self dependents and the least numbers of weavers (15%) depend on their family but 20 percent of them do not depend on it. Therefore, the largest groups of weavers (53%) are taking their involvement not as a hard work or freedom to work. Similarly the least group (17%) regard as a traditional skill work but middle group (30%) regard as an income sources. Maximum numbers of weavers (60%) bring the material from the local agency and minimum numbers of weavers (19%) bring from local market but middle numbers of weavers have no knowledge about it. In the same case, the weavers send their production (70%) to local agency and the least of them (6%) sent to national level but 24 percent of weavers have no idea about it. Therefore, these types of conditions are clarifying that weavers don't have any ideas about its marketing, managerial and competition system. They work as a general worker and never take it as income sources. They are also not giving priority to it as other technical and hard work for improvement and development to increase income.

The weaving trend of its production within 5 years has been increasing by 60% but it has been decreasing by 3% only and 30% weavers have no idea about it. Similarly, up wears (*Topi*, Muffler and Blouseetc) made the largest number 68% and 16% is made by both of types of production as down wears(*Sari*, *Lungi* and *Suruwal*etc) and no idea about respectively. So it signals good for weaving for the future and informs that T/PDC production is based on the *topi* specially. There are not so much modification in the waving.

The largest group weavers (44%) think that they have low weaving cost or low payment of wages, the second largest group (29%) say that they have no money for investment and rest of them (16%) say that there is not good

marketing system and the least of them (11percent) say that it is not good for health. From this study we come to know that poverty is the main threat for it because their main problem is to solve the problems and meet therefore, such communities could never improve its managerial, marketing and production system.

The probability expression of weavers in this weaving cloth: the largest percent (57 %) of weavers express that it is good and 20 percent thinks it is exact, 17 percent thinks it is bad but the least percent does not have any for its future. From these expressions T/PDC production is the something for poverty reduction because all of these ideas are positive versions for its probability to foster.

The suggestions of weavers for improvement in the weaving cloth are: 54 percent of them suggest that it have to manage market properly and further establish organisation of T/PDC for open and managerial marketing system for their access. Second level 38 percent of them suggest for the quality control. Its quality has to be maintained as time or season in weaving phase and 8 percent of them suggest about reasonable price as embroidery. Its embroidered weaving wage has to be increased as embroidery because, to weave well and small embroidery takes long time.

The T/PDC weavers are not able to analyse marketing system, Poor household weave it as the traditional source of livelihood but they could never take benefit as others agencies or mediators because they weave cloths individually and don't have knowledge of market networking system in the competitive marketing age. They are unorganized weavers of T/PDC so, they will not be a successful businessman with sufficient income for resolving their problems.

6.2 Conclusion

This study examines the relationship between the degree of weaving cloth as a traditional livelihood and its contribution for economic growth dependency that shows the analysis of different types of economic condition of weavers and its effect at local level weaving cloth production in the eastern Nepal.

From this study we find out that how is the situation of T/PDC weavers' weaving at Damak and Dharan where more or less weavers are participating for weaving. They have adopted it as an income source and it also helps them to survive. In the eastern Nepal, it is an economic opportunity for poor women which is taken as a gift of solving their financial problem.

Limbu community has been involved more than others ethnic groups for weaving and they take it as a traditional skill and income sources though all weavers are illiterate, young, married and poor women obviously because they say that they are illiterate and they have no other opportunities. They are not capable to work outside. Fifty percent weavers take it as a main occupation.

In this case, it is clear that the largest numbers of their children are illiterate and only least numbers of children are in the boarding school but many others children are in the public schools. They work at the home because they have to take care of their children and other oldest relatives with full responsibilities. so the largest numbers of weavers could not take it seriously and work hard but middle position of weavers take it as income sources and the least numbers of weavers take it as a traditional skill work. Form this study, it is usable occupation for domestic and grass-root level particularly for those who have no other facilities and opportunities.

They Maximum numbers of weavers had taken short time for learning informally from their family, friends and neighbours but not from training centre. They do not give fulltime and take seriousness as other work, therefore

many problems can be seen here which create uncertain framework of weaving because time and income are related to each other. Mostly weavers work for short time so that they have low income. So, its benefit will be good which gives them to earn enough as their performance. The highest numbers of weavers are satisfied from this occupation and lot of weavers' family background is from general labour though they could not feel full satisfaction. So, they did not take it as a occupation for a long time but take as a temporary or part time job. But occasionally, the least number of weavers take it for a long period because of family dependency. Thus, they could not take more benefit from it.

This T/PDC weaving is totally hand-pick up but only thread is prepared by machine. It is imported from India but its raw-materials can be found in local Market or Agency and they send their production to sell into local Agency. So, weavers could not do this work without help of local Agencies because of poverty. Hence, the Agencies get more benefit than the weavers. When I was studying field areas in my expression nobody sellers and agencies said that its profit is not more than 10-15%. But in weaving time price is Rs.70-80 per *topi* (cap) similarly, Agencies get Rs.120-130 from it and in Kathamndu readymade *topi*'s cost is up to Rs.230-225. It is clear that profit ratio is not equal to the weavers, agencies and sellers. So, weavers have harassment from this weaving work at the local level because this type of unequal benefit sharing makes them harass to work. If unequal benefit sharing will be continue, it can not get develop at national level. They take the ideas about its marketing, managerial and competition system and also they are not giving priority to it as other technical and hard work for improvement and development thus, it can not play a proper role for reduction of poverty and improvement of livelihood of the poorest.

The weaving trend of T/PDC during 5 years is increasing day by day with the up weavers. So it is sign of good for weaving in the future and specially, informs that T/PDC production is based on the *topi* in these areas.

But, there are not so much modification in styles of the weaving. Therefore, serious problem that weavers have been facing of threats are: low weaving cost, lack of money for investment, bad for health and improper managerial marketing systems. The weavers do these all due to poverty. So, these problems have to be solved by the Government. The largest numbers of weavers see its probabilities are good and a few of them don't have any ideas about it. Thus, T/PDC production can be applied for poverty reduction, reduction of the rate of unemployment and also can support the economic development of the country.

Lastly the weavers have also suggested for organization, marketing, wages cost and design of weaving cloth. The largest numbers of weavers think that it is necessary to organize one union of weavers, which helps them to have access on raw-material and sale of production of cloths in order to get satisfactory payment of wages. They also should work for the product of fashionable cloths with a modern design and they could counter with monopoly marketing system. It makes them a successful weaver in the days to come.

The government has not made any attempt to develop cottage industries particularly weaving Dhaka cloths. But developing such probability will certainly help the economic development of the country. It can eradicate poverty on the one hand and unemployment on the other. Above all, some ethnic communities i e Limbunis have been adopting weaving Dhaka as their traditional occupation based on their traditional skill. It can open more probabilities but for it the government must seek national and international market, the government should also encourage people (i e unemployed and illiterate) to participate in weaving such cloths. Some women have been participating in weaving Dhaka cloth, they lack financial capacities. So, the government should financially support them to invest and develop weaving cloth as cottage industries throughout the country because its condition is in critical situation we can see in detail appendix-iv. So, the government have to

establish training centres and to manage open marketing system for weaving Tehrathume/Purbeli Dhaka Cloth.

6.3 Recommendation

On the basis of the findings of the study, the following recommendations are drawn which may be useful to formulate and adopt policies by Government and non government development sectors. It will helpful to mass production of T/PDC through Government, INGOs, and CBOs for poverty reduction at the Grass-Root level. It is being used as traditional livelihood and weavers are not organized as the union for access of marketing network to get successful income sources in eastern Nepal. So, Government have to promote and develop it in time for employment of the poor, illiterate, married and young females or women.

- The government can use this T/PDC production for poverty reduction.
- The government have to inform weavers about marketing system to increase dependency of poor.
- Encourage Private sector through government policy for problem solving and representation of grass-root level as a good weavers and producers in this weaving.
- The government has to take initiative and empower to poor for weaving and invest in the households levels.
- Manage quality control and colour matching as a fashion and season for modern market.
- The government, weavers and agencies have to work cooperatively for the best production.
- The weavers weaving cost has to be increased as the embroidery and quality.
- Due to lack of knowledge, the weaving pattern was become dangerous and unsecured nowadays.
- Help the government and private sector, various programmes for poor.

- Project work doesn't take long time for development and improvement in this weaving.
- This programme lunched budgeted also will be cheaper than other programme because of it had been developing in the household level already.

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APPENDIX-I

FROM FIELD SOURCE

1. Drub, Bahadur Shrestha-2007, Age:-77 years old, *Politician(past Pradhanpanch of Damak Nagar Panchyat)*, Damak Municipality, and Birth of Place:- Bhaktpur.
2. Khadk, Bahadur Limbu (Laje Baje)-2007, Age 77 years old, *politician, (past Pradhanpanch of Damak Nagar Panchyat)* , Damak Municipality, ward No- 3, and Birth of Place:- pnchtar.
3. Krisna, Lal Newpane-2007, Age:- 82, *Social worker*, Dmak Municipality, Thado Bazaar Line.
4. Raju, Shresth-2007, Age:- 45 years old, *Seller of Dhaka cloths*, Kathmandu Municipality, word no. 27, Keltol(yogbirshingh marg) and I.Com. passed.
5. Surendra, Shakya-2007, Age:- 32 years old, *Seller of Dhaka cloths*, Kathmandu Municipality, word no. 27 Keltol(yogbirshingh marg) and I. Com. Passed.

APPENDIX-II

QUESTIONNAIRE

Namaste

I am student of social science of Rural Development at Tribhwan University. I am doing this research work for the partial fulfillment of Master's Degree. As I need the following information to conduct a study on Terhthume/Purbell Dhaka cloth weaving of Damak and Dharan municipality of Jhapa and Sunsari Districts at the Easter Nepal. So I hope that, you hilp me to collect information as well as possible about it.

1. Date.....Locatio.....
2. Zone.....District.....
3. Adress.....
4. Full name.....Ethnicity.....
5. Age.....Education.....
6. Marital status
 - a) Married b) Unmarried c) Others
7. How did you learn to weave of this T/PDC?
 - a) From family environment b) At factory
 - c) From training centre d) Others
8. How long it took in learn?
 - a)days b)month c)years
9. How many hours do you weave in a day?
Hours
10. How much price do you weave in a day?
Rs.....
12. Are you satisfied with this occupation?
 - a) yes b) No c) A bit
12. How do you weave this T/ PDC?
 - a) with Handicraft b) by Machine
13. What is your role of work in theT/ PDC production?
 - a) Weaver... b) Producer.... c) Agency.....
14. What is your family background?
 - a) Farming b) Labor c) service d) Others

15. Where did you bring its materials?
 - a) Local market
 - b) Foreign market
 - c) From agency
 - c) Others
16. Where did you send these productions?
 - a) At local Market
 - b) At National Agency
 - c) At foreign Market
 - d) Others
17. Why are you engaging in the weaving work of T/PDCoth.?
 a) poverty b) illiteracy c) Traditional skill c) Others
18. What is your family dependency from this occupation?
 - a) Only myself
 - b) Whole family
 - c) Nobody
29. Where are your children reading now?
 - a) Boarding school
 - b) Public school
 - c) Others
20. How is its weaving circumstances trend within 5 years?
 - a) Increasing
 - b) Decreasing
 - c) Others
21. Which is famous production for the T/PDC?
 - a) Up wears
 - b) Down wears
 - c) Others
22. From when are you involving in this weaving?
 - a) From 1 month
 - b) From 1years
 - c) others
23. What is your main occupation in your life?
 - a) Weaving
 - b) Farming
 - c) Labor
 - c)Others
24. What are your suggestions for improvement it?
 - a) Open marketing system
 - b) Design as fissional
 - c) Have to increase as Amador
 - d) Others
25. Why did you take it as occupation of T/PDC?
 - a) No hard work
 - b) Sources of income
 - c) Freedom work
 - d) Others
26. What is its probability in the future?
 - a) Good
 - b) Exact
 - c) Bad
 - d) Others
27. What are the threats for weavers in the T/PDC production?
 - a) Weaving cost low
 - b) No good for health
 - c) No good marketing system
 - d) Others

APPENDIX-III PHOTOGRAPHS



A:- The weavers are weaving of the T/PDC in Damak-1, Sukumbasi tole.



B:- Prabin Dhaka Cloth industry as the exhibition center (Agency) of T/PDC in Damak-15, Hawaldare Chowk.



C:- The weavers' settlement area of Dharan-15, Bagarkot



D:- Jit Maya Limbu is weaving of the T/PDC in Dharan -15, Bagarkot



E:- The Weavers are weaving with child care responsibility of the T/PDC in Dharan-15, Bagarkot



F:- Chaubire Dhaka cloth (Agency) as the exhibition center of T/PDC is in the Dharan's Purano sidra bazaar.



G:- According to Jit Maya Limbu, she has been accepting weaving work as the occupation

APPENDIX-IV

FOOD AND AGRICULTURE

	1994/95	1995/96	1996/97	1997/98	1998/99	1999/2000	2000/01	2001/02	2002/03	2003/04
cotton - A	3538	3680	2342	2320	1264	1229	1135	102	118	15.5
cotton - P	2541	2650	1604	1550	678	744	459	150	61	12.6

Estimated area and production of Cotton, Nepal 1994/95 to 2003/2004

Note A: Area in ha. and P: production in mt.

Source: Statistical Year Book of Nepal 2005, Pub: Centre Bureau of Statistics, Printed at: Department of printing, Singha Durbar, Kathmandu ph. No. 422759.