

# Digital Cluster of People, Skills & Empowerment



Baseline Survey of **Pochampally**,  
Nalgonda District, Telangana

*The report analyses the socio-economic demography of weavers, ICT usage and awareness of digital interventions in the clusters.*

**Digital  
Empowerment  
Foundation**

## History

18th April 1951 was an historic day of the very genesis of the Bhoodan movement. Vinoba Bhave visited Pochampally mandal in Nalgonda district. The organizers had arranged Vinoba's stay at Pochampally, a small village with about 700 families, in which two-third were landless. By seeing the plight of landless villagers, Vinoba inquired whether anything is possible to do, if it is not possible to get land from the government. Vedre Ramchandra Reddy, the local landlord got up and said that he is ready to donate 250 acres. This incident become the genesis of Bhoodan movement and it made Vinoba realize that there is some potentiality in solving the land problem of India. This movement later on developed into a village gift or Gramdan movement. As such the huge, massive and magnificent movement called Bhoodan Movement was born at this village Pochampally, the village was renamed to Bhoodan Pochampally.

## Introduction about Pochampally

Pochampally is a small village situated in the district of Nalgonda in the state of Telengana, India. The village is around 50KM from Hyderabad, capital city of Telengana. It is near to the famous Ramoji Film city. Pochampally is surrounded by hills and lush green fields. It is the place where threads and colours find their way into the hands of skillful weavers and meander into the market as beautiful sarees and dress materials. Pochampally is a typical weaving village.

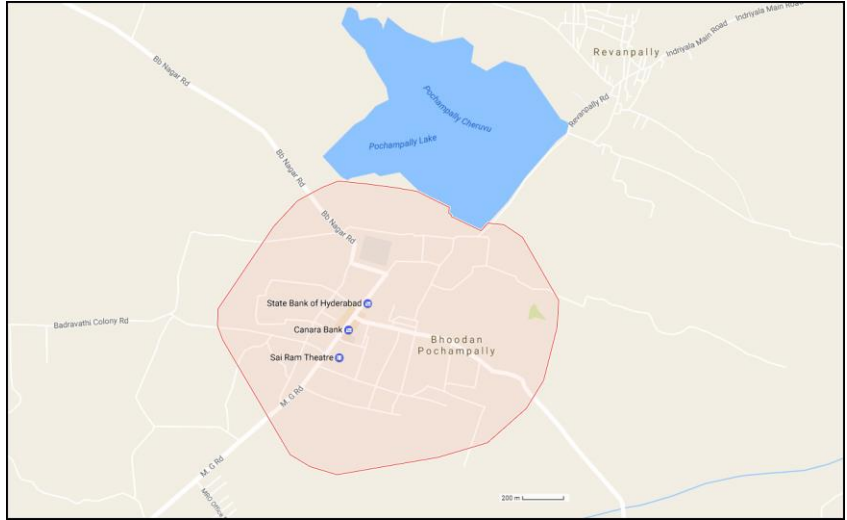
Pochampally, a cluster of 60 villages has earned a name to reckon with in the map of popular weaving clusters of India. Spread over an attractive and charming part of the Deccan plateau, the village is around 50 km from Hyderabad, the capital city of Telangana and Andhra Pradesh.

It's the most typical weaving village located in Yadadri Bhongir the new District of Telangana. Pochampally is surrounded by lush green fields, beautiful hills and big water ponds which receive water from the river Musi flowing nearby. It is predominantly a Padmashali village, where the traditional weaving community is strong in number. Pochampally is the single largest handloom of tie and dye cluster with about 1000 Pit looms and around 5000 artisans.

Important weaving villages in this cluster include: Koyyalagudem, Choutuppal, Vellanki, Siripuram, S. Lingottam, Kesaram, Narayanpuram, Puttapaka, Ramannapet, Valigonda, Chandur, Gattuppal, Jangaoan, Alair, and Bachannapet.

The weavers of Pochampally are popular for their traditional and geometric patterns in Ikat style of dyeing. Ikat weaving involves an 18-steps sequence of tying and dyeing sections of bundled yarn to a predetermined intricate colour pattern prior to weaving.

Ministry of Tourism established Rural Tourism complex in Pochampally is one of United Nations Development Programs (UNDPs) of 36 rural tourism sites, and is supported by the Ministry of Tourism. The rural tourism complex is situated next to a serene lake called Pochampally Cheruvu. The tourism complex houses Ikat weaving museum amphitheater to perform local art forms and guest house. The museum of the rural tourism complex displayed with all the varieties of ikat weaves like dress materials, sarees, variety of ikat designs, portraits of our National leaders like Indira Gandhi, Vinobha Bhave in ikat weave and different devices of ikat weave and pre-loom process is demonstrated for visitors.



The famous Pochampally saree has won Intellectual Property Rights protection or Geographical Indication Certification in 2005. It is the first traditional Indian craft to receive this status of geographical branding. The design won protection in the Geographical Indications (GI) category.

## **HANDLOOM INDUSTRY IN POCHAMPALLY**

Pochampally has traditional looms, whose design is more than a century-old. Basking under the glory on par with the weavers of other places, Pochampally weave is popularly known as tie and dye weave. The uniqueness lies in the transfer of design and colouring onto warp and weft threads first and then weaves them together. The fabric is usually cotton, silk and sico - a mix of silk and cotton. Increasingly, the colours themselves are from natural sources and their blends. The consumer-weaver interactions provide inputs for new designs. The weavers from the older and new generation have shown resilience and adapted themselves to the changing tastes of the consumers.

### **Dyeing (Process of yarn dyeing in Bhoodan Pochampally)**

In Pochampally dyeing is done with tie and dies technique, in which the warp, weft or both are tie-dyed before weaving to create designs on the finished fabric. Great care must be taken in tying resist areas with water repellent material such as bicycle inner tubes cut into strips. The precision of the wrapping determines the clarity of the design. After wrapping, the warp threads are dyed. When finished and unwrapped, the areas under the ties have stayed the original colour. Numerous colours can be added after additional wrappings. Designs generally are worked out on graph paper. Since designs are already incorporated in the threads, great care is to be taken while putting the warp on the loom. Keeping all the threads in position is necessary for the design to work. The natural movement during weaving gives designs a feathered edge which characterizes this technique.

### **Weaving**

Pochampally handlooms are well known for the durability of the colours used in the yarn. The mixture of colour gives the durability. The count used in weaving gives the softness and hardness of the fabric. Count means the number of threads used in the length and breadth for weaving known as warp and weft respectively. Each and every thread of the Pochampally saree is hand woven. In Pochampally frame looms are used for weaving. Here each weaver works from home with all the family members helping in different processes. May be, the grandmother will be winding bobbins, while the wife is marking out the design on warp threads and the husband is weaving on a loom in the main living area. Their life revolves around weaving.

## Pochampally Ikat

Pochampally is most popular for its Ikat style of saris and material and the world knows this quaint town for its spectacular Ikats. Pochampally, a cluster of 80 villages, is the place where threads and colours find their way into the hands of skillful weavers and meander into the market as beautiful sarees and dress material. Spread over an attractive and charming part of the Deccan plateau, the village is around 50 km from Hyderabad, the capital city of both the states i.e., Telengana and Andhra Pradesh. Pochampally is surrounded by lush green fields, beautiful hills and big water ponds which receive water from the river Musi flowing nearby. Having, earned a name to reckon with in the map of popular weaving clusters of India. Though there is a change in the lifestyle of the people over a period of time, we still find the rural atmosphere here. Pochampally is a typical weaving village and predominantly a Padmashali village, where the traditional weaving community is strong in number. Pochampally is the single largest handloom tie and dye cluster with about 2000 Pit looms and around 5000 artisans. Usually Pochampally handlooms are made in cotton, silk and Sico - a mix of silk and cotton. It is a treat for the eyes to see the artisans work.

### GENERAL CHALLENGES:

- The traditional method of manufacturing is only followed despite ever changing the market.
- The aged weavers are not ready to change the varieties to earn more wages.
- No proper linkages with designers or textile institutions
- Lack of professional management in the working of handloom co-operative societies
- Absence of designer for the societies with technical skills
- Lack of working capital and Production & sale of sarees only through middlemen/traders
- Handmade designs increase work time and cost
- Lack of Govt. support or information about schemes and entitlements

## ABOUT THE PROGRAMME

The Digital Cluster Programme is being initiated by DEF with financial support from Microsoft to develop a traditional skill based cluster as an integrated digitally enabled cluster to empower artisans, weavers and entrepreneurs for socio-economic prosperity. The project is being implemented in Pochampally district located in Yadadri Bhongir the new District of Telangana. Pochampally is mainly popular for traditional and geometric patterns in Ikat style of dyeing. The main objectives of the programme are:

1. **Setup of a Cluster Resource Centre** with physical space, infrastructure, and equipment's.
2. **Cluster Wireless Network Development** for establishment and provisioning of wireless Internet basic infrastructure and access within and outside the cluster community to connect individual houses, businesses, schools, health centres and Anganwadi centres to the Internet.
3. **Cluster Core Skills Development** focusing on primary skill development of cluster occupants and training programs related to digital literacy, digital designing for weavers and others.
4. **Cluster Periphery and Tertiary Skills Development** to impart knowledge and skills to enhance employability, income and living conditions of the beneficiaries.
5. **Cluster Enterprise Development** to start product designing, creation and sale and provide digital and information services to the community.
6. **Cluster Market Development** to develop an eCommerce portal and offline market linkages for the cluster to connect the weavers and sell their products in the national and international market.

## KEY FINDINGS

Age is one of the important social factors having influence on the economic and demographic profile of the working groups. Among the sample weavers, 55.03 per cent of are in the above 41 years. Another startling revelation of the study is that the younger generation is not opting weaving as their preferred profession.

Gender is also an important social dimension. Women are also the significant number in the handloom activity. As per the Third National Handloom Census, 77.9 per cent of the workers are women. In contrast, the female participation as a weaver is 46 per cent for the present study. In

respect of social grouping, majority (99 per cent) of the handloom workers in the study area belong to Backward Classes, dominated by Padmasali communities.

Literacy is one of the important social variables having influence on the socio-economic development of individuals. It has been reported by the Third National Handloom Census that 29.4 per cent of handloom workers never attended the school and 12.7 per cent have education below the primary level. The present survey indicates that 15.47 per cent of the sample weavers are illiterate. Among those having education, majority of them are studied upto primary (23.09 %) and Secondary level (25.64%).

The housing requirement will be more in case of weaving community. As per the information collected through the survey of the 78 respondents, 8.62 per cent of the respondents are living in Kaccha houses, 33.48 per cent are living in semi-pucca houses, and 57.90 per cent are living in pucca houses.

A weaver can weave any item of fabric even beyond the items reserved for handloom sector. But most of the weavers have specialised and confined their weaving activity to one or two varieties only. Of the 629, 63 per cent of the respondents are engaged in the production of sarees followed by dress materials (26 per cent) and shirting (5 per cent). It is also stated that the wage rate that they pay on production of sarees and dress materials is relatively higher than the rate fixed for other fabrics.

The income of the weavers' households determines the standard of living and financial status. In the study area, all the weavers are dependent on weaving as their lone activity for their livelihood. Majority (76.35 %) of the respondents are earning between rupees 5,001 to 10,000 monthly.

## **ABOUT THE SURVEY**

A baseline survey was conducted in order to understand the situation on ground before proceeding with project design and planning. The survey was conducted in and around Pochampally to fulfill the following objectives:

1. Identify villages for intervention and to conduct the baseline survey
2. Understand demographic details of villages near Pochampally and needs assessment of local community to help define realistic targets for project activities
3. Get geographical coordinates and other details of ISP and locations for feasibility study of Wireless Internet setup
4. Find possible locations for center setup in one of the selected villages

## Methodology

The **survey questionnaire** was developed to gather information about the following:

- a. General info. of the person interviewed and household
- b. Information & Communication Technology (ICT) related information such as use of smartphones, Internet availability etc.
- c. Content-related information like content accessed on phone, Govt. schemes information available etc.
- d. ICT Skills related info. like computer usage skills and interest in learning computers
- e. Weaving community information of individual weavers and the village as a whole.
- f. General village info like population, households, no. of schools etc.
- g. Technical info. for Internet setup

The detailed survey form was created in **Open Data Kit Collect**, an open source data collection tool that runs on Android devices.

## SOCIO-ECONOMIC DEMOGRAPHY

Altogether, 905 respondents surveyed for the present study. Out of total, 84 per cent respondents were male and 16 per cent were female. However, female sex-ratio of Pochampally village is 973, as per Census of India (2011).

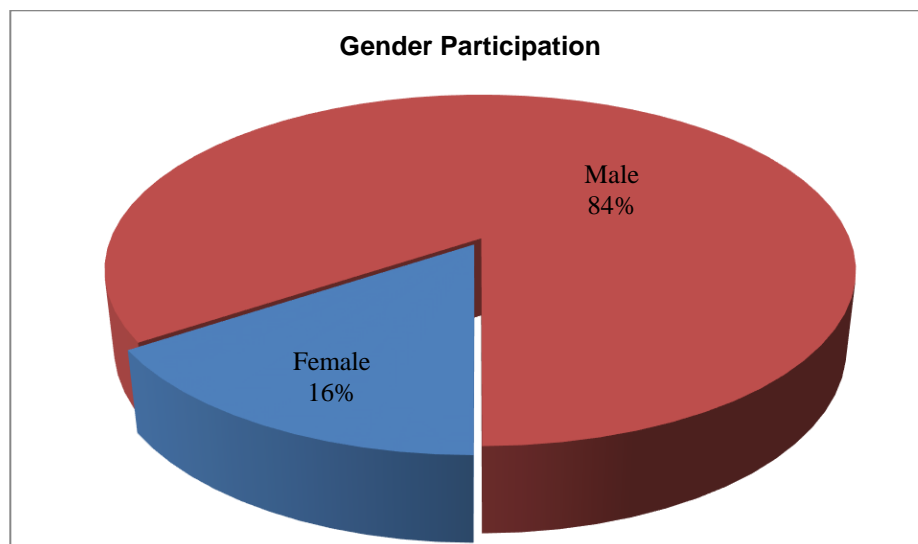


Figure-1: Gender Participation



The age distribution of respondents displayed in figure 2, it shows that around 20 per cent respondents were above age 55, which constitute 17.68 per cent male and 1.66 per cent female. There were 15.47 per cent, 14.03 per cent and 13.48 per cent respondents who were in age groups of 31-35, 36-40 and 41-45 years respectively, in which female share was 6.30 per cent only. The young respondents between ages 21 to 30 years were 14.92 per cent and only 0.55 per cent male respondents were under 20 years.

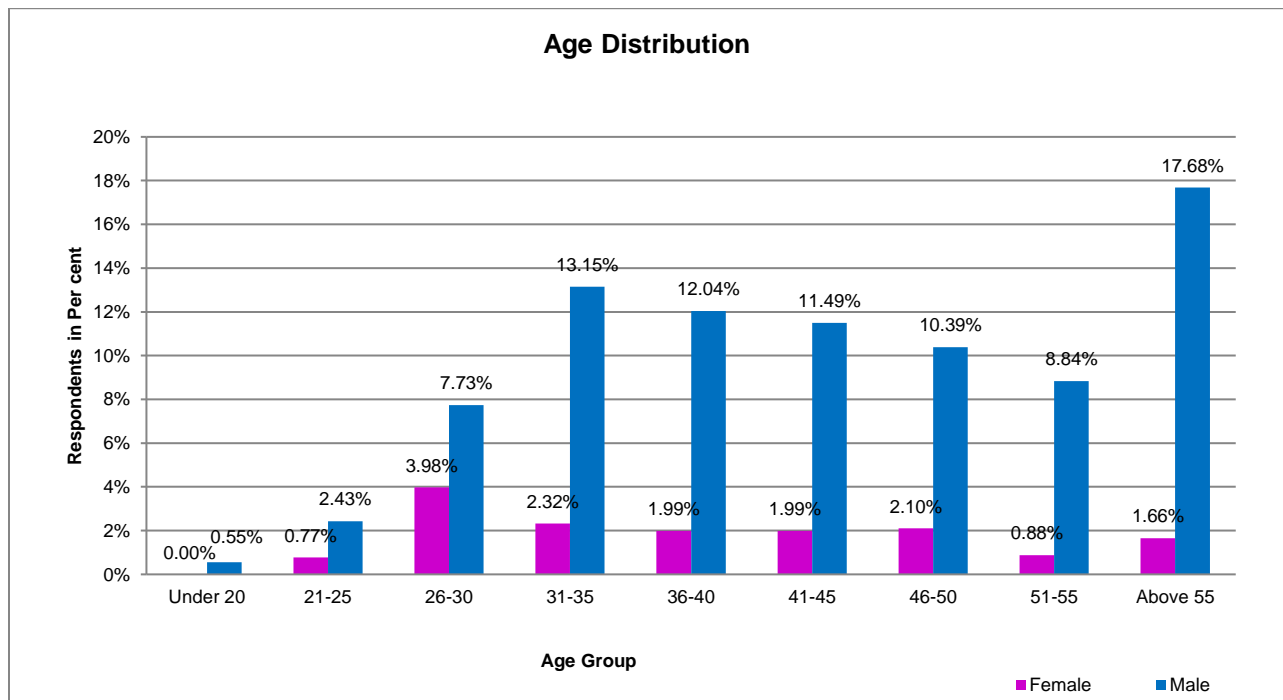


Figure 2: Age distribution of the Respondents

All the surveyed respondents believed in Hindu religion. According to Census 2011, Pochampally village has 92.33% Hindu population and 1.57 per cent Muslim.

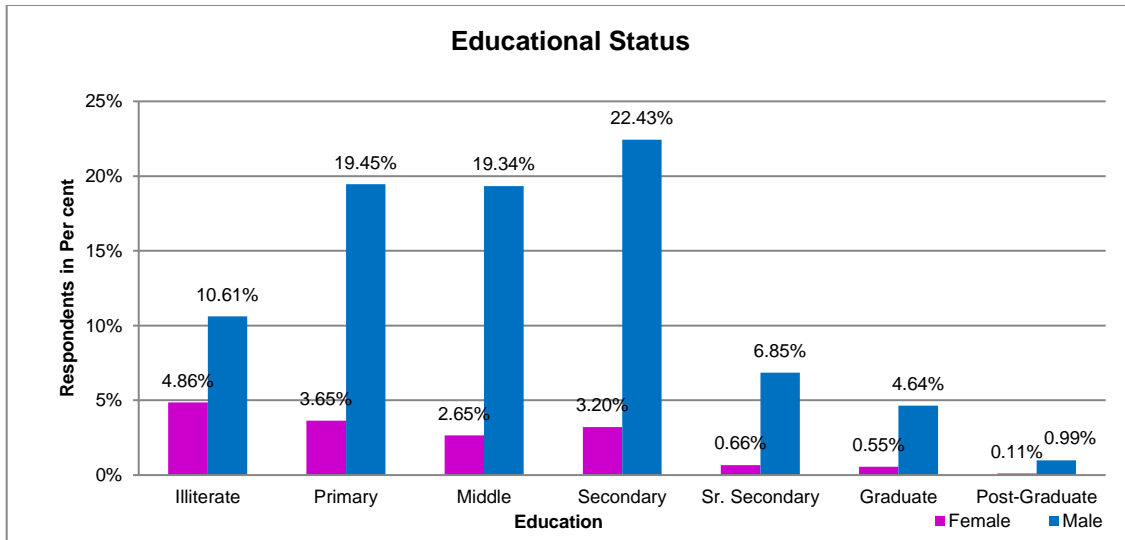


Figure 3: Education status of respondents

As far as education status of respondents is concerned figure 3 shows that 25.64 per cent respondents studied upto secondary class (class 10) in which female share was 3.20 per cent. There were 23.09 per cent respondents who attained education till primary level (upto class 5) only and 21.99 per cent respondents were studied till middle class (upto class 8). There were 15.47 per cent illiterate respondents, which constitute 10.61 per cent male and 4.86 per cent of total respondents. 4.64 per cent male and 0.55 per cent female respondents were educated upto senior secondary class (up class 12). The respondents graduate and post-graduate were 5.19 per cent and 1.10 per cent respectively where share of female respondent was less than 1 per cent collectively.

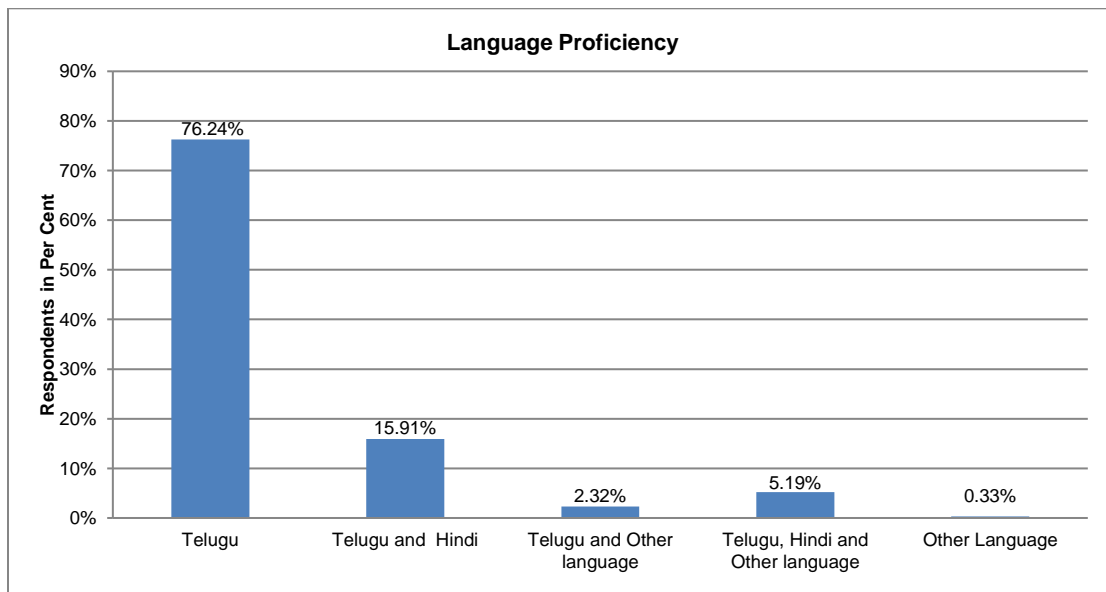


Figure 4: Language proficiency

The language proficiency of respondents illustrated in figure 4, it shows that 76.28 per cent respondents speak Telugu only. Out of total, 18.23 per cent respondents were bi-lingual who were speaking Telugu & Hindi (15.91%) and Telugu together with other language (2.32%). Whereas, 5.19 per cent multi-lingual respondents who communicate in Hindi, Telugu and other languages. It also reflects that altogether 99.45 per cent respondents speak Telugu, 21.10 per cent knows Hindi and 7.18 per cent use English in their communication.

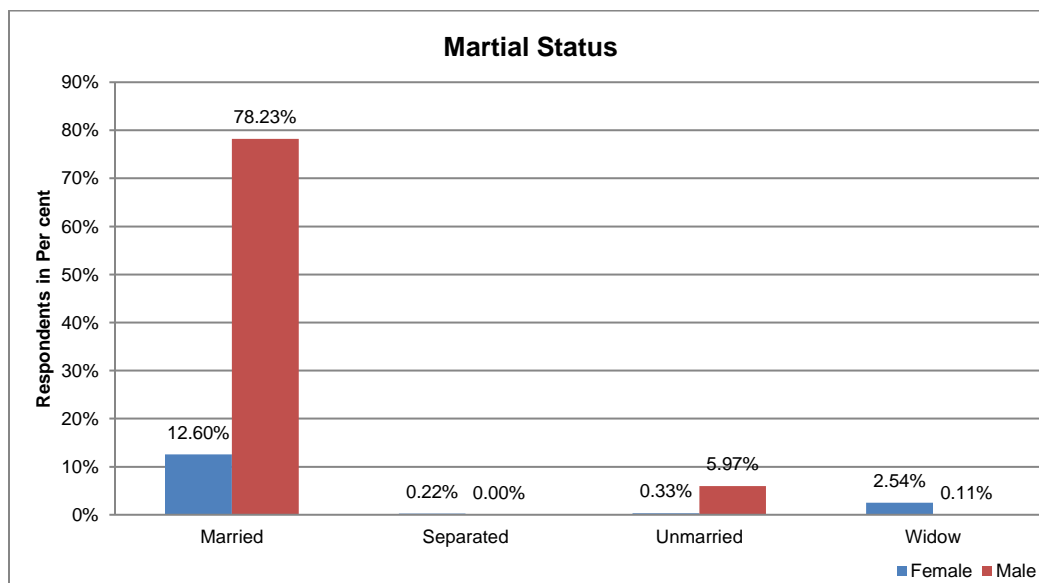


Figure 5: Marital status of respondents

Figure 5 shows that 78.23 per cent male and 12.68 percent female respondents were married. There were 6.30 per cent unmarried respondents, which constituted 5.97 percent male and 0.33 per cent unmarried respondents. 2.54 per cent female respondents reported widow out of total (2.65%) widow respondents. There were almost negligible respondents (0.22%) who were separated from their partners.

## Asset Ownership

The figure 6 illustrates the housing ownership of respondents; it shows that 75 per cent of the respondents were living in their own housing units. However, there were 25 per cent respondents who were still living in rented houses. Out of total respondents, 57.09 per cent respondents were living in *Pucca* houses and 33.48 per cent in *Semi-pucca*. Only, 8.62 per cent respondents were living in *Kaccha* house.

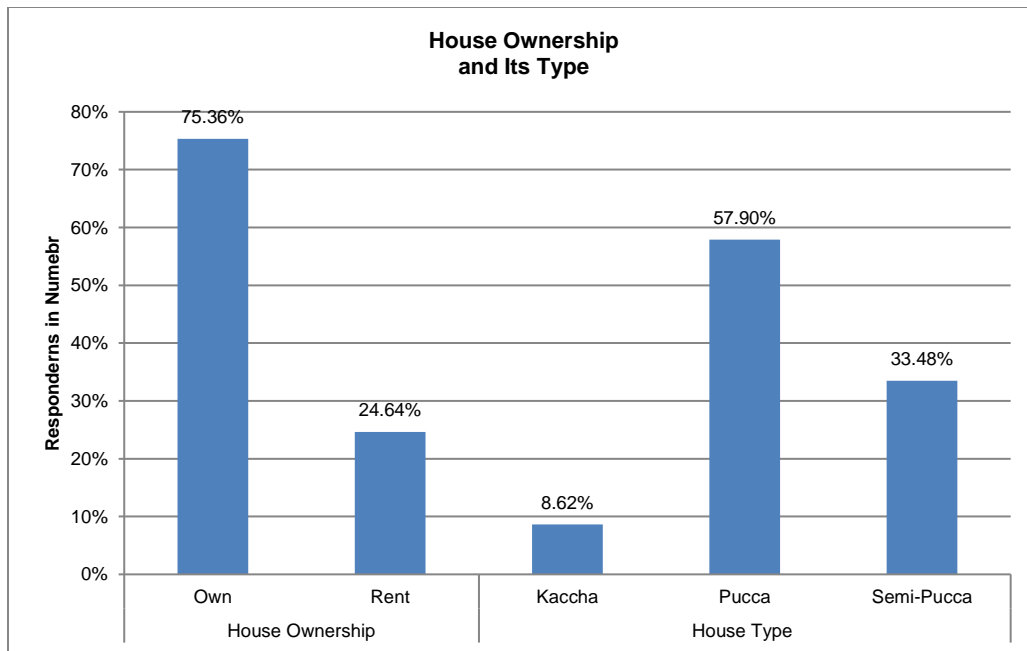


Figure 6: House ownership

### Housing Conditions

Figure 7 shows that 35 per cent respondents were living in two room houses and 30 per cent were living in three rooms. 25 per cent respondents were living in house, which have 4 rooms or more. Only, 10 per cent respondents were living in the one room house.

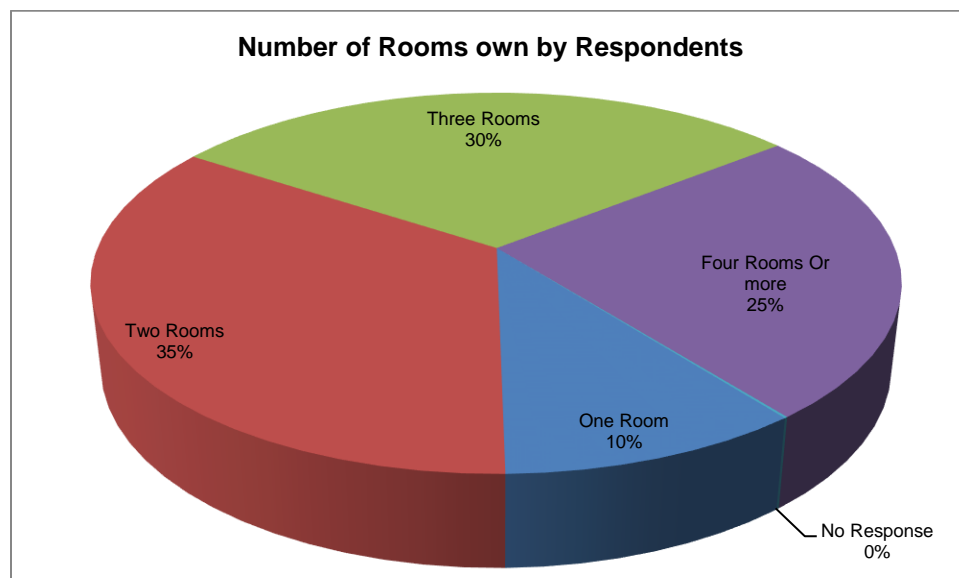


Figure 6: Condition of houses

## Ownership of Transportation Vehicle

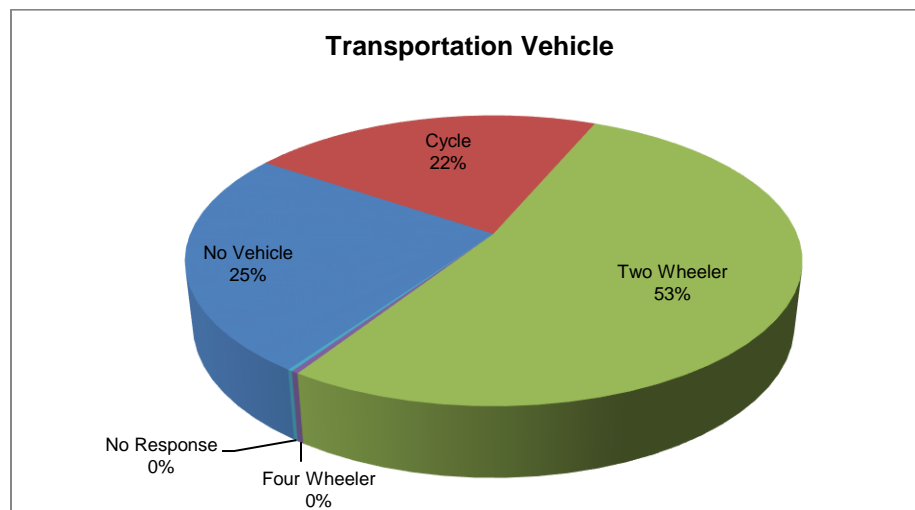


Figure 7: Ownership of transportation vehicle

Ownership of transportation vehicle displayed in figure 7, it shows that more than half of the respondents (53%) have two-wheeler vehicles to commute. There were 22 per cent respondents who were using cycle as a mode of transport and negligible respondent were using four-wheeler. There were one-fourth (25%) respondents who did not have any mode of transport.

## Access to Basic Necessities

### Access to toilet

Figure no. 8 shows that 99 per cent respondents from Pochampally village have access to private toilet. Only, 1 per cent respondents were defecating in open space. There were 95.36 per cent respondents who have their own toilets and 3.65 per cent respondents were using open pit to defecate. Only, 0.11 per cent respondents were using community toilets.

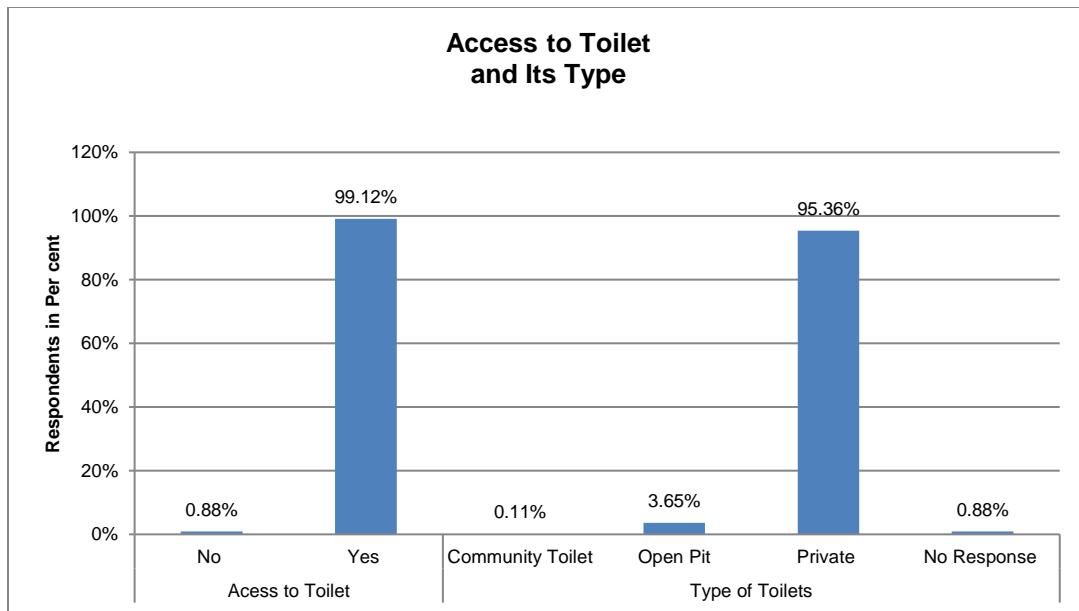


Figure 8: Access to toilet

### Access to water

Figure 9 show that 99 per cent of respondents have their own water connection. Only, 1 per cent respondents were using community water source.

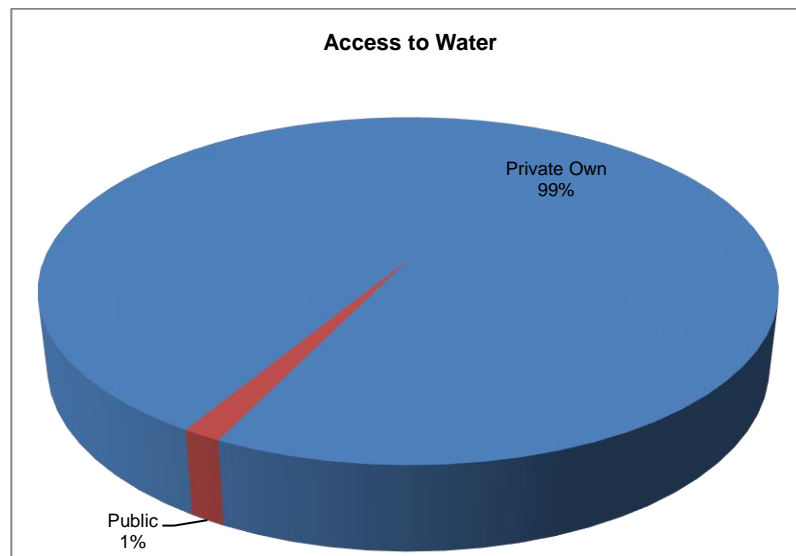


Figure 9: Access to water

### Access to cooking fuel

Figure 10 indicates that majority of respondents (99%) were using gas as a cooking fuel. There were only, 1 per cent respondents using Kerosene as cooking fuel and negotiable respondents were using coal as a fuel.

Figure 9: Access to water

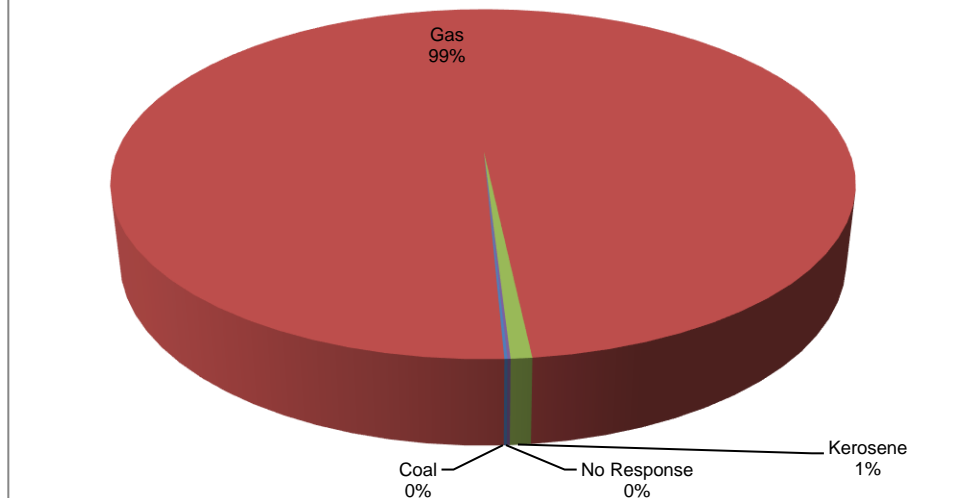


Figure 10: Access to cooking fuel

Figure 11 shows that 99.56 per cent of respondents have electric fan in their houses and 27 per cent had refrigerator. Almost all the respondents (99.78%) had a wall clock in their houses.

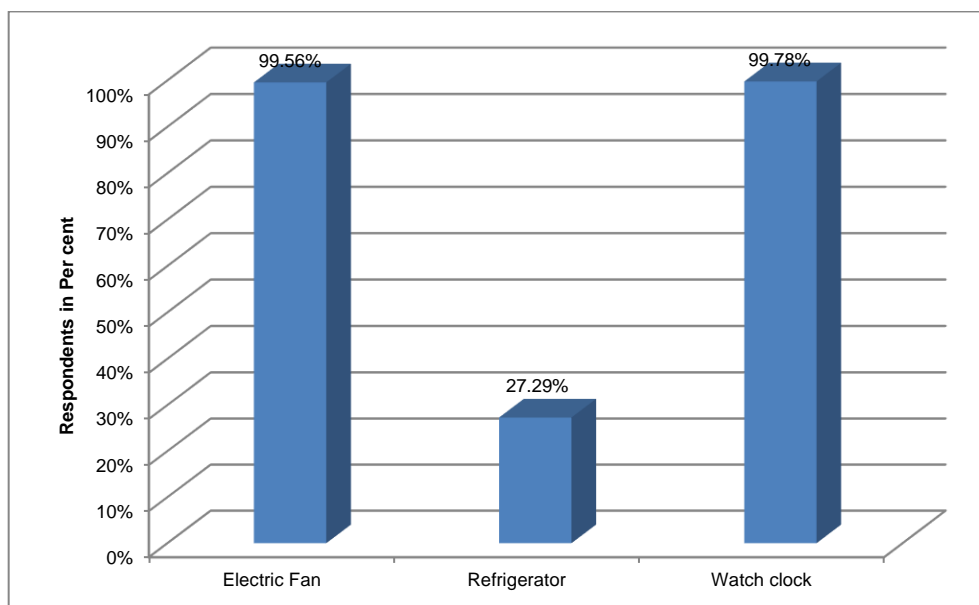


Figure 11: Access to housing assets

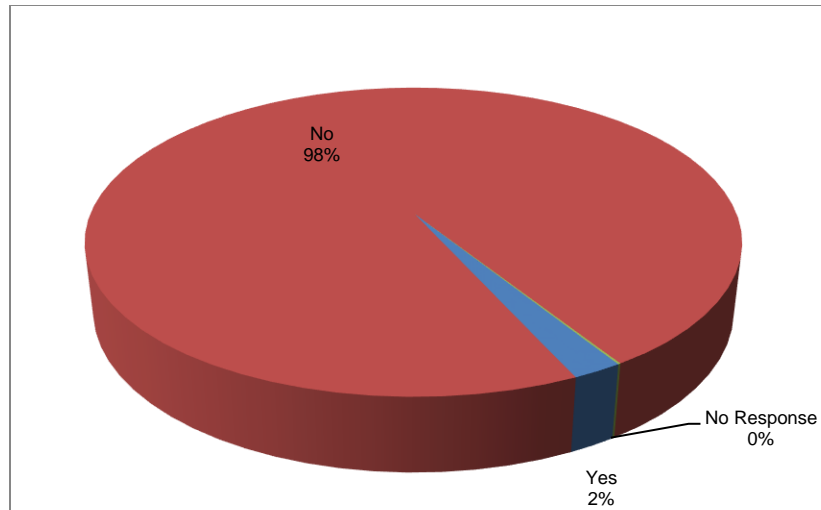


Figure 12: Agricultural land holding

As far as land holding of respondents is a concerned, figure 12 shows that 98 per cent of respondents did not had any land holdings. There were only, 2 per cent respondents who had land for agricultural purposes.

## WEAVING STATUS

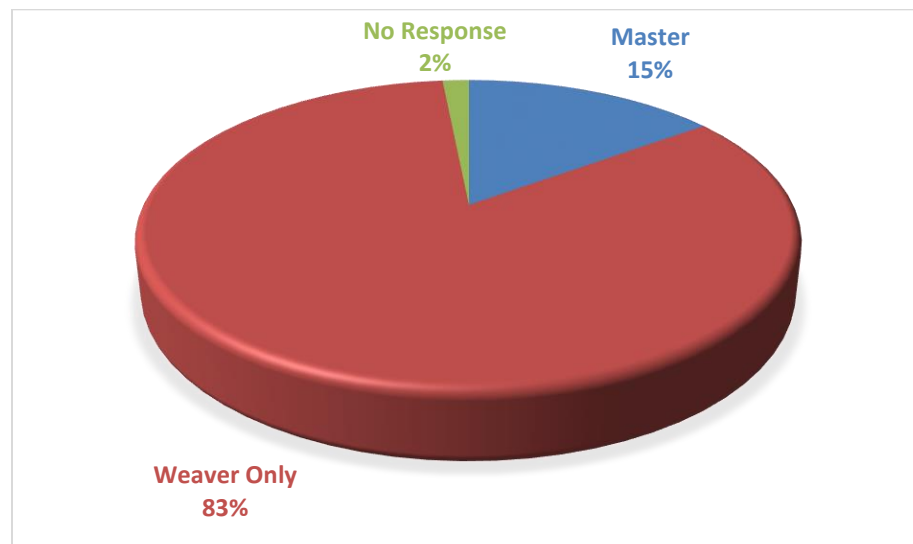


Figure 12. Weaving Status

Figure 12 shows that out of 905 weavers, 2 percent hasn't respondent about their weaving status. In the remaining 98 per cent, 15 per cent are master weavers and 83 per cent are weavers only.



## Women Weaver

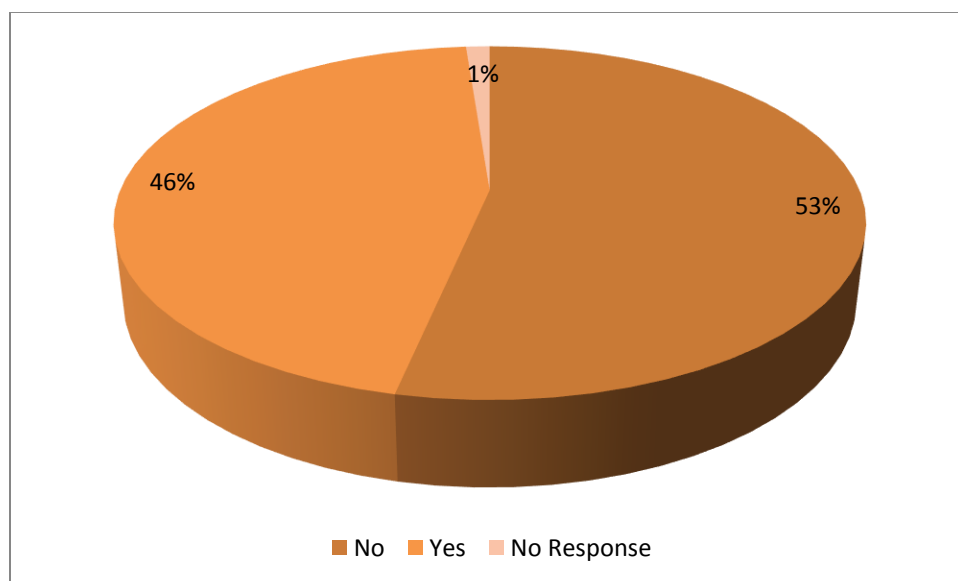


Figure 13. Women weaver

Figure 13 shows that 46 per cent have a woman weaver in their family whereas 53 per cent do not have a female weaver and one per cent didn't respond. Among the respondents having female weavers, all have only one female weaver in their family.

## Status of Loom

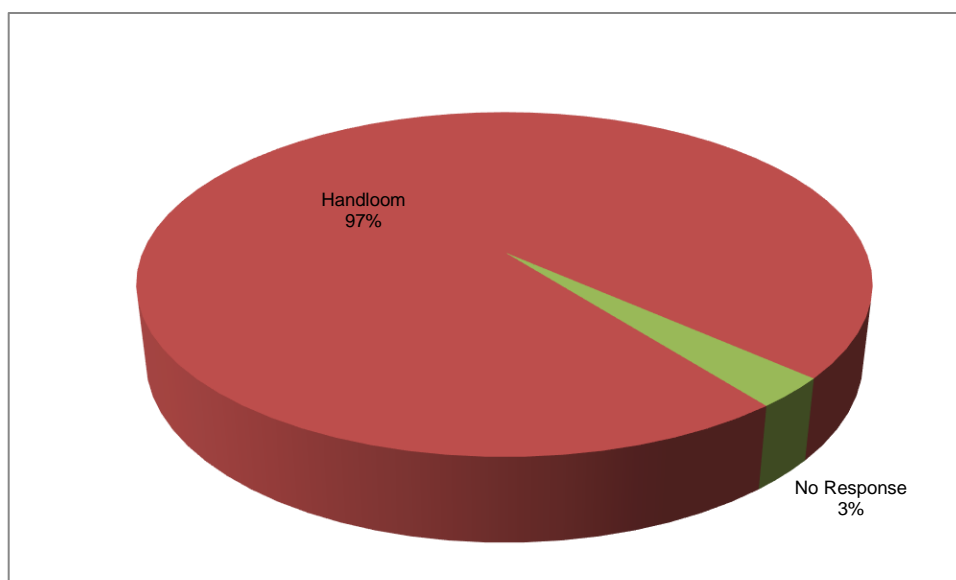


Figure 14 Type of looms Weaver's working

Figure 14 shows that out of total respondents, 97 per cent were working on handlooms. There were 3 per cent respondents who did not report their working loom type. However, during the data collection it found out that the entire weaving community of this village was working on handlooms. Presence of power loom was not reported during the survey.

### Medium of Selling Goods

Out of 905 weavers, majorly sell their goods through a middleman i.e. 435 weavers and rest 319 sell directly to market. Use of cooperative through a community is done via 79 and 17 weavers respectively. 39 weavers have accounted other ways and only one sells through online order. 15 weavers didn't respond.

### Time taken for production of one item

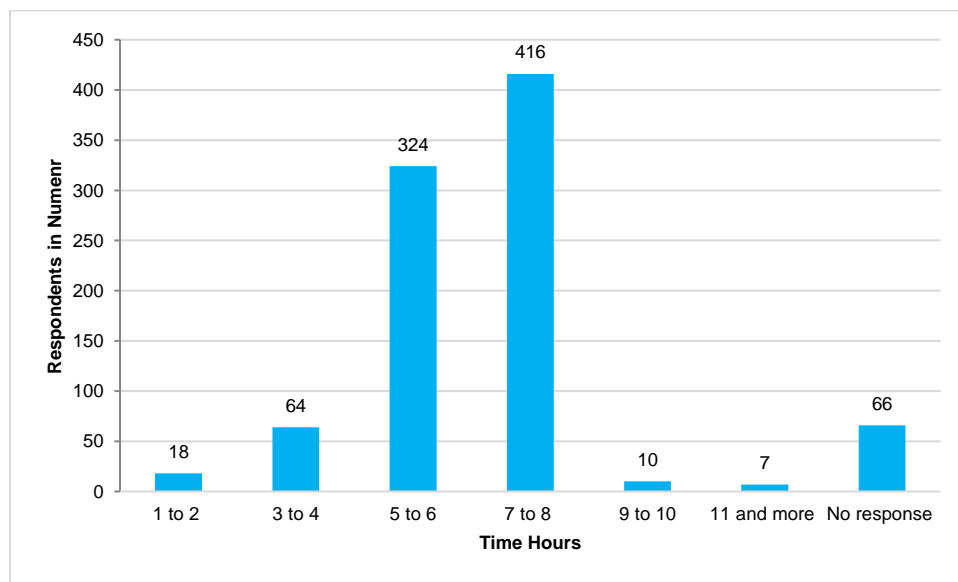


Figure 15 Time Consumption to Design a Weaving Product

The handloom weaving is an artistic work, thus it is important to know the time consumption to design a product. Figure 15 dealing with the same, it shows that 416 respondents were taking 6 to 8 hours to design a product. The respondents taking 5 to 6 and 3 to 4 hours were 324 and 64 respectively. There were 17 respondents who spent more than 9 hours to design a product. Only, 18 respondents were fast-enough to design a product within 2 hours. 66 respondents did not report their response.

### Engagement of other activity, other than weaving

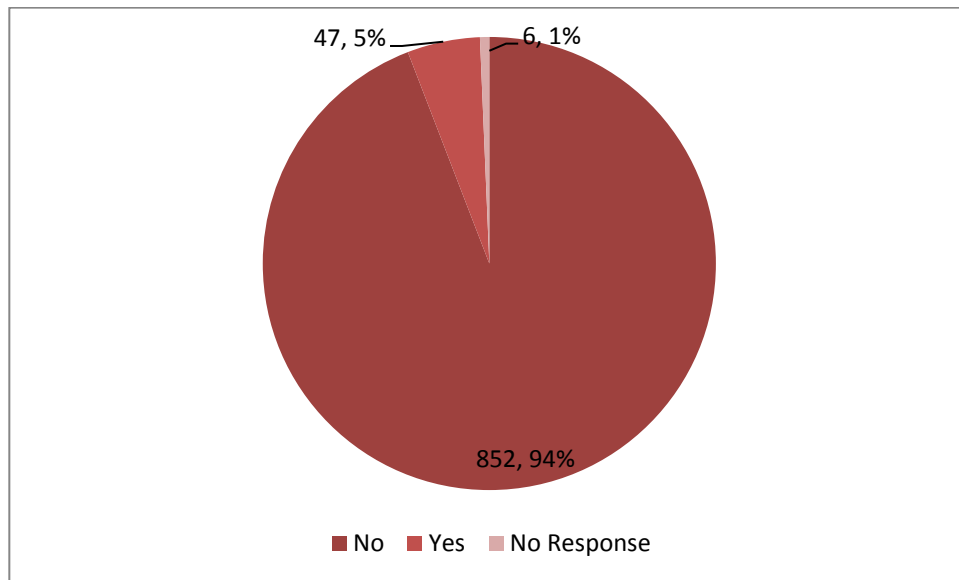


Figure 16: Engagement of other activity, other than weaving

Figure 16 shows the engagement of other activity, other than weaving. It is seen that 94 per cent are not exclusively engaged in weaving rather only 5 per cent exclusively engaged in weaving and 1 per cent didn't respond.

### Link with Master Weaver

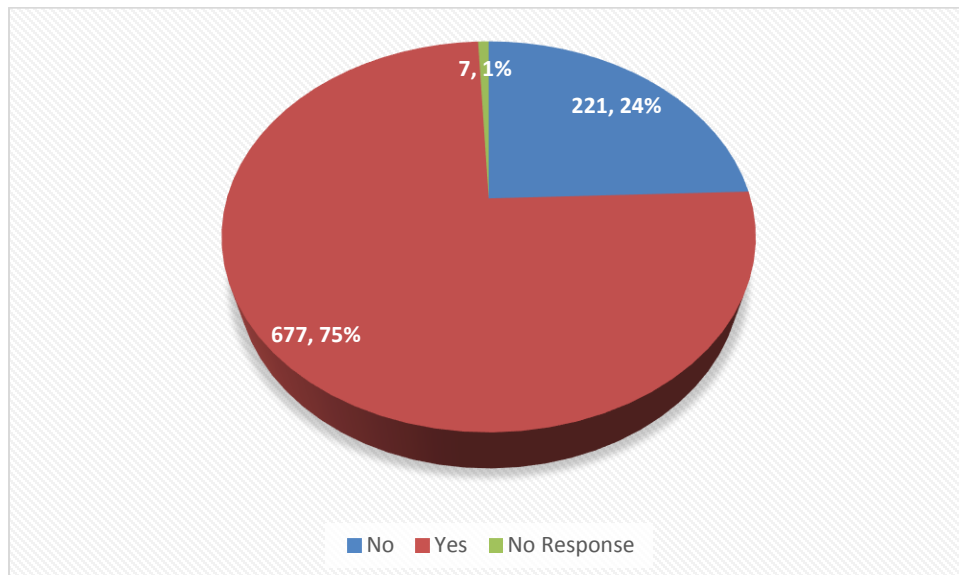


Figure 17: Link with master weaver

Figure 7 displays the link with the master weaver, 75 per cent are linked with master weaver 24 per cent are not and 1 per cent didn't respond. 96 per cent weavers are not linked with government handloom initiative, 3 per cent are linked and 1 per cent didn't respond.

### Government Support

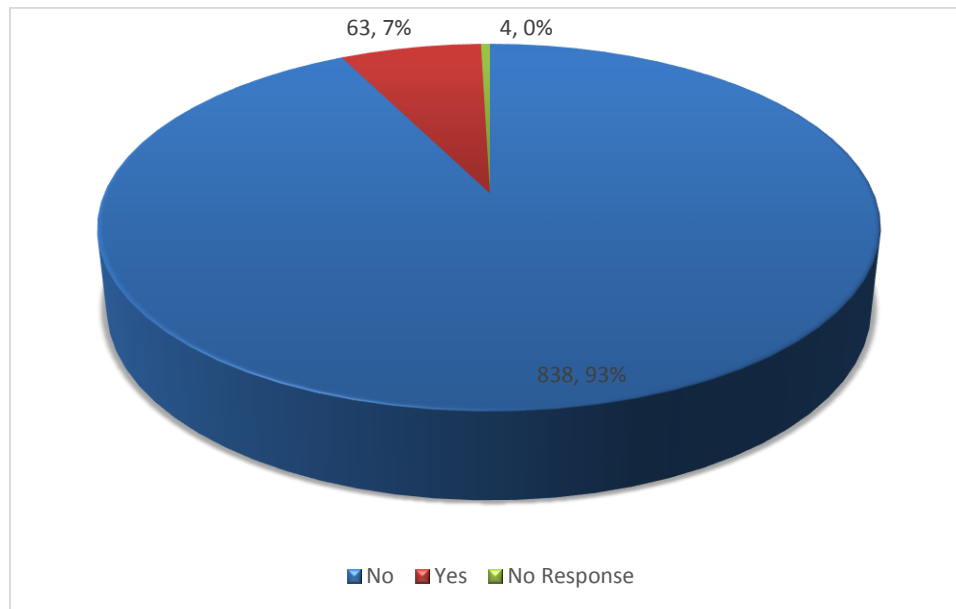


Figure 18: Government Support

Figure 18 displays that 93 percent do not receive government support and only 7 per cent receive it.

### Participation in Handloom Festival/expo

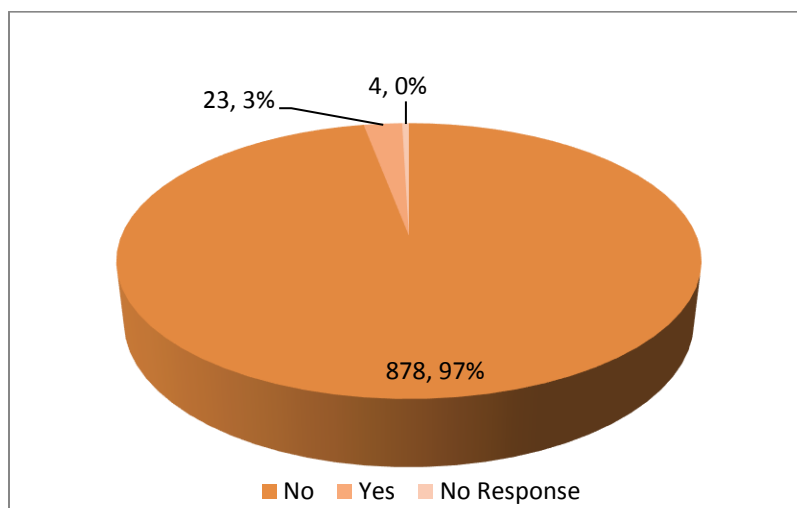


Figure 19: Participation in Handloom Festival/expo

Figure 19 displays the participation of weavers in Handloom Festival/Expo, 97 per cent have not participated and 3 percent has participated.

### Challenges in Handloom

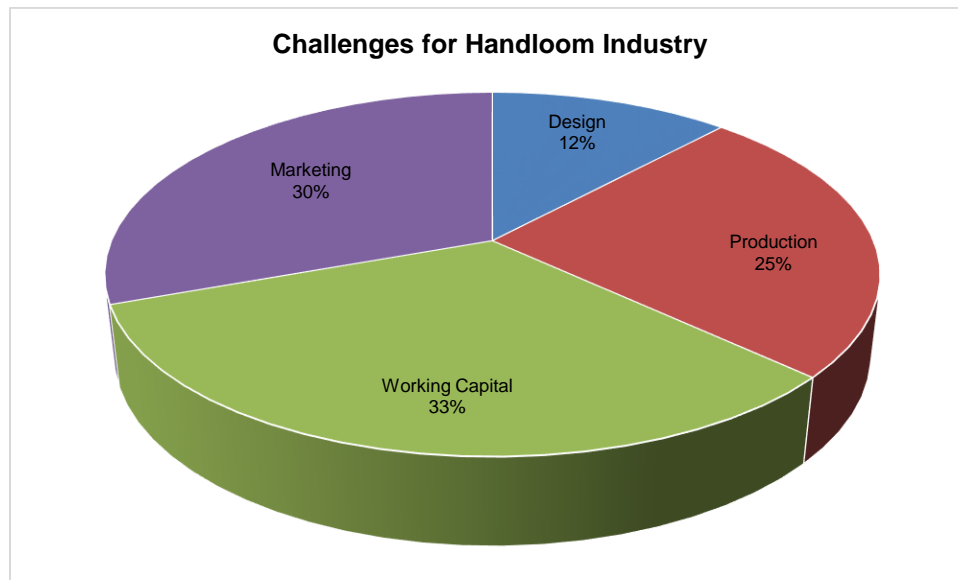


Figure 20: Challenges in Handloom

The handloom industry enjoyed its pristine glory till the end of the 19<sup>th</sup> century. In due course of time various unfavorable factors adversely affected the weaving clusters and led to its decline. The existing challenges of native entrepreneurship illustrated in figure 20, it shows that arranging/managing working capital is the biggest challenge for the weaver community, as 33 per cent respondent flag it, followed by proper marketing (30%) for the business and products. There were 25 per cent respondents feeling that less production as compare to mills is a challenge for them. There were 12 per cent respondents think designing of a product is a real issue, as they are using traditional method of designing which takes more time to design with limited scope.

## Design Elements

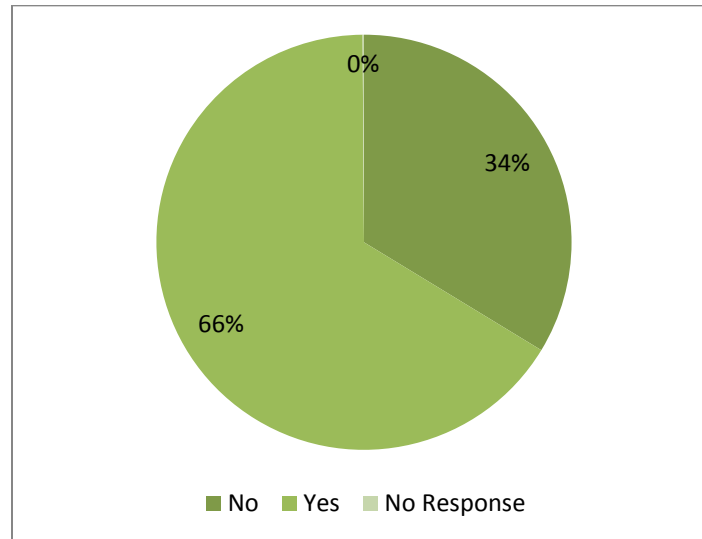


Figure 21: Knowledge of Dyeing

Figure 21 shows about the knowledge of the weavers on dyeing, 66 per cent respondents knew how to die, while 34 per cent respondents did not know how to dye. In terms of designing graphs, 59 per cent knew about designing graph while 41 per cent do not. About 17 per cent weavers did not know about other loom process whereas 83 percent knew.

## CAD and other Skills

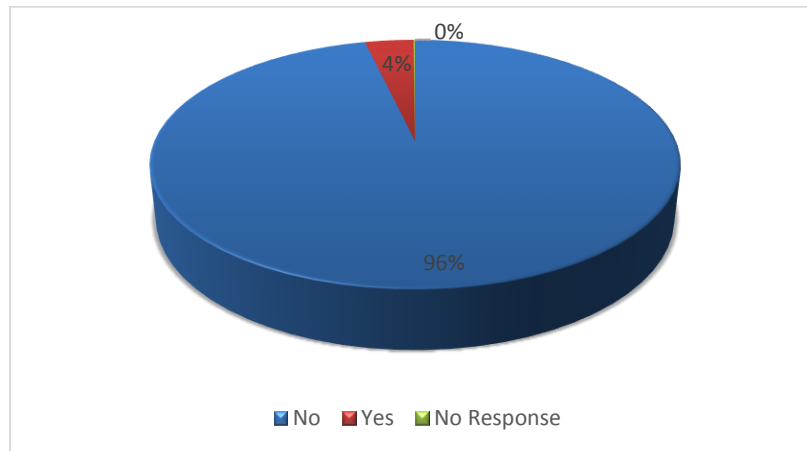


Figure 17: CAD and other Skills

Figure 17 shows that 96 per cent did not want CAD and advance skills, while 4 percent wants.

### Aspired other skills

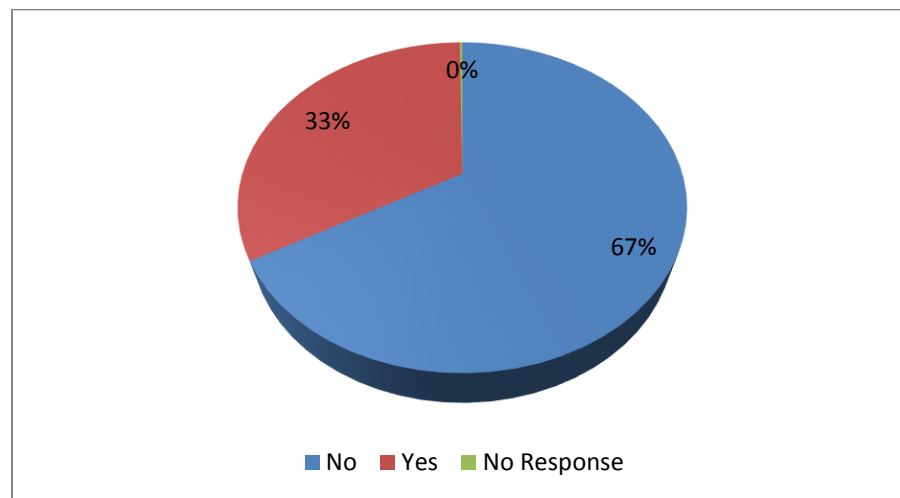


Figure 22: Aspired other skills

Figure 22 shows the weavers aspiring skills like natural dyeing, design development, jacquard. 67 do not aspire these skills and 33 percent do aspire for these skills.

### Average cost of production

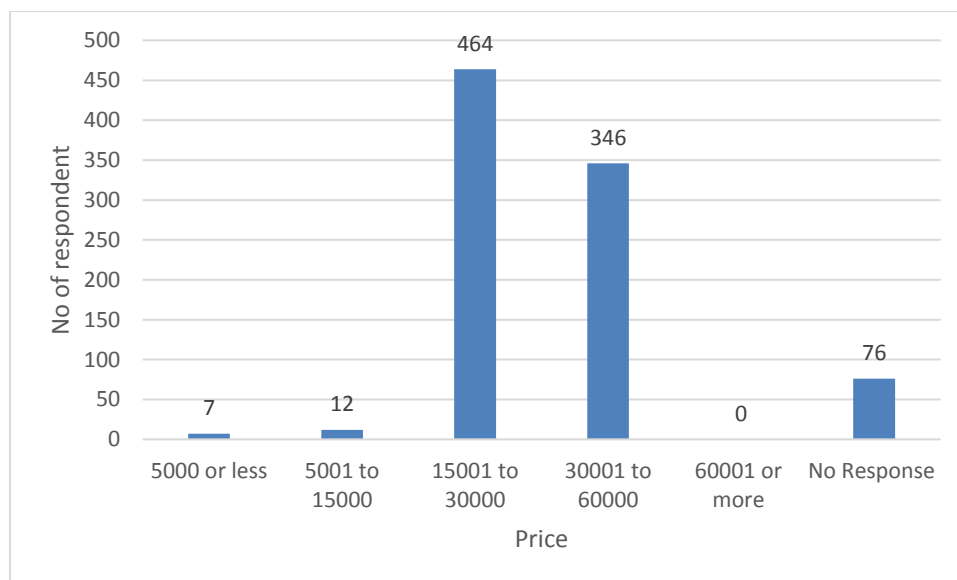


Figure 23: Average cost of production

Figure 23 displays the average cost of production of one piece, 468 find the range between rupees 15001 to rupees 30000, which is the reported by the highest number of respondent. The second highest number of respondents mentioned the cost between rupees 30001 to rupees 60000. 12 weavers have mentioned an average cost of rupees 5001 to 15000 and 7 weavers between rupees 5000 or less and 76 did not respond.

### Average Monthly Income

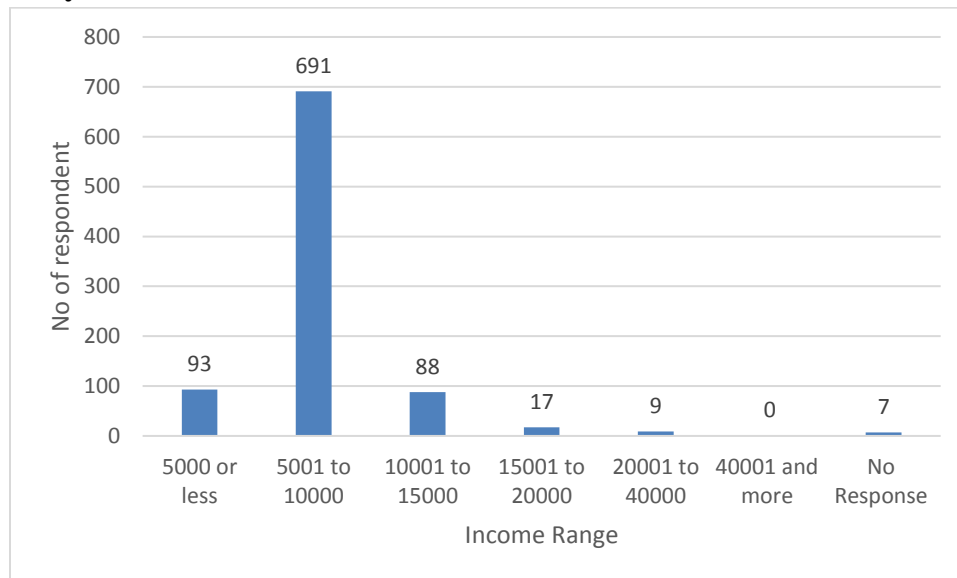


Figure 24: Average Monthly Income

Figure 24 shows the average monthly income. The highest number of people i.e. 691 have an income between rupees 5001 to 10000, 93 and 88 respondents have mentioned an income of rupees 5000 or less and rupees 10001-15000 respectively. 17 have an income of rupees 15001 to 20000 and 9 between rupees 20001 to 20000. Also, 7 didn't respond.

### Average monthly income- Semi Skilled weaver

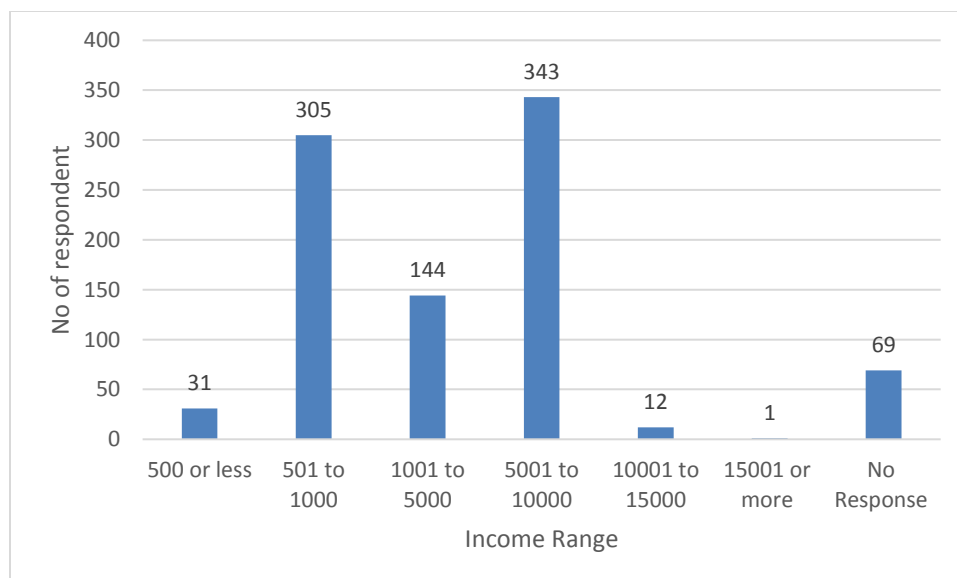


Figure 25: Average monthly income - semi skilled weaver



Figure 25 shows the average monthly income of semi-skilled weaver, in which 343 and 305 weavers have an income between the range rupees 5001 to 10000, and rupees 501 to 1000 respectively. 144 weavers have an income between rupees 1001 to 5000.

#### **Handloom initiative, government scheme, insurance availed**

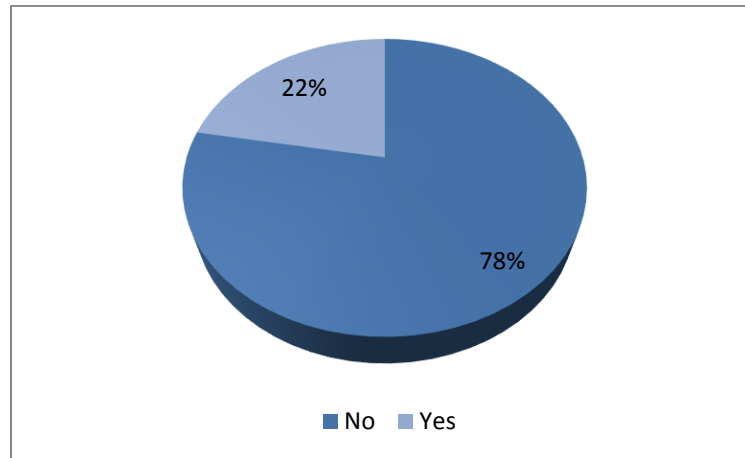


Figure 26: Handloom initiative, government scheme, insurance availed

Figure 26 shows that among 902 respondents 22 per cent have availed handloom initiative, government scheme and insurance whereas 78 per cent haven't. In terms of accessed scheme from government, 13 percent have accessed scheme, whereas 87 haven't..

## ICT INTERVENTIONS

**Mobile Phone Users:** The mobile phone has become essential device for communication, above figure 27 illustrate that 784 male and 135 female respondents were using mobile phone in the village. Only, 22 respondents still left out from modern communication technology i.e. mobile phone, out of which 7 were female respondents.

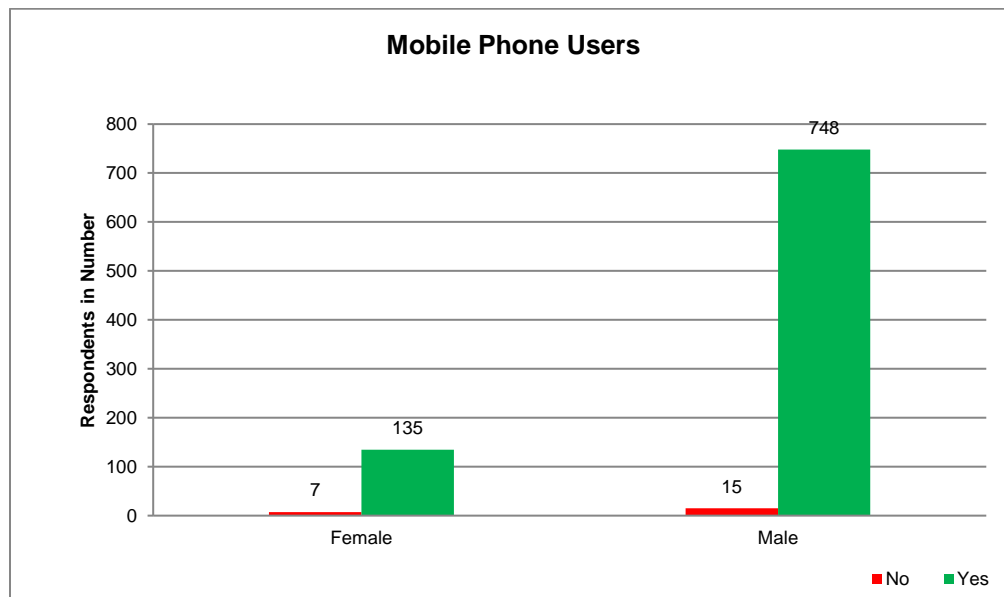


Figure 27: Mobile Use

### Use of Mobile Phone

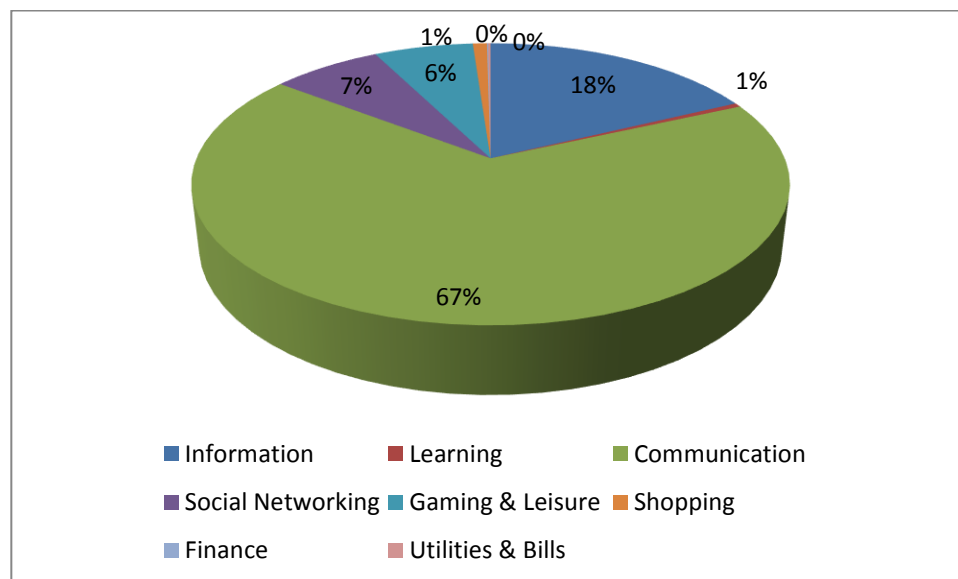


Figure 28: Use of Mobile Phone

Figure 28 displays the use of mobile phone, 67 per cent use it for communication, 18 percent for information, 7 per cent for social networking, 6 percent for gaming and leisure.

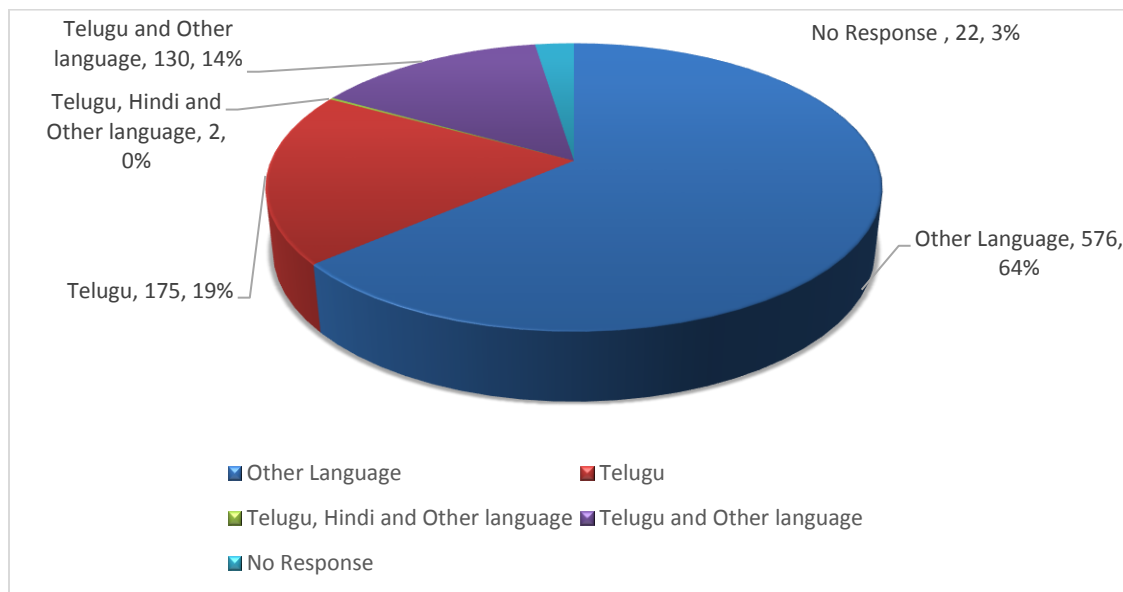


Figure 29: Information Receiving Language

Figure 29 shows 64 respondents use other language, 14 per cent use Telugu and other languages, 19 percent Telugu and 2 per cent Telugu, Hindi and other language.

In terms of the requirement of information in local language, 93 have felt the need, 5 per cent haven't and 2 per cent didn't respond.

### Language Preference

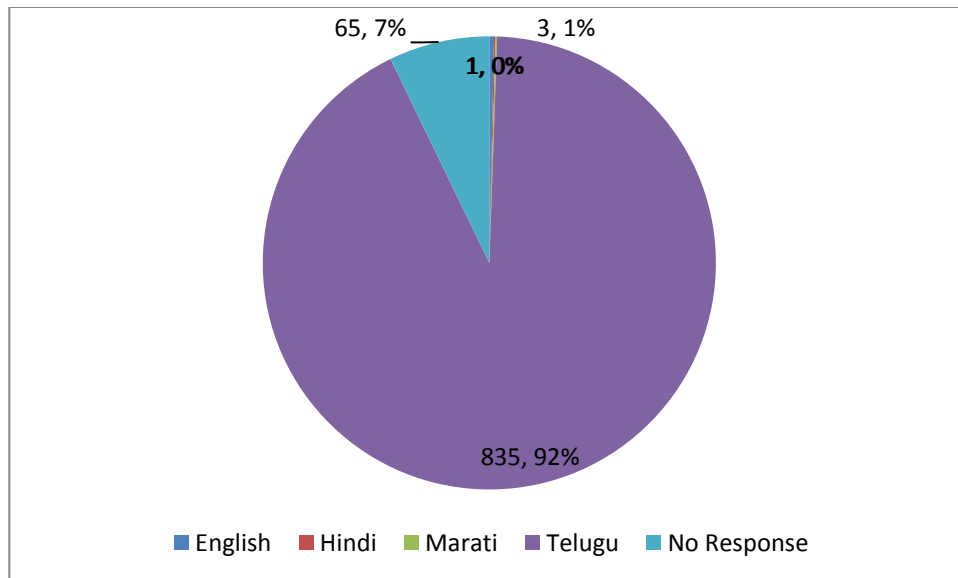


Figure 30: Language Preference

Figure 30 displays language preference of the mobile, 92 per cent prefer Telugu, 7 per cent didn't respond and other languages got a similar response.

### Availability of Internet Connection

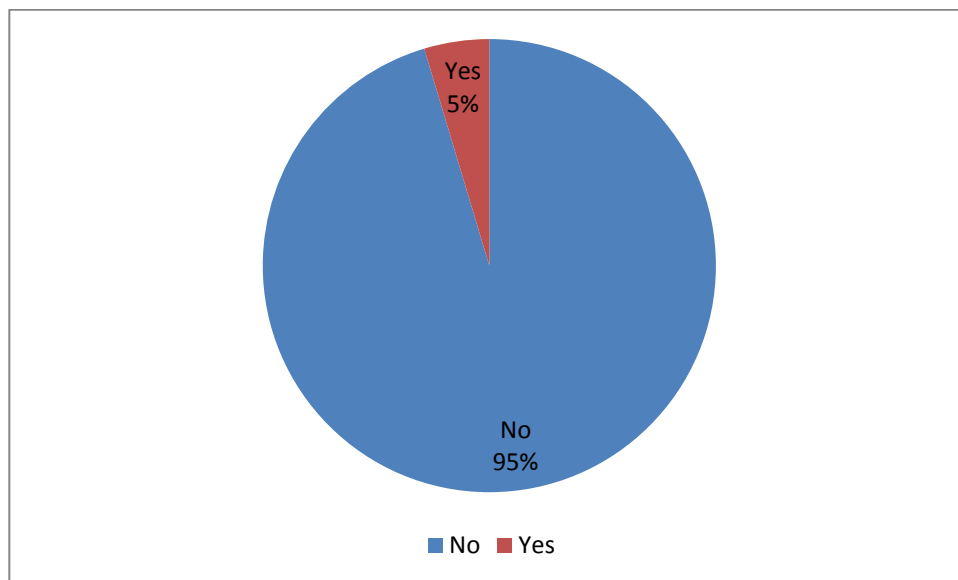


Figure 31: Availability of Internet Connection

Figure 31 shows the availability of internet connection, 95 per cent did not have internet, whereas 4 per cent had. Among the 5 percent respondents who had internet connection, 27 per cent had pre-paid connection, 17 per cent had broad band, 7 per cent wireless, 5 percent wireless postpaid and 2 per cent broadband prepaid.

## Source of Information

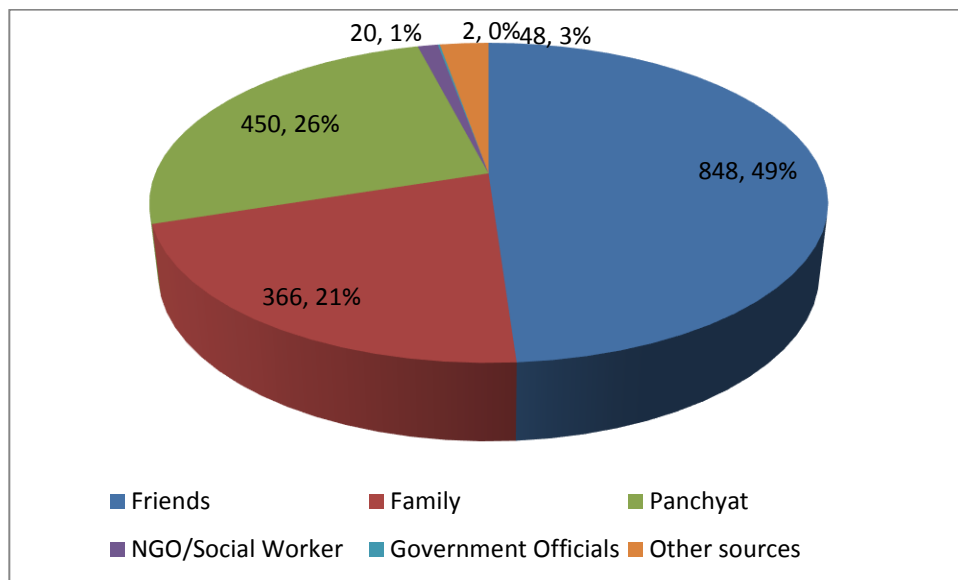


Figure 32: Source of Information

Figure 32 shows, 49 per cent have received information from friends, 26 per cent from Panchayat, 21 per cent from family, 3 per cent from other sources and 1 percent NGO/social worker.

In terms of source for receiving information, television is most used said 52 per cent respondents, 19 per cent through phone and 18 per cent through family, 7 percent got the information from radio and 5 per cent through reading newspaper.

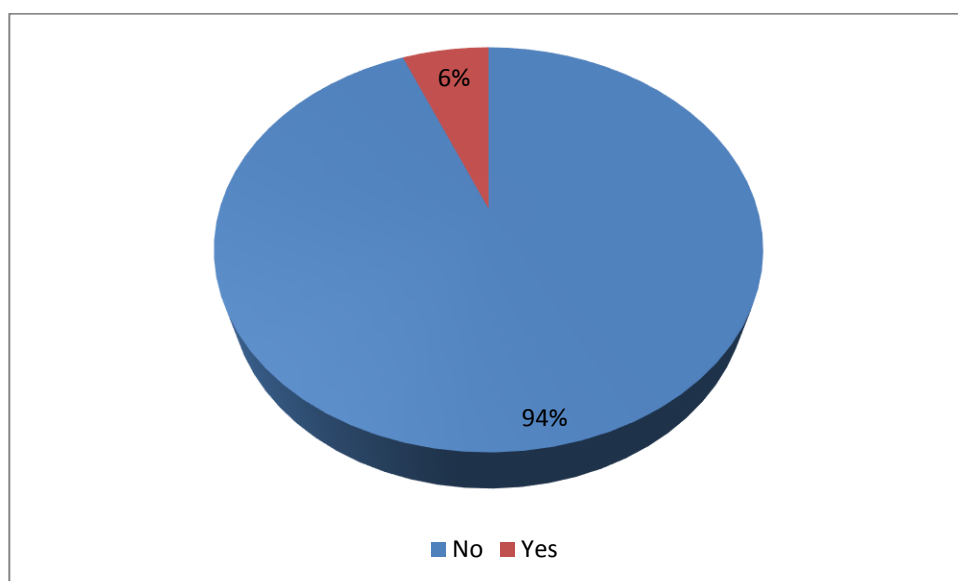


Figure 33: Family member taken computer training

Figure 33 shows the individuals whose family member has taken computer training. 94 percent respondent's family has not gone through any computer training, where 6 percent's of the family member have.

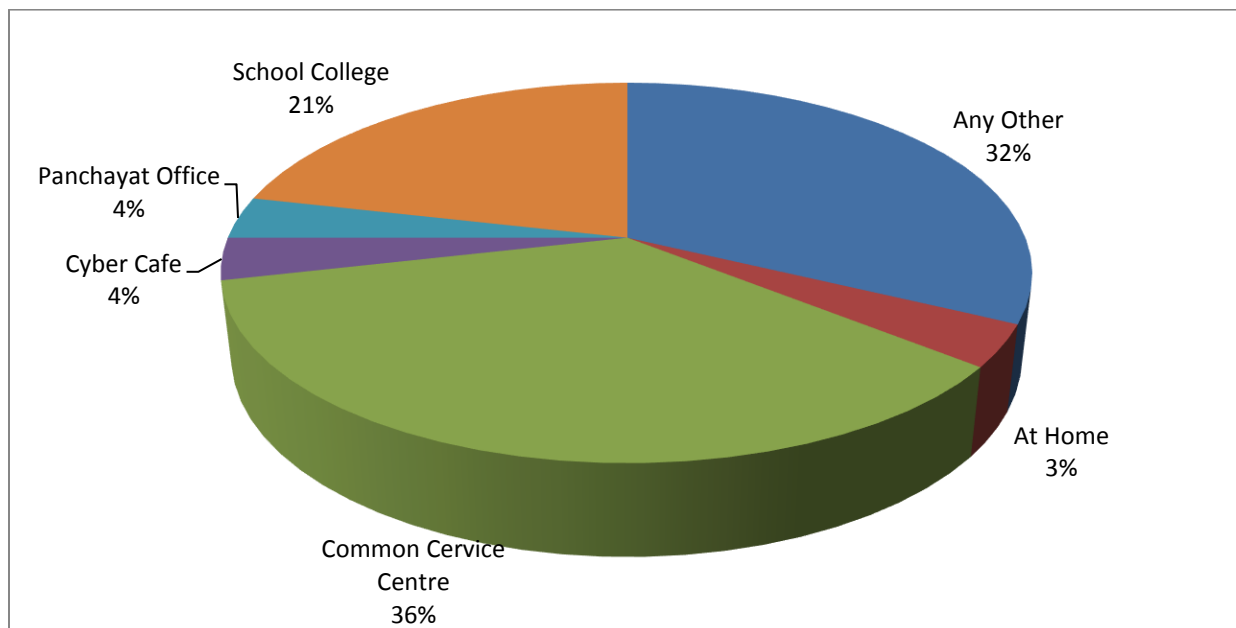


Figure 34: Location of computer training

Figure 34 shows that among 56 respondents, 21 per cent have their location of computer training at school/college, 4 per cent at panchayat, 4 per cent at cyber café, and 3 per cent at home. 32 per cent mentioned of other locations.

In terms of learning, 19 percent respondents learnt powerpoint, paint, excel and word. 11 percent calculator, 9 percent Internet and 4 percent learnt other things during their trainings.

93 per cent respondents mentioned there is an existing cyber cafe/CSC, whereas 7 percent did not have knowledge about it. In terms of using cyber cafe or CSC, 53 per cent use cyber cafe and 41 per cent didn't, while 6 percent didn't respond. While in terms of the frequency, 98 per cent use cyber cafe/ CSE once a month, 2 per cent use once a week.

### Uses of ICT based Services

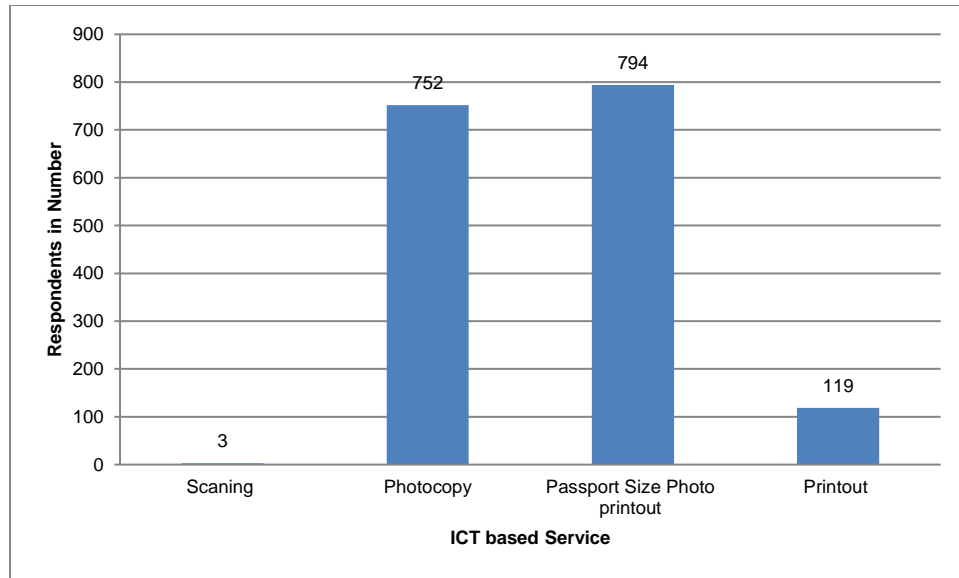


Figure 35: Uses of ICT based services frequently

Figure 35 shows that out total (905), 794 respondents passport size photo printout frequently followed photocopy with 752 respondents as second popular service. The respondents who were taking print out frequently were 119 and popularity to use scanning was negligible with 3 respondents.

### Requirement of Computer Training

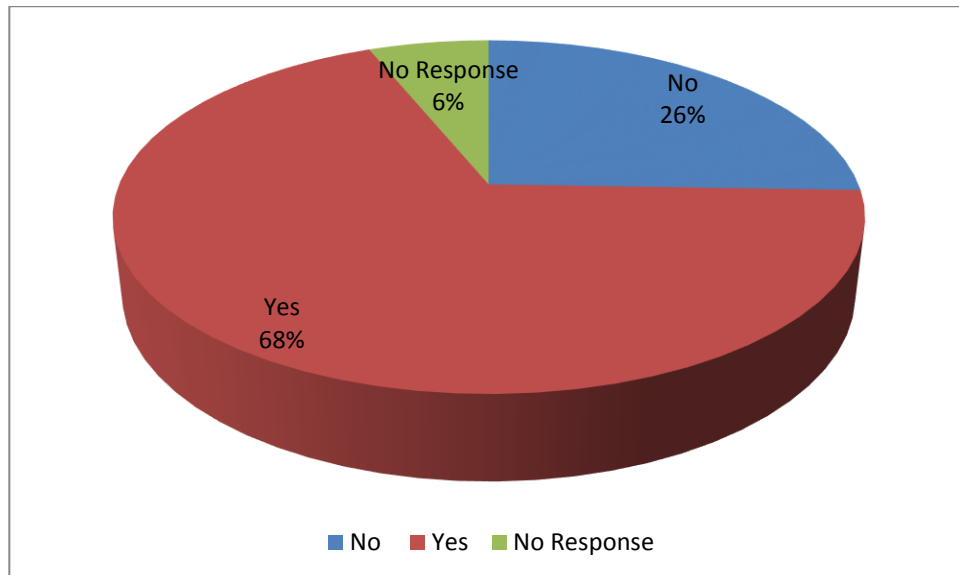


Table 36: Requirement of computer training

Figure 36 displays the requirement of computer training, 68 per cent sees the requirement, 26 did not and 6 per cent didn't respond. In terms of the requirement of computer center in locality, wherein 92 per cent feel there is a requirement and 3 per cent doesn't feel the need and 6 percent didn't respond.

### Location of the expected computer center

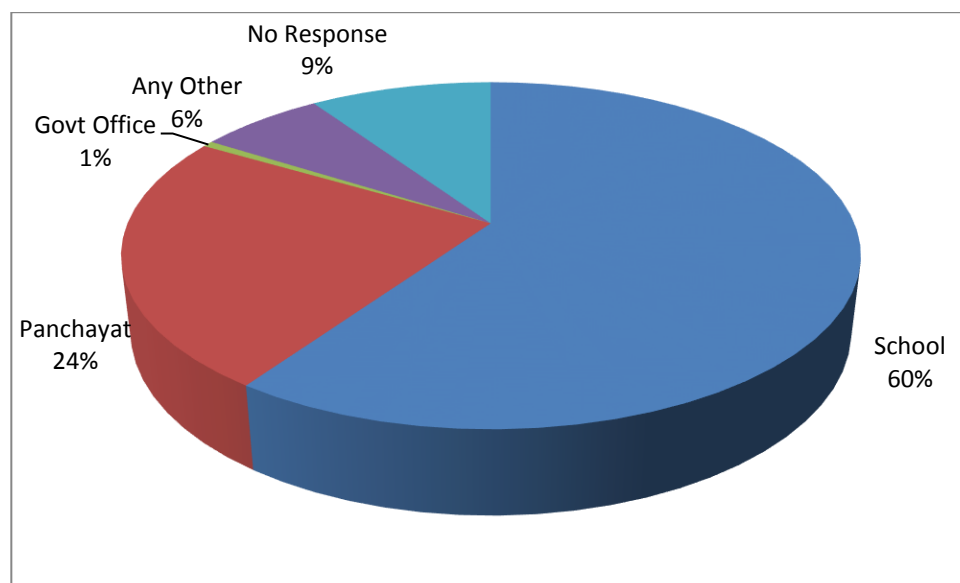


Figure 37: Location of the Expected Computer Center

Figure 37 displays that 60 per cent want the center to be opened at the school, 24 per cent at the panchayat, 1 per cent in government office, 6 per cent mentioned others and 9 per cent didn't respond. Most of them (74 percent) want the center to be within 1 km or less to their home, 14 percent said within 2 km and 9 per cent didn't respond.

## RECOMMENDATIONS

Having studied the socio-economic conditions of the weavers, an attempt has been made in this section to offer a few suggestions for improving the plight of handloom weavers. There is a need to increase the variety of products by focusing on designs and modernise the dying and processing activities in the handloom sector to increase the share of cloth production by the handloom sector. Modernisation and advance skill development will help to take lead in competition with powerlooms and a mill sector is obviously a major threat. This can be countered if the handloom sector produces high value and distinctive products for foreign market.



Weavers are using traditional type of pit looms that are designed to produce only certain varieties of fabrics. Thus, there must be focus on technology in favour of improved production methods. It is to provide training to enable weavers to learn to use modern looms and technology to produce quality products and increase productivity per loom. Weavers service Centres should conduct dyeing demonstration cum design exhibitions with a view of bringing awareness among weavers and dyers of the Pochampally cluster on the importance of dyeing to improve the quality of the products. These centers shall be directed to extend assistance to all types of weavers.

## Action plan

Further to the baseline survey and its analysis, center needs to be established in 2 part one as a **Cluster Resource Centre** and one as **Wireless Network Office** in from where the Internet connectivity would be extended to the villages and the city area also. The reason to have the second center is to have a better customer base for the Internet services so as to generate revenue to make the center sustainable in 3 years.

The Cluster Resource Centre will ideally have the following sub-centers:

- **Training and Skill Development Centre**
  - o To conduct digital literacy, wireless network, CAD/CAM design training and other trainings and workshops
- **Production Centre**
  - o To setup Jacquard/ Dobby looms for production of sarees. Dobby is fitted onto a loom to design borders.
- **Design Lab**
  - o Will have computers with CAD/CAM software for designing, archiving and training purposes. It will have a drum printer to print these designs and a Jacquard card punching machine to punch the designs into cards which will be fitted in the Jacquard machine in loom.
- **Photo Studio**
  - o For doing product photo shoots and training of the same.
- **Product Showroom**
  - o To sell the sarees made by the weavers in the CRC loom setup as well as those procured from the villages.