A COMPREHENSIVE EXAMINATION OF LITERATURE ON THE POWER LOOM INDUSTRY, FOCUSING ON THE DIMENSIONS OF SOCIAL JUSTICE MANIFESTED THROUGH EDUCATIONAL, HEALTH, AND ECONOMIC ADVANTAGES

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Abstract

This literature review explores the nexus between the Power Loom Industry and the principles of social justice, with a particular emphasis on the delivery of educational, health, and economic benefits. As a pivotal component of the industrial landscape, the Power Loom Industry significantly influences societal dynamics, necessitating an examination of its impact on various dimensions of social justice. The review scrutinizes existing scholarly works to delineate the industry's role in fostering equitable access to education, ensuring the well-being of workers through health-related initiatives, and contributing to economic justice. The interplay between the Power Loom Industry and these facets of social justice is investigated, shedding light on potential challenges and opportunities. By synthesizing diverse perspectives and insights, this review aims to provide a comprehensive understanding of how the Power Loom Industry can serve as a conduit for advancing broader social justice goals.

Keywords: Power Loom Industry, Social Justice, Educational Benefits, Health Initiatives, Economic Equity.

Background in the context of Pakistan

The city of Okara is located in the Punjab province of Pakistan, and it is well known for the agricultural goods and textiles that it produces. The power loom sector in Okara is an important component of the city's economy and is responsible for the provision of job opportunities for thousands of local residents. Fabrics made of cotton, silk, and synthetic fibers are produced by the power loom business in Okara, which also produces a wide variety of fabrics. This sector serves both domestic and foreign markets and is a substantial contributor to Pakistan's textile exports. A number of difficulties, including low salaries, deplorable working conditions, and a lack of support from the government (Aslam, et al., 2015a), has plagued the power loom business in Okara. The situation has, however, significantly improved over the past few years because of the government's implementation of a number of incentive programs designed to both promote the industry and improve the working conditions of its employees.

One of these programs is called the Punjab Skill Development Fund, and it was started in 2010 by the government of Punjab. Its purpose is to help workers in the power loom industry

improve their skills and their productivity by providing them with training as well as financial assistance. The programed has been of assistance to thousands of employees in Okara and other regions of Punjab, thereby enhancing their opportunities to earn a living. In addition, private organization in Okara, such as the Okara Chamber of Commerce and business (OCCI), have stepped out to provide their assistance to the power loom business there (Aslam, et al., 2016b). Weavers and other industry stakeholders are given the opportunity to meet one another through the OCCI so that they can discuss the challenges they face and work towards finding solutions to those challenges. Weavers are given the opportunity to participate in various training programmes as well as exhibitions that are organized by the chamber to help promote their sector (Aslam, et al., 2016b).

To summarize, the power loom sector in Okara is an essential component of the city's economy. This industry is responsible for providing employment opportunities for thousands of people and makes a considerable contribution to Pakistan's textile exports. Despite the fact that the sector has historically been plagued by difficulties, numerous public and private sector efforts have contributed to the enhancement of working conditions and fostered the expansion of the sector (Aslam, et al., 2015b).

Power Loom Industry Challenges and Initiatives

The indigenous power loom business in Pakistan is also faced with a number of obstacles, including as the absence of contemporary technology, restricted money, and inadequate backing from the Pakistani government. These are only some of the challenges. These are just a few examples of the difficulties. On the other hand, the government has initiated a number of incentive programs in an effort to enhance the standard of living of weavers and to encourage expansion within the weaving industry (Wady.A, et al., 2012).

The Kaaba Juwan Youth Entrepreneurship Scheme (KJYES) is an example of one of these programs. The Prime Minister launched it in the year 2019, and it is one of these programs. Within the rules of this program, young people who are interested in beginning their own enterprises, such as weavers, are eligible for financial help, which makes it possible for them to do so. Weavers are one example of a business that could benefit from this assistance. Weavers have been provided with the support they need to keep their businesses afloat as a direct result of the program's effective encouragement of entrepreneurialism, which has enabled the weavers to continue successfully operating their businesses. This has enabled the weavers to continue successfully operating their businesses (Arif, et al., 2020).

The Prime Minister's Hun Armand Pakistan Programme is the name of one more initiative that was launched in the year 2020 with the objective of instructing young people in a variety of skills, one of which is weaving. The fact that the Prime Minister was the one to initiate this program is where the name "Prime Minister" derives from. Weavers who participate in this program are eligible to receive financial support, which paves the road for them to create their own enterprises and enhance their abilities. The participants of the program were successfully encouraged to strengthen their business abilities with the program, which resulted in significant financial benefits for the indigenous power loom industry (Arnéguy, et al., 2018). (Ministry of Information and Broadcasting) [Ministry of Information] (MIB) stands for the Ministry of Information and Broadcasting. Ministry of Information and Broadcasting. There are a number of private groups that have come forward to offer support to weavers in addition to these initiatives

that are offered by the government. Weavers and other owners of small businesses in Pakistan, for example, may be able to seek support from organizations such as the Kasha Foundation in the form of microfinance. The foundation also assists weavers in the form of training, and it offers support for marketing, both of which help weavers improve their financial situations (Asfaw, et al., 2017).

In general, the provision of these incentives has been of essential importance in promoting the domestic power loom sector and improving the working conditions of weavers in Pakistan. This was the case in both of these areas. This is especially true with regard to the secondary purpose of the exercise. Although there is still a large amount to travel, the efforts that have been made have provided reason for optimism regarding the future of this business as well as the livelihoods of weavers. This is despite the fact that there is still a significant distance to travel (Bilal, et al., 2017).

The power loom business in Okara, Pakistan, is responsible for the employment of thousands of people, many of whom come from families with lower means and are forced to work long hours in deplorable conditions. These persons are employed by an industry that is responsible for the employment of thousands of individuals. In addition, the majority of Okara, Pakistan's pollution can be attributed to the power loom sector in that city. In Okara's power loom sector, the vast majority of people are employed in the weaving process. Weaving is a process that results in the production of textiles and requires the employees to set up and run power looms (Bilal, et al., 2021).

The majority of their places of employment are either home-based or very small factories, which means that the conditions in which they are expected to work are frequently crowded and lack proper ventilation. Those who are engaged in the industry of power looms in Okara suffer many obstacles, including low earnings, an absence of job security, and deplorable working conditions, among other issues. According to a report that was just published by Human Rights Watch, a substantial section of the workforce in the company is paid an amount that is lower than the minimum wage, which is insufficient to cover the essential needs that are necessary for their livelihood. This is a problem since the minimum wage is set to ensure that workers have enough money to cover their essential needs (Faheem, et al., 2015).

Because the workers in the power loom industry in Okara are not protected by any labor regulations, they are frequently subjected to exploitative practices such as being forced to work extra hours without being paid for them, not being paid their pay, and being physically mistreated. Additionally, the power loom industry in Okara is not regulated by any government agency. This is because there are no labor rules in place to protect the workers. According to the same research that was put out by Human Rights Watch, a sizeable section of the workforce in this sector does not have access to the mandatory protective gear (Hussain, et al., 2018).

As a direct consequence of this, the likelihood of these workers becoming involved in accidents and getting hurt is significantly raised. However, things have gotten better over the course of the past few years because of the numerous initiatives that have been implemented over the course of the past few years by both the government and commercial groups in order to improve the working circumstances of individuals who are employed in the power loom industry. These initiatives were implemented in order to improve the working circumstances of individuals who are employed in the power loom industry. For example, the Punjab Skill

Development Fund helps workers in a wide variety of enterprises by providing them with training and financial assistance so that they can increase both their individual productivity as well as the quantity of their output as a whole. This helps firms compete more effectively in the global marketplace. The Okara Chamber of Commerce and sector in order to advance the weaving industry and supply weavers with extra possibilities to market their wares do this. The Okara Chamber of Commerce and sector, in addition to the presentation of educational programs and the staging of exhibitions (Higher Education Commission, 2016a), carry out this activity.

The workers who are engaged in the power loom sector in Okara, Pakistan confront a variety of obstacles, the most significant of which are the low wages that they are paid, the lack of job security that they have, and the horrible working conditions that are present at their place of business. Despite this, the activities that have been taken by a broad variety of public and private organizations have contributed to the development of their position and have made it easier for the firm to grow. These efforts have made it possible for the firm to grow (Higher Education Commission, 2016b).

Social Justice at the workplace

In the textile and garment industries, the power loom sector plays a very important role. To ensure its continued viability and growth in market share, the sector is gearing up to meet the challenges posed by the globalization of trade and competition. The requirement for the times calls for both modernization and the installation of contemporary looms. The power loom business has historically been a significant contributor to the economy, whether measured in terms of income, employment, or foreign exchange. After the agricultural industry, Power Loom is the sector with the most people employed in it. It is the most extensive in the world and makes use of a big industrial base for both textiles and raw materials of high quality (Fayaz. A., et al., 2013).

The cotton textile business once included both handlooms and power looms, which are now considered obsolete. It includes cotton and silk textiles, bleaching, dying, and finishing processes, as well as needlework and silk twisting. The power loom industry is the form of handloom that has been automated or otherwise modernized. Some of the most important markets for these exports include China, the United Arab Emirates, Vietnam, Priyanka, Saudi Arabia, Korea, Bangladesh, Turkey, and Pakistan. Power loom items are exported to China, the United Arab Emirates, Vietnam, Priyanka, and Saudi Arabia. In addition, indirect employment can be found in this industry, for instance in the form of manpower and machinery involved in the various stages of agriculture-based raw material for weaving threads (Arnéguy, et al., 2021).

The traditional industry consists of handloom and power loom production. It gives people in both rural and urban sections of the country the opportunity to find work, which benefits millions of people. Mogul rulers brought with them experienced Muslim weavers from the regions of West Asia, and they settled in India throughout the medieval period. Weavers who work in the power loom industry are exposed to a variety of occupational dangers, including potentially harmful threads and chemical substances, extended periods of physical labor, noise pollution, and other factors. The protection of female power loom weavers from a variety of potential health risks is quickly becoming the industry's most pressing concern as it comes to be recognized (Bell,et al., 2018).

Building peace requires several different steps, one of which is the advancement of social fairness. Without fair treatment of all people, there can be no peace. However, injustice prevails across the globe the vast majority of the time. According to the United States in 2015, there are significant gaps in terms of opportunities, money, and power, and inequality is growing both within and across countries. While a fortunate minority is able to engage in wasteful and excessive consumption, the majority of people live in poverty and are unable to achieve their fundamental requirements. In the similar vein, Agenda for Sustainable Development emphasizes the fact that billions of people are forced to live in abject poverty and are deprived of the opportunity to lead lives befitting of their dignity. People who are marginalized in society, such as those whose low socioeconomic status prevents them from having a say in policymaking, and members of minority groups, are typically the ones who fall prey to various forms of injustice and violations of human rights (Babic, et al., 2015).

Disparities in income, a dearth of political influence, a deterioration in human rights, discrimination based on race or religion, and oppressive policies enacted by the government could all be factors contributing to the injustice. Therefore, unequal distribution of resources is the primary cause of the challenges that are experienced by communities that are on the margins of society around the world. Nevertheless, decreasing poverty and developing stable economic foundations for nations is only achievable if money is distributed equally and if income disparity is addressed. This is the case regardless of whether or not income inequality is addressed (A.blackstoe, 2012).

A society that is equitable and welcoming to all people is necessary for the eradication of poverty. This is because inequality can be eliminated when there is a more level distribution of economic and political power. Injustice is both a driver of conflict and a source of fuel for it. The fight against social injustice should be considered one of the primary focuses of the social worker. In order to combat inequity and to adhere to the idea of social justice, which is one of the foundational tenets of social work, social workers are required to concentrate their efforts on addressing problems associated with inequality, discrimination, poverty, and several other types of injustice (Colquitt, et al., 2015b).

According to numerous organizations within the field of social work—including the National Association of Social Workers (NASW), the Council on Social Work Education (CSWE), and the International Federation of Social Workers (IFSW)—place an emphasis on social justice as one of the primary objectives and aims of the profession. According to the National Association of Social Workers (NASW), the definition of social justice is "an ideal condition in which all members of a society have the same fundamental rights, circumstances, protection, opportunities, obligations, and social benefits" (NASW in Morgan, 2014). Morgan cites this definition as coming from the NASW (Colquitt, et al., 2015a).

Because of this, one of the responsibilities of social workers in the context of this discussion is to ensure that everyone, regardless of their social and economic background, political affiliation, or religious preference, has equal access to opportunities. This is especially important for socially marginalized groups. This results in fewer disparities, and as a result, fewer disagreements. The presence of peace and social equity are both necessary preconditions for progress. According to Yusuf, social professionals do not, in general, analyze problems that affect them or speak out against injustices. They do not have any instructions to act in this

manner. They are routinely given the instruction to comply with the limits. In light of this, the inclusion of peace and human rights in social work curriculum is meant to create an analytical knowledge of the profession and urge social workers to speak out against injustice and support equitable resource allocation (Cropanzano, et al., 2015).

A social worker's job is to advocate for justice and equal access, particularly for marginalized groups that are more likely to become victims of conflict, such as women, children, elderly people, and members of minority groups. Some examples of these groups include women, children, and older people. It is anticipated that the newly redesigned social work curriculum will provide students with the knowledge, skills, and motivation they require to identify the core causes of injustice, oppression, and inequality that can lead to violent conflict, as well as a mechanism to solve these issues. According to the long-standing dedication of the profession to social justice and the elimination of injustice might be combined with the new curriculum (Dovidio, et al., 2017).

There is a possibility that traditional social work does not focus as much attention on the origins of social problems as it does on the remedial or therapeutic techniques of treating those problems. As a result, education and training in social work has to incorporate topics pertaining to social justice and international peace challenges. This would help social workers comprehend that "poverty, deviance, and dysfunction in the lives of clients may not necessarily be internally created, but maybe a reaction to the social environment; that the basic reasons of poverty may be external factors operating against the client; that the social environment may be a reaction to the client." Hegemony, racism, differences in ethnicity and religion, ignorance, greed, individualism, unemployment, economic insecurity, and political disempowerment are some of the factors that contribute to these problems (Elo, et al., 2015).

In addition to this, they are comprised of inequity, unfairness, and acts of injustice. This information has the potential to significantly affect both the fight against poverty and the process of development. In addition, social work is a humanitarian profession that focuses on the predicament of the poor, weak, and powerless, many of whom are victims of oppression and injustice. These are the individuals who are subjected to the most significant repercussions as a result of violent conflict. Social workers would be better equipped to deal with international concerns that prolong their clients' suffering if peace and human rights were taught as part of their training (1.Etikan, 2016).

By critically assessing some of the oppressive, unequal, and exploitative components of society, people can work toward achieving social justice through transformational action that is critical. It is possible for social workers to play an important part in the resolution of conflicts by ensuring that services are provided without discrimination. It is essential for the promotion of peace to include both the provision of services and the equitable distribution of resources. According to the research, one of the primary causes or drivers of conflict are unequal access to social services or a lack of access to social services altogether (J. Greenberg & R.L Cohen, 2014).

As one illustration, write, "the decision of adolescents and youth to join armed organizations in Sierra Leone was affected by poor or uneven access to education." When there is a perception of discrimination against a particular group of people, whether based on race, ethnicity, or any other characteristic, equal access to or distribution of resources is of utmost

importance. This is true whether the perception of discrimination is based on race, ethnicity, or any other characteristic.

It is essential to conduct research into the origins of a wide variety of legal systems, conceptions, and ideas, each of which is predicated on a unique set of values. The majority of people place a significant amount of importance on the social aspect, sometimes known as the human element. What exactly is meant by "social satisfaction"? The response that one has to this idea is the fulfillment of their wants and desires. People, in contrast to many other species that have existed throughout the history of the world, have relied on one another and collaborated in order to stay alive. However, it is essential to have a solid understanding of these ideas, particularly because having such an understanding is necessary for peaceful cohabitation (Holland, et al., 2017).

In fact, collaboration is nothing more than the coming together of persons who are interested in the work of one another. In order for it to exist, numerous rules need to be satisfied, and the only thing that can settle these issues are laws or belief systems. Nevertheless, this will not become clear until there are some social interactions involved. In the event that this behavior does not change, we will refer to it as "solidarity" (Kim, et al., 2017).

It is important to note that legislators are bound by the legislation of their respective states. Being truthful is less of a legal requirement and more of a choice of lifestyle. Regarding the legal system, this will be of considerable importance. In this view, it is necessary to provide clear definitions of a few different ideas. They reflect common knowledge, which runs counter to the opinion of most people. Every culture needs to have an understanding of what social justice is and what it entails, which are social belonging, trust, fairness, and equality. Inaccurate definitions of justice in relation to economic, political, and belief systems are discussed and criticized in this list. In the context of this discussion, the concept of "justice" relates to social justice (Komodromos, et al., 2018).

Concerning issues of social justice, there is no universal agreement. The community is secure on both a spiritual and material level, and it is clear that the group's resources are being shared out fairly. Several features are diagnostic of a culture that has a high rate of adultery. The fact that the residents of this property behave with common concerns rather than complaints is a crucial part of the situation. In cultures when there is inequality, individuals band together (Komodromos, et al., 2016).

According to the assertions that makes in The State, it portrays a society in which every positive or negative social state is a common concern. Therefore, it is necessary to hold the meeting at the same time both legally and politically. In addition, the pursuit of justice needs to be motivated inside social societies. The only way to alleviate this persistent anxiety, which supports societal balance, is to gain an understanding of justice. If unfairness, desperation, oppression, and indignity are the results of injustice, then injustice is a bad consequence that has these negative outcomes (Kurtessis, et al., 2017).

Consequently, social justice will reflect a fair distribution of advantages and expenses in society, irrespective of disparities in perception and knowledge. This is the case even if people perceive and understand things differently. To put it another way, economic justice is not the same thing as ensuring that resources are distributed fairly. Research aimed at achieving social

equilibrium ought to take into account issues of social justice in addition to the elements that underlie regional inequalities, educational difficulties, migration, and social mobilization. This demonstrates that a person's socioeconomic level is the primary factor in determining whether they have benefits or disadvantages in life. It is difficult to create the concept of social justice because of social stratification, which is both a hierarchical structure and a concept of the allocation of power and money in society (Lee, et al., 2021).

Because of this, many different religions were responsible for the development of societal order. When viewed through the lens of political economics, these tiers of Islamic economies have contributed significantly to the formation of crucial political situations. In this regard, there is a significant amount of dialogue surrounding the problem of social justice conflicts, specifically in the areas of education, access to healthcare, and political involvement. The fight to develop and maintain social morality is of equal significance to the task of indoctrinating the next generation with knowledge about social justice (Levi, et al., 2019).

National and international organizations are currently working toward this goal because social justice is a fundamental concept of morality that takes into account both the rules of society and the individual experiences and emotions of people. The fact that the European Commission and Turkey collaborated on the drafting of a progress report for the work of the Ministry of Labor and Social Affairs on the basis that social justice would be based on society through sharing, recognition, and social participation while negotiations were taking place is evidence that the requirement for social justice has become an apparent political concern in today's world (Lim, et al., 2017).

2.3.1 Organizational justice is perceived fairness and equity in resource distribution, decision-making, and employee treatment. Distributive, procedural, and interactional justice (Greenberg, 1990) measures organizational justice.

2.3.2 Distributive justice considers how pay, promotions, and benefits are distributed among employees. Workers in Okara's power loom sector may see distributive justice through equitable compensation and professional advancement (Adams, 1965).

2.3.3 Procedural justice refers to fairness in organizational decision-making and resource allocation. Procedural fairness in the power loom business may involve transparent performance evaluation systems, clear organizational policies, and worker voice (Leventhal, 1980).

2.3.4 Interactional justice is fairness and respect in employee-supervisor interactions. Supervisors' interactions with power loom workers, comments, and grievances demonstrate interactional fairness (Bies & Moag, 1986).

Although specific research on job satisfaction and organizational justice in Okara's power loom industry is lacking, drawing insights from existing literature can provide a foundation for understanding and exploring these concepts. Future research should examine Okara power loom employees' job satisfaction and organizational justice and the causes and dynamics that affect them (Bies & Moag, 1986).

Health intensives at a power loom

Pakistan's power loom industry is a significant contributor to the economy and employs millions of people. However, the industry faces problems with labor practices, productivity,

sustainability, and worker welfare. Various incentives, including educational, economic, and health incentives, have been proposed or implemented to resolve these issues. This review of the literature examines the extant research on these incentives in the context of Pakistan's power loom industry (Aslam & Kingdon, 2012).

In Okara, Pakistan, the power loom industry is an essential source of employment for numerous individuals. However, the industry faces problems with labor practices, productivity, sustainability, and worker welfare. Various incentives, including educational, economic, and health incentives, have been proposed or implemented to resolve these issues. This review of the literature analyzes the existing research on these incentives in the context of the Okara power loom industry (Aslam & Kingdon, 2012).

Thousands of people are employed in the power loom industry in Okara, Pakistan, and their health is a major concern due to their difficult working conditions. To address this problem, numerous health incentives have been implemented for Okara's power loom workers (Aslam & Kingdon, 2012).

Several policies and programs have been proposed or implemented to promote health incentives, including access to healthcare, safety equipment, and occupational health and safety regulations. Khalid et al. (2016) conducted a study on the impact of occupational health and safety regulations on the well-being of power loom workers in Pakistan. They found that workers with access to safety equipment and safe working conditions had better health outcomes and well-being (Khalid et al., 2016).

Similarly, Ali et al. (2021) conducted a study on the impact of access to healthcare on the well-being of power loom workers in Pakistan. They found that the workers who had access to healthcare had better health outcomes and well-being (Ali et al., 2021). Ghafoor et al. (2018) conducted a study on the impact of occupational health and safety regulations on the well-being of power loom workers in Okara. They found that workers with access to safety equipment and safe working conditions had better health outcomes and well-being (Ghafoor et al. (2018). Similarly, Shamsi et al. (2020) conducted a study on the impact of access to healthcare on the well-being of female power loom workers in Okara. They found that the female workers who had access to healthcare had (Shamsi et al. (2020).

In conclusion, various health incentives have been introduced for workers in the power loom industry in Okara to improve their health and well-being. These incentives include access to healthcare facilities, health education sessions, and the provision of personal protective equipment. These initiatives have helped to improve the working conditions and health of workers in the power loom industry in Okara. Health incentives are seen as essential for improving the health outcomes and well-being of power loom workers in Okara. Several studies have found that workers with access to healthcare, safety equipment, and safe working conditions are likelier to have better health outcomes and well-being. Several policies and programs have been proposed or implemented to promote health incentives, including access to healthcare, safety equipment, and occupational health and safety regulations (Shamsi et al. (2020).

Educational incentives

The power loom industry in Pakistan employs many workers from low-income backgrounds and has limited education and training opportunities. To address this issue, various educational incentives have been introduced for workers in the power loom industry in Pakistan. One such initiative is the Punjab Vocational Training Council (PVTC), which provides vocational training to workers in various sectors, including the power loom industry. The PVTC offers short courses on weaving, spinning, and other textile-related skills, enabling workers to improve their productivity and career prospects (Saboor et al., 2021).

Moreover, various private organizations, such as the All Pakistan Textile Mills Association (APTMA) and the Pakistan Textile Exporters Association (PTEA), have introduced educational initiatives for workers in the power loom industry. These initiatives include scholarships, training programs, and apprenticeships, enabling workers to acquire new skills and advance in their careers. Additionally, the government of Pakistan has introduced various incentive programs to promote education among workers in the power loom industry. For example, the Workers Welfare Fund provides financial assistance to workers to educate their children, enabling them to break the poverty cycle and improve their living standards (Saboor et al., 2021).

In conclusion, various educational incentives have been introduced for Pakistan's power loom workers to improve their skills, productivity, and career prospects. These initiatives, introduced by the government and private organizations, have helped workers to acquire new skills, access education and training opportunities, and improve their standard of living (Ahmed et al., 2016).

Economic incentives

The power loom industry is a significant contributor to Pakistan's economy, and various economic incentives have been introduced for workers in the industry to improve their earnings and standard of living. One of the most significant economic incentives for workers in the power loom industry in Pakistan is the minimum wage. The government of Pakistan has set a minimum wage for workers in the textile industry, including the power loom sector, to ensure that workers receive a fair wage for their labor. The minimum wage in the textile industry is periodically reviewed and revised to keep up with inflation and changing economic conditions (Awan et al., 2017).

Additionally, the government of Pakistan has introduced various schemes to provide financial assistance and support to workers in the power loom industry. For example, the Workers Welfare Fund provides financial assistance to workers for healthcare, education, and housing expenses. Similarly, the Benazir Income Support Program (BISP) provides financial assistance to low-income families, including those working in the power loom industry, to help them meet their basic needs. Moreover, various private organizations have introduced economic incentives for workers in the power loom industry in Pakistan. For example, some textile companies provide bonuses and incentives to workers who meet their production targets, enabling them to earn more than the minimum wage (Rehman et al., 2019).

In conclusion, various economic incentives have been introduced for workers in the power loom industry in Pakistan to improve their earnings and standard of living. These incentives include the minimum wage, financial assistance schemes, and incentives and bonuses provided by private organizations. These initiatives have helped to alleviate poverty and improve the economic conditions of workers in the power loom industry (Mahmood et al. 2021)

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