

STATUS STUDY OF TRIBAL HANDICRAFT- AN OPTION  
FOR LIVELIHOOD OF TRIBAL COMMUNITY IN THE  
STATES OF ARUNACHAL PRADESH RAJASTHAN,  
UTTARANCHAL AND CHHATTISGARH



Sponsored by:

**Planning Commission**  
Government of India  
Yojana Bhawan, Sansad Marg  
New Delhi 110 001



**Socio-Economic and Educational  
Development Society (SEEDS)**

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# STATUS STUDY OF TRIBAL HANDICRAFTS- AN OPTION FOR LIVELIHOOD OF TRIBAL COMMUNITY IN THE STATES OF RAJASTHAN, UTTARANCHAL, CHHATTISGARH AND ARUNACHAL PRADESH

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## **EXECUTIVE SUMMARY**

### **INTRODUCTION**

India has the largest concentration of tribal population in the world. The tribal are the children of nature and their lifestyle is conditioned by the eco-system. India due to its diverse eco-systems has a wide variety of tribal population. Tribes people constitute 8.14% of the total population of the country, numbering 84.51 million (2001 Census). There are 697 tribes notified by the Central Government under Article 342 of the Indian Constitution with certain tribes being notified in more than one State. More than half the Scheduled Tribe population is concentrated in the States of Madhya Pradesh, Chattisgarh, Maharashtra, Orissa, Jharkhand and Gujarat whereas in Haryana, Punjab, Delhi, Pondicherry and Chandigarh no community has been notified as a Scheduled Tribe.

The tribal handicrafts are specialized skills which are passed on from one generation to another and these handicrafts are means of livelihood of the artisans. However, in absence of any organized activity in this sector and the products not being adequately remunerative, there is a possible likelihood of the artisans taking up alternate livelihood options (which may involve migration as well). In such a case this age-old activity will die its own death. At this stage it is very imperative to understand the problems faced by this sector and suggest the strategies for development of tribal handicraft based on which certain policy level interventions need to be taken by the government to sustain the traditional tribal handicrafts.

Socio Economic and Educational Development Society (SEEDS), entrusted by Planning Commission to carry out research study on the “Status Study of Tribal Handicrafts- An Option For Livelihood of Tribal Community in the States of Rajasthan, Uttaranchal, Chhattisgarh and Arunachal Pradesh”.

### **OBJECTIVE AND SCOPE OF THE STUDY**

The main objective of the study is to assess the livelihood options for the major tribal handicrafts of Arunachal Pradesh, Rajasthan, Uttaranchal and Chhattisgarh.

The scope of work of the study is to study the existing status of the handicrafts of the major tribes of Arunachal Pradesh, Rajasthan, Uttaranchal and Chhattisgarh; to study the source of the raw materials and the extent of sustainability of the handicrafts based on these resources; to assess the extent of dependence( in terms of livelihood) of the artisans on this sector and any other livelihood options; to assess the support provided by the local NGO's/Government programmes/financial institutions to the artisans and to assess the extent of handicraft sector as a livelihood option and further interventions/support required

The whole methodology and approach was adopted keeping in view the tribal households involvement in producing tribal handicrafts of different varieties and are covered in the light of the objectives envisaged for the study. The study is carried out on a two-pronged basis i.e. Desk Research and Primary Data Collection. The secondary data was collected through desk approaches by collecting information available in the survey State Tribal Departments and Tribal Research Institutes at Udaipur, Bhopal, Itanagar, Dehradun, TRIFED, organization at Jagadapur, Udaipur.

The team of SEEDS visited the tribal areas to interact with the local craftsmen and artisans through structured Focus Group Discussions (FGD's). The data collected through the in-depth interactions both with the Government sector and the local tribal community analyzed. Primary data were collected from predominantly tribal districts namely Banswara, Udaipur and Dongarpur of Rajasthan, Jagdalpur, Dantewada and Raigarh of Chattisgarh, Chamoli, Pithorgarh and Uttarkashi of Uttaranchal, Itanagar and Lower Subansri of Arunachal Pradesh. These districts were finalized and approved by the Planning Commission. The total sample size of artisans covered during the study was 249 in four study states.

## TRIBAL HANDICRAFT

Handicrafts are mostly defined as "Items made by hand, often with the use of simple tools, and are generally artistic and/or traditional in nature. They are also objects of utility and objects of decoration." Handicrafts can be broadly classified in three categories

- **Consumer goods.** Artisan prepare such utilitarian goods for self consumption or for exchange such baskets for keeping domestic articles, smoking pipes, footwear, hunting arrows, combs, storing, wooden and stone plates for use ,textile items like shawls, coats, jackets,

- **Processing industries** such as minor forest products for self consumption and for exchange at weekly hatt on barter age system or sell them for money to purchase other items for self consumption
- **Decorative items** include jewellery, and ornaments, earrings, anklebells, necklaces, head gears, head dresses, In addition other decorative items such as wall paintings, deities either wood or stone, artifacts. These handicrafts for decoration are for self use or sell /exchange them in the weekly market for money

The tribal economy is equally distinctive since it is closed and undifferentiated characterized by adoption of primitive technology in economic pursuits. The tribal people earn in their livelihood by undertaking many occupations such as forestry and food gathering, shifting cultivation, settled agriculture, and industrial labour, animal husbandry, fishing, traditional commerce of which household industry including handicrafts is of prime importance Tribal have been producing different handicrafts both utilitarian and decorative over centuries. Tribal economy in the earlier days was a barter system through mutual help. Lending, if any, between different members of the community is also governed by customs and interest has not been applied. Thus self sufficient economy of the tribal does not have substantial surpluses to warrant establishment of regular markets nor knew their potentialities for their handicrafts. Slowly market economies began to appear around religious festivals and demands for new items started increasing. This leads to weekly markets. Traders or middle men came on the scene and slowly these tribal artisans who display their skill, acquired through tradition, used to sell their products to these traders or middleman, unfortunately these artisans are being exploited and are paid paltry amounts. Even this system is getting eroded due to poor marketing facilities and is unable to with stand competition from manufacturing industries.

In order to provide and protect the artisans skills inherited, govt. both at the centre and states have set up Handicrafts emporium at important cities and at district level. These artisans are also encouraged by various government institutions to participate in national and International exhibition to show their skills.

Though tribal economy is mostly depending upon farming, these tribals over generations inherited their traditional art. This art is still continuing despite all odds faced by these tribal households. This chapter mainly brings out with various types of handicrafts made by these tribals in different states and in different districts and problems faced by these households. Craftsmen produce a variety of utilitarian items using natural material like cane and bamboo. Not only these materials, readily available, they are also easy to work with and hardly require the use of specialized tools or equipment.

In Arunachal Pradesh, main handicrafts items are made up of bamboo as a raw material. Artisans in Banswara district of Rajasthan, Chamoli district of Uttaranchal were prominent in the production of handicrafts made out of bamboo. Cane and bamboo products, not only adorn tribal houses, but they decorate the modern household as well. Cane furniture, bamboo mats, screens, tablemats etc are extremely popular. A number of cane and bamboo products are exported from India.

Wood carvings are important handicraft of Chattisgarh and Uttaranchal state due to availability of wood as raw material from nearby forest areas. Bell metal handicrafts is prominent in Chattisgarh state. Stone carvings in the form of deities, flower vases, agarbatti stands, bowls, were famous among tribal districts of Rajasthan state. This was partly due to availability of raw material surrounding their villages. Terracota items like horses, elephants, flower vases, are traditional handicrafts moulded by tribals in the districts of Chattisgarh state with local river soil(mud).

Woolen shawls, scarfs are prominent among tribals of Uttaranchal due to availability of raw material.

## **ECONOMICS OF HANDICRAFT**

Production of handicrafts in different areas by tribal is linked with the availability of raw material locally or in the district. In Arunachal and Uttaranchal state, wool is an important raw material and Bamboo is an important raw material for tribal artisans in the districts of Rajasthan and Arunachal Pradesh. Brass, copper and iron for manufacturing bell metal handicrafts are important in the districts of Chhattisgarh.

The tribal artisans purchase metal scrape from local market. Whereas stone as raw material is easily available in the tribal districts of Rajasthan. The study showed two kinds of difficulties in respect of procurement of raw materials, first reasonable price and second diversification of raw material for commercial consumption.

Mainly in tribal areas raw material is available in forest or difficult geographical terrains. Tribal have to put extra labours for procurement of these raw material or buying it from the local vendors. It has been observed that majority of the raw materials for preparing different type of handicrafts are available in the producing districts.

It has been reported that the craftsman's production is seasonal and irregular, that is between sowing and weeding between reaping and sowing and so on. He cannot have steady market. So production has to be made more even and regular. This can be achieved through better labour saving techniques. This would enable to devote certain hours of the day even during the thick of agricultural production. The prime need of handicrafts is a reorientation in the techniques of production without interference with the artistic varieties of production. Further statism in designing is a serious draw back of handicrafts. The bulk of the craftsmen either side bound in sentimental traditionalism or ignorant of the changes in demand stick to the century old designs.

After examining the tribal population problems in raw material procurement, another problem which was highlighted by the tribal and NGO's representatives is marketing problems. The tribal artisans, not only meet their domestic requirements, but also market their products either at home or at village hatt or to business men. Despite best efforts to survive on their own these tribal households need market support for the survival of their traditional handicrafts. The survey teams obtained the views of the households about the types of support needed for the survival of their arts.

Lack of transport facilities stand in the way of selling the handicrafts by the craftsmen themselves. As a result middlemen, traders dominate the market. According to S. Nongeri, in his article, Problem of marketing of handicrafts products in Meghalaya estimated that 64% of the produces of the rural artisan is captured by these middlemen and are at their mercy. Due to poor transportation services in tribal areas, majority of tribal prefer to sell their product to the middle men who generally picks up handicraft items from individual households and sell these items at district or state level shops

Due to subsistence economy, most of the tribal work as daily wager or indulge into small scale handicraft activities or farming in the small piece of land or collect forest product from nearby areas. In majority of cases, handicraft is considered as part time occupation or tertiary activity in economic ladder. The revenue generated from handicraft has substantial share of total household income. During the survey, it has been observed that it constitute more than 30% of total household income

## **CONCLUSION AND RECOMMENDATION**

It has been observed that need of employment by development of handicrafts sector through locally available resources which may be utilized for the development of handicrafts sector. Employment opportunities can be categorized in three segments namely (1) Self – Employment (2) Regular Employment (3) Daily Waged. Employment efforts shall be made to engage the un-employed tribal youth for providing them Self-Employment through various development schemes on priority basis.

Various financial institutions have identified financing promotion and development of Rural Non-Farming Sector as one of its thrust area and have introduced several measures to enlarge and diversify the credit and developmental activities in the filed of Rural Development. They have been providing refinance to banks against the loan for manufacturing, processing and service activities in small, tiny, cottage and village industries including handicrafts.

At the same time, a large number of NGOs have realized the importance of income generating activities for rural, poor and have diversified into enterprise promotion through training and saving and credit programme through groups. They have been able to develop a close and enduring relationship with the rural people. These NGOs articulate the local people's needs and aspirations and translate them into effective action/plans and implements them with people's active participation.

The synergic approach and planning between tourism industry and handicrafts sector can create new milestones in the prosperity and economic growth of the country.

Analysing the status position of craftsperson in the present scenario, a craftsperson represents the profile of a person with great skill, creativity and capability for self employment, but lacking in finance, and unsure of the market and constantly at the mercy of intermediaries who have access to both finance and market. Therefore from the planning point of view, it shows that handicrafts sector is full of possibilities for employment and export, but highly de-organised and difficult to service. The approach to planning must be aimed at sustaining the strength and rising to opportunities, and removing the weakness may be converting them to strength and coping with the threats.

Establishment of common facilities centres for imparting training, marketing, providing market intelligence, establishing linkages with financial institutions, providing raw materials, providing managerial inputs is the need of the hour. The recommendations, like Availability of raw material at reasonable rates; Provision for Special Fund; Credit Facilities/Financial Support; Regular seminars to upgrade the technology and production of techniques; Setting Up Of Institute Of Design in Tribal States; TA/DA to Artisans for Marketing Programmes; Consultancy for Handicrafts Sector from time to time in different crafts for the benefit of artisans/exporters; Publicity of Tribal Handicrafts; Exemption of Sales Tax/Trade Tax on Tribal Handicrafts Products; Implementation of Welfare Schemes For Artisans; Creation of Handicrafts Cell in Directorate of Industries; Setting Up of Urban Haats / Sale Cum Demonstration Centres; Skill dissemination by master artisans at district level, Establishing integration with other state departments are suggested for development of promotion of tribal handicraft in

# CHAPTER 1

## Introduction

# 1 INTRODUCTION

India has the largest concentration of tribal population in the world. The tribal are the children of nature and their lifestyle is conditioned by the eco-system. India due to its diverse eco-systems has a wide variety of tribal population. The prominent tribal population covers around 15% of the total geographical area of the country. Though the tribal are mainly concentrated in the north-eastern and central part of India, however they have their presence in all States and Union Territories except Haryana, Punjab, Chandigarh and Delhi.

Tribes people constitute 8.14% of the total population of the country, numbering 84.51 million (2001 Census). There are 697 tribes notified by the Central Government under Article 342 of the Indian Constitution with certain tribes being notified in more than one State. More than half the Scheduled Tribe population is concentrated in the States of Madhya Pradesh, Chattisgarh, Maharashtra, Orissa, Jharkhand and Gujarat whereas in Haryana, Punjab, Delhi, Pondicherry and Chandigarh no community has been notified as a Scheduled Tribe. The largest number of Scheduled Tribes in a State occurs in Orissa, namely, 62. The criteria followed for identification of a community as a Scheduled Tribe are Indication of primitive traits; Distinctive culture; Geographical isolation; Shyness of contact with the community at large; and Backwardness. Tribal groups are at different stages of social, economic and educational development. While some tribal communities have adopted a mainstream way of life at one end of the spectrum, there are 75 Primitive Tribal Groups (PTGs), at the other, who are characterised by a pre-agriculture level of technology; a stagnant or declining population; an extremely low literacy rate; and a subsistence level of economy.

The tribal population has shown a growth rate of 21.03% as against 21.35% of the entire population, in the period 1991-2001. The fact that tribals need special attention is borne out by their low social, economic and participatory indicators. Whether it is maternal and child mortality, size of agricultural holdings or access to drinking water and electricity, tribal communities lag far behind the general population. While their percentage which is Below Poverty Line is unacceptably high (52%), what is staggering is that a full 54% have no access to economic assets related to communication and transport.

The tribal are good craftsmen and are adept in making handicrafts using the locally available resources. These localized handicraft sector in various pockets of the state can be transformed into livelihood opportunities and the products can be commercially marketed.

The tribal handicrafts are specialized skills which are passed on from one generation to another and these handicrafts are means of livelihood of the artisans. However, in absence of any organized activity in this sector and the products not being adequately remunerative, there is a possible likelihood of the artisans taking up alternate livelihood options (which may involve migration as well). In such a case this age-old activity will die its own death. At this stage it is very imperative to understand the problems faced by this sector and suggest the strategies for development of tribal handicraft based on which certain policy level interventions need to be taken by the government to sustain the traditional tribal handicrafts.

Based on the above premise, Socio Economic and Educational Development Society (SEEDS), a non profit organization, felt the need for a study on the “Status Study of Tribal Handicrafts- An Option For Livelihood of Tribal Community in the States of Rajasthan, Uttaranchal, Chhattisgarh and Arunachal Pradesh”.

SER division of Planning Commission, Government of India, under its scheme for Grant-in-Aid to Research and Academic Institutions and Voluntary organizations / NGOs for undertaking research has granted a study on above mentioned theme.

### **1.1 Objective of the Study**

The main objective of the study is to assess the livelihood options for the major tribal handicrafts of Arunachal Pradesh, Rajasthan, Uttaranchal and Chhattisgarh.

### **1.2 Scope of Work**

The scope of work of the proposed study is as follows:

- To study the existing status of the handicrafts of the major tribes of Arunachal Pradesh, Rajasthan, Uttaranchal and Chhattisgarh.
- To study the source of the raw materials and the extent of sustainability of the handicrafts based on these resources.

- To assess the extent of dependence( in terms of livelihood) of the artisans on this sector and any other livelihood options
- To assess the support provided by the local NGO's/Government programmes/financial institutions to the artisans.
- To assess the extent of handicraft sector as a livelihood option and further interventions/support required

### 1.3 Approach and Methodology

#### 1.3.1 The Approach

The overall approach is to use a multi-disciplinary team of professionals and supervisors with experience in conducting micro and macro level socio-economic evaluation studies and preparation of analytical study reports. The emphasis is given on:

- Development of an effective work plan for execution of the assignment.
- Efficient and effective process for collection of necessary and relevant information based on both desk research and field studies.
- Innovative approaches and smooth co-ordination to achieve the desired results.
- Using specialist resources and information gathered for the study to reach an authentic assessment of status of the Tribal handicraft sector in the proposed states.

While fabricating analytical framework to bring effectiveness of the study following are the key components of the analytical frame work followed for this study.

- **Socio -demographic characters:** These characters in terms of family composition, sex ratio, marital status occupational pattern, literacy rate were studied. These characters are found to be necessary in view of spare spread of tribal population in the remote villages with and without communication facilities. The results would reveal the need for necessary changes by the executing agencies.

- **Income structure:** Income structures are examined in terms of activity wise composition of family income. Family income was estimated from farms business and non farm business like income from handicrafts, income from hand loans , wage income, income from service.
- **Infrastructure and Institutional development:** These two aspects were studied to assess their impact in terms of improvement of the living standards of the tribal households. Infrastructure facilities like road communication, draining water, sanitation, type of dwelling units, and institutional facilities in terms of market outlets, training procurement of raw materials. These facilities demonstrate the living condition of tribal households.

The whole methodology and approach was adopted keeping in view the tribal households involvement in producing tribal handicrafts of different varieties and are covered in the light of the objectives envisaged for the study.

### 1.3.2 Methodology

The study is carried out on a two-pronged basis i.e. Desk Research and Primary Data Collection.

#### (i) Desk Research

Desk Research involved collection of secondary data and other related information on the following aspects:

- General review of the tribal handicrafts of the main tribes in Arunachal Pradesh, Rajasthan, Uttranchal and Chhattisgarh.
- Study of published official documents and other related reports with reference to the above in the state.
- Study of role-played by the state and the other support organizations.

The secondary data was collected through desk approaches by collecting information available in the survey State Tribal Departments and Tribal Research Institutes at Udaipur, Bhopal, Itanagar, Dehradun, TRIFED, organization at Jagadapur, Udaipur.

## **(ii) Collection Primary Data**

The assignment initiated with in-depth interactions with the Department of Tribal affairs, of State Government of the identified states. This enabled the study team to understand and collect all the relevant secondary information on the tribes, their handicrafts and their current status. Information was also sought on the current Government support (policy level and financial) provided to these skilled artisans and craftsmen and the future relevant programmes. Data Collection tools are given in Annexure 1

Thereafter the team of SEEDS visited the tribal areas to interact with the local craftsmen and artisans through structured Focus Group Discussions (FGD's). The issues on which these discussions deliberated include:

- Number of people in the community involved in the activity
- Level of dependence (in terms of livelihood) on the handicraft and other livelihood options of the community
- Source of raw material and extent of sustainability (future) of the sector based on the raw material
- Mode of product sale, any middle-men involved
- Willingness/initiative of the community to promote the handicraft sector as livelihood option
- Existing and future Government /institutional support required

The data collected through the in-depth interactions both with the Government sector and the local tribal community analyzed to

- Gauge the extent of sustainability of the tribal handicraft
- Whether handicraft clusters based on them can be set-up and the necessary interventions/initiatives required to be undertaken by the different stakeholders for the development of tribal handicrafts in Arunachal Pradesh, Rajasthan, Uttranchal and Chhattisgarh.

Primary data were collected from predominantly tribal districts namely Banswara, Udaipur and Dongarpur of Rajasthan, Jagdalpur, Dantewada and Raigarh of Chattisgarh, Chamoli, Pithoragarh and Uttarkashi of Uttaranchal, Itanagar and Lower Subansiri of Arunachal Pradesh. These districts were finalized and approved by the Planning Commission.

#### 1.4 Coverage and Sample Frame

The total sample size of artisans covered during the study was 249 in four study states. Focused group discussion was also organised in all the districts with the local artisans as well as other stake holders. The detailed break up of sample coverage for this assignment is given in the below Table

**Table 1.1: Coverage and Sample Frame**

State	*Proposed Districts	In-depth Interviews of Artisans	Focus Group Discussions
Rajasthan	Banswara	32	2
	Udaipur	19	2
	Dungarpur*	21	2
	<b>Total</b>	<b>72</b>	<b>6</b>
Uttaranchal	Pithoragarh	25	1
	Uttarkashi	10	1
	Chamoli**	10	1
	<b>Total</b>	<b>45</b>	<b>3</b>
Chhattisgarh	Jagdalpur	26	3
	Rajgarh	27	2
	Dantewara***	20	2
	<b>Total</b>	<b>73</b>	<b>8</b>
Arunachal Pradesh	Papum Pare	25	2
	Lower Subansiri	34	2
	<b>Total</b>	<b>59</b>	<b>4</b>
<b>Grand Total</b>		<b>249</b>	<b>20</b>

\* In due consultation with Planning Commission and state government officials, Shiroy District was replaced with Dungarpur district due to high concentration of tribal population

\*\* In due consultation with state government officials, Chamoli district was additionally covered under the study due to high percentage of tribal

\*\*\*In due consultation with Planning Commission and state government officials, Durg district was replaced with Dantewara district due to high concentration of tribal population.

## 1.5 Limitations

- The report is prepared on the basis of information provided by the various stakeholders to the team members.
- The report is written on the basis of visit to the sampled locations and interaction with sampled beneficiaries.

# CHAPTER 2

## TRIBAL HANDICRAFT SECTOR: AN OVERVIEW

## 2 TRIBAL HANDICRAFT SECTOR: AN OVERVIEW

### 2.1 Indian Handicraft

Handicrafts are mostly defined as "Items made by hand, often with the use of simple tools, and are generally artistic and/or traditional in nature. They are also objects of utility and objects of decoration."

The Indian handicrafts are known the world over for their rich variety, grace, elegance and skilled. Excavations conducted in different parts of India prove that India in various periods had unmemorable handicrafts. The ruins and remains unearthed from Mohan-Jo-Daro prove the high skill of craftsmanship of the inhabitants of this region. Household utensils plain and painted pottery brought about by the rhythmic turning of the wheel, terracotas, weapons and implements, ornaments, were some of the artistic and valuable things found there. Varieties of handicrafts are produced over time in all parts of the country including tribal areas. Thus handicrafts of any given time and space reflect and preserve in them the results of centuries of patient experiments of man under varying circumstances. Like art craft treasures also reflect the taste of human society through the individual and give collective mind of the community. Crafts not only satisfy economic wants but also the aesthetic yearning of man.

According to Export Promotion Council of Handicraft (EPCH), the share of Indian handicrafts is only 0.08% in the world market while China in just 5 years has cornered 56% of the export market. In year 2004, the estimated population of artisans in handicraft sector is given in following table

**Table 2.1: Estimated Population of Handicraft Artisans (In lakhs)**

STATE	NCAER's Estimates	STATE	NCAER'S Estimates
Andhra Pradesh	1.05	<b>Arunachal Pradesh</b>	<b>0.08</b>
Assam	1.01	Bihar	1.53
Goa	0.07	Gujarat	3.32
Haryana	1.42	Himachal Pradesh	0.58
Jammu & Kashmir	5.17	Karnataka	2.88
Kerala	0.10	<b>Madhya Pradesh including Chattisgarh</b>	<b>1.02</b>
Maharashtra	3.24	Manipur	2.68

STATE	NCAER's Estimates	STATE	NCAER'S Estimates
Meghalaya	0.69	Mizoram	0.05
Nagaland	0.86	Orissa	0.76
Punjab(including Chandigarh)	0.61	<b>Rajasthan</b>	<b>3.61</b>
Sikkim	0.10	Tamilnadu	0.87
Tripura	1.75	<b>Uttar Pradesh including Uttaranchal</b>	<b>9.72</b>
West Bengal	3.91	Andaman & Nicobar Islands	0.01
Delhi	1.12	Pondicherry	0.01
Source : O/o Development Commissioner (Handicrafts)			

## 2.2 Classification of Handicraft

Handicrafts can be broadly classified in three categories

- **Consumer goods.** Artisan prepare such utilitarian goods for self consumption or for exchange such baskets for keeping domestic articles, smoking pipes, footwear, hunting arrows, combs, storing, wooden and stone plates for use ,textile items like shawls, coats, jackets,
- **Processing industries** such as minor forest products for self consumption and for exchange at weekly hatt on barter age system or sell them for money to purchase other items for self consumption
- **Decorative items** include jewellery, and ornaments, earrings, anklebells, necklaces, head gears, head dresses, In addition other decorative items such as wall paintings, deities either wood or stone, artifacts. These handicrafts for decoration are for self use or sell /exchange them in the weekly market for money

## 2.3 Designing in Handicraft

Designing is a very vast subject and has different meanings for item to item, source to source and product for academic and practical purpose separately. The designing can be categorized in **five types** viz.: Natural design, Decorative & Stylish Design, Structural Design, Geometrical Design, Abstract Design;

- In Natural design the ideas and motives are taken from nature flora and fauna. Natural design are generally used in children room to acquaint them with nature and surrounding. These designs should not be tinkered to preserve the esthetic beauty and essence of the design.
- The source of decorative and stylish designs is also nature and its elements, which are reproduced with simplification and imagination and are meant for general customers.
- In structural design the structure is the main theme of the design.
- In geometrical design the motive are incorporated from the geometrical patterns.
- In abstract design the theme is hidden in the design itself and the creator is the only person to express its theme, meaning and beauty.

## **2.4 Tribes of India**

India has the largest concentration of tribal people anywhere in the world except perhaps in Africa. The tribal are children of nature and their lifestyle is conditioned by the ecosystem. India with variety of eco system presents a varied tribal population throughout the length and breadth.

Article 46 of the Constitution of India lays down that the state shall promote with special care the educational and economic interests of the weaker sections of the people and in particular of the scheduled tribes and shall protect them from social injustice and all forms of exploitation. In pursuance to the above mandate the rapid socio economic development of schedules tribes (STs) has been a matter of concern of the government since Independence.

As many as 697 tribes (with many overlapping types in more than one state) live in isolated forest and hilly regions of the country accounted to 84.51 million, constituting 8.14 percent of the total population of the country. These groups speak about 105 languages and 225 dialects. Their peculiar socio-cultural systems and the secluded life which they lived for several centuries with minimal change in their life style made them a distinctive segment of the population and to remain outside the mainstream of national life. A number of legal and administrative steps are being taken from time to time for achieving the objective of equality for all as envisaged in the constitution and protect the community from all possible exploitations.

In India, there is almost a continuous belt of high tribal concentration starting from Thane district in Maharashtra to Mayurbhanj in Orissa via Surat and Dang in Gujarat, Dhulia in Maharashtra, Betul, Chindwara, Seoni, Shadol in Madhya Pradesh Ranchi, Santal Paragans in Jharkhand. Another belt of high concentration is found in the northern east of India covering the states of Arunachal Pradesh, Meghalaya, Nagaland, Mizoram and parts of Assam and Manipur. Another belt of tribal concentration is found in Bastar, Dantewara, Raigarh districts in Chattigarh, Koraput, Jeypore in Orissa, Srikakulam, parts of Visakhapatnam, Karimnagar districts of Andhra Pradesh, Another belt is found in Banswara, Dungerpur and parts of Sirohi and Udaipur districts of Rajasthan. In north concentration of tribals are found in parts of Uttaranchal and Himachal Pradesh.

## **2.5 Tribal Handicraft as Livelihood option**

The tribal economy is also equally distinctive since it is closed and undifferentiated characterized by adoption of primitive technology in economic pursuits. The tribal people earn in their livelihood by undertaking many occupations such as forestry and food gathering, shifting cultivation, settled agriculture, and industrial labour, animal husbandry, fishing, traditional commerce of which household industry including handicrafts is of prime importance. There is substantial gap in the level of development between the scheduled tribes and the rest of the population. The work force among the scheduled tribes constituted 58 percent of the total tribal population. Among them about 55 percent of them are cultivators who are mostly marginal and small farmers. Handicrafts and handlooms are part of their activities but not their main occupation inherited from their forefathers.

A majority of the tribals, irrespective of their occupation is living below the poverty line. Their poverty levels are reflected in their low levels of incomes and expenditures as well as their standard of living. Lack of basic facilities and infrastructure along with secluded life cut off from the rest of the country further characterize the tribal life in the country.

Tribal have been producing different handicrafts both utilitarian and decorative over centuries. Tribal economy in the earlier days was a barter system through mutual help. Lending, if any, between different members of the community is also governed by customs and interest has not been applied. Thus self sufficient economy of the tribal does not have substantial surpluses to warrant establishment of regular markets nor knew their potentialities for their handicrafts. Slowly market economies began to appear around religious festivals and demands for new items started increasing. This lead to weekly markets. Traders or middle men came on the scene and slowly these tribal artisans who display their skill, acquired through tradition, used to sell their products to these traders or middleman, unfortunately these artisans are being exploited and are paid paltry amounts. Even this system is getting eroded due to poor marketing facilities and are unable to with stand competition from manufacturing industries.

Studies have shown that there is continuous depletion of their numbers over time and, many of them have become a large body of landless agriculture labour. Their pride place in traditional craftsmanship which provided an outlet to the innate artistic talents by manifesting itself in full range of variegated shapes size and designs is at present in the state of total disarray. They gradually are moving towards extinction and the official help to market them is tardy.

In order to overcome the problems of unemployment and poverty and a higher incidence of migration of active population, the diversification of economy from subsistence to commercialized production of farm and non-farm products has been recognized among the most important alternative options and a necessary policy. But the scope for large scale diversification of economic activities is severely limited because of a number of factors.

- Tribals economy is predominantly agriculture. However, their land holdings are uneconomical and unproductive. They use traditional technologies for cultivation, watering, input and harvesting. Tribals do not want diversify their crops even though there is some scope due to inertia, lack of knowledge and input constraints.

- Migration : A significant proportion of households report about the migration of some members for livelihood especially male members due to job opportunities, poor recovery of harvests, poor economic condition of family members.
- Employment generation: Government has launched some poverty alleviation programmes which provided job opportunities in the rural areas. The wage employment programme have been initiated in the tribal concentrated areas to provide employment to tribal households. However such programmes have not been effectively made a dent on rural poverty. This was due to lack of skills, educational and technical know how. Most of the tribal work in organized sector where there is no social security as such
- Non farm sector: Tribals depend upon non farm sector activities because of availability of raw material, skilled family manpower, market access, communication availability, lack of government support programmes. Tribal women contribution to non farm sector is very significant. Problems in promoting non farm activities are Lack of knowledge, Lack of proper marketing facility, Lack of finance, Raw material problem, Lack of demand, Lack of proper communication, Competition from organized sector, Lack of time, Lack of technology, Lack of common facility and Lack of training

## **2.6 Government Initiatives**

Recognizing the special needs and problems of tribal several development measures were initiated under five year plans. The Five Year Plans of the Govt, of India laid stress on the various development measures to be undertaken by the Central and the State Governments to improve the living standard of the tribal and make an effort to bring them on par with the other developed societies in the country.

The First Five Year Plan of India (1951-56) did not attempt to establish long range development programmes for the tribals, but concentrated more on the immediate problems that had to be solved. In the First Plan, the Union Govt. had allocated Rs. 12 crores and the various State Govts. had provided another Rs. 11 crores for tribal development programmes. In this plan, much emphasis was laid on education, Economic upliftment, development of communication systems and provision of medical and housing facilities.

A variety of development programmes in the tribal area were initiated during the Second Five Year Plan 1956-61. The total amount allocated in the Second Plan for the welfare of the tribal people was to the tune of Rs. 45 crores. Under the sphere of economic upliftment of the tribal, schemes such as land settlement, land reclamation, distribution of seed and setting up of demonstration farms, establishment of service cooperatives and forest cooperatives and improvement of communication facilities were broadly undertaken.

The Third Five year plan (1961-66) undertook the policy of establishing Tribal Development Blocks on a very large scale. These blocks were set up in all the tribal areas for their development in an integrated manner. These blocks focused as the development of certain core sectors like agriculture, education health, communication, cottage industries and so on. These economic upliftment programmes gave priority to the economic rehabilitation of persons engaged in shifting cultivation, working of forests through cooperatives consisting of members of Scheduled Tribes and formulating Multi-purpose Cooperatives for meeting the credit requirements of tribal agriculturists and artisans for marketing their products.

During the Fourth Five year Plan, six pilot projects for tribal development under the name of Tribal Development Agencies were undertaken in the Central Sector in a few tribal areas located in certain states. The total outlay for these projects under the Fourth Plan (1969-74) was to the tune of Rs. 12 crores.

In the Fifth Five year Plan (1974-78) for the first time, a strategy of earmarking funds for the development of specific areas of concentration of tribal population was evolved. –a land mark phase by adopting a new strategy for tribal development. The instrument of Tribal Sub-plans was developed to ensure flow of benefits from all sectoral programmes and to provide integrated delivery of services in the tribal areas. In the tribal sub-plan areas an outlay to the tune of Rs.644 crores from State plans (including Rs.120 crores of Special Central Assistance) was made in the Fifth Plan.

The major objective of the Sixth Five-year Plan (1980-85) are to eradicate poverty and to mobilize all latent energies for the creation of a more dynamic and more equitable society. The main thrust of the policy for the development of Scheduled Tribes during the Sixth Plan is four-fold, namely (i) integration of services at the delivery point to the beneficiary with a view to develop self-reliance in him; (ii) development of services from the bottom-upward instead of top-downwards; (iii) development of skills to diversify the occupations; and (iv) introduction of latest technology based on local materials and local skills to reduce drudgery of workers and also to remove the social stigma attached to their present profession.

Under the sixths and seventh plans there were substantial increases in the flow of funds for the development of STs resulting in the expansion of infrastructure facilities and enlargement of coverage. In addition two national level organizations were set up such as Tribal Cooperative Marketing Development Federation (TRIFED) and National Scheduled Caste and Tribe Financial and Development Corporation (NSCTFDC). Flow of funds rose to 5535 crores in the Sixth plan to Rs 10500 crores in the Seventh plan

In the Eighth Plan efforts were intensified to bridge the gap between the levels of development of STs and other sections of the society and Rs 15800 crores were made available during the plan period.

The Ninth plan aimed to empower STs by creating and enabling environment conducive for them to exercise their right freely, enjoy their privileges and lead a life of self confidence and dignity with the rest of society. This process essentially encompasses three components Viz Social and Economic empowerment and Social justice.

The Tenth plan emphasized to reduce the gaps in education, health, and economic development. Despite all efforts even after more than sixty years of planning, economic progress of tribal could not bring anywhere nearer to the main stream of the society as the gap in their socioeconomic status has widened . The percentage of rural tribal population below poverty line was as high as 52 percent as against an all India figure of 37 percent during 1993-94 leaving a gap of 15 percent. The corresponding figures for 1999-2000 were 46 and 27 leaving a gap of 19 percent. Tenth Plan calls for determined action to ameliorate their conditions Their unproductive uneconomic holdings, use of traditional technologies for cultivation, watering, input use, non diversification of crops and poor harvesting techniques has been continuing .

The dwindling natural resources including forest and shrinking water and fodder supply have jeopardized their agriculture and livestock productivity. The low productivity compels the tribal for other avenues in non farm sectors. Most of them are landless and depend upon non farm activities and producing hereditary handicrafts and handloom clothes. Due to lack of skill, education and technical know how there is no perfection in these items .Even in these non farm activities the tribals face problems due to poor marketing ,lack of demand , competition from substitutes and training. Infact, land owning tribals do handicrafts during non agricultural seasons to supplement their incomes.

## **2.7 Institutions involved for promotion of Handicrafts**

In order to provide and protect the artisans skills inherited, govt. both at the centre and states have set up Handicrafts emporium at important cities and at district level. These artisans are also encouraged by various government institutions to participate in national and International exhibition to show their skills. Various institutions involved for promotion of handicraft are given below.

### **2.7.1 Development Commissioner (Handicrafts)**

The Office of the Development Commissioner (Handicrafts) is an attached office of Ministry of Textiles, Government of India. It is a central nodal office to work for Socio-economic upliftment of the artisans and Supplement the efforts of the State Governments for promotion and development of handicrafts within the country and abroad and

It has 6 Regional Offices at New Delhi, Kolkata, Lucknow, Chennai, Mumbai and Guwahati, and 5 Regional Design & Technical Development Centres at New Delhi, Mumbai, Kolkata, Banglore and Guwahati. There are 52 Handicrafts Marketing and Service Extension Centers In addition to above, there are Field Administrative Cells

The various Institutions (like Indian Institute of Carpet Technology, Bhadohi (UP), National Center for Design Product Development (Society), New Delhi and Moradabad, Metal Handicrafts Service Center (Society), Moradabad) are also working for the Development of Handicrafts in association with this office.

## 2.7.2 Tribal Cooperative Marketing Development Federation (TRIFED)

For the socio and economic welfare of tribal population Government of India established an independent corporation called TRIFED in Till recently TRIFED activities were confined to purchase of forest products and sell them at their retail counters .Since 1999 TRIFED expanded their activities by encouraging tribal artisans in the production of arts and crafts which they have inherited from their forefathers. TRIBES shop are set up to show case tribal arts and crafts by procuring the crafts from tribal artisans at remunerative prices and sell the same at these shop and organizing periodic exhibitions at different places all over India and abroad.

The ultimate objective of TRIFED is socio-economic development of tribal people in the country by way of marketing development of the tribal products on which the lives of tribals depends heavily as they spend most of their time and derive major portion of their income from collection/ cultivation of Non timber Forest Produce (NTFP). As a cooperative, TRIFED's primary objective is to serve the interest of its members therefore in order to serve their interest in the field of marketing development of tribal products, some of the services which TRIFED offers are

- To facilitate, coordinate and promote the marketing of the tribal products by its members;
- To undertake/promote on behalf of its members/institutions or the Govt. or Govt. organisations, inter-State, intra-State and international marketing of tribal products;
- To act as an agency for canalisation of export and import and facilitate, wherever necessary inter-State trade of tribal products under any Scheme formulated by Govt. of India or any other State agencies.
- To develop market intelligence related to supply, demand, price trends, supply/market chain, value addition and processing facilities, product quality specifications, product applications, market trends, buyers for the tribal products and disseminate the information to the members as well as planners, researchers and associate organisations and business circles etc.;
- To assist in capability & capacity building of the members relating to the marketing development of the tribal products;

- To provide consultancy and advisory services to the members relating to the activities in furtherance of their objectives;
- To act as advisors, consultants and project managers to Govt. projects relating to marketing development of Tribal products in the form of capacity building, infrastructure development, special programs;
- To expand and extend the markets for Tribal Products through marketing development and promotion programs;
- To assist in the development of new products through product development, product innovation, product designs, new product applications and special R & D drives for tribal products;
- To collaborate, network, associate with similar and allied international bodies in Fair Trade, Tribal product marketing development, Tribal Research, Tribal Funding Agencies to further the interests of Tribal Product marketing;
- To collaborate, network, associate with similar and allied international bodies/agencies, societies (NGOs, Co-operatives, Foundations, and Trusts, organisations (Private and Government), institutions to further the development of Tribal Products marketing

From a show room at New Delhi TRIFED has established a chain of 31 outlets in 22 cities across in India. These include 11 outlets of their own and 20 outlets are on consignments basis with state level Organisations. To promote tribal artisans and their crafts theme exhibitions are being held in the shop premises wherein tribal artisan are invited to participate along for better exposure and interaction with customers. TRIFED organized the first National Tribal Craft EXPO 2006 at Dill Hatt from Jan, 1 to Jan, 15 2006 wherein 56 artisans and state level organizations participated and displayed their craftsmanship. To give further fillip for promotion of tribal crafts TRIFED invited artisans to exhibit their crafts at Udaipur, Bhopal and Kinnaur for identifying items which can be purchased for sale at metro cities or at exhibitions TRIFED also participated in International exhibitions at Delhi Pragati Maidan regularly and abroad at Paris. A new innovation is being made by TRIFED by organizing SHGs among tribal artisans who would obtain training in design development as part of marketing drive.

Expert advice is being obtained from National Institute of Designs for improving the designs. As result of these measures, it is understood that TRIFED sales of arts and crafts rose from Rs 50 lakhs in 2004-05 to Rs 150 lakhs in 2005-06. Though the performance is impressive but there is long way to go for TRIFED and state agencies to develop, promote and sell tribal arts and crafts. In North Eastern states dependence of tribal arts and crafts is important in their economy.

### **2.7.3 States Handicrafts and Handlooms Development Corporation Ltd**

Various states Handicrafts and Handlooms Development Corporation, a Government of India undertaking has endeavoured to carry forward rich heritage of all the respective states by reaching out the products developed by the artisan residing in these states and abroad through its network of emporia and a large number of exhibitions, expositions and crafts fairs.

### **2.7.4 National Centre for Design and Product Development, New Delhi**

National Centre for Product Design & Development (NCDPD), non profit organisation, set up by Export Promotion Council for Handicrafts (EPCH) and the office of the Development Commissioner (Handicrafts). NCDPD has been involved in inviting prominent designers from overseas and working in coordination with leading design institutes and helping the Indian artisans especially tribals to hone their skills. NCDPD aims to provide cutting edge assistance to the Indian handicrafts industry through international standard design and technical inputs.

### **2.7.5 Rural Non Farm Development Agency (RUDA)**

Rural Non Farm Development Agency (RUDA) established in November 1995, by the Government of Rajasthan as an independent agency to promote the rural non-farm sector (RNFS) in the state. RUDA follows a sub-sectoral, integrated and cluster based approach for promoting rural micro enterprises as viable avenues of sustainable employment.

Effective use and abundant availability of local resources prompted the initial choice of three sub sectors, viz. Wool, Leather and Minor Minerals. The interventions, based on market demands, aim at filling in the missing links in the value addition chain by Organizing the artisans; Skill Augmentation; Technological Development & Dissemination and Credit and Market Facilitation

To achieve these objectives, RUDA has collaborated with RNFS promotional NGOs; Technical and Research Institutes; Design Institutes / Consultants; Private Entrepreneurs including exporters and Domestic and International promotional trade agencies

RUDA's pragmatic approach towards micro enterprise development has been recognized by organisations like UNDP, UNFPA, UNIDO, World Bank, KVIC, Department of R.D., etc. who have availed the expertise of RUDA for strategy formulation and implementation.

### **2.7.6 Export Promotion Council for Handicrafts, Delhi**

Export Promotion Council for Handicrafts (EPCH) has been established under the Exim Policy of Govt. of India in 1986-87 and is a non-profit earning organization. EPCH is an apex organization of trade, industry and government sponsored by Ministry of Textile, government of India for promotion of handicraft from country and projected India's image abroad as a reliable supplier of high quality of handicraft goods & services and ensured various measures keeping in view of observance of international standards and specifications

### **2.7.7 Council of Handicrafts Development Corporation, Delhi**

Council of Handicrafts Development Corporation (COHANDS) represents 28 state government corporations of India and functions under the aegis of the office of Development Commissioner (Handicrafts), Ministry of Textile. COHANDS acts as facilitator for undertaking the integrated design and technical development workshops, interior design and participating in domestic and international fairs, cultural programmes, organising seminars and symposiums

### **2.7.8 Khadi and Village Industry (KVIC)**

KVIC works under the administrative control of the Ministry of Industry, Government Of India under the department of Small-Scale Industries and Agro and Rural Industries. KVIC has a 10 member commission at the policy making level. The Commission consists of six zonal members (one of whom is Chairman), two expert members and two official members (the Chief Executive officer and the Financial Advisor to the Commission). The Chairman, CEO and FA are full time members.

The headquarters of KVIC is in Bombay and it has its State and Regional Offices in all the States. It has training, production and Sales centres through out the country. KVIC is having 30 State khadi and village industries board, over 3500 institutions and over 29000 co-operative societies. There are around 14200 sales outlets in the country in KVI Sector. It is having 46% women participation in its activities. 30% beneficiaries belong to SC/ST. KVI Boards assist over 5 lakh artisans. It has reached 2.35 lakhs villages. Some of the major functions of KVIC are

- The KVIC is charged with the planning, promotion, organisation and implementation of programs for the development of Khadi and other village industries in the rural areas in coordination with other agencies engaged in rural development wherever necessary.
- Its functions also comprise building up of a reserve of raw materials and implements for supply to producers, creation of common service facilities for processing of raw materials as semi-finished goods and provisions of facilities for marketing of KVI products apart from organisation of training of artisans engaged in these industries and encouragement of co-operative efforts amongst them. To promote the sale and marketing of khadi and/or products of village industries or handicrafts, the KVIC may forge linkages with established marketing agencies wherever feasible and necessary.
- The KVIC is also charged with the responsibility of encouraging and promoting research in the production techniques and equipment employed in the Khadi and Village Industries sector and providing facilities for the study of the problems relating to it, including the use of non-conventional energy and electric power with a view to increasing productivity, eliminating drudgery and otherwise enhancing their competitive capacity and arranging for dissemination of salient results obtained from such research..
- Further, the KVIC is entrusted with the task of providing financial assistance to institutions and individuals for development and operation of Khadi and village industries and guiding them through supply of designs, prototypes and other technical information.

- In implementing KVI activities, the KVIC may take such steps as to ensure genuineness of the products and to set standards of quality and ensure that the products of Khadi and village industries do conform to the standards.
- The KVIC may also undertake directly or through other agencies studies concerning the problems of Khadi and/or village industries besides research or establishing pilot projects for the development of Khadi and village industries.
- The KVIC is authorized to establish and maintain separate organisations for the purpose of carrying out any or all of the above matters besides carrying out any other matters incidental to its activities.

### **2.7.9 Non Government Organizations**

Various non-government organizations organize capacity building cum training programme at their respective clusters in their states. During the field visits, it has been observed that non government organisations are getting support from Development Commissioner (Handicrafts), NEDFI and variuos other government departments for promotion of tribal handicraft

# CHAPTER 3

## PEOPLE AND HANDICRAFT IN STUDY AREA

### **3 PEOPLE AND HANDICRAFT IN STUDY AREA**

This chapter briefly brings out the tribal population concentration in the proposed states and selected districts highlighting the various types of tribes inhabiting in those districts handicrafts, their main and subsidiary occupations etc.

#### **3.1 Arunachal Pradesh**

Arunachal Pradesh popularly known as the land of rising sun is one of the most beautiful states of India, having so many tribes and sub tribes thinly populated in the state each having its own handicrafts and produce exotic items of bamboo, cane, wood carving and carpet making.

According to census 2001 census the total population of the state was 9.7 lakhs. The tribal population was 7.05 lakhs spread in 13 districts. In Arunachal Pradesh, there are 12 categories of tribes out of 577 tribes listed by the Government of India. Gross State Domestic Product at 1993-94 prices was Rs 1266 crores during 2003-04. Agriculture and allied sector formed a major occupation of the state. Handicraft and handloom are important occupation next to agriculture in the economy of the state. These are part of the tribal way of life. Most of them learn the art by tradition. According to the census conducted in 1995-96 there were 4044 handicrafts units covering 15735 artisans in the state. Nearly 95 percent of them reside in rural areas, Out of 15735 artisans nearly 8 thousand are engaged in cane and bamboo crafts and another 6 thousand of them make carpets, floor coverings and textiles. Roughly one thousand are involved in wood carvings.



State government has established 88 training centres cum production centres to impart training in cane, bamboo wood carvings, bead making, and carpet making for skill up gradation. For promoting and catering to the demand, the state government has established emporia at the state head quarters, district head quarters, .For popularizing different handicrafts the state government encourages their artisans to participate at national and international melas at Delhi, Mumbai Hyderabad and abroad.

The districts in the study are described in the following paragraphs;

### **3.1.1 Itanagar (Papum Pare District )**

The Papum Pare District the capital district of Arunachal Pradesh is situated in the North–Eastern part of India. It is located in between latitude 26 55’N and 28 40’ and longitude between 92 40’ and 94 21’. The district headquarter is located at Yupia, which is situated about 20 kms from Itanagar.

It is a land of lush green forests, deep river valleys and beautiful plateau. The land is mostly mountainous with Himalayan ranges. Trees of great size, plentiful of climbers, hundreds of variety of orchids, cane and bamboos are found in the district.

The district occupies an area of approximately 2875 sq kms inhabited by a population of 121750. There are 274 villages and 2 towns in the district. Itanagar, the capital of the state is situated in this district.

The district is divided into two administrative subdivisions – Sagalee Sub-Division and Itanagar Capital Complex Sub-division. There are nine administrative circles- Sagalee, Mengio, Toru, Laiporiang, Kimin, Balijan, Doimukh, Itanagar and Naharlagun.

Kurung Kumey District bound Papum Pare district in the north, Lower Subansiri District in the East, East Kameng District in the west and Assam in the south.

It is the abode of the energetic Nishis who are known in history for their valour. The Mikir, migrants from Assam, also form a part of the local population. The Nishis belong to the Indo-Mongoloid group of people and their language belongs to the Tibeto-Burman family.

Itanagar, the capital of Arunachal Pradesh, is about 300 kms from Guwahati and connected by Pawan Hans helicopter service and luxury bus services.

The Nishis or Nishings are the local inhabitant tribe of the district. Also the Mikirs, who are the migrants from Assam, form a part of the local population. The Nishis were known as *DAFLAS* till few decades ago. But the locals felt the term derogatory and thus discontinued using it. Moreover the word originated from the people of plain areas who had the initial contact with the hill tribes.

The Nishis belong to the Indo-Mongoloid group of people and their language belongs to the Tibeto-Burman family. They believe in the supremacy of the *DONYI POLO*, the sun and the moon. However, now many people have adopted other religions also.

### 3.1.2 Lower Subansiri

The District of Lower Subansiri, which covers an area of 10,135 Sq.km., is bounded on the North by China and Upper Subansiri District of Arunachal, on the South by Papum Pare District of Arunachal Pradesh and Assam, on the East by West Siang and some part of Upper Subansiri on the West by East Kameng Districts of Arunachal Pradesh. On her Northeast lies the Tirap District of Arunachal Pradesh. The altitude of Lower Subansiri district headquarters is 1500 meters above sea level.

As per 2001 census, the Lower Subansiri District has recorded a population of 98,244 comprising 49,542 males and 48,702 females of which 85,860(43,062 males (+) 42,798 females) are rural population spread over 595 villages and 12384(6480 males (+) 5,904 females) are Urban population. The average size of population of CD Block is found to be 8,256. The District population accounts for 9.62 percent of total population of the state. The average density of population per sq.km. is 10 for the district as compared to 10 persons for Arunachal Pradesh.

There are 3(three) major tribes in Lower Subansiri District namely Apatanis, Nishis and Hill Miri.

- Apatani Tribe - The Apatanis belong to the Tibeto-Mongoloid stock. All Apatanis trace their descent from one legendary ancestor, ABOTANI. They migrated to this magnificent valley from northern areas, beyond Khru and Kime rivers. This reveals from finding of three neolithic belts at Parsiparlo and Raga circle and historical remains at Talle Valley by Archoeological findings

- Nishi Tribe - The Nishis, also called Nishangs in the upper areas are believed to belong to the Tibeto-Mongoloid stock. All Nishis trace their descent from legendary ancestor, ABOTANI, whose sons are believed to have been the fore father of three groups of clans known as DOPUM, DODUM and DAL respectively. The Nishis, inhabitants of the western half of the district, are migrated from northern area beyond Khru and Kime river.
- Hill Miri Tribe - The Hill Miris are fair in complexion. Their main concentration is spread over Raga Circle. Main festival is BOORIBOOT, which is being celebrated in the month of February with full of rejoicing and enthusiasm. They weave elegant garments and are fond of dance and music. The Socio-economic and political life of the Hill Miris are almost similar to that of the Nishis. There are, of course, certain regional differences. For example, the Hill Miri's have only three to four hearths, their head-dress is more elaborate and they claim association with the Miri of the plains

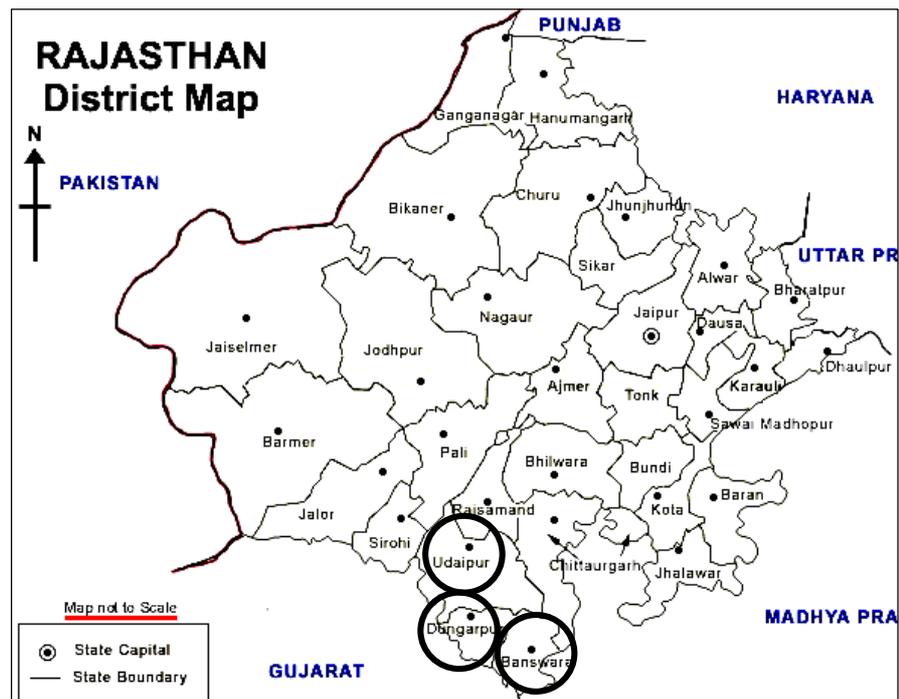
### 3.2 Rajasthan

According to 2001 census, Rajasthan has a total tribal population of 56.47 lakhs which forms around 10 percent of the state population of 564.7 lakhs. The highest concentration is noticed in the districts of Banswara (72.3%), Udaipur (47.8%) and Dungarpur (65.1%). In other districts like Sawai Madhopur, Sirohi, Chittorgarh, Bundi tribal population is there but they constitute less than 25 percent of the their district population..

Rajasthan is home to many a tribe, who have very interesting history of origin, customs and social practices. So much so that even today they are far distinct from modernised society around them. While a few tribes are medieval in their origin, mainly due to events in history, there are a few date their origin back to one of the oldest prehistoric civilization in the world viz the Indus valley civilization. The history of these tribes dates back to around 1400 BC. At the time the Bhil and Mina tribes roamed and ruled the land. The Aryan invasion, represented by home drawn chariots and superior bows and arrows, seems to have tyrannized tribal migrants to the south and the east. Pushed into the natural hide out of forests and the ancient Aravalli ranges, the Bhil and Mina tribes survived more easily. This camouflaged existence of Rajasthan's original inhabitants certainly isolated them from their main stream, keeping them unaware of the changes.

Thus the tribes are confined to a closed land of forests and hills, hence in most of the places the density of population has been very low. Among the tribes 90 percent of the tribals belong to Bhil and Mina communities. The other tribals are Damor, Garasia, Saharia and Kathodi. The tribal dominated areas in southern Rajasthan are notified as Tribal Sub Plan (TSP) area. The TSP is consisted of 23 blocks of five districts namely Banswara, Dungarpur, Udaipur, Sirohi and Chittorgarh. The Bhils are mostly concentrated in the hilly locked districts of

Udaipur, Dungarpur and Banswara while the Mina community are settled in the districts of Sawai Madhopur, Sirohi, parts of Jaipur, and parts of Udaipur. All the scheduled tribes are treated as Hindu community. Farming is their main activity.



Rajasthan is considered as an abode for traditional and rural oriented handicrafts with craft persons evenly spread all over the state. According to a study conducted by NCAER an estimated 4.08 lakh artisans are stated to have been engaged in this sector. The main crafts of the state are stone carvings, leather wares, art metalwares, hand printed textiles, tie and dye, hand knitted woolen carpets. Some of these crafts are being undertaken by tribal community in stone and marble carvings.

Marble carvings are in the form deities, bowls, vases. Bamboo items baskets, lamp shades, trays, book shelves, bows and arrows are prepared by the tribal artisans. These are marketed in weekly 'Hatts, fairs, festivals, melas. state government and TRIFED canvas with the tribal artisans for installing the stalls. This provided an opportunity to gain insight the life of Rajasthan' culture, heritages well as crafts skill. These melas provide live demonstrations of rich crafts of the state.

The state government and the Commissioner of Handicrafts, Government of India through their regional offices provide timely and quality service for overall growth and development of handicrafts by way providing training, diversification of products marketing, encouraging their participation in melas. These efforts are estimated to have benefited tribal artisans. In Rajasthan tribal concentrations are mostly in the districts of Banswara, Dongurpur and Udaipur.

The exports of handicrafts from Rajasthan in 2003-2004 stood at Rs 1800 crores as against 1200 crores in the previous year, with a growth rate of 33%. Every district has its distinctive handicrafts and over 7 lac craft persons are employed in this activity. In Rajasthan the earnings have risen from 733 crores in 1990 to 1800 crores in 2003.

Brief district wise details are furnished below.

### **3.2.1 Banswara**

The district is situated among the valleys of Aravallies. Banswara represents tribal culture in its original form. Most of the area is covered by bamboo clumps in the past because of which it was named as Banswara. The district population was 15 lakhs according to 2001 census. The tribals are mostly Bhils but there are sprinkle of Bhil Mina, Damor, Charpotas tribals in the district.

The district has 5 tehsils namely Ghatol, Garhi, Banswara, Bagodora, Kushalgarh with 325 gram panchayats covering 1524 villages. Bhil tribes are found in all the villages. Farming is the main occupation even though the holdings are small. Non farming activities like collection of minor forest products, fuel wood, bamboos are collected and sold in the markets directly or through middle men. The tribal also make bamboo baskets, lamp shades, bamboo shelves, trays, and also marble carvings like deities, agarbatti stands, Some of the tribals are employed by the business community on marble carvings like decorative pieces, deities, artistic items like thoranams. The tribals live in small clusters, of detached huts in the midst of their fields.

### 3.2.2 Dungarpur

The district is located in the south of Rajasthan. The district is bounded by Udaipur district in north, and Banswara district in the east South and Western sides of the district are bordering Gujarat state. The total population of the district was 11.07 lakhs according to 2001 census. Tribals constituted 7.21 lakhs sharing 66 percent of the district population. The tribals are mostly Bhils and there are some sub tribes in the district. Tribes are found in all the villages. Tribes main occupation is agriculture and animal husbandry. There is no surplus food grain to market .

The district is composed of 4 tehsils with 237 panchayats covering 872 revenue villages. Tribal houses are made of bricks with mud plaster with tile roofs. These are located inside their fields overlooking to their fields. Their favorite game is hunting with bow and arrow.

The Bhil generic term is derived from 'Bhil' meaning bow which describes their original talent and strength. In Mahabharat Ekalya was a 'Bhil' and he surpassed the skill of Arjuna. The stave of a bow is made of bamboo strip which is slightly thicker at the ends. There are two notches at the end of string. The string is attached to the stave with the help of sinews. A loop of the sinew is made and passed over the end of the string. The bow is called 'tori'. It is held in the left hand .The middle portion of the stave is held between the thumb and index finger in a vertical position. Another weapon used by the tribes is sword and dagger.

### 3.2.3 Udaipur

Udaipur, a city of lakes, has tribal population and is situated in south of Rajasthan, bordering Banswara and Sirohi districts. The population of the district was 26.2 lakhs, second biggest in the state, sharing percent of the state population. Tribals constitute 9.63 lakhs of the district population. Most of the tribals belong to the Bhils and their sub tribes. Their houses also situated in the midst of their fields. Farming is their main activity even though the holdings are small.

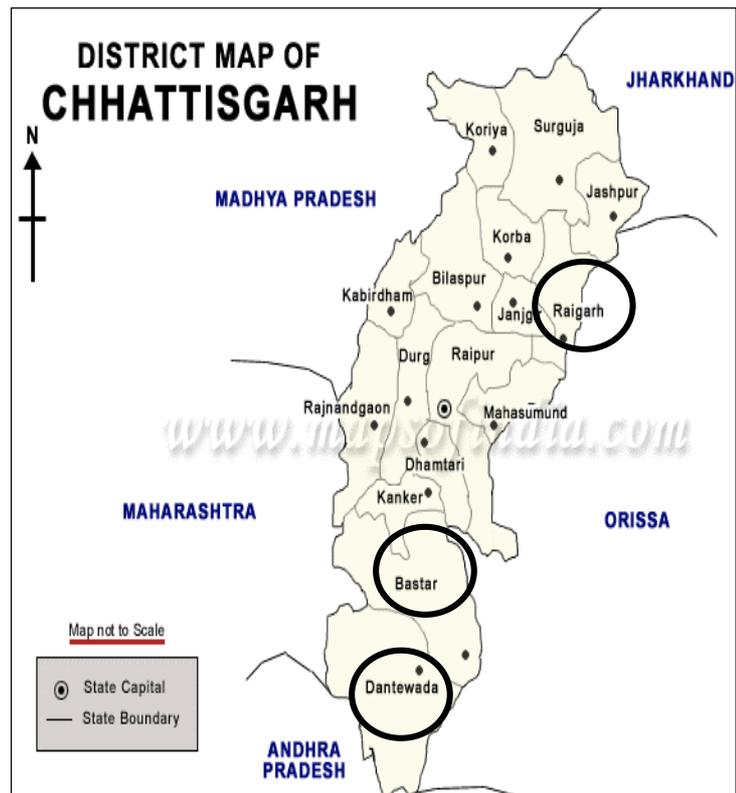
The district has 10 tehsils, 11 panchayats covering 2393 revenue villages. In order to encourage handicrafts to attract tourists 'shilp gram' was setup at a distance of 3 km from Udaipur on the banks of Fatheh Sagar Lake. It is museum depicting the varieties of handicrafts and handlooms prepared in the district and also in other parts of the district. TRIFED has opened small show room for demonstrating handicrafts. To help the tribals, a Tribal Research Institute was setup at Udaipur to take up studies and conduct training courses and seminars for benefiting tribals There are a number of organisations like RUDA and NGOs to help for the cause of tribals.

### **3.3 Chhattisgarh**

Chhattisgarh, the 26th State of India, was carved out of Madhya Pradesh on November 1, 2000. Chhattisgarh is situated between 17 to 23.7 degrees north latitude and 8.40 to 83.38 east longitude. Chhattisgarh abounds in hilly regions and plains. It receives an annual average rainfall of 60 inches. Rice is the principal crop of the State. Uttar Pradesh to the north, Jharkhand to the north- east, Orissa to the east, Andhra Pradesh to the south-east and south, Maharashtra to the south-west and Madhya Pradesh to the west and north-west form its boundaries. A predominantly tribal State endowed with rich mineral and forest wealth, Chhattisgarh has about 35 big and small tribes inhabiting the State.

The climate of Chhattisgarh is mainly tropical, humid and sub-humid. The climate is hot because of its position on the tropic of cancer. May is the hottest month and December-January are the coldest ones. The State is completely dependent on the monsoons for rains. The Mahanadi is the principal river of the State. The other major rivers are - Sheonath, Hadeo, Mand, Eeb, Pairi, Jonk, Kelo Udanti, Indrawati, Arpa and Maniyari.

Spread over an area of 135194 square kilometers, the State comprises of sixteen districts. These are Koriya, Sarguja and Jashpurnagar in the north, Korba, Bilaspur, Janjgir Chhampa and Raigarh in the north-central part, Kawardah, Rajnandgaon, Durg, Raipur, Dhamtari and Mahasamund in the centre and Kanker, Bastar and Dantewara in the south. According to the 2001 census, the total population of Chhattisgarh is 2.0795 crore. The State has been carved out of 30.49 per cent of the land area and 26.6



per cent of the population of the undivided Madhya Pradesh. There are 20378 villages. The State has a total of 96 tehsils and 146 *janpad panchayats* or blocks. Out of the total 465 cities and towns of the undivided Madhya Pradesh, 95 cities and towns are now in Chhattisgarh.

Chhattisgarh has a population density of 154 persons per square kilometre. The largest concentration of population in the State is in the districts of the central and north-central parts. Raipur and Durg have the maximum population comprising 14.4 and 13.6 per cent of the State's entire population as in 1991. These two districts along with Bilaspur and Sarguja make up for 47 per cent of its entire population. The spread of urban population also differs in its level of concentration. Raipur and Durg account for almost half of the total urban population in Chhattisgarh. The other districts apart from Bilaspur and Rajanandgaon have less than six per cent urban population. The low urbanisation is even more evident when we see that only four districts of Durg, Koriya, Raipur and Bilaspur had an urbanisation rate of over 20 per cent in 1991.

Chhattisgarh has absorbed 37.1 per cent of the scheduled tribes and 22.3 per cent of the scheduled castes of the undivided Madhya Pradesh. The scheduled tribes, with a population of over fifty seven lakh, constitute 32.5 per cent of the State's population as per the 1991 census. Almost 98.1 per cent of this population lives in the rural areas and only 1.9 per cent in urban Chhattisgarh. Among the larger States in India, Chhattisgarh has the highest percentage of population of people from the scheduled tribes.

The scheduled tribes are concentrated in the southern, northern and the north-eastern districts of the State. The highest concentration is in the erstwhile Bastar district. The new district of Dantewara has 79 per cent tribals followed by Bastar (67 per cent) Jashpur (65 per cent), Surguja (57 per cent) and Kanker (56 per cent).

The Gonds at 55.1 per cent form the largest proportion within the tribal population. They are distributed almost equally in the urban and rural areas. The Oraons, the Kawars, the Halbis, the Bharias or Bhumiards, the Bhatras and the Napesias also form a substantial portion of the tribal population. Thirty other scheduled tribes have small population residing in various pockets across Chhattisgarh. The Gonds are concentrated in the hilly parts of southern Chhattisgarh but are also spread across most districts whereas the Baigas, Bharias, Korwas and Napesias occupy only specific pockets. The Bhatras, Kolams and Rasjas largely live in Bastar and the Kamars in Raipur. The Halba tribe inhabits parts of Bastar, Raipur and Rajnandgaon. The Oraons live in Surguja and Raigarh districts.

There are 9500 villages, or 48 per cent of all inhabited villages, which have more than half their population belonging to the tribal groups. Thirty per cent of all inhabited villages have more than three fourths population from the scheduled tribes. The tribals constitute 100 per cent of the population in 1262, or 6.4 per cent villages. The districts of Raipur, Durg and Janjgir Chhampa have less than twenty per cent tribals. There are a total of 42 tribes in Chhattisgarh, principal among them being the Gond tribe. Besides, a large population of Kanwar, Brinjhar, Bhaina, Bhatra, Oraon, Munda, Kamar, Halba, Baiga, Sanwra, Korwa, Bharia, Nageshia, Manghar, Kharia and Dhanwar tribe are also found in the State.

Chhattisgarh is rich in forest resources. About 44 per cent of the total area of the State is under forest cover. Chhattisgarh is famous in the entire country for its *sal* forests. In addition, teak, bamboo, saja, sarai and haldi are also found in large numbers. Tendu leaf, which is used in beedi-making, is the principal forest produce of the State. Chhattisgarh produces a large number of minor forest products as well.

Chhattisgarh has been famous for its rice mills, cement and steel plants. Durg, Raipur, Korba and Bilaspur are the leading districts in the field of industrial development in the State. The Bhilai Steel Plant (BSP) in Durg district happens to be the largest integrated steel plant of the country. The establishment of BSP in the 1950's led to the development of a wide range of industries at Raipur and Bhilai. Raipur district has got the rare distinction of having the largest number of big and small-scale cement plants. Bilaspur and Durg districts, too, are home to a number of large-scale cement plants. Korba, with a number of power generating units established by NTPC and MPEB, is among the leading power generation centers in the country. Aluminium and explosive plants are also located in Korba district. There are a number of industrial growth centers in the State which host hundreds of industrial units. The principal growth centers in the State are - Urla and Siltara (Raipur); Borai (Durg) and Sirgitti (Bilaspur).

Due to availability of bamboo in the state the tribals have been traditionally making crafts from bamboo and wood based products. The folk paintings of Chhattisgarh depict the living expressions of the people. Intrinsically linked with the socio-cultural ambience of the area. They are not mere decorations but also spontaneous outpourings of religious devotions. The main craft produce of the state include Bamboo work, Wood carving, folk painting and folk Jewellery.

- **Bamboo work:** Bamboo thickets are common sight in the state and tribals of Chhattisgarh have been putting their craftsmanship to work. Craftsmanship of Chhattisgarh tribals can be seen from varying articles of craft produce they make out of bamboo. Articles for daily as well as decorative use are produced by these artisans. Some of the well known Bamboo produce include agricultural implements, fishing traps, hunting tools and baskets.

- **Wood Carving:** The woodcarving art has been flourishing in Chattisgarh from time immemorial and one can find beautifully carved wooden products designed by the craftsman of the State. The skillful craftsmen of the States carve beautiful wooden ceilings, doors, lintels etc. using different kinds of wood like shisham, teak, dhudi, sal and kikar. The craftsmen also make pipes, masks, doors, window frames and sculptures.
- **Painting:** Traditional wall paintings of the state are associated with rituals. Floors and walls are painted with colors and in almost every instance the depiction being associated with some ritual. Pithora paintings is a common traditional art form. These paintings originated in the tribal area of the Central India which is presently Madhya Pradesh and Chattisgarh and depicts the offering to gods. These paintings are usually done on the occasion of marriages, child birth and other occasions of fulfillment of wish etc. Most of these paintings have a horse as it was considered auspicious to sacrifice a horse. In most of these tribal houses one can find Pithora paintings. They are colorful and use natural colors.
- **Ornaments:** Jewellery from Chattisgarh is available in a variety of gold, silver, bronze and mixed metal. Ornament made out of beads, cowries and feathers are part of tribal costumes. Tribal men and women wear traditional ornaments. The state government has set up training centres in different districts to encourage tribal crafts and art among tribals with stipends. In order to encourage tribal handicrafts, the district handi crafts centre purchases the handi crafts especially wooden carvings and bell metal of not only tribals but also from others. TRIFED has now emerged in this field and encourage tribal artisans to participate in the Melas and festivals either at Raipur, Bhopal, New delhi and Mumbai. In addition they have emporia at district head quarters for selling the handi crafts.

Brief district wise details are furnished below.

### 3.3.1 Baster

Baster district has a population of 13.06 lakhs in 2001 and the tribal population was 8.67 lakhs sharing 66.5 percent of district population. Tribal population in the district forms 26% of the state population. Most important tribes are Gards, Abpy, Maria, Darda, Bisar, Horn Mana Muria, Doria, Dhurva Bhatra, Halba. There are four Thesils namely Jagdhalpur, Kondgao, Reshkal and Narainpur. The district has 14 blocks and 1343 villages. There are separate Tribal schools. Each tribal group has their own culture and different types of living including costume. More than 20% of Gard community of the state reside in Bastar district.

Bastar , the tribal district, before splitting in to three districts ,was one of the largest district in India, with an area of 39114 sq k.m ,which was even greater than the Kerala state and some other countries like Belgium, Israel etc. In the year 1999 , the district Bastar has been divided into 3 districts namely Bastar, Kanker and Dantewada. All these 3 districts comes under Bastar Division with the divisional head quarter at Jagdhalpur, which is the district head quarter of Bastar district.

The District Bastar is located in the southern part of Chhattisgarh and situated at a height of 2000 ft plateau from sea level .The borders of Bastar district are Kanker district in the north, Maharashtra State in the west, Dantewada district in the south and Orissa State in the east. The District head quarter Jagdhalpur is situated approximately at a distance of 300 k.m from Raipur, which is the capital of Chhattisgarh state.

The beauty of Bastar district lies in its natural forest area and various types of tribals. The total forest area is 7112 sq k.m which is more than 75 % of the total area of the district .Of the total population more than 70 % are tribals like Gonds, Abhuj Maria, Darda Maria, Bison Horn Maria, Munia Doria, Dhruva, Bhatra, Halba etc.

The tribal society of Bastar is famous for their excellency in making exotic handicrafts with a variety of designs and shapes. These handicrafts include wood-carvings, bell metal items, terracotta items, bamboo items etc. Bastar being a district full of forest, containing finest quality of teak and other types of woods from which very attractive wooden-carving crafts and various types of furniture are being made by the skilled and experience hands of the tribals. Many such items are today made and kept for sale in shops at Jagdhalpur which attracts locals as well as tourists.

### 3.3.2 Dantewada

This predominantly tribal district is surrounded by three different states namely Maharashtra, Andhra Pradesh, and Orissa along with district Bastar. According to Census 2001, the population of the district is 7.19 lakhs. In spite of the influence of its neighbors in living, eating, speaking the cultural identity of the tribes of Dantewada is safe and secure, Dantewada is inhabited by several tribal groups, out of which three particular tribes are found widely in the district namely Gonds, Muriyas, Dandami Mariyas, Dorla, Halba. Their main dialects are Halbi, Bhatri, Gondi, Parji, Dharvi, Dorli, Aboojmarhi, There are four thesils namely Bhopalapattanami, Brypur, Dantewada and Kanta. There are 11 blocks and villages.

The main occupation of the tribes of the district was farming, animal husbandry, and poultry. They also sell minor forest products like leaves, fruits, fire wood, fish, baskets, handy bamboo gadgets for winnowing grains and others.

The tribes of this district are excellent artisans. They are experts in crafting artistic items with clay, stone, bamboo and metals. They express their deep talent and through gharwha art, wood art, and other with peacock feathers.

Even though surrounded by 3 different states namely Maharashtra, Andhra and Orissa along with district Bastar, Dantewada has its own separate identity. In spite of the influence of its neighbours in living, eating & drinking, dressing, speaking, Ornamentation, Folk Art, Folk Literature; the cultural identity of the tribes of Dantewada is safe & secure.

Dantewada is inhabited by several tribal groups, out of which three particular tribes are found widely in the district namely Muriyas/Dandami Mariyas or Gonds, Dorla, Halba.

The tribes of Dantewada are mainly non-vegetarians, they habitually take liquor, paje (a non-toxic liquid preparation made from water and small amount of cooked rice), Sulphi (Intoxic liquor collected from a tall palm like tree), Landa (a toxic liquid preparation made from water, Madiya, Rice & Corn). Kosra (a kind of grain like rice), rice, Madiya are their main food grains.

The tribes of Dantewada wear very limited clothes, The Tribal ladies decorate themselves with Khosa (beautiful lock of braid), Khinwa in ears (Ear tops), Phuli on Nose (a hanging ring type ornament made with gold or silver). The tribal ladies embellish their neck with Garland of Karipot (Black Pearl), Chapsari (a heavy necklace), Muhar Mala (A garland made with coins). They also wear Chude, Chudiya (bangles) made from Gold, Silver, Brass, Alluminium, Clay, Lead & Wood. They tattoo their skins with different designs.

Like all the tribes of India the tribes of Dantewada too believe in Gods and Goddesses, Jhad Phook (Practice of Occult arts, Exorcism), Bhooth-Preth (Evil Spirits), Jadu-Tona (Black Magic, Sorcery or Obeahism), Sirha-Guniya (Sirha is the person who invites the holy spirits upon his own self and then treats the sufferers, Guniya is the person who assists Sirha and treats his clients with Tantra-Mantra (incantation) apart from mediating between Sirha & the sufferers), Panjiyan-Perma (Panjiya is the one who forecasts and Perma is the elder person of the village who is obeyed by all the villagers and who guides them in different rituals and worship).

Tribes of Dantewada celebrate different fairs and festivals round the year which include the major festivals of Hindus like Diwali, Holi, Dashehra, Goncha (The Rath Utsav), Fagun etc. and their own festivals called as Pandum. Pandums are observed by the tribes at different occasions.

The main occupations of the tribes of the district Dantewada are farming, Poultry Farming, Animal Husbandry. They also sell minor forest produces like leaves, fruits, Datun (Fibrous Twin, used as a tooth brush), fire wood, Basta (new infant root of Bamboo tree), Boda, Tikhur, Chati, Dhup, Chiraunji (a dry fruit), Fish, baskets, Soop (Handy gadget used for winnowing grains and like) made from Bamboo.

### **3.3.3 Raigarh**

This tribal district has a population of 12.65 lakh. The main tribe is Virhor. The district has 6 Thesils, 9 Blocks and 5 Tribal blocks. The total number of villages account for 1479.

Handicrafts of this district are mostly metal ware by the process of hot wax casting. In addition tribals produce Kosa silk through raising cocoons. This silk is used for making sarees and dress material.

### 3.4 Uttarakhand

Uttarakhand besides spiritual and cultural heredity, is traditionally well known for its artistic tribal crafts. The age old woolen carpets, woolen items due to climatic need continue to be dominant in all the districts of Uttarakhand but predominantly in the districts of Pithoragarh, Chamoli, Uttarkashi. This is inhabited by 5 categories of tribes but the maximum number of tribal community belongs to “Bhotias” living in highly hilly regions of these districts. The hand knitted carpets of various sizes, shawls are being prepared by ten thousand artisans in these areas. They roughly produce woolens worth Rs 5 crores annually. Copper ware items like tumblers, vases, statues/masks are made in the districts of Almora, Bageshwar and Chamoli by two thousand artisans called Tamtas. Papri wood craft decorative items like statues, replicas, models, temples, animals and birds, decorative items are made in the districts of Pauri, Tehri, Chamoli and Uttarkashi districts from forest wood supplied by the state government. The state government has set up training cum production centres to encourage crafts among tribal and others. Some NGOs in the districts of Bageshwar, Almora, Rishikesh, and Chamoli have initiated steps to impart training to budding artisans.

‘Bhotia’ is a generic term used to designate several socially unrelated groups of Indo-Tibetan borderland in the Himalayan and trans-Himalayan regions. In the eastern Himalayas the term includes groups of people living in the Nepalese-Tibetan border areas, the Tibetans staying in the vicinity of Darjeeling and the inhabitants of Bhutan. In the Central Himalayan regions of Garhwal and Kumaon the northern non-Tibetan highlanders are referred to by this generic term while the plains-men hardly make any distinction as they refer to the Tibetans too as ‘Bhotia’. All these unrelated groups though described by a common generic term, differ conspicuously in one major respect. Most of the Bhotias in the eastern Himalayas are the Buddhists and follow the Lamasitic form of Buddhism, while the Bhotias in the central Himalayas are not Buddhists in any sense of the term, although the possibility of their having been so once, with the rest of the region, can’t be ignored. Of course, this does not hold good for the Jads of Uttarkashi district who are said to be the Buddhists.

While differences in socio-religious matters exist among these groups of the Bhotias of different regions of the Himalayas, the presence of a distinct uniformity in their traditional economic pattern cannot be ignored. All these people are famous for their traditional trade with Tibet on the one hand and with the Indian regions on the other. And it was in the interest of trade that they would request Tibet during the summer season and the neighbouring Indian regions on the advent of winter. This activity thus continued down the ages and consequently become a style of their life.

The Bhotias of Kumaon, who like to introduce themselves as 'Shouka', live in the northern high altitudinal regions of Pithoragarh, a district which prior to acquiring its present status was a part of Almora District. The gazetteer of Almora, says: "Almora contains far more Bhotias than any other district in the United Provinces..... Their country is called by the middle hill people Bhot, and it lies in the main to the north of the great snowy peaks, and between them and the Tibetan boundary. But Bhot or more correctly Bod is really the same word as Tibet". Although Bhot actually stands for Tibet as pointed out above, the Hindu hillmen of Kumaon use it in a loose sense to mean the area which is higher in altitude than theirs, and also closer to the great snowy peaks of the north where only the hotias live".

Impact of climatic conditions on the life of the Bhotia is widely apparent. The valleys remain wholly covered with snow for nearly half of the year with the snowfall beginning from the end of September especially in the far northern areas. The Severity of winter coupled with the heavy snowfall makes it impossible for the people to live there, and hence they have to come down southward to their winter homes in the warm places. And thus transhumance became a regular feature of their life.

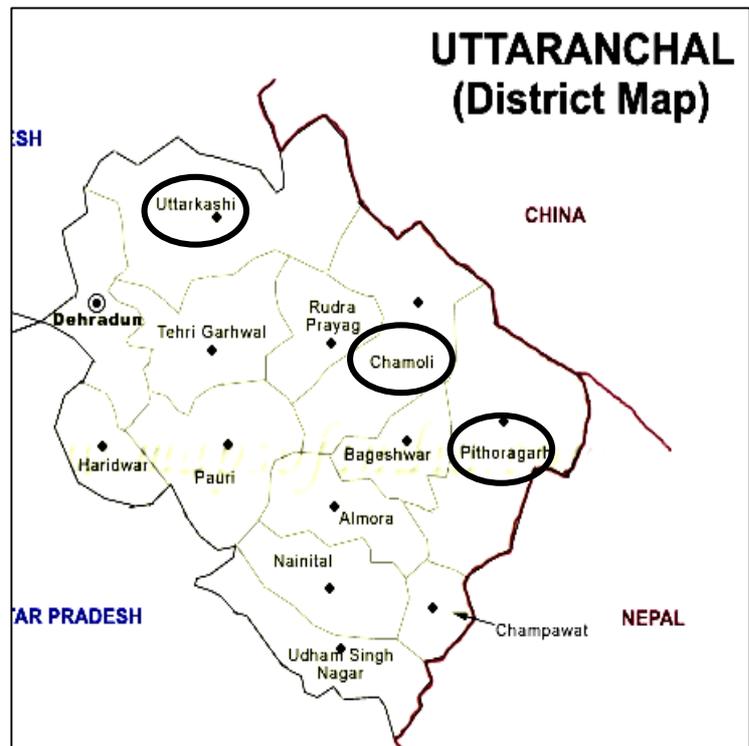
In Uttaranchal about 15 thousand craftpersons are engaged having annual production worth Rs. 4.54 crores. The share of direct export of handicrafts from Uttaranchal is not very significant.

The districts covered in the study are given as under;

### 3.4.1 Chamoli

Chamoli, the district of “Garhwal” the land of forts. Today’s Garhwal was known as kedar-khand in the past. In puranas kedar-khand was said to be abode of God. It seems from the facts vedas puranas, Ramayna and Mahabharat that these Hindu scriptures are scripted in kedar-khand.

Some Historian and scientist believe that this land is origin of Arya race. It is believed that about 300B.C. Khasa invaded Garhwal through Kashmir Nepal and Kuman. A conflict grew due to this invasion a conflict took place between these outsiders and natives. The natives for their protection builded small forts called “Garhi”. Later on Khasa defeated the native totally and captured the forts.



### 3.4.2 Uttarkashi

This hill district in the state holds of having the grace of having the origin of rivers Ganga and Yamuna, life line of India. The total population according to 2001 census was 2.95 lakhs and tribals were only 30 thousand There are 6 tehsils with 677 revenue villages Agricultural area is only 27 thousand though geographical area 8016 sq km

### 3.4.3 Pithoragarh

This district has a wonderful landscape with lots of vegetation and serene lakes and flamboyant rivers. The main occupation of the village farming and handlooms is a subsidiary occupation.

Pithoragarh District having its entire northern and eastern boundaries being international, assumes a great strategic significance and, obviously, is a politically sensitive district along the northern frontier of India. Being the last district adjoining Tibbet, it has tremendous strategic importance as the passes of Lipulekh, Kungribingri, Lampia Dhura, Lawe

Dhura, Belcha and Keo, open out to Tibbet. The breath taking beauty of Pithoragarh - Himalayas, wide expanses of grassy meadow, perennial streams roaring down the zig-zag course, a stupendous variety of flora and fauna, above all, pure nature yet unsullied, seem to beckon the beholder into their folds, into a charmed world of virgin beauty.

It was in the wake of the Chinese aggression that on the 24th Feb. 1960, a sizeable section of Almora district was carved into Pithoragarh district containing extreme border areas with its headquarters in Pithoragarh town. On 15th September 1997, the Champawat Tehsil, hitherto under Pithoragarh, was carved into Champawat district.

The Pithoragarh town is located at a height of 1645 meters above sea level. The district lies between 29.4 to 30.3 North latitude and 80 to 81 East longitude along the eastern and southern part of the central Himalayas with Indo- Tibetan watershed divide in the north and the Kali river forming a continuous border with Nepal in the east. The Pithoragarh district is surrounded by the national boundaries of Almora, Champawat, Bageshwar and Chamoli districts and extends over an area of 7,169 sq. Kms.

# CHAPTER 4

## STATUS OF HANDICRAFT IN STUDY AREA

## 4 STATUS OF HANDICRAFT IN STUDY AREA

Though tribal economy is mostly depending upon farming, these tribals over generations inherited their traditional art. This art is still continuing despite all odds faced by these tribal households. This chapter mainly brings out with various types of handicrafts made by these tribals in different states and in different districts and problems faced by these households.

Craftsmen produce a variety of utilitarian items using natural material like cane and bamboo. Not only these materials, readily available, they are also easy to work with and hardly require the use of specialized tools or equipment.

In India crafts associated with cane and bamboo, have generally been carried out by different tribal societies within the country. The tribals, since ancient times, have been using cane and bamboo to give expression to their art and to earn a living. In Arunachal Pradesh, main handicrafts items are made up of bamboo as a raw material. Artisans in Banswara district of Rajasthan, Chamoli district of Uttaranchal were prominent in the production of handicrafts made out of bamboo. Cane and bamboo products, not only adorn tribal houses, but they decorate the modern household as well. Cane furniture, bamboo mats, screens, tablemats etc are extremely popular. A number of cane and bamboo products are exported from India.

Wood carvings are important handicraft of Chattisgarh and Uttaranchal state due to availability of wood as raw material from nearby forest areas. Bell metal handicrafts is prominent in Chattisgarh state. Stone carvings in the form of deities, flower vases, agarbatti stands, bowls, were famous among tribal districts of Rajasthan state. This was partly due to availability of raw material surrounding their villages. Terracota items like horses, elephants, flower vases, are traditional handicrafts moulded by tribals in the districts of Chattisgarh state with local river soil(mud).

Woolen shawls, scarfs are prominent among tribals of Uttaranchal due to availability of raw material.

### 4.1 Handicraft In Arunchal Pradesh

Although the people of Arunchal Pradesh present an extra-ordinary divergence of culture, language, dress and customs, yet they have a tradition of artistic craftsmanship which manifests itself though their various products.

From the point of view of art and culture Arunachal Pradesh may very conveniently be divided into three zones. In the first zone we may include the Buddhistic tribes i.e. the Sherdukpens and Monpas of western Kameng and also to some extent the Khowa, Aka and Miji group, the Membas and Khambas of Northern Siang and the Kharmpt is and Singphos of Lohit. The second culture zone occupies the central part from East Kameng in the west to Lohit in the east. The third zone is formed by the south-eastern part of the territory.

The people of the first zone make beautiful masks which are not seen in other parts of Arunachal. They also periodically stage pantomimes and mask dances. Beautiful carpets, painted wooden vessels and silver articles are, however, the speciality of the Monpas of West Kameng.

The people of the second zone are expert workers in cane and bamboo. The Apatanis, Hill Miris and Adis make beautiful articles of these materials which speak eloquently about their skill in handicrafts. They also weave articles that are in common use in their daily life. The shawls and jackets of the Apatanis, the Adi galle and shoulder bag and the Mishmi coat and shawl are symbolic of the high weaving talents and altruistic sense of these people.

The people of the third zone are famous for their wood carving. The Wanchos, however, weave beautiful bag and loin cloth also. Goat's hair, ivory, boar's tusks. Beads of agate and other stones as well as of brass and glass are special fascinations of the people of this zone.

Among the people of Arunachal a wide variety of crafts that include weaving, painting, pottery, smithy work, bamboo and cane-work, wood carving and basketry.

#### **4.1.1 Cane and Bamboo**

Arunachal Pradesh is famous for its cane and bamboo crafts practiced throughout the state by its tribes at the household level. The heavy rainfall and temperate climate has assured an abundance of bamboo and cane in the region over the ages. It is not surprising then that the tribal population came to depend on these materials almost exclusively for constructing their dwellings, utensils, furniture, and even weapons such as bows and arrows, spears, armour, and implements like dibbles, hunting and fishing traps.

Cane and bamboo is generally used in the production of items pertaining to furniture and making of baskets, mats, panels, partitions, floorings, lampshades etc. Arunachal Pradesh excels in cane and bamboo work with bamboo bridges and cane belts.

Apart from these traditional uses, bamboo and cane are crafted dexterously into colorful basket mats, cane belts, attractive smoking pipes, combs, and a variety of household tools and implements. The newcomer to this state will find the use of bamboo as water carriers, spoons, mugs, plates and jugs and trays made of this 'wonder shoot'-a welcome transition from the mundane world of plastic and metal cutlery and crockery!

Yet another use the tribes put bamboo to is in making jewellery out of it. Tribal women wearing rings and headbands made of cane are a common sight in Arunachal Pradesh.



The Hill Miris, Adis, Monpas, Sherdukpens, Apatanis, Mishmis, Noctes, Wanchos Nishis and Tangas are especially dexterous in making fine, colourful and attractive cane and bamboo items. Of these, the Adis and Mishmis are considered good engineers-the former having once built a 500-foot-long suspension bridge over the Dibang River.

Cane and bamboo industry of Arunachal Pradesh is of a very high standard. Most of the domestic requirements are made of cane and bamboo. Hats of different sizes and shapes, various kinds of baskets, cane vessels, a wide variety of cane belts, woven and plains, k elaborately woven brassier of cane and fibre, bamboo mugs with carvings, a variety of ornaments and necklaces are some of the products that deserve special mention. The technique of basketry is same thoughtout. The two basic techniques and twill and hexagon both open and closed.

Arunachal basketry are beautiful not only because of the fine texture but also because of the unusual shapes. Many a baskets have pleasing forms. There is definite correlation between the shape and the topography and climatic condition of the region. The angular and curvaceous nature of some of the baskets have definite functional value.

#### 4.1.2 Wood Craft

The practice of woodcarving and allied crafts is part of a long tradition among a number of tribal communities in Arunachal Pradesh. The main center for woodcarving and woodcraft in the state is the Wancho area of Tirap district. The Wancho woodcarvings can be classified under three main categories. The first are those connected with headhunting; the second with the decoration of the Morungs or men's communal houses; and the third with the funerary images of different animals. The Monpas, Sherdukpens, Mombas, Khambas and Bugums produce different types of masks-often painted with colors. The Khamtis especially are well known for their beautiful wooden images of Lord Buddha.

#### 4.1.3 Weaving

Weaving is the occupation of the women folk in Arunachal Pradesh. Although there are a few tribes which have never had the art of weaving, handlooms are widely distributed throughout the area. The women of Arunachal Pradesh are very particular are black, yellow, dark blue, green, scarlet and madder. Originally they used natural dye but now-a-days synthetic dyes are available in the market.

The designs are basically geometrical type varying from a formal arrangement of lines and bands to elaborate patterns of diamonds and lozenges. These designs are sometimes enhanced by internal repetition, hachure and other decorations.



A few of the woven products that deserves mention are Sherdukpen shawls, Apatani jakets and scarves, Adi skirts, jackets and bags, Mishmi shawls, blouses and jackets and Wancho bags and loin clothes.

Although fly shuttles are now being introduced particularly in the Government run weaving centers, the traditional loin looms are still in use and the genuine textiles are products of these looms.

#### **4.1.4 Woolen based Handicraft**

Weaving, the exclusive premise of the tribal women of the state, is yet another important household industry. The equipment used is a simple reedless loom where the actual weaving is done with a bamboo tube. Besides cotton and wool, some of the Arunachal tribes use bark fibres extracted from trees like udal, pudu and grasscloth (*B[oe]hmeria nivea*). Similarly, in the sphere of dyes, one finds an abundant use of natural dyes.

The influence of Tibetan, Burmese, Bhutanese and Assamese cultures is easily apparent here. The Tibetan and Bhutanese influence is most pronounced in the Monpa loom on which the Monpa women weave with cotton, wool and bark fibre. They are well known for their fine and colourful coats, shawls, sashes, carpets, bags and tapes (for tying around hats). Unlike the Monpa women, the Sherdukpen womenfolk use only cotton and plant fibre but no wool.

The Nishis grow a large amount of cotton in the valley of Palin and Panior. Though the Nishi women are not regarded as expert weavers, they do produce woven cotton and pudu fibre skirts, blankets and cloth.

The Apatanis are traditionally the most advanced weavers of the state producing excellent ceremonial coats and shawls, and embroidered cotton cloth. Many tribes such as the Nishis, Hill Miris, Akas, Bugums and Mijis also depend on the Apatanis for their supply of cloth.

The Adi women weave wool, cotton, and goats' hair to produce attractive items. The Mishmis too have acquired a good reputation in the art of weaving, as indicated by the commercial demand for their items. The Mishmi women weave cotton, wool, plant fibre and human hair into a variety of clothes. In fact, the Mishmi coat has found a wide market within and outside the state.

Singpho weaving is famous for its artistic patterns. Similarly, the Tangas are reputed for their spun-dyed clothes out of which they make handbags, skirts and lungis (loin cloths). Both the Tanga and Singpho women are known for their expertise in making artistic ceremonial costumes.

#### **4.1.5 Carpet Making**

Carpet making is the speciality of the Monpa girls. They weave lovely colorful carpets with dragon, geometric and floral designs. The choice of color and the color combination is unique. Though originally they weaved carpet for domestic use, it has now become an item of trade and a major occupation for some ladies in Kameng. Alongwith increase in demand, production has also been made in large scale.

#### **4.1.6 Wood Carving**

Wood carving is a tradition with some of the tribes of Arunanchal Pradesh. Monpas of Kameng, Khampaties of Lohit and Wanchos of Tirap occupy significant place in this art. The Monpa wood carver makes beautiful cups, dishes fruit bowls and carve magnificent masks for ceremonial dances and pantominies. Wooden masks are also carved by the Khambas and Membas of Northern Siang. The Khampt makes beautiful religious images, figures of dancers, toys and other objects. Very beautiful wood carvings are made by the Wanchos of Tirap. In fact the Wancho area of Tirap is the chief center of wood carving. Wancho wood carving was earlier associated mainly with head-hunting and human head dominated everything that they made. But now-a-days variety of subjects are included. They carve beautiful tobacco pipes, drinking mugs, human figures etc. one of the notable feature of the Wancho wood carving is its forntality. They are invariably free standing. Minute observation on the details will reveal that the Wancho wood carver had deep sense of proportion, inspite of the fact that they give much attention to the head. Of late departure from the traditional fixed form is noticed in many carved figures. Symmetrical postures are replaced by asymmetrical ones, relief works are experimented in various themes. There is no doubt that change has penetrated deep into the Wancho wood-carving

#### 4.1.7 Ornaments

Ornament making is another craft widely practiced in Arunachal Pradesh. Besides beads of various colors and size blue feathered wings of brides and green wings of beetles are also used in decoration. The Akas make bamboo bangles and ear ornaments, which are sometimes decorated with poker with designs.

Most of the ornaments are made of beads as all the tribes are very fond of it. While some people just bang strings of beads round their neck, others such as the Noctes and Wanchos of Tirap weave them into very attractive patterns. The Wancho girls particularly are very expert in bead work. The designs and color combination are superb. One Wancho girl received President's award for master craftswomen this year for excellent bead-work the Wanchos also make ear ornaments form glass beads, wild seeds, cane, bamboo and reed. Various ornaments of coloured glass beads hold a special fascination for the Arunachal Pradesh.

Silver ornaments are a speciality of the Idu Mishmis of Lohit district. The Idu Mishmi women wear silver fillet necklaces with lockets and beautiful earring. The Sherdukpens and the Khamptis at one time were also renowned for silver work.

The Apatani women wear nose plugs which are an exception with the other people of the territory.

#### 4.1.8 Other Crafts

Paper makings, smithy work, carpentry, pottery and ivory work are other crafts practiced by the people of Aurnachal Pradesh. The Monpas of Kameng make paper from the pulp of a tree locally called sukso or paper tree. These hand-made papers are used for writing religious prayers and hymans. Smithy work is almost universal in Arunachal. Most of the requirement of tools and implemts are made by the people themselves. Some of the blacksmiths of Arunachal Pradesh are expert in gun making also. The Adis were once expert in casting in brass. The Nishi smiths still make brass ornaments, dishes and sacred bells. Pottery is the occupation of the women folk. This industry is practiced by the Noctes, Wanchos, Nishis and Apatanis.

The people of Arunachal Pradesh resort to hunting in their leisure to supplement their food. The weapons commonly used and made by themselves are spears, bows and arrows and daos. The arrows sometimes have poisoned tips and are carried in quivers of bamboo tubes. Cross bows and guns are also used. They also have indigenous ways of snaring and trapping animals and birds.

Like hunting, fishing also forms a subsidiary occupation. For fishing, they make various traps, big and small, with or without valves. Fishing nets of different types such as hand nets, cast nets etc. woven by the people themselves are also in use.

These are some of the traditional crafts of the Arunachal Pradesh. There are many more minor arts such as poker work, doll making, ivory work etc. practiced in different parts of Arunachal Pradesh.

## **4.2 Handicraft In Chattisgarh**

The important handicrafts in Chattisgarh are explained in following sections.

### **4.2.1 Cane and Bamboo**

Chhattisgarh also has a rich tradition of bamboo and cane crafts. Items like, mats, baskets, hunting and fishing tools, agricultural implements etc are made from bamboo. The tribal belt of Chhattisgarh and Bastar are main centers for production of items made from bamboo.

Bamboo thickets are common sight in the State and tribals of Chhattisgarh have been putting their craftsmanship to work. Craftsmanship of Chhattisgarh tribals can be seen from varying articles of craft produce they make out of bamboo. Articles for daily as well as decorative use are produced by these artisans. Some of the well known Bamboo produce include agricultural implements, fishing traps, hunting tools and baskets.

### **4.2.2 Wood craft**

Items made of wood, affect each and every stage of human life. The range of utilitarian products and decorative pieces made from wood is immense. Mother nature has blessed India with a vast number of tree species. India being a tropical country mainly has deciduous or evergreen trees.

Wood Craft is one of the most famous beautiful and unique art of wooden carving of Bastar tribals. These wooden crafts are made out of the finest teak wood and white wood. These wooden crafts includes models, furniture items etc. among the furniture items Deewan (Cot with box) is very famous and attractive since it involves the art of carving with different pictures of bastar culture and other designs of interest. These handicrafts are generally exported to different places of the country, and it has demand even from foreign countries also.



Craftsmen from Chhatisgarh use a variety of wood like shisham, teak, dhudi, sal and kikar for making household items. Woodcraft from the tribal belt of Bastar is known for figures of tribal deities, carved wooden memorials, masks etc. Chhatisgarh is also famous for painted and lacquered wood product such as toys, boxes, bedposts, cradles posts, flower vases etc.

The woodcarving art has been flourishing in Chhattisgarh from time immemorial and one can find beautifully carved wooden products designed by the craftsman of the State. The skillful craftsmen of the State carve beautiful wooden ceilings, doors, lintels etc using different kinds of wood like shisham, teak, dhudi, sal and kikar. The craftsmen also make pipes, masks, doors, window frames and sculptures.

Woodcraft includes items such as finely carved figurines, furniture and accessories, windows, doors, boxes, decorative pieces, utensils, panels, beads etc.

#### **4.2.3 Bell metal handicrafts**

The Bastar tribals are famous in making bell metal arts which are crafted by hand through the vanishing wax technique. These handicrafts include items like elephant, deer, horses etc. of different sizes. Bell metal craft is of vital significant for it is basically a tribal craft. The bell metal craft of Bastar area popularly known as “Dhokra craft” is mainly found in Jagdalpur and Kondagoan and Narayanpur blocks. The Dhokra craft is claimed to be age old craft being transmitted from generation to generation.

Bell metal artifacts produced are Religious items (Danteswari, Shital mata, Mankali mata, Bhanodeo etc); Household items (Lota, Jhori, Lamp, Ashtray, Spoon); Ornaments(Ludki(Ear rings), Kada(bracelets), Suta(Necklace)); Decorative items (Lamps, Penstand, Agarbatti stand, Wall hangings). Traditionally the disposal of the bell metal craft products used to depend upon local weekly markets .In course of time petty shop keepers in urban areas, realizing the market potentialities started operating as middle man.

Cooperative societies came up to their rescue .A training cum production centre was established at Kondagoan for training bell metal /wood carvings. The advent of cheaper varieties of aluminum utensils, stainless steel, plastics have eroded demand for bell metals which are costly as compared with plastic .However with improvement in communications there is slight improvement in bell metal items .religious and social conventions had kept alive the Dhokra craft. Traditional skills that are imparted are primitive and techniques are cumbersome, less productive and archaic. The artisans do not have any conception of economic of materials, labour and time. Government policies must be directed thorough local materials, labour and time. Government policies must be directed thorough local cooperative societies and modernize the techniques of production in a gradual manner.

#### **4.2.4 Terracotta items**

The tribals of Bastar are excellent in making handicrafts of Terracotta items which is made of the finest bed clay of river Indravati. This terracotta items includes elephants, tigers, deer, horses, table lamps etc. These handicrafts are of different sizes.

### **4.3 Handicraft In Rajasthan**

The important handicrafts in Rajasthan are explained in following sections.

#### **4.3.1 Wood Craft**

Rajasthan is known for articles and decorative objects made from locally obtained wood. Each region of Rajasthan has its own unique wood tradition. Barmer is well known for carved furniture.

Some furniture pieces like tables, low stools etc have miniature paintings on them. Carved wood items such as cabinets, screens, chairs, tables, almirahs, racks etc are highly ornate.

Rajasthan is also known for wood figurines in the shape of animals, which are beautified with inlay work. Exquisite jali or latticework is also produced here. Craftsmen of Rajasthan also make delicately carved figures of deities on rosewood and sandalwood.



#### **4.3.2 Bell metal handicrafts**

In Rajasthan Jaipur is the main center for brass engraving and lacquering. Items such as photo frames, bowls, plates, boxes etc. Ethnic designs and floral patterns, hunting scenes etc are hammered or embossed on the surface. Lacquered designs either cover the entire body or a part of the item. Jaipur also known for its bronze sculptures. The art of Koftagari or damascening work, is mainly practiced in Alwar and Jaipur, one metal is encrusted into another in the form of wire. Popular articles are swords, daggers and shields.

#### **4.4 Handicraft In Uttarakhand**

There are several handicraft industries in Uttarakhand which have been languishing, for instance carpet weaving, wood carving, brassware and copper based industries. For revival of these industries Government is playing the role of a facilitator in ensuring adequate backward and forward linkages. Training by Master Craftsmen are being organised in situ and these locations would be developed as "Shilp Grams".

State Government is providing facilities in training programme through Master Crafts Persons. To facilitate the artisans of the State a Cell named as "Udyog Mitra" is being set-up in every District Industries Centre. State Government has proposed to open three Urban Haats at Hardwar, Dehradun, Nainital/ Haldwani.

The Prime Minister's Rojgar Yohana for artisans where under individual artisan can be financed upto Rs. 1,00,000 and the groups of artisans' upto Rs. 10,00,000 rebate of 15 percent is also permissible to beneficiaries. The state Government has instituted State Award recognizing the contribution of artisans towards their service for preserving handicrafts wherein the recipient will get Rs. 5000 (Five thousand) as first prize, Rs. 3000 as second prize and Rs. 2000 as third prize, besides Angvastram and Certificates.



#### **4.4.1 Wood Craft**

Craft-persons of the Uttaranchal had mastered the art of wood carving. Abundant in Wood and wood product, the artisans of the region has designed simple and beautiful designs on carvings on Doors, windows and ceilings in the houses of the region. These beautifully ornamented doors and windows still attract art lovers. The motifs, ordinarily of the Gods or Goddesses, add to the richness of the carvings. The crafts persons also used to do specific latticework to fill in the open space of the windows in order to give a screen like effect.

#### **4.4.2 Carpets (Durries)**

Durries are the traditional Indian floor-coverings. They have been used in India since time immemorial. They are not only cheap but also elegant and come in various colors and attractive designs. Durries add an ethnic look to the ambiance of a home.

The low cost of durries have lead to them being immensely popular. Durries do not require good maintenance as is needed in the case of costly carpets and can be used in all seasons, throughout the year. They are lighter than traditional carpets and hence they can easily be moved around. These factors have made durries immensely popular amongst the people of our country.

Durries or flat woven rugs are common in India and serve a variety of needs. Not only do they cater to the needs of small families, they are used to seat large congregations of people assembled for religious or political gathering.

# CHAPTER 5

## ECONOMICS OF HANDICRAFT IN STUDY AREA

## **5 ECONOMICS OF HANDICRAFT IN STUDY AREA**

### **5.1 Key Aspects of Tribal Handicrafts**

Handicrafts are the indigenous creation of ordinary people of villages. They; have a tradition which remain unchanged or unaffected over generation. Earlier these are made with utilitarian motive but slowly the demand has increased.

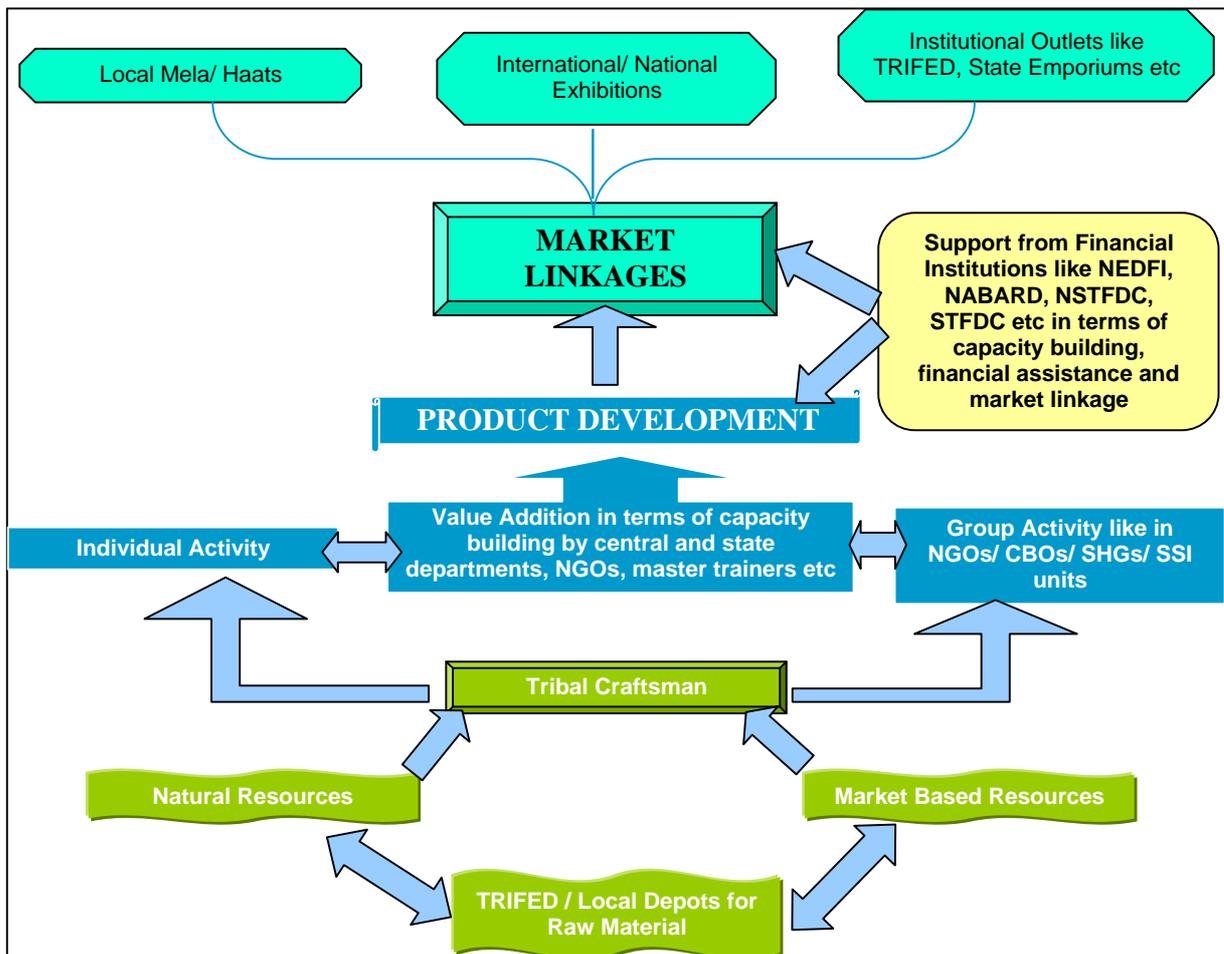
The modern man lives in a mechanized society. He is tired of this complex and busy world. He finds in these productions of rural art freshness and simplicity. These handicrafts give him abundantly refreshment and artistic recreation. Undoubtedly, it is due to this that very recently handicrafts have begun to enjoy popularity through the world.

But over time, there was divorce of industry from art was a cause of universal affliction for the decline of handicrafts. In modern times when art was shifted from industry, handicrafts were forced to slide down. This separation marks the beginning of the fall of handicrafts and the beginning of the rise of mechanized industries. Everywhere the first victim of the new social system is the craftsman.

The competition with machine made goods was beyond his powers and this competition has spelt disaster. Industries satisfy economic wants which form the greater part of the human wants mainly from utility point of view. Crafts satisfy not the economic wants alone but also the aesthetic cravings of human heart.

The interrelationship of issues, organisations and market mechanisms involved in procurement of raw material, production of handicrafts and marketing linkages is depicted in figure below. The problems encountered by craftsman explained in following section of the report

**Figure 5.1: Interrelationship of Issues, organisations and Market Mechanisms**



### 5.1.1 Raw material

Production of handicrafts in different areas by tribal is linked with the availability of raw material locally or in the district. It has been observed that for raw material, tribal craftsman either depend on natural resources or procure it from the open market with the help of TRIFED or any other local raw material depots or traders. In Arunachal and Uttranchal state, wool is an important raw material and Bamboo is an important raw material for tribal artisans in the districts of Rajasthan and Arunachal Pradesh. Brass, copper and iron for manufacturing bell metal handicrafts are important in the districts of Chhattisgarh. The tribal artisans purchase metal scrape from local market. Whereas stone as raw material is easily available in the tribal districts of Rajasthan.

The study showed two kinds of difficulties in respect of procurement of raw materials, first reasonable price and second diversification of raw material for commercial consumption.

### 5.1.2 Source of Supply

Mainly in tribal areas raw material is available in forest or difficult geographical terrains. Tribal have to put extra labours for procurement of these raw material or buying it from the local vendors. It has been observed that majority of the raw materials for preparing different type of handicrafts are available in the producing districts. In fact the percentage availability was hundred percent in the districts of Arunachal Pradesh.

In the case of Chhattisgarh, raw material like brass, iron and copper is found to have purchased from district head quarters. For Rajasthan, stones are purchased from truck sellers from near by towns. Despite the fact that raw materials are available locally or in towns or district head quarters, the survey looked into the problems of procurement of raw materials faced by the tribal artisans. Following multiple problems were reported by the artisans.

- Non availability of raw material supply due to restrictions enforced by different forest department.
- Poor quality
- Unreliable supply especially bell metal manufactured tribal of Chhattisgarh district
- High prices: The wood prices that are being purchased by these tribal have gone up by 25% in Chhattisgarh district in one year. Similarly brass prices were shot up 40 percent making it difficult for bell metals to be prepared.
- Lack of testing / certification facilities: Wood carvers complained about non-seasoned wood being supplied by private traders due to lack of certified facilities in Chhattisgarh district.

### 5.1.3 Product Development

It has been reported that the craftsman's production is seasonal and irregular, that is between sowing and weeding between reaping and sowing and so on. He cannot have steady market. So production has to be made more even and regular. This can be achieved through better labour saving techniques. This would enable to devote certain hours of the day even during the thick of agricultural production. The prime need of handicrafts is a reorientation in the techniques of production without interference with the artistic varieties of production.

Further statism in designing is a serious draw back of handicrafts. The bulk of the craftsmen either side bound in sentimental traditionalism or ignorant of the changes in demand stick to the century old designs.

Due to usage of century old production techniques and statism in designs, tribal are not able to fetch a good price in the market. This low income from the handicraft force drift from the tribal handicrafts

A pertinent question was asked by the 429 tribal households about the various constraints caning in the way of product development.

- Unorganized market: due to dispersal of their product at distant and remote locations with or without proper communications problems.
- Lack of working capital
- Drudgery: the work on handicrafts as long drawn process bringing drudgery or tiresomeness in the work.
- Lack of market intelligence

The sampled respondents suggested that central or state government should organize design development training which would improve their marketing prospects. According to one of respondent TRIFED should diversify their activities and purchase their handicrafts. Like in Chhattisgarh State, TRIFED is registering good tribal artisans whose products are sold from outlet in Delhi. In Rajasthan TRIFED only disseminate information to tribal artisans for participation in exhibition and melas.

#### **5.1.4 Marketing**

After examining the tribal population problems in raw material procurement, another problem which was highlighted by the tribal and NGO's representatives is marketing problems. The tribal artisans, not only meet their domestic requirements, but also market their products either at home or at village hatt or to business men. During the survey their following problems of marketing were ascertained.

- Growing competition

- Low returns for handicraft products without realizing the amount labour involved in bring out these carved handicrafts.
- Scarcity of raw materials
- Competition from machine made products: Machine made products or substitutes by plastics encroached the hitherto preserve of the tribal.

Despite best efforts to survive on their own these tribal households need market support for the survival of their traditional handicrafts. The survey teams obtained the views of the households about the types of support needed for the survival of their arts.

Majority of tribal suggested that state governments should take the responsibility of purchasing the handicraft items and through their effective marketing teams, should promote state handicraft at national and international markets. Like in Arunachal Pradesh, state govt. purchases tribal handicrafts and similarly Chhattisgarh handicrafts Board also purchases the handicrafts especially bell metal items through their district offices.

Tribal markets are generally weekly which remain the centre of tribal's economic activities. The weekly markets are the backbone of tribals' economy as they serve the purpose of the main channels through which the local products and other needful items brought from outside are distributed on purchase and sale basis among tribals and non tribals. Marketing of finished products is a matter of vital importance. The elimination of middle man, who grabs the fruits of hapless craftsman's labour, can be achieved only through organizing of markets

#### **5.1.5 Transport bottleneck**

Lack of transport facilities stand in the way of selling the handicrafts by the craftsmen themselves. As a result middlemen, traders dominate the market. According to S. Nongeri, in his article, Problem of marketing of handicrafts products in Meghalaya estimated that 64% of the produces of the rural artisan is captured by these middlemen and are at their mercy. Due to poor transportation services in tribal areas, majority of tribal prefer to sell their product to the middle men who generally picks up handicraft items from individual households and sell these items at district or state level shops

### 5.1.6 Awareness about the development programmes related to handicraft

Development of tribal is the concern of centre and state governments. The primary responsibility lies with the state governments even though funds are released by the central govt. unfortunately there is no mention about exclusive scheme for development of tribal handicrafts. It is not known whether the tribal commission constituted by Government of India considered the promotional aspects of handicrafts.

However tribal households were questioned about their awareness of development programmes taking place in their village or to their community. It has been observed that majority of tribal were not aware of the development initiated by the Government.

### 5.1.7 Share of handicraft income

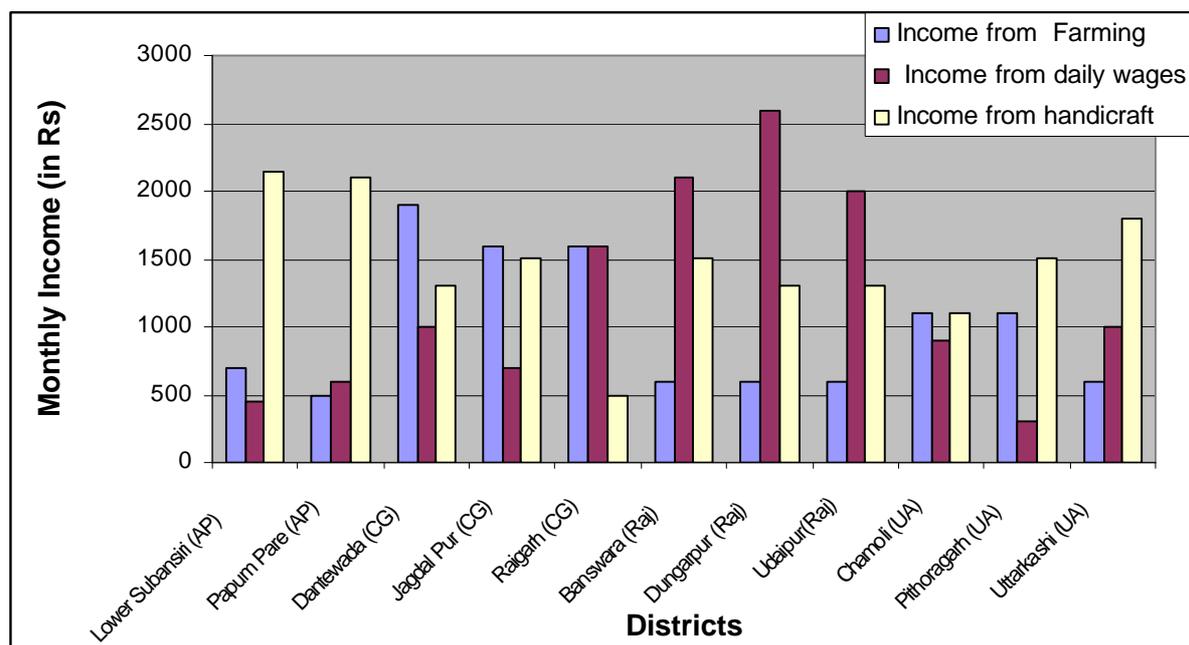
Due to subsistence economy, most of the tribal work as daily wager or indulge into small scale handicraft activities or farming in the small piece of land or collect forest product from nearby areas. In majority of cases, handicraft is considered as part time occupation or tertiary activity in economic ladder. The revenue generated from handicraft has substantial share of total household income. During the survey, it has been observed that it constitute more than 30% of total household income at shown in Table below

**Table 5.1: Monthly Income (In Rs) from various sources**

STATE	Districts	Income from farming	Income from daily wages	Income from Handicraft	Total
AP	Lower Subansiri	700	450	2150	3300
	Papum Pare	500	600	2100	3200
CG	Dantewada	1900	1000	1300	4200
	Jagdal Pur	1600	700	1500	3800
	Raigarh	1600	1600	500	3700
Rajasthan	Banswara	600	2100	1500	4200
	Dungarpur	600	2600	1300	4500
	Udaipur	600	2000	1300	3900
Uttranchal	Chamoli	1100	900	1100	3100
	Pithoragarh	1100	300	1500	2900
	Uttarkashi	600	1000	1800	3400

It can observed from above table that in Arunchal Pradesh and Uttaranchal, primary income is from sell of handicraft where in case of Chatisgarh and Rajasthan, the primary income is from daily wages. Despite facing various odds, tribal derive major portion of income from sale of their handicrafts.

**Figure 5.2: Monthly Income (In Rs) from various sources**



## 5.2 Tribal Handicraft Economy

The tribal economy basically focused on meeting their domestic consumption. Though the agricultural/ farming produce was not sufficient to sustain the tribal household throughout the year, marginal quantity is disposed off through exchange because of dire necessity. Tribal crafts are also exchanged in the market for their survival.

Marketing plays a significant role in raising the living standards of tribals even though they live in remotest parts of the areas. The only marketing areas for the tribals are near by weekly 'Haats' when the market economy is opened private traders visits the weekly 'haats' and purchase the forest produce and tribal crafts in exchange of money .These traders usually offers low prices and adopt dubious practices.

The traders transports the purchased articles to the near by towns and cities and sells to the wholesalers who sells in turn to retailers from the retailers the products are sold to consumers . Between the tribal crafts man to the ultimate purchaser there are market margins for every transaction. Though information is lacking it appears that there is five hundred percent increase between the price received by the tribal artisan and ultimate consumer.

In some case money lender appears in the scene by offering loans to the tribal in times of their distress but exploits them by purchasing the crafts at through away prices. The present survey could collect information for certain tribal crafts what the tribal artisan receives.

In all the survey states information about the types of raw materials procured, cost of the materials and selling prices of the finished goods and transportation charges and labour charges are studied. In general it appears that tribal artisans are not able to recover the labour cost involved, let alone profits.

**Table 5.2: District wise occupation, cost of production, selling price and retained profit**

District	Block	Occupation	Cost of production	Total cost in Rs	Selling price in Rs	Retained profit
Banswara	Block Ghatol Village Rohamya kalia	Family members makes jute ropes for cots	For 5 Kg ropes the cost is as under <ul style="list-style-type: none"> <li>▪ Cost of raw material=Rs 20</li> <li>▪ Family labour =Rs70 for two days for two labour</li> <li>▪ Transportation to hatt=Rs5</li> <li>▪ Other charges =Rs5</li> </ul>	100	15	nil
Banswara,	Block Ghatol Village Mundapada	Family members makes stone statues and artefacts like Ganesha or Hanuman or agarbatti stand	For one statue or arti fact the cost is as under <ul style="list-style-type: none"> <li>▪ Cost of raw material=Rs 0 (locally procured)</li> <li>▪ Family labour =Rs12 for three hours labour</li> <li>▪ Transportation to hatt=Rs1</li> <li>▪ Other charges =Rs2</li> </ul>	15	15	nil
Banswara	Block Ghatol Village Mallikheda	Family members makes baskets from bamboo	For ten baskets the cost is as under <ul style="list-style-type: none"> <li>▪ Cost of raw material=Rs 50 (locally procured)</li> <li>▪ Family labour =Rs85 for three days labour</li> <li>▪ Transportation to hatt=Rs5</li> <li>▪ Other charges =Rs5</li> </ul>	145	150	5
Banswara	Block Garhi Village Chandiki garh	family members makes Archery(bow and Arrow) items	For one archery item the cost is as under <ul style="list-style-type: none"> <li>▪ Cost of raw material=Rs 450 (locally procured/procured from Assam including fibre)</li> <li>▪ Family labour =Rs155 for three days labour</li> <li>▪ Transportation to schools=Rs5</li> <li>▪ Other charges =Rs40</li> </ul>	650	750	100

District	Block	Occupation	Cost of production	Total cost in Rs	Selling price in Rs	Retained profit
Bastar	Block baster Village Halkale	family members makes Wood carvings like Ganesha .Krishna. ornamental and decorative items	<ul style="list-style-type: none"> <li>▪ For one Ganesh (14 inches height) item the cost is as under</li> <li>▪ Cost of raw material=Rs 200 (locally procured Kamera @Rs 700 cft procured from local traders.For teak wood the rate isRs1400 cft)</li> <li>▪ Family labour =Rs300 for five days labour</li> <li>▪ Other charges =Rs50(polishing, painting etc)</li> </ul>	550	600	50 His shop cum residence is located on Baster to Raipur high way. The same is sold to Raipur or Delhi at Rs 800 toRs 1000 depending upon the situation
Bastar	Block Jagadapur Village Nagarnar	Family members Terracota items like Elephants. horses, flower vases ornamental and decorative items (Artisan is state award winner. They feel that causalities of terra cota items are heavy in the transportation and burning of the raw items in charcoal and fire wood. In addition rough handling damages the items and every effort	<ul style="list-style-type: none"> <li>▪ For one pair of horses(24 inches height) the cost is as under</li> <li>▪ Cost of raw material (clay)=Rs 10 (labour charges to bring clay from river indravati river)</li> <li>▪ Making the dye in the form horses = Rs 50</li> <li>▪ Fuel charges and helper =rs 200 (for one day)</li> <li>▪ Hired /Family labour =Rs300 for two days labour</li> <li>▪ Other charges =Rs50(polishing, painting etc)</li> <li>▪ Packing and Transportation charges =Rs 50</li> </ul>	660	800	140

District	Block	Occupation	Cost of production	Total cost in Rs	Selling price in Rs	Retained profit
Bastar	Block Jagadalp Village Nagarnar	Family members makes Bell metal items like Typical tribal pairs, flower vases ornamental and decorative items and farming items)	For one Typical tribal family (24 inches height) the cost is as under <ul style="list-style-type: none"> <li>▪ Cost of raw material=Rs 500 (Brass rs 140 per kg and metal scrap rs 15 per kg)</li> <li>▪ Fuel charges and helper =rs 200 (for two days)</li> <li>▪ Family labour =Rs300 for three days labour</li> <li>▪ Other charges =Rs50(polishing, painting etc)</li> <li>▪ Transportation charges =Rs 50</li> </ul>	1100	1300	200
Udaipur,	Jherwa Village Pai	Family members makes stone table tops with decorative designs, )	For one Typical table top tribal family gets Rs 150 as wages which is prepared in four days (the diameter of the top is 4 feet)The material is supplied by the business men This tribal artisan works for wages.			150
Udaipur	Block Jherwa Village Pai	Family members makes cushion covers with patch works with decorative designs, )	For one Typical cushion cover the cost of cloth is Rs 20 and patch work and stitching comes to Rs 28.The pillow case is sold for Rs 30			

District	Block	Occupation	Cost of production	Total cost in Rs	Selling price in Rs	Retained profit
Udaipur	Block Jherwa Badi undru	family members makes wooden masks (Mukut)	<p>.The material is procured from Udaipur supplied by the business men his tribal artisan works for wages but there is no demand.</p> <ul style="list-style-type: none"> <li>▪ For one wooden mask the cost of the item is</li> <li>▪ Raw material = Rs 0;</li> <li>▪ Making of Mukut (family/labour charges) =Rs 100 for two days;</li> <li>▪ Painting etc Rs 50;</li> <li>▪ Transportation charges Rs 20;</li> <li>▪ Other charges Rs=30</li> </ul>	200	250	50
Udaipur,	Block Jherwa Village Piplawas	Family members makes Sarangis wooden	<p>For one wooden sarangi the cost of the item is</p> <ul style="list-style-type: none"> <li>▪ Raw material = Rs 30;</li> <li>▪ cost of strins =Rs 50;</li> <li>▪ Making of saragi (family labour charges) =Rs 100 for two days;</li> <li>▪ Polishing and Painting etc= Rs 50;</li> <li>▪ Transportation charges Rs 20;</li> <li>▪ Other charges Rs=30 ;</li> </ul>	280	300	20

### 5.3 Conclusion

From the above analysis the following points emerge.

- Tribals are unable to receive the labour cost involved in preparing the crafts
- In the absence of assured market all tribal sells their crafts in the weekly 'hatts' or exhibitions held at important cities. Their profits are nil
- TRIFED recently has started registering tribal artisans who are very good in carving the crafts
- Manufacture of handicrafts and their sales do not bring any livelihood option to many tribal artisans except for those who work on daily wages with business houses or NGOs who are manufacturing handicrafts. Such facilities are found only at Jagadapur or Banswara or Udaipur
- In the case of Arunachal Pradesh tribal arts and crafts are purchased by state government. and the state government sells them at different Exhibitions Recently in the month of March 2006 NE states Expo was held at Delhi. but sales of Arunachal Pradesh crafts worth Rs 75000 was sold while crafts worth Rs 3 lakhs were brought from Itanagar. Transportation charges from Itanagar to Delhi and back accounted for Rs 50000. In such a scenario can we safely say that tribal arts and crafts bring livelihood option?

If a cooperative society is formed in the Block level or TRIFED opens raw material counter at block level for advancing raw material like Brass, cooper, iron scrap or wood, or bamboo to their members and in return their products are purchased by the Society or TRIFED then only there is ray of hope to these artisan as their livelihood option

# CHAPTER 6

## CONCLUSION AND RECOMMENDATION

## 6 CONCLUSION AND RECOMMENDATION

### 6.1 Conclusion

According to one of the estimate about 70 lakh craft persons are engaged in handicrafts sector all over the country and their annual production is around 21 thousand crore (Rs.) out of which products worth of about Rs. 9.3 thousand crores is being exported.

Handicrafts is facing the stiff challenge from machine-made goods and efforts should be made for the revival and survival of handicraft items. It has been observed that emphasis should be given on modification and development to improve tools and equipments, which are acceptable and comfortable to the craftsmen for products of high quality products as well as are economically viable. These products will then be in a position to surpass the machine-made items and will be the prized attraction and possession of the customers.

The quality of the products should have to be of International standard. Market intelligence, taste, trends and preferences of the customers are also required to be identified and design diversification shall have to be undertaken accordingly. The price of the products should be competitive and economical too.

It has been observed that need of employment by development of handicrafts sector through locally available resources which may be utilized for the development of handicrafts sector. Employment opportunities can be categorized in three segments namely (1) Self – Employment (2) Regular Employment (3) Daily Waged. Employment efforts shall be made to engage the un-employed tribal youth for providing them Self-Employment through various development schemes on priority basis.

Various financial institutions have identified financing promotion and development of Rural Non-Farming Sector as one of its thrust area and have introduced several measures to enlarge and diversify the credit and developmental activities in the filed of Rural Development. They have been providing refinance to banks against the loan for manufacturing, processing and service activities in small, tiny, cottage and village industries including handicrafts.

At the same time, a large number of NGOs have realized the importance of income generating activities for rural, poor and have diversified into enterprise promotion through training and saving and credit programme through groups. They have been able to develop a close and enduring relationship with the rural people. These NGOs articulate the local people's needs and aspirations and translate them into effective action/plans and implements them with people's active participation.

The synergic approach and planning between tourism industry and handicrafts sector can create new milestones in the prosperity and economic growth of the country.

Various schemes (Like Training –Cum –Production Centres, Rural Entrepreneurship Development Programme, Training for/by Master Craftsmen, Market Oriented Training , Artisan Guides, Mother Units and Common Service Centres , Assistance for Rural Women in Non-Farm Development ) of the government helping tribal for generation and enhancing of livelihood opportunities both in terms of income and employment in tribal areas in sustainable, demonstrative and cost effective manner.

There is a growing need for awakening and planning for recognition of handicrafts as a potential sector of Indian economy for optimum utilization of natural resources through human force for creation of self employment and natural wealth. The strength of Indian Handicrafts lies in largely inherited creativity and skill of craftpersons, traditional and cultural base, low capital investment and high value addition. The opportunities are focused on growing export market especially in developed countries having preferential taste for handicrafts, awareness and usage of handicrafts in dress and lifestyles, technological possibilities for reducing of drudgery and improving qualities.

The weaknesses of handicrafts industry rest upon being unorganized with dispersed production bases, lack of working capital at producer's end, diversity of input needs making co-operativisation difficult, market intelligence and perception and the attitude that craft is mainly decorative and non-essential. The challenges and threats to the craft and craftsmen are from growing competition in export market in view of WTO, continued low return weaning craftsman away from their traditional occupation, scarcity of raw material due to depletion and non-presentation of natural mediums and competition from machine made goods.

Analysing the status position of craftsperson in the present scenario, a craftsperson represents the profile of a person with great skill, creativity and capability for self employment, but lacking in finance, and unsure of the market and constantly at the mercy of intermediaries who have access to both finance and market. Therefore from the planning point of view, it shows that handicrafts sector is full of possibilities for employment and export, but highly de-organised and difficult to service. The approach to planning must be aimed at sustaining the strength and rising to opportunities, and removing the weakness may be converting them to strength and coping with the threats.

## **6.2 Recommendations**

Establishment of common facilities centres for imparting training, marketing, providing market intelligence, establishing linkages with financial institutions, providing raw materials, providing managerial inputs is the need of the hour. Following recommendations are suggested for development of promotion of tribal handicraft in India

### **6.2.1 Availability of raw material at reasonable rates**

It has been observed that in few of the cases, the raw material for handicraft products is not locally available. Non availability of raw material for the tribals stands in the way for development or some times there are costly

It has been suggested that raw material depots may be set up in craft concentration tribal pockets to facilitate uninterrupted supply of standard raw material to craftspersons in appropriate quantity and quality at reasonable rates. In such circumstance the state governments may supply raw material like seasoned wood or wool at cheaper rates become incentive for the tribals to continue producing crafts

### **6.2.2 Provision for Special Fund**

Development of tribal economy rests with the state governments though funds are released by the government of India Unfortunately no special fund is released for development of tribal handicrafts. As result there is decay in the quality of tribal handicrafts. Special funds need to release from Handloom and Handicrafts Commissioner GoI to the state governments for establishing training and design centres at block level in those districts where tribal population is more than 50 percent.

### **6.2.3 Credit Facilities/Financial Support**

The craftspersons mostly working on job/contract basis and they do not have enough capacity to store the requisite raw materials to produce their own products, rather they are dependent upon intermediaries for credit facilities/financial support on higher rate of interest. Furthermore topographically they are residing in remote and far-flung areas having no access to mode of transportation. In view of this some NGOs were of the view that instead of craftspersons approaching to bank individually, the bank should camp at specified place to get completed the documents and distribute the loan to the tribal artisans. Further it has been suggested that finance should also be made available through Post Office.

### **6.2.4 Up gradation of technology and production techniques**

Despite their best quality of products their biggest handicap of these artisans is the absence of assured market for their products partly due to lack of proper communication system which influences the cost of their products. In such a scenario the prices of their products became costly. In addition to the use of mechanized items and use of plastics as substitutes eroded the demand for handicrafts.

It has been observed that quality of the products is not up-to the mark as per market taste and preferences. The tools and equipment are also based on very old and traditional techniques leading to higher cost of production thereby causing difficulties in the sale of final products.

Design development production of new items and improvements traditional tools and age old techniques need to be attempted in such items where the originality of the tribal designs is retained. Introduction of new items with improved models may be designed continuously to attract new customers and explore new markets by the present design and training institutes

Therefore it has been recommended that central and state government should organise regular seminars to upgrade the technology and production of techniques. There is need for upgrading their skills, product diversifications, product designing, market oriented products, participation in exhibitions in India and abroad.

### **6.2.5 Setting Up Of Institute Of Design in Tribal States**

During interaction with various stakeholders, it has been reported that the artisans are still practicing very old designs. Some of, which have become out dated in the market and cost of these designs are also on higher side as such the demand it not appreciable. It has been suggested that the various State Government might consider setting up an Institute of Designs under the agis of Directorate of Small Scale Industries at some suitable place. The Design Centre will work with the mission to become professional centre of Design excellence and innovation, disseminate technical knowledge and develop skill based upon the topographical requirement of rich human resource base of artisans. The Design Centre shall also work for value addition of products of artwares leading to higher demand of the products while preserving the traditional skill and excellence and blending with contemporary marketing content and taste for handicrafts

The central or state government should also explore the possibility of involving ITI for skill development and training in handicraft sector especially in tribal districts

### **6.2.6 Parity between Handloom & Handicrafts Sector**

During interaction it has been pointed out by artisans that Handicrafts sector is discriminated vis a vis. with Handloom sector in terms of concessions. Since the production of handicrafts is even more time consuming than handlooms there should be parity between the two sectors for providing concessions by the Government in terms of sales, subsidy and rebates etc

### **6.2.7 TA/DA to Artisans for Marketing Programmes**

The participants expressed deep concern over the withdrawal of TA/DA to artisans/NGO for attending the market-related programmes like Crafts Bazaars, Expos, other Exhibitions etc. Since most of the tribal states are comparatively a poor state. It has been recommended that like J & K, North Eastern States and some districts of Orissa, TA/DA/Transportation charges should be provided to artisans in the old pattern.

### **6.2.8 Consultancy for Handicrafts Sector**

It has been suggested that consultancy /seminar should be organized from time to time in different crafts for the benefit of artisans/exporters and dissemination of market intelligence, up-gradation of technology, standardization of quality and packaging for higher value addition of products.

Government of India constituted a Tribal commission and the report was also submitted. In the questionnaire issued to the state governments there was no mention about tribal crafts promotion. In such a scenario an All India survey for promotion of handicrafts need to be carried out and the results of the survey may be utilised for formulating policies while drafting XI plan proposals.

Tribal Research Institutes/ TRIFED set up with GOI assistance may take up constant studies for identification of crafts for popularization.

TRIFED should facilitate the need to be involved in preparing project proposal for entrepreneur development and skill up- gradation of artesians of Tribal Handicraft.

### **6.2.9 Publicity of Tribal Handicrafts**

Since not much documentary literature is available, it has been suggested that facilities for putting handicrafts profile of Tribal state on website and publication of brochures etc. should be provided to promote the state handicrafts.

NSTFDC/TRIFED should play more pro-active role for promotion of Tribal Handicraft and market linkage by organizing region wise periodical promotional activities, opening of display centres / sales outlets at important tourists' destination/ places in the states.

### **6.2.10 Exemption of Sales Tax/Trade Tax on Tribal Handicrafts Products**

Although handicrafts were a manual labour and low capital industry yet Trade/Sales Tax is being levied equivalent to machine made goods which is unjustified. Therefore it has been recommended that Sales Tax/Trade Tax on handicrafts should be exempted like many other states.

### **6.2.11 Implementation of Welfare Schemes For Artisans**

It has been reported that welfare schemes like Insurance, Pension, Workshed, Workshed-Cum-Housing etc. should be monitored and implemented with faster pace.

### **6.2.12 Creation of Handicrafts Cell in Directorate of Industries**

To give the priority to solve problems of crafts and craftspersons of the state, an exclusive handicrafts cell should be created in the Directorate of Industries. For better marketing of their products tribals may form into cooperative societies to supply their products to the state government handicrafts cells to avoid uncertainty.

### **6.2.13 Setting Up of Urban Haats / Sale Cum Demonstration Centres**

In order to promote handicrafts at the places of tourist spots, Urban Haats may be opened in tribal states to provide regular marketing channel to artisans.

State governments may establish tribal “hatts” in important cities on permanent basis for continuous interaction.

A sale cum demonstration centres may be established at important cities with more than fifty lakh populations by involving TRIFED. Ministry of Tribal affairs may release fund for the same as part of promotion of tribal handicrafts.

TRIFED and other handicraft development bodies should set up tribal emporium at important national and international tourist destinations.

### **6.2.14 Skill dissemination by Master Artisans in each district**

It has been suggested that state government should take initiative by identifying master artisans at state level. Further these master artisans would be entrusted with a responsibility of identifying district level artisans and impart Training for Trainers (ToT) to them. These trained district level master artisans will further visit the clusters and disseminate their newly acquired skills to the local artisans. It will result in skill up -gradation of local artisans which will enable them to get good price for their handicraft items.

### **6.2.15 Establishing integration with other state departments**

Central or state government should explore the possibility of establishing a partnership with other state departments like Social Welfare Department, Tourism Department, Industries Department etc for the promotion of tribal handicraft in the state. For example, State Tourism Development Corporations in the state should be actively engaged for the promotion and sales of Tribal Handicraft. Especially in tribal dominated states, the state government must ensure procurement of certain percentage of products developed by Tribal Artisans

### 6.3 Action Plan

To conclude the important issues which need to be addressed and action by is given in following table

**Table 6.1: Important Issues Which Need To Be Addressed and Action By**

S. No	ISSUE	ACTION BY	Term
1.	Setting up of raw material depots	<ul style="list-style-type: none"> <li>Central Government Office of D.C. (Handicrafts)</li> <li>Directorate of Industries, State Government and NGOs associated for development of clusters.</li> </ul>	Short Term
2.	Provision for Special Fund	<ul style="list-style-type: none"> <li>Handloom and Handicrafts Commissioner GoI</li> </ul>	Long Term
3.	Availability of credit facility/financial support	<ul style="list-style-type: none"> <li>Lead Bank, Central Government and State Government</li> </ul>	Long Term
4.	Up gradation of technology and production techniques	<ul style="list-style-type: none"> <li>RD&amp;TDC, O/c D.C.(H) should frequently hold camps and seminar for improving the technology &amp; production techniques &amp; provide latest prototypes.</li> </ul>	Short Term
5.	Setting up of Institute of Design in Tribal States	<ul style="list-style-type: none"> <li>Secretary (Industries) or Directorate of Industries, State Government</li> </ul>	Long Term
6.	Parity between handloom and handicraft sector	<ul style="list-style-type: none"> <li>Office of the Development Commissioner (Handicrafts)</li> </ul>	Long Term
7.	TA/ DA to Artisans for marketing programme	<ul style="list-style-type: none"> <li>Development Commissioner (Handicrafts)</li> </ul>	Short Term
8.	Consultancy for Handicrafts Sector	<ul style="list-style-type: none"> <li>Office of the D.C. (Handicrafts)</li> </ul>	Short Term
9.	Publicity of Tribal Handicrafts	<ul style="list-style-type: none"> <li>Secretary (Industries) State Government.</li> <li>Office of D.C. (Handicrafts).</li> </ul>	Short Term
10.	Exemption of Sales Tax/Trade Tax on Tribal Handicrafts Products	<ul style="list-style-type: none"> <li>State Government</li> </ul>	Long Term



<b>S. No</b>	<b>ISSUE</b>	<b>ACTION BY</b>	<b>Term</b>
11.	Implementation of Welfare Schemes For Artisans	<ul style="list-style-type: none"><li>• State Government &amp; Officer of the D.C. (Handicrafts)</li></ul>	Long Term
12.	Creation of Handicrafts Cell in Directorate of Industries	<ul style="list-style-type: none"><li>• Secretary (Industries)</li></ul>	Short Term
13.	Setting Up of Urban Haats/ sale cum demonstration centres	<ul style="list-style-type: none"><li>• State Government and Central Government.</li><li>• TRIFED</li></ul>	Short Term
14.	Skill dissemination by Master Artisans in each district	<ul style="list-style-type: none"><li>• State Government</li></ul>	Short Term
15.	Establishing integration with other state departments	<ul style="list-style-type: none"><li>• State Government</li></ul>	Short Term

# Annexure 1

**STATUS STUDY OF TRIBAL HANDICRAFTS- AN OPTION FOR LIVELIHOOD OF TRIBAL COMMUNITY IN THE STATES OF RAJASTHAN, UTTARANCHAL, CHHATTISGARH AND ARUNACHAL PRADESH**

1. Personal Details

Name of the district	Name of the Block		
Name of the Panchayat	Name of the Village		
Name of the Respondent	Age of Respondent	Sex of Respondent	
Name of the head of the family	Name of Tribe		

Family Details

S. No	Name of the Person	Relation with head of the family	Sex	Age	Marital Status	Age at marriage	Educational qualification	Present Occupation	Remarks
1									
2									
3									
4									
5									
6									
7									
8									
9									
10									
11									
12									

3. Land holding details:

Ownership details	Total Area (in local unit)	Irrigated		Un-irrigated		Crop grown (local unit)		Total Income (Rs)		
						Rabi	Kharif	Rabi	Kharif	Total
Land owned										
Leased in										
Leased out										
Taken on share cropping										
Given on share cropping										
Total operational holding size										

4. Housing Details:

- i) Residence
  - a) Own
  - b) rented
  - c) other
- ii) Type of residence
  - a) Kachha
  - b) Pucca
  - c) Semi Pucca
  - d) other
- iii) Age of the house
- iv) Material used
  - a) Walls.....b) Roof..... c) floor.....
- v) Kitchen separate      yes/ no
- vi) Type of toilets
  - a) No Toilet
  - b) Septic Toilets
  - c) Drainage
  - d) other (specify)

5. Water Supply and Sanitation:

- i) Sources of drinking water
  - 1. Public tap
  - 2. H.P
  - 3. Well
  - 4. Others
- ii) Distance to the most frequently used sources of drinking water in all seasons
  - 1. <1Km
  - 2. 1-2Km
  - 3. >3km
- iii) Drainage facility
  - Yes / No
- iv) Type of Drainage
  - a) Closed
  - b) Open and Bad
  - c) Satisfactory





- Details of tool supplier (1 local 2 district 3 outside)
- After sale services provided by tool supplier/ manufactures (1 Yes 2 No)
- Method for learning of usage of tools and technology (1 training undergone 2 self taught)
- Do you design your own crafts ( 1 yes 2 no)
- If so what is your proportion

## 2. Raw Material

- Type of raw material (1. 2. 3. 4. 5. )
- Source of raw material (1 local 2 district 3 state 4 outside the state)
- Cost of raw material Rs.

## 3. Skill Set and Training

- Number of trained person in household
- Details of Training (on design/ technology/ product marketing etc) attended
- Need for further training ( 1 yes 2 no)
- Do you employ during the peak season (1 yes 2 no)
- If Yes How many

## 4. Design and Product Development

- Type of product made by these artisans 1 2 3 4
- Details of any training attended on design development
- Details of availability of financial support for product development  
(1 Handicraft corp. 2 Banks 3 Middleman 4 Owned savings  
5 State govt 6 Ngo 7 Others)
- Details of availability of any institutional support



### 5. Constraints in Handicraft promotion

1 no market 2 no loan availability 3 High interest rates 4 No technical improvement 5 others

### 6. Marketing Support

- Mechanism for sale of products

(1 local market 2 coop society 3 Middle man 4 own shop 5 others)

- List down fairs and exhibitions participated in last three years

(1 2 3 4 5 )

- Market place (local and national) for sale of products

- Presence of traders/ middle man in the village (Yes -1 No-2)

### 7. Product Price

S. No	Products	Sold in the Community / Cluster				Sold outside the Community / Cluster			
		Qty approx.	Unit	Value	Name of Market	Qty approx.	Unit	Value	Name of Market

### 8. Difficulties encountered during Handicraft development

- Do you face any difficulty in present tools and technology? (Yes -1 No-2)

If yes, please explain.



- Do you face any problem for procurement of raw material? (Yes -1 No-2)

If yes, what are those problems?

(1 unavailability 2 poor quality 3 unreliable supply 4 High prices  
5 lack of test facilities 6 others)

- What are the difficulties do you face in the marketing of your product? Please elaborate.

(1 Growing competition 2 continued low return 3 Scarcity of raw materials 4  
competition from machine made products 5 Others)

- Please explain the Constraints and bottleneck in development of your product

(1 Unorganized market and dispersal of products 2 lack of working capital 3 Drudgery  
4 lack of market intelligence 5 lack of govt support)

## 9. DEVELOPMENT ASPECTS

- Are you aware of different development programme launched by various agencies in your area?  
(Yes -1 No-2)

- If yes, please mention them

## 10. Impact of Government Programmes on Tribal Handicraft Development.

- What are the handicraft related governments sponsored developmental activities that are going in your area?
- How does it benefit to you and your community?
- Any government support for marketing of the products?
- Did you participate in the government sponsored developmental programme in your area? Please specify.



11. What is your net annual income of the house hold from all sources

1. Sale of Handicraft
2. Income fro agriculture
3. Service
4. Others
5. Total

12. What is your annual expenditure

1. Food articles
2. Fuel
3. Clothing
4. Education
5. Social functions
6. Others repayment of debt
7. Total

13. Your Net savings

14. Your Suggestions to improve the Tribal Handicraft sector in your community

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Signature of Investigator

Date of Interview