THE SILK IN OUR LIVES

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**Abstract**

India is the world’s second largest producer of textiles and garments after China. It is the world’s third largest producer of cotton—after China and the USA—and the second largest cotton consumer after China. The Indian textile industry is as diverse and complex as country itself and it combines with equal equanimity this immense diversity into a cohesive whole. The fundamental strength of this industry flows from its strong production base of wide range of fibers / yarns from natural fibers like cotton, jute, silk and wool to synthetic /man-made fibers like polyester, viscose, nylon and acrylic. The growth pattern of the Indian textile industry in the last decade has been considerably more than the previous decades, primarily on account of liberalization of trade and economic policies initiated by the Government in the 1990s.The research involve discovering how the Indian fabric workers can fight for their dignity from abusive employers. The goal is to show that the Indian fabric workers can raise their confidence through deciding to create their own fabric art work. This has been done by examining events and collecting information. Upon examination the different events and information, it become clear that Indian fabric workers are important in the industry which help the economic status. Through showing that the Indian fabric workers have an important role in proving their importance in the industry that helps their economic status, this research highlights the importance of the Indian fabric workers in their revolution. Continuous development and automation has improved the production of Indian textile industry. As a result, more and more raw materials demands have adversely affect the environment. In this study the effects of Indian textile industry on the economic status and the industry are reviewed and concluded that Indian fabric workers are having a significant role in the industry which it help their economic status.

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**Chapter 1**

**Introduction**

The Indian silk industry is one of the largest generators of employment and foreign exchange for the country. India enjoys a unique global position in terms of production of all commercially useful varieties of silk. According to, *Christine Boado (2001),* India is the second largest producer of silk. The industry provides employment to over 7.9 million people in the country. Indian textile heritage has been preserved by the women’s sari, which often exhibits fine weaving, delicate textures, beautiful colors, and rich patterns plate. The fabric of India will display more than 200 objects, tracing the importance of cloth in India’s social history, from everyday religious observance in Islam, Jainism, Hinduism and Christianity to its focal point in the freedom movement led by Mahatma Gandhi. According to, *Swami Vivekananda (2010)*, Indian fabric plays an important role in the development of the nation. It represents a set of shared attitudes, values, goals and practices. The arts of the nation reveal its culture and heritage of India, Indian culture and also heritage of India is respected and admired all over the world.

**Problem Statement**

According to, *India* the observer (2012), Indian fabric worker loses his dignity from abusive employers. Workers right tribunal hears allegations of abuse and low pay against fabric companies that supply high street stores. Workers making fabric that end up in the stores of the biggest names on the British high street have testified to a shocking regime of abuse, threats and poverty pay. Many workers in Indian factories earn so little that an entire month's wages would not buy a single item they produce. According to, *Indian government figures (2012)*, the national textile industry is worth £35bn a year and employs 35 million people. Garment exports are worth £21bn. But workers’ rights campaigners accuse international brands of subcontracting to firms paying poverty wages to the people who make their fabric clothes. It’s very important to be aware of what the Indian fabric workers are facing right now.so researchers decided to study how Indian fabric workers can fight for their dignity from abusive employers. More specifically, the following research questions need to be addressed:

1. If Indian fabric workers decide to create their own fabric art would it help them raise their confidence?
2. If Indian fabric workers can prove their importance in the industry would it help their economic status?

**The significance of the study**

The significance of this study is to investigate the importance of Indian workers and the effect of their fabric work. In addition to investigate how Indian fabric workers can fight for their dignity from abusive employers, and to prove that Indian fabric workers can enhance more Indian fabric through fabric art work.

**Definition of terms**

Fabric Art is a Fiber art refers to fine art whose material consists of natural or synthetic fiber and other components, such as fabric or yarn. It focuses on the materials and on the manual labour on the part of theartist as part of the works' significance, and prioritizes aesthetic value over utility. As well silk is a fine, strong, soft lustrous fibre produced by silkworms in making cocoons and collected to make thread and fabric. Tradition vocabulary is the transmission of customs or beliefs from generation to generation, or the fact of being passed on in this way. On the other hand, culture term is the arts and other manifestations of human intellectual achievement regarded collectively.

**Chapter 2**

**Literature Review**

This research includes theoretical review of past studies regarding this topic: logical review comprises of selection of available documents (both published and unpublished) on the related topic, which contains information ideas, data and evidences investigating how Indian fabric workers can fight for their dignity from abusive employers.

Suma, of the Karnataka Garment Workers Union (2012), studied the human rights abuses in India. Workers making clothes that end up in the stores of the biggest names on the British high street have testified to a shocking regime of abuse, threats and poverty pay. Many workers in Indian factories earn so little that an entire month's wages would not buy a single item they produce. Physical and verbal abuse is rife, while female workers who fail to meet impossible targets say they are berated, called "dogs and donkeys", and told to "go and die". Many workers who toil long hours in an attempt to support their families on poverty wages claim they are cheated out of their dues by their employers. The allegations, which will be of concern to household names including Gap, H&M, [Next](https://www.theguardian.com/business/next) and Walmart, were made at a human rights tribunal in the southern Indian city of Bengaluru. The "national people's tribunal for living wages and decent working conditions for garment workers" was convened to investigate widespread human rights abuses in the garment industry.

According to, Sakamma (2012), a 42-year-old mother-of-two working for Gap supplier Texport in Bengaluru, told the tribunal she earned just 22p an hour and that when she finished at the factory she had to work as a domestic help to top up her wages.

*"It hurts us to be paid so little. I have to do this and they sell one piece of clothing for more than I get paid in a month," she said. "We cannot eat nutritious food. We don't have a good life; we live in pain for the rest of our life and die in pain. "Low wages is the main reason. How much burden can a woman take? Husband, children, house and factory work – can we manage all these with such a meagre salary? So we are caught up in the debt trap. Is there no solution for our problem? Like many of the women giving evidence, she said workers faced abuse if they failed to meet quotas. "The targets are too high. They want 150 pieces an hour. When we can't meet the targets, the abuse starts. There is too much pressure; it is like torture. We can't take breaks or drink water or go to the toilet. The supervisors are on our backs all the time," she said. "They call us donkey, owl [a creature associated with evil], dog and insult us … make us stand in front of everyone, tell us to go and die."*

Additionally, Pushpa Achanta (2015), Garment workers sew nearly 150 pieces an hour, and make up for any shortfall in daily targets without overtime pay, even if pregnant or unwell. If they don’t meet their quotas, they face deductions from their wages and, sometimes, lose their jobs. Wages are currently around 252 rupees, or $4.00 per a day. A few employers do not make their mandatory payments to the provident fund, or social security, for their employee, which amounts to 12 percent of their monthly salaries. Goes beyond, 18-25 years old, Karnataka’s women garment workers are minimally skilled and belong to socioeconomically disadvantaged families in villages and small towns, who share overcrowded accommodation in Bangalore. And minimal breaks for using the bathroom and meals; they often suffer from backaches, respiratory ailments and itching.

A similar focus, Dow Jone (2016), stated that H&M does not own any of the factories that manufacture their products. It has around 820 independent suppliers in Europe and Asia. China, Bangladesh, India, Cambodia and Turkey are some of the world's biggest textile producers of today, an all are key sourcing markets for them. India’s garment industry has been rapidly growing the last few years. The growth of the garment sector however, did not go hand in hand with an improvement of working conditions for the garment workers. In contrast, the rising daily production targets for garment workers caused increasing and often unpaid overtime work, and verbal abuse by supervisors.

Therefore, Somo (2009), supported Indian fabric workers to raise their confidence and prove their importance in the industry. Researchers found that Indian fabric workers can raise their confidence by deciding to create their own fabric art, and Indian fabric workers should prove their importance in the industry so, it will help their economic status.

**Methodology**

**Respondents**

Our study will potentially observe the Indian fabric workers, integrated coordinated Indian teachers and Indian students in our school. The Indian fabric workers will consist of twenty-five workers whereas the integrated coordinated English classes will be fifteen 10th grade teachers each and thirteen Indian 9th grade students. Currently, I am unaware of what my schedule will before the next year. The students involved in the research come from mixed socioeconomic status and gender. Students will also range in a wide variety of abilities.

**Materials**

We will be using a frame to represent Indian fabric workers and to show that Indian fabric workers are important in the industry and they help their economic status. We used to have a canvas covered with Indian fabric which will be designed through a flower using Indian silk fabric. We will be using a variety of literacy strategies throughout the study. As well we will be using Camps, a free graphic organizer software program to generate graphic organizers for Indian fabric workers, teachers and students. This program is a simpler version of Inspiration, which is a more popular graphic organizer program. Although we might do quizzes will be standards based questions generated by researchers.

**Procedures**

This study will be a 16 week study beginning in the summer season of 2017.The data collection will be scaffold depending on the data. Indian students, fabric workers and teachers will be given a checklist of the general topic. The checklist will measure the quantity of Indian fabric workers who were paid well. As well as the questionnaires will determine if Indian fabric workers experience such maltreatment from their employers. Checklist and questionnaires will be collected once a week. Questions will include both open and ended questions. Writing prompts will be collected after three weeks.

**Analysis**

The data collected in our study will be analyzed depending on the type of data collected. First the questionnaire will be analyzed to test whether Indian students, fabric workers and teachers that participated in the survey are aware of the maltreatment of their employers whether Indian fabric workers have experienced from their employer have a significant impact on economic status. Indian students, fabric workers and teachers results on survey will be coded for factors that we are interested in investigation, such as whether Indian fabric workers is facilitated by deciding to create their own fabric art .The study will also measure whether Indian fabric workers will help their economic status. Inferential statistics will need to be used if our schedule for next semester changes. Inferential statistics is used to make predictions when the researcher only has a sample size. We will also use data coding for our field notes.

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