CHAPTER - II
REVIEW OF LITERATURE

The present chapter review of literature speaks about the results of the various studies which had been already studied by different scholars, authors and researchers. Here the researcher has tried her level best to present a relevant review related to the research problem. The researcher went through the different libraries and departments for collecting information on women empowerment. After visiting libraries and books and literatures, the researcher has found that there are very limited studies had conducted on women artisans working in handicrafts sector, particularly in the state of Orissa. So the researcher decided to review all literatures related to the research problem. The research problem deals with the position of the women artisans who are involved in handicrafts sector for a long time and have also considered this occupation as their main source of livelihood. It is more a comparative study between the tribal and non-tribal woman artisans of Orissa. This chapter also focuses the gaps of different studies in comparing to the present one.

Handicrafts and women both the terms are having their individual identity and if the handicrafts are being produced by women then their identity becomes more meaningful. In ancient era of civilization, women are involved in specific works out of which handicrafts making is one among them. That time it was not being considered as an occupation of the women. Indian women were doing handicrafts only to fulfill their personal needs. And some are continuing this handicrafts making as they love to do stitching and embroidery. But gradually it becomes a very eye catching work for women. When they see if they can sell their products in market they will get some money in return. That moment was a turning point to their life. On another side the government was focused to raise the status of women in rural areas. And many fields were introduced by the government to enhance the standard of women. Such fields are to raise the educational level among rural women, to provide them minimum health care facilities and the most important is to make them self-reliant, and to increase their participation in political affairs of the nation building.

Women empowerment has become a burning issue for national development. The contribution of women for national economic development is very necessary
and has a great impact on women’s development. So the government has to give special attention for the women development and for their economic establishment in the society. To achieve the above goal the minimum facilities has to be provided to the women in mass. Empowerment means the all round development of the women including education, health, occupation, income, decision making power and participation in all works of family. Although the present study reflected the status of women in handicrafts sector but it also assessed their position in family, community and at societal level. Women need courage, confidence, support and assistance from their family members to come out from the four wall of the house to prove her identity and capability. In the modern era women have provided lots of amenities to prove their capability in various fields. Despite of all developmental rights, laws and facilities still women are suffering from lots of problems, and atrocities in the present situation. (Malhotra, M, 2004)

In the weaker section of Indian society, tribal women play an important role in the development of the nation. From outside view gender relations in the tribal society relatively seems to be liberal with women enjoying their rights and high status in social and economic value compared to their non-tribal counterparts (Bodra, G 2008). But the present study has been focused the tribal woman artisan’s position in their family, community and at large in society. To review the literature of tribal development in general and the status of tribal women in particular, the researcher had gone through the different government departments of Orissa.

The researcher had collected the literature and arranged it as per the following points.

- Conceptualization of Women Empowerment and Handicrafts
- Tribal women development
- Economic, Political and Social Empowerment of the women in Handicrafts Sector
- Needs and Problems of the Woman artisans and Women Entrepreneur
- Government and Non-government interventions for artisan’s development.

2.1 Conceptualization of Women Empowerment and Handicrafts Sector

Development of Commissioner Handicrafts (DCH), (1989) gives definition of handicrafts as items made by hand, often with the use of simple tool
and generally artistic and/or traditional in nature. They include object of utility and object of decoration. It is bit further to mean that handicrafts are products produced with (i) manual labour with minimal or no inputs from machines; (ii) a substantial level of skill or expertise; (iii) a significant element of tradition; (iv) and history of survival in significant scale.

According to the **country report of Government of India**, Empowerment means, "moving from a position of enforced powerlessness to one of power". Empowerment includes individual and collective abilities that offer a socio-political space as well as access to and control of different means (resources power etc).

**Bennett (2002)** has developed a framework in which "empowerment" and "social inclusion" are closely related but separate concepts. Drawing on Narayan (2002), Bennett describes empowerment as "the enhancement of assets and capabilities of diverse individuals and groups to engage, influence and hold accountable the institutions which affect them." Social inclusion is defined as "the removal of institutional barriers and the enhancement of incentives to increase the access of diverse individuals and groups to assets and development opportunities." Bennett notes that both of these definitions are intended to be operational, and describe processes rather than end points. The empowerment process, as she characterizes it, operates "from below" and involves agency, as exercised by individuals and groups. Social inclusion, in contrast, requires systemic change which may be initiated "from above." Bennett argues that the distinction between empowerment and social inclusion is important because the World Bank's comparative advantage is at the system or policy level. Several of the authors whose work we review in this paper argue that women's empowerment requires systemic transformation in not just any institutions, but fundamentally in those supporting patriarchal structures (Kabeer 2001; Bisnath and Elson 1999; Sen and Grown 1987; Batliwala 1994).

**Jena, (2010)** here, the author has focused on the effects of Globalization on Indian craft Industry and the craft persons and also on various intervening measures for its development.

Handicraft industry is one of the growing sectors which are benefited due to globalization. The Indian Handicraft export had reached its peak Rs. 8059.63 crores in 1999-2000 which was only 10 crores in the mid fifties. But now Indian handicrafts are available in global markets. During 1998-99, handicrafts and art
textile goods worth Rs. 28.76 lakhs were exported to countries like Germany, Australia, and France. Again the Annual production in Appliqué sector in Orissa stands at approximately Rs 280 lakhs and for silver filigree it stands near Rs 900 lakhs. It is felt as a significant segment of decentralized sector of economy as it provides employment to lakhs of artisans including SC, ST and women artisans. But in present globalized market, the Indian handicraft industry and in particular the Orissan craft industry is facing enormous problem due to popularization of machine based low cost and superior quality consumer goods. Gradually the artisans are losing the hold over old pattern client market network. There are over 25 lakhs craft persons in India, based mostly in villages who are not used to interaction with the buyers and who don’t have the necessary skills to safeguard their own interest and illiteracy makes them often more vulnerable. Another problem is also rising as the artisans are shifting their profession to other works like wage laborers. By giving importance to peoples’ consumption pattern artisans are applying new innovations to the handicraft works due to which the originality is gradually diminishing.

The precarious condition of Artisan needs careful intervention for which the developmental commissioner, Handicraft has taken various measures for the welfare of the artisans. The welfare measure includes, training programme for the artist, introduction of new techniques and design to meet the demand of the consumers, organization of exhibition cum sale of craft products, opening up sale emporium for handicraft goods and provision of insurances to poor craft persons. All India Handicraft Board was established in 1952 to study the problems confronting the handicrafts and to improve and develop the production techniques. Again measure should be taken for improvement of quality of production, provision of loans for artists. Care should be taken to with innovation to maintain the originality of the crafts. Memoranda of Understanding must be made for export of craft goods to foreign while dealing with trade related agreement.

Sadler, (2004) Gender equality is “ensuring women’s involvement with mainstream activity.” United Nations Millennium Project’s Task Force stated that gender equality is capabilities (education, health and nutrition), access to resources and opportunities (income, employment, property) and security (vulnerability to violence).

In many part of the world rape is not considered as a crime. Even in highly developed countries violence against women in all kind is routine and often
condoned. Female sexual slavery and forced prostitution are still terrible facts of life for poor young women. In some countries, female infants are buried alive. The National crime Bureau of the Government of India reported that forced marriage and bride-burning are still prevalent in the Asian Sub-continent. Women in rural area represent more than two-thirds of the world’s illiterate adults (IBID). In the United States, 90% AIDS cases below 20 years of age are girls (IBID). Women still hold only 15.6% of elected parliamentary seats globally (Inter Parliamentary Union, 2004). For women empowerment United Nation has focused on three interconnected areas, i.e. strengthening women’s economic capacity by focusing new technology and trade agenda, promoting women leadership and political participation and elimination of violence and discrimination against women.

In the year 2005 the 10th anniversary of Beijing World Conference on Women, focused on the economic, political, educational and health based criteria by analyzing the success and failure of previous programme.

Sen,(2001) makes a compelling case for the notion that societies need to see women as less passive recipients of help, and more as a dynamic promoters of social transformation.

One of the important tools of gender mainstreaming aimed principally at poverty reduction through “Gender budgeting” by focusing on equity, equality, efficiency, transparency, the realization of social, economic and cultural rights and good governance (Bridge, 2004).

Kasturi Gupta Menon, Kamaladevi, the elected president of All India Women’ conference started Indian Co-operative Union (ICU) in 1952 focusing on the indigenous craft of the “Lohar” and “Kumbhar” community. ICU became the Central Cottage Industries Association in 1964 and the converted to a corporation (CCIC) in 1976. The cooperative started from the attempt to train the women accompanied by small children, widow, young unmarried girls during India-Bangladesh partition as a part of rehabilitation process. This cooperative more popularly known as “Uday Villa” had ‘design and painting’ section, ‘sewing and embroidery’ section, ‘dying’ section etc. In 1988 it was felt that more productivity and achievement could be obtained in the craft sector if CCIC and NGO would work as partners. Again partnership provides strength to draw the attention of Planning Commission for the dispersed, unorganized and underpowered craft sector of India. So the Task Force report was prepared for the 8th five year plan. The preparation
team of the report included representatives from NIFT, NID, EPCH, IRMA, NABARD, CSO, SRUTI, and CCIC. But still changing lifestyle and shrinking markets are the two critical challenges for this sector.

Bhattacharji, (2007), has found that the word handicraft is self-explanatory as meaning handmade craft. But obviously it confuses policy-makers and economists as they find it to recognize handicraft as an autonomous, economic sector in its own right. Interesting enough, this has resulted in it being labeled diversely as small scale industries or household industry and at times, even as women-focused programmes which offer incentives to rural women to become economically independent by capitalizing on their craft skills.

A.Valsamma, (2006), this tells about the education and employment of the women. Empowerment is a multidimensional process, which should enable the individuals or a group of individuals to realize their full identity and powers in all spheres of life. It consists of greater access to knowledge and resources, greater autonomy in decision making to enable them to have greater ability to plan their lives, or have greater control over the circumstances that influence their lives and free them from the shackles imposed on them by custom, belief and practice. Empowerment of woman may also mean equal status to the women, opportunity and freedom to develop her. The society can help the women in enhancing the status of women by creating awareness about the rights and duties of women. The root cause of women’s oppression in India is patriarchy, which has snatched legitimate powers off, leaving them completely defenseless and weak. Education is one factor that plays the most crucial role in empowering women. Schools, colleges and other professional bodies are persistently trying to educate, motivate and train the women in their chosen areas of career through curriculum, training, field-exposure and other practical methods. National Policy for Empowerment of Women adopted by the Govt. on 20 March 2001. And the objective of the policy is to create an environment through positive economic and social policies for full development of women to enable them to realize their full potentials. To change societal attitudes and community practices by active participation and involvement of both men and women. Strengthening legal system, building and strengthening partnership with civil society, aimed at elimination of all forms of discrimination against women. Equal access to women to health care, quality education at all levels, career and vocational guidance, employment, equal remuneration, occupational health and
safety, social security at public offices etc. Equal access to participate and decision making of women in social, political and economic life of the country. The government of India suggested some measures for empowerment of the women. They give stress to the compulsory education, gainful employment, and formation of Self-Help groups, credit facilities, and mental revolution.

Pushpa Chari Shilpa, Guru J Gurappa Chetty was one of twentieth century’s most acclaimed practitioners of the craft of Kalamkari. His vision to train women in the craft and his innovation themes such as life of the Christ, Tree of life, etc made him famous in the craft history. He was the first batch trainee from Kalamkari Art Training School. He is the recipient of the national award of craftsmanship, the Kamala Devi Viswa Karigar Award, Tulasi Samaan Award, Shilp Guru Award and finally Padmashri Award in 2008. His work has reached Austria, United Kingdom, Australia, China and Canada. CCI Chairperson, Smt. Vijaya Ranjan Says “He is truly an ambassador of our craft culture”.

Singh, (2007) the Artisans in Eighteenth-Century Eastern India: A History of Survival, the Chapter focuses on the artisan communities, especially textile producers, in Patna and their production methods. According to his data female spinners constituted no less than 71% of all artisans in Patna in 1811. Singh concludes that colonialism was the cause of significant economic decline and immeasurable subjective harm to Bihar’s Artisans as early as 1765 and continuing through the nineteenth century.

Wilkinson-W, C.M (1999), Skill, Dependency, And Differentiation: Artisans And Agents In The Lucknow Embroidery Industry, Webwe Washington State University Vancouver. Chikan is a style of hand embroidered clothing. Chikan production in lucknow is a large scale, low technology industry in which hand powered labor predominates, piece wages are paid, and there are no factories. Hoey refers to Chikan explicitly as a Lakhnawi industry of the period following the uprising of 1856-57, and describes a two tiered system of male professional embroiderers and poorly ruminated female laborers. Chikan embroiderers are classic home workers. They do not go out to work. Instead work is brought to them at their home and picked up from them when it is done. In a very rare circumstance, a highly skilled embroiderer might collect more than 100 rupees for a specially commissioned piece obtained directly from trader. At the other extreme, most of the
women get their work through agents who take a substantial cut from the piece wage. Agents locate, recruit, and control labor. The agent is often a relative, or at least a neighbor of the women he employs. *Chikan* embroidery work force is overwhelmingly female. They encounter significant obstacles in gaining access to the labor market. This is because of restricted educational opportunities, restriction from family, household responsibilities, and Purdha pratha among Muslim women. The simple skills of embroidery pass on to the next generation from the elders. So they collectively work for agents and generally use their money to pay immediate house hold needs and rarely reserve anything for their private use. Again most of the rural embroiderers have scant control over their work and negligible bargaining power. A common joke among urban embroiderers is that village women are so stupid they will blithely embroider the mill-stamp on the edge of the cloth.

Recently, Female agents have emerged as important players in the industry. Female agents with direct links to mahajans, whether operating on a small or large scale, hold an opinion of their skills and their work that comes as close to being professional as is possible among women. Female agents also take less commission than male agents. They cannot wield authority among workers as well as male agents, equipped with the status advantages of masculinity.

**Analysis**

From the above studies of the literature, the researcher found that the definition of handicrafts and women empowerment. Women empowerment is a broad concept and involves social, political and economic well being of the woman mass. The studies have been focusing the factors of women empowerment like education, health and income in social and political empowerment of the women decision making plays an important role. The role of women in organized and unorganized sectors provides them a vivid identification. Some studies focusing the role of women in family and outside the family. The concept of empowerment is not only indicating the rights of the women but also it shows how far the women access these rights in her development. The great Nobel laureate Amartya Sen in his book rightly said the social transformation among woman can bring them a main streaming society equal with the men. Some studies also focusing the role of women in handicrafts making and being in this sector how they have received a new identity to their status in society.
The present study also focuses the education, health, income, expenditure, savings and autonomy, mobility and decision making level among the woman artisans engaged in handicrafts sector.

2.2 Tribal Women Development

Bodra, (2008), in her book “Empowerment of Tribal Women” discusses the myth and focus on how gender stratification as well as discrimination is a prominent feature of the patriarchal tribal social structure. It clearly defines the status of tribal women in Jharkhand region and it also discusses the various dimensions of gender stratification in tribal society. The objectives of the study were: to examine various dimensions of stratification among tribal women relating to the aspects such as freedom, economic dependence, social subjugation and cultural backwardness. To understand the different hidden forms of gender stratification in the tribal society based on traditional rights and rituals, to know the empowerment of women in the light of recent development relating to education, migration, and conversion, to study the impact of industrialization, migration and culture contact on the status of tribal women. Total 400 samples were selected for this study. She found the results as like due to patriarchy important roles are assigned to male members, hence women become inferior to men. Strong patriarchy leads to inequality in the context of political participation. The tribal women have a positive attitude towards education. Women perceive that education creates confidence and a sense of equality between man and woman. Nearly 95% of the women felt that employment especially white-collar jobs had increased the decision making power as well as the status of the women. 95% of the women felt that gender stratification and sexual division of labour had been introduced through the process of Sanskritisation. Tribal women are more empowered in mobility and visibility, economic independence, decision making power, participation in out groups, focus on socio-economic rights and equality.

Sahay(2002), in her book, differs distinctly and prominently from the books written in the past on tribes, tribal women or working women of our country, because it deals with a hitherto unexplored profile of tribal women and compares the features of those of non-tribal women. Absence of the detailed studies on the lives of tribal working women is not the surprising because the phenomenon itself of tribal women entering in to white-collar jobs in significant numbers, especially in cities in located in the tribal belts of our country, is of recent origin. But coming as they are
from distinctly different social-cultural background, having traveled different paths to arrive at their present destination and possession different psyche and approach towards their new role and life, tribal working women differ significantly from their non-tribal twins. One of the reasons for these differences lies in the patriarchy and normative system, which are not so much rigid in the tribal society as they are in the non-tribal society. Therefore, a comparative study of tribal and non-tribal working women presents us an opportunity to observe the contours of cultural characteristics of the two societies as reflected in the attitudinal and motivational response of their women.

S, Kumar (1997), IFAD conducted a study in tribal villages in Madhya Pradesh, India. Among other issues, it looked at tribal women’s productive and reproductive roles and activities. What it found was a remarkably equitable division of labour among males and females. Men play an active role in domestic tasks and women perform an equal role in productive activities. Tribal women in this area can be viewed as falling into two groups: those who are designated to do domestic work and those who go out to work. The tribal women who works outside the home undertakes a number of physically demanding tasks alongside men, but in recognition of this she is exempt from most domestic work or is given considerably help by her husband and male and female children.

Annual Report (2004-05), SC, ST Women Welfare, the study focuses the percentage of the artisans benefited in handicraft sector. The schemes play a vital role in the empowerment and the upliftment of the woman artisans and particularly those belonging to scheduled caste and scheduled tribe. In handicraft sector, the women constitutes 47.42% of work force and of these 37.11% belong to scheduled caste and schedule tribe category.(source NCAER survey 1995-96).There are certain crafts which are practiced predominately by women like embroidery, bead work, appliqué, durries, shawls, cane and bamboo, artistic textile, weaving mat, weaving etc.

Shetty, “tribal economy and development in Lalwadi. Focus the sources of livings of the tribals. Role played by the NGOs for tribal development. The Govt.Welfare schemes for tribals in Lalwadi. Understand the problems faced in the development process. Present a glimpse in to the historical perspective of the Indian tribes, their interaction with the general population and the problems and challenges of the tribal development. Economic conditions of tribal in the Lalwadi area, Karjat district in Maharashtra.
Analysis

The above studies have been focusing the concept of tribal development in general and tribal women development in particular. The first study has focused on the tribal woman empowerment and the stratification of the women role in compare to tribal male. The study also indicates that due to patriarchy important roles are assigned to male members, hence women become inferior to men. Strong patriarchy leads to inequality in the context of political participation. The tribal women have a positive attitude towards education. Women perceive that education creates confidence and a sense of equality between man and woman. Ministry of Textile has also focused the welfare services for the weaker sections of the society. The above studies have also speaks about the tribal economy and development in certain areas. It also indicates tribal women’s productive and reproductive roles and activities. There is equality in the role between the tribal woman and men. Tribal women are equally participated in domestic and outdoor activities with men. The book of Sarita Sahay is also focusing the condition of the tribal working women and a difference to the other non-tribal working women in India.

In the present study the researcher has tried to focus only on the tribal women who are working in handicrafts sector and also the socio-cultural life of the tribal women of Orissa. The above studies provide an idea to study and understand the importance of socio-cultural life of women working in handicrafts sector and its effects on their life, family, status and economy of family through the present study. And also to learn how handicrafts sector plays vital role in providing occupation to the tribal women and bring changes in their position and status in the society.

2.3 Economic, Political and Social Empowerment of Women

Sriraman, (2007) he discussed women empowerment as one goal of Millennium Developmental Goal of UN. The MDG has also focus to eradicate poverty, child education, health and Women Empowerment. He also said about the women empowerment programme in Nepal found that 68% of its members were making decisions on poverty, family planning, and daughter’s education and also negotiating their children’s marriages.

Acharya,(2004), Norwegian University of Science and Technology. She focuses on the women’s capability in intertwine of gender, craftwork and space in self-employment in the cottage industries sector. The research explores how consideration of a more coordinated and sustained embodiment contributes to an
understanding of craft women socio-spatial relation and processes of labour marginalization in unorganized self-employment. Women’s role in self-employment and crafts how do familial positions deprive women of full participation in development. Also focus the significance of the culture of socio-spatial relations in determining and promoting marginalization of female labour and identity in self-employment and in presenting an alternative to capitalism. The narratives of craft women experiences reveal that self-employed women can act as a role models for other women and contribute to capacitating women to undercut the private sector competitors.

The Hindu, (2004), NABARD has helped to promote entrepreneurship among rural women of Karnataka. During 2003, of 75000 SHGs that received financial assistance 3628 have become micro-entrepreneurs. And out of 3628 entrepreneurs 68% i.e 2476 were women and their earnings was more than Rs 10,000 per month, which enhanced their business and marketing skills as well. NABARD had also provided financial assistance to artisans and small entrepreneurs for investment and working capitals in their business. It also formulated a special credit card scheme named as Swarojgar Credit Card (SCC) for artisans under which the artisans can borrow Rs up to 25,000

Puhazhendhi, and Satyasai (2001) in their paper attempted to evaluate the performance of SHG’s with special reference to social and economic empowerment. Primary data collected with the help of structured questionnaire from 560 sample households in 223 SHG's functioning in 11 states representing four different regions across the country formed the basis of the study. The findings of the study revealed that the SHG’s as institutional arrangement could positively contribute to the economic and social empowerment of rural poor and the impact on the later was more pronounced than on the former. Though there was no specific pattern in the performance of SHG's among different regions, the southern region could edge out other regions. The SHG's programme has been found more popular in the southern region and its progress in other regions is quite low, thus signifying an uneven achievement among the regions. Older groups had relatively more positive features like better performance than younger groups.

Manimekalai and Rajeshwari (2001) in their paper highlighted that the provision of micro-finance by the NGO's to women SHG's has helped the groups to achieve a measure of economic and social empowerment. It has developed a sense of leadership, organizational skill, management of various activities of a business,
right from acquiring finance, identifying raw material, market and suitable diversification and modernization.

**In 1995 in Beijing World Conference on Women (United nations 2001)**

Study conducted by the World Economic Forum under the leadership of Lopez-Claros by using the cross country comparison methodology in 58 countries to know gender gap and defined that women have achieved equality in five critical areas: economic participation, economic opportunity, political empowerment, educational attainment and health and wellbeing. Although Sweden has achieved a lot in this context and coming first still, it is disturbing reality that no country has yet managed to eliminate gender gap. The study also revealed that in order to bridge gender gap and empower women each nation has to increase social, economic and political equity and broader access to fundamental human rights, improvement in nutrition, basic health and education. Along with that the factors like race, class, age and ethnicity is also responsible for gender issue. As per United Nations Office of the Special Advisor, Gender equality refers to that stage of human social development at which “the rights, responsibilities and opportunities of individuals will not be determined by male or female”. For women empowerment in the year 1984 UNIFEM a separate fund was developed within UNDP. In 1995 in Beijing World Conference on Women (United nations 2001) invented a new concept named “Gender Mainstreaming”- i.e. the application of gender perspectives to all legal and social norms and standards, to all policy development, research planning, advocacy, development, implementation and monitoring- as a mandate for all member states.

**U.Ray & M.Phukan, (2000)** Assam Agricultural University, INDE: The present paper makes an attempt at understanding the status of employment of rural women in Orissa, an Eastern state in India. The sample for present study consisted of a total of 100 rural women in the age group of 18-30 years from the village of Bhubaneswar community Development block of Orissa. This paper made detailed analysis indicating the extent of participation of rural women in marketing and non marketing activities and problem faced by rural women in making themselves employed inside and outside the home. The main conclusion drawn from this study was that, though most of the rural women played a significant role in all daily household and agricultural activities without demanding any credit but only 31 percent respondents were found to be engaged in market activities. It was also evident from the study that the religious taboo was the main barrier for the economic
independence of the rural women and those few rural women were engaged in market activities, they were found to be over burdened by the work load of employment of both inside and outside the home. The main concern of this study was two folds (1) to study the participation of rural women in market and non market activities, (2) to recognize the barriers for employment and the problems faced by the employed rural women. A number of studies dealing with the participation of rural women in market and non market activities have been conducted in India. Works of P.D.Saikia, Awasty, M.A.Khan, Verma and Sinhala and Srinivasan have drawn attention to the employment of rural women.

Analysis

The above studies have found out if a woman is economically empower, politically empower then no doubt she will be also socially empower. Here it is found that as women empowerment is a goal of Millennium Developmental Goal. So the necessary indicators for the empowerment are education, health, occupation, equality, income, and participation in decision making in various issues of the family, community and in society. Occupation can provide them economic empowerment and education and health and well being can provide social empowerment and participation in decision making will bring political empowerment among the women. Another study has focused on the participation of rural women in market and non market activities, and to recognize the barriers for employment and the problems faced by the employed rural women. Another study revealed that in order to bridge gender gap and empower women each nation has to increase social, economic and political equity and broader access to fundamental human rights, improvement in nutrition, basic health and education.

In the present study the researcher has tried to focus on the economic, social and political empowerment of the woman artisans of Orissa. To assess the above the researcher had taken autonomy, mobility and decision making relating to their work. Therefore these indicators will provide a relevant result to the study.

2.4 Needs and Problems of Women Artisans and Entrepreneur:

Narzary (2012-13) in her study on “Marketing Problems and Prospects of Handloom and Handicrafts Industry in B.T.A.D” indicates that the although the sector is providing employment to large section of poor people, the role and
significance of the industry to the national development is declining due to the fact that the industry is facing lot of problems such as men, material, methods, machines, money, marketing and management. Increasing competition from market place from various players is big challenge for handloom sector. This competition is becoming furious for both domestic as well as for export market. (Narzary 2012-13)

Jena P.K,(2009), he explains the following points Globalization’s increasing impact on Indian handicrafts and craft persons. Also tries to assess how far globalization serves as an opportunity and threat to the artisans. And the role of the Govt. in promoting the crafts and protecting the artisans in handicraft sector. Census, Handicraft, Ministry of Textile (1997-98).Employment potential in handicraft sector increased from 48.5 lakhs in 1992-93 to 81 lakhs in 1997-98.

Food First Information and Action Network (FIAN) India, (2007) reflects that women workers in the Chikan Karri handicraft industry are denied minimum wage in Lucknow, Uttar Pradesh. Chikan Kari is handicraft work with thread patterned on cotton cloth. Women mainly do this time consuming handicraft. But they are paid way below the minimum wages. For many this meager income is necessary to prevent starvation. Due to illiteracy and lack of awareness the women are unable to demand their entitlement of a minimum wage of INR 58.50 under the Minimum Wage Act of 1948. An international intervention is urgently needed to fulfill the right to food of Chikan Kari workers and to top their ongoing exploitation.

Crowell (2000), focuses on the SEWA's initiatives in empowering women in two districts, one is Banaskantha and Kutch of Gujarat state. He explains the case studies of some of the women entrepreneurs he met. This book generally deals with as how women have organized themselves to generate sustainable employment in various sectors specially dairy development and handicrafts, used water as regenerate source by employing innovative methods of water harvesting, health care and nutrition among both adults and children and undertake disaster relief and rehabilitation .In addition emphasis was also given on the advocacy of women's issues affecting their day to day life through legislation and their effective implementation.

Singh’s (2006), thesis is an incremental contribution to the historiography of artisans in early colonial India. He focuses artisan’s condition of Patna in between 1765 and 1811 which is based on historical scholarship on artisans in seventh and eighteenth century of India. This study describes that Patna have been a very large
urban area with surrounding suburbs and villages filled with artisans of all kinds. Singh describes since spinning was comparatively a lighter and less technical job and it was quite often done by women. He does indeed note that women contributing to a handful of artisans activities, and describes the importance of the entire in production. According to his won data, female spinners (numbering 330,396) constituted no less than 71 percent of all artisans in Patna in 1811.

H. Leila, (2005), “Egyptian women artisans facing the demands of modern markets: caught between a rock and hard place. There are few examples where crafts women are directly involved in marketing through the internet. Where as the mobile phones are not a tool commonly used by the women in the marketing cycle. There are also very few cases where artisans women have experiences with both handicrafts and information technology. The gap in design, production, and quality are increased through the use of ICT by the Egyptian women artisans. This has a greater impact on sales than the use of ICT for marketing. And also subsequently change their income level, education, etc. Poor quality of crafts products are not sellable due to their poor finish. Low demand for craft and craft themes in the Egyptian marketing.

Muhammed K.M Anil, (2005) In his paper describes the condition of the artisans involved in screw pine craft locally named as “Thazhapaya” a traditional ethnic knowledge in weaving. He also depicts the process of transforming the leaves into elegant and cozy mats is an art that require skill. Here the author gives stress to the status of the screw pine craft in earlier stage and the present status and condition of the artisans after the intervention of the Development Commissioner (Handicrafts), Ministry of textile, Kerela. This homely village too could not survive the drastic changes in the global trade and commerce, more correctly it may be said that they failed to forecast and defend the change in the market. These traditional hands were not in the tune with the fabric concepts of the marketing management. They had only purity, sincerity and truth to market themselves with. Thousands of families struggled to cope up with livelihood without the craft. The younger generation moved to cashew factories, matchbox industries, even worked as housemaids to feed their elders. No development could meaningfully reach this village. The Kuthirapanthy, known for their Screw pine weaving and marketing, moved to distant state. In this crisis time the Development Commissioner (Handicrafts) Ministry of Textile, organized one design development training for
artisans. And this training is coming under the (Ambedkar Hasta Shilpa Vikas Yojana) through Kerala Rural Development Agency, as mother agency, a feel good component was introduced in the lives of these poor women engaged in the craft.

This programme was focusing on Social Empowerment, technical integration, marketing component, financial assistance and the welfare measures. The study helped to unearth the shocking facts in socio-economic health scenario of artisans’ lives. It brought to light slippage of the handicraft industry. Training and capacity building programmes filled them in with immense power, linkage with banks pinned their hopes, and savings started momentously. Thrift and credit activity led to economic independence. By the help of technical integration they curved, shaped and figured out tremendous products with traditional touch. This design development training helps to develop their creative imagination. In relation to Marketing Components traditional craftsmen had not imagined a direct marketing event, but the government enabled them to make their dream come true. Theymeaningfully communicated with the buyers and got reasonable orders. Govt. supported them in the means of financial assistance so the artisans can store raw materials and protect the finished product against artificial price slippage in the market. The artisans credit card too has been issued for artisans by different banks. Though the whole programme is meant for the welfare of the community, a few specific measures too were delivered through this programme which includes coverage of Janasree Yojana, a welfare policy of LIC and Govt. of India. It is hoped that they will get facilities of work centre, store room, display room, design room etc. In sum and essence, a traditional village is slowly and steadily swimming back to its glorious past. In an age of globalization, it is worthwhile to develop and sustain these unique, traditional crafts rather than running after the so called big industrial setups guided by international competition.

**M. V. Sobhana Warrier, (2001):** Conducted a survey in 1997 at Kerala, where the sample size was 60 out of 250 universes. Women in Kerala are working as contract labour in fish processing industry. The major work they do in the industry is cleaning, grading and packing. As a contract labour they are low paid during the working months and unpaid during up season. The ultimate benefits are taken by the contractor and agent. An earlier study by J. Valsala estimated that in past contract labours were comprised only 9% of the workforce, but now the proportion of contract workers to permanent workers seems to have been reverse. Along with
contract work they are also underpaid and not allowed to go to home for year long. No security provision available for them. Domestic fights, Impoverishment, drunkenness and hunger enforce many women to work in such hectic condition and exploitation only for financial security. Due to liberalization and globalization, in the unorganized sector the problems become more significant. Even Structural Adjustment Programme (SAP) reforms could not provide any amenable working environment in the unorganized sector for working women.

A study by Yale Law Women in 2001 revealed that in women attorney appointed in the firm is only 5-15%. Education and literacy reduce mortality rates of children- including the bias towards female child mortality (World Bank 1993). USAID (2001) has found that countless women in the developing world are further removed from the information age because of their lower level of education and deeply ingrained negative attitudes towards other forms of achievement. According to World Health Organization/UNICEF (1996), 585000 women die every year, over 1600 every day, from causes related to pregnancy and child birth. The Planned Parenthood Federation of America estimates that of the annual 46 million abortions worldwide, some 20 million are performed unsafely, resulting in the death of 80000 and 13% of them suffers from long term health problems and complications. Each year an estimated 2 million girls aged 4 to 8, are forcibly subjected to Female Genital Mutilation (FMG), which leads to death, chronic infection and bleeding (Amnesty International 2004). Ali Riza 2005 expressed his doubt about traditional, deeply conservative attitudes regarding the role of women have made their integration into the world of public decision-making extremely difficult.

Report on Women in Fish Processing Sector in India: Conducted a study by taking the sample size 309 women workers from Kerala they got that 59.5 % of the women workers were in the age group 19-28. Approximately 17 % were aged 14-18. Even girl child workers were also evolved in the work too. Sometimes workers work throughout the day and night, without sleeping. Apart from that, in many places they are recruited for sex work too. As they work at a damp, dingy and dirty place, so very commonly the workers sufferers from skin diseases of various kinds, allergies and infections. Women in the peeling section squat for long hours amidst cold water that leaks from the iced raw material, which causes aches, pains and colds. Along with the above mention disease they also suffer from malaria, chickenpox, jaundice, diarrhea, headache and chest pain due to poor working
environment and insanitation. In case of any disease and accident the worker has to bear all the expenses. Even health insurance provision is not provided by the employer.

A, Jyotirmayee,(2002) A study conducted by taking 14 individual narratives and group discussion with 205 women and 29 in four craft production centre naming Puri, Bhubaneswar, Pipil and Bargah of Orissa. The study reveals that Increasing number of crafts women continue to work in gendered homes, workshops and cooperative societies, balancing work, mobility, wages and domestic responsibilities with little help from men- kinships, officials, stakeholders-they do, however maintain an ongoing struggle to challenge embedded spatial relations, gender practices and economic strategies within the family and in the workplaces. Now the traditional craftswomen of Orissa experience the transition from religious ritual to commercial craft productions, especially through the emerging tourist industries that these trade policies generate. Culture and gender ideologies still affect these disempowered women’s choices, and their social and economic activities remain invisible in spite of hard work and good skills. Women’s biological difference from men is the reason of their oppression and deprivation (Scott 1989, Butler 1990, Braidoti 1991). The Directorate of Economics and Statistics, Odisha2001, charted wages and prices for the year 1997-98 stated that for male agricultural labour the wage is Rs. 37/- where as for female it is Rs.33.13/-.. With in limited choices for women in the colonial practices, small-scale subsistence-oriented economic activities in which women were heavily engaged were eroded (Mies & Shiva 1993). Gender and development (GAD) debate focuses on the cultural construction of women in development agendas like economistic and reductionist practices. Women in Development (WID), Women and Development (WAD) and Gender and Development (GAD) analyses women labour’s exploitation and subordination suggesting markets access through credit incentive or income for determining opportunity for the poor and women (Bagchi & Raju 1993, Acharya 1994). Women in the third world are seen as the victims of culture, while reinterpreting the positivists and empiricists’ legacy of market principles adopted by planners (Kabeer 1994, Dreze and Sen 1995). Young’s (1993) transformatory potential of gender relation and women empowerment carries an element of struggle against mainstream economic approach, but it could not end male control over women’s sexuality. One of the primary objectives of the popularly known, Ninth five Year Plan (1997-02) in India is to create an enabling environment (National Policy for Empowerment of
Women) where women can freely exercise their rights both within the home and outside the work place as equal partners along with men.

Agarwal, & Kabeer, (1999) The lives and struggle of third world women portrayed embody experiences of self-employment in home based working condition. Due to feminism there is the development of vertical industry from gender perspective and political economics has been critically accessed and many social feminists have denounced the utilitarian and essentialist version of household decision making choices (Agarwal 1994). Women from wealthier/vocal groups within communities and relatively developed areas align more with their class, status and gendered contract/relations rather than with poor women, where as the inclusion of grass-roots capability and collective actions along gender and class lines into feminism will assist them in challenging unequal gender power relations and will contribute to women’s empowerment. The sexual division of labour in India society is primarily based on the socialization of cultural practices and ideological separation of the institutional, cultural and capitalist activities (Agarwal 1994, Kabeer 1999).

A United Nations (1991) report on women’s work patterns based on surveys made across countries of the world gives a summary of women’s devotion of time to both paid and unpaid economic activity. The findings are as under:

i) Women spend more of their time working than men folk in all developed and developing regions except northern America and Australia where the working hours are almost equal.

ii) In developing countries, women spend more time in the labour force than their household work. Men, by contrast, are spending less amount of time working in the labour force than before in all developed regions and slightly increasing amounts of time in housework in northern America, Australia and Western Europe.

iii) In Africa, Asia and the Pacific, women work as on average 12 - 13 hours more than men per week.

iv) Men in developing regions generally do less household chores than men in the developed regions.

v) Women everywhere in the world have nearly total responsibility for housework. While men ‘help out’ women retain the responsibility of housework.
Analysis

The handicrafts sector provides huge employment opportunities to the women. But it also requires fulfilling the needs of the woman workers for their development. The above studies focused on the organized groups of women for their development. This also focuses on the working environment of the women workers. Women workers face occupational hazards and problem relating to the gender discrimination at work place. They need proper safety measures for their protection. Also the wage discrimination on the basis of gender should be stopped. The cultural barriers are also making a hurdle in the path of their development. Due to liberalization and globalization, in the unorganized sector the problems become more significant. Even Structural Adjustment Programme (SAP) reforms could not provide any amenable working environment in the unorganized sector for working women. Due to illiteracy and lack of awareness the women are unable to demand their entitlement of a minimum wage of INR 58.50 under the Minimum Wage Act of 1948. The time has come to address the needs and problems of the women workers of both organized and unorganized sectors.

The present study tried to reflect upon the needs and problems of the woman artisans of handicrafts sector. It deals with the income, wage, gender discrimination and some specific problems of handicrafts sector like procurement of raw materials, working time, financial support, and marketing problems of the woman artisans.

2.5 Government and Non-Government Interventions for Development of Handicrafts Artisans

Gupta Namita & M.L Gupta. (2006) In their study they focused the policies and the programmes of the Govt., Which are meant for the development of the artisans as well as the development of the handicraft sector through the help of Self Help Groups. SHGs are considered as one of the most significant tools to adopt participatory approach for the economic empowerment of the women. It is an important institution for improving the life of women on various social components. The basic objective of an SHG is that it acts as the forum for members to provide space and support to each other. SHG comprise of very poor people who do not have access to formal financial institution. It enables its members to learn to cooperate and work in a group environment. Successful working of these SHGs has given enormous benefits. Organized working of the women through these SHGs has increased the income of the families involved. Most of them are now able to repay
their old debts and started assets building. The existing enterprises of beneficiaries are better managed now. Success of these SHGs not only improved the economic status of the women but there is also a drastic change in their social status. Now these women have better say in their family matters. Success of these SHGs has given an amazing confidence in the women concerned. After one more cycle, these SHGs will have generated sufficient money and developed required expertise that they will be working independently.

The Craft Council of India had organized Textile Show (21\textsuperscript{st} - 22\textsuperscript{nd September 2007}) which presented some of the greatest textile sari tradition of India including Benares, Kota, Uppada, Maheswari, Chanderi, Tussars and Khader and also some outstanding craft work such as Zariwork, Zardosi, Kantha, Block print etc. Stone workshop was organized by CCI in Odisha and stone seminar titled “Living with Stone” was also done which brought together the designer, architects and craft persons. Many artisan took part in the Craft Bazar (12\textsuperscript{th} – 26\textsuperscript{th} December 2007) which held at Valluvar Kottam.

Annual report, (2000-01), Ministry of Textiles has mentioned that, in the handicrafts sector, women constitute a major segment of handicrafts workers i.e. around 4.5% of the total workforce. Special attention is being paid to ensure that a large number of women artisans get benefit in all the developmental schemes such as training, marketing related programmes, National Awards, exhibitions etc. Out of the total persons trained in different crafts, nearly 24.5% belong to scheduled caste and 75% to scheduled tribe communities. During the year 2000-2001, the total outlay for special component plan for scheduled caste, tribal sub-plan and sub-plan for women. Majority of the work force in this sector belongs to the women, SC/ST minority and other weaker sections of the society. The promotion of handicrafts is the primary responsibility of the State Governments.

Appnender, (2003) It is a story of a woman named Lakshmi Jugunu who feels a sense of pride in the craft work of traditional Lehnga Choli. She was educated up to 7\textsuperscript{th} standard. She has great love for her tribes’ craft and has travelled to Iran to represent the Banjaran group in an exhibition. For her better future and also for the future of the women around her she holds the Job of an Anganwadi worker and also helps the ill persons of her village to get the necessary treatment. She sends her children to college for higher education but has not neglected to teach them their ancient skill. Now her traditional lehnga choli has converted to Synthetic
Sari and she has regret because her traditional skill is so neglected that there is need of someone from outside to remind them of their heritage.

**Office of the Development Commissioner (Handicraft) Ministry of Textile, Govt. of India.** There are some welfare schemes which are meant for the development of artisans. Babasaheb Ambedkar Hastashilp Vikas Yojana, Bima Yojana for handicrafts artisans, Credit Guarantee Scheme, Research and Development, Design and technology upgradation, Training and extension, Marketing support and services, Financial Assistance to state handicraft development corporation. Whereas in State Govt. the following schemes are provided, Employment generation, Modernization and Upgradation technology, Input support, Publicity and exhibitions, Welfare majors, Infrastructural support, marketing support.

**The Craft Council of Karnataka, (2005)** took measures for the welfare of craft persons. Through Elephant Grass Mat Weaving Project (10th June – 9th July) 50 women artisans of Shabalu Village of Mysore were given training. This was sponsored by the Women and Child Development Corporation, Govt. of Karnataka. The Council also conducted a two month training workshop in Kinhal Craft at Kinhal Village, Koppal. Total 12 participant (6 from the Glasgow school of Arts and 6 from Kanhal Village) participated in this program. The Puppetry training for school teachers in String Puppet making was also conducted. Beside these Vastrabharana, Special Handicraft Training project and Bangalore Habba were organized by CCK.

**Craft Council of Bengal, (2009)** had also conducted workshops for integrated Design and Technical Development on Bamboo and Wrought Iron Furniture. Another workshop on Improved Terracotta pottery was held at Howrah Industrial zone. Kantha embroidery, Silver Filigree work, Dokra, Leather Craft, Banana Fiber etc was represented at “Made in India Show”, Cairo.

**Minkes, (2002),** the main purpose of the paper is to raise some questions on the place of handicrafts in underdeveloped areas and their possible importance for economic development. Therefore planning commission has suggested some points for the development of handicrafts and crafts persons.

• Availability of raw materials at reasonable rates.
• Provision for special funds.
• Credit facilities/ financial supports.
• Upgradation of technology and production techniques.
• Setting up of institute of design in tribal states.
• TA/DA to artisans for marketing programme.
• Consultancy for handicraft sector.
• Publicity of tribal handicrafts.
• Exemption of sales tax/ trade tax on tribal handicraft products.
• Creation of handicrafts cell in directorate of industries.
• Setting up of urban haats / sale demonstration centre
• Skill dissemination by master artisans in each district.
• Establishing integration with other state departments.

Analysis

There are certain preventive and developmental services are available for the women workers, apart from these the women workers are facing problem at work place. It shows the inadequate implementation of the policies and schemes of the government. But to support and assist the women workers the government has provided various schemes and services for their development. The initiative of both government and non-government organizations are appreciable in this regards. Many safety measures have been providing to the women workers to promote handicrafts sector both in tribal and non-tribal areas.. The laws and rights of the women have also providing them protection at work place. In handicrafts sector government has providing policies and welfare services for the development of the woman artisans. Bank loans have been providing to the women workers to start and establish their business. Insurance policies are also there to support them. So the government has taken up many measures to help the women workers for their success and development and over all empowerment.

In the present study, literature on development policies and services were collected and analyzed to provide adequate and necessary information to women
working in handicrafts sector of Orissa.

After went through the different studies the researcher has concluded the review on the basis of theme. The following analysis has given a clear picture of review of literature.

The first theme of review covered the concept and definition of women empowerment and handicrafts. It also reflects the relationship and importance of these two concepts. Handicrafts sector provides an ample of employment opportunities to the women after agriculture. The women being engaged in handicrafts sector enhanced their capacity and become developed in economic and social development as well. It provides women a pride and dignified life to live their life happily. Women empowerment the concept not only involves the economic, social and political empowerment but also it focuses the rights of the women and their accessibility to these rights for their development.

The second theme of review focused the tribal women and their development in different areas. The status of the tribal women has been changing but in a slow pace. Here the authors have given examples of tribal women work participation in handicrafts sector. And also the tribal women concern for their family and children. They wanted to work and trying to establish their own identity in the society. And in this regards handicrafts sector provides them an opportunity to prove their efficiency and capability in handicrafts making.

The third theme of the review illustrated the economic, political and social empowerment of the women workers. The women workers require all round development for empowerment. Occupation will lead for economic development and economic development makes them to participate in decision making by this process the social development may occur among women workers.

The fourth theme covered the needs and problems of the women workers. Despite all the developmental policies and measures the women are still suffering from lots of problems at their work place. So the necessary interventions should be taken to provide them all facilities and to eradicate the problems of women workers. In handicrafts sector the women artisan are having problems in market their products, in procuring the raw materials etc which are need to be addressed first.

The last theme was highlighting the developmental policies, programmes and services of both being provided by government and non-government organizations
for women development. But when all these services come at implementation stage the women workers face lots of problem to avail all services. So the researcher has tried to find out those problems which make an obstacle to make women empowered. Therefore the present attempt to study the level of empowerment among tribal and non-tribal woman artisans of handicrafts sector will go a long way to shed some light on their needs and problems, and over all status and empowerment of women artisans of Orissa.

To summarize the chapter it is conclude that while going through the available literature on the status of the women artisans and the empowerment of the women artisans in India in general and in Orissa in particular, it was observed that comprehensive area specific gender studies were limited and the gaps are noticed by the researcher. Most of the literatures are available on handicrafts promotion and marketing. And lesser studies have focused the status of the women artisans of Orissa. The positions of women artisans and their economic, political and social status are being the major concerns for the present study. Health aspect of the women artisans have a great impact on their development and it becomes necessary to address these areas for the all round development of the woman artisans.

Most of the literature is focusing the status of the women working in handicrafts in general. And the tribal women working in handicrafts sector have been ignored. Although handicrafts sector provides ample opportunities for economic development and good source of income for tribal women, but due to less intervention of the government and poor level of awareness on government policies and services among tribal women artisans, they would not able to get the full benefit of this handicraft sector. For the development of the nation As women development is an essential indicator for the national development, so it is the prime role and responsibility of the government to provide equal and adequate income opportunities for tribal women for their all round development. The government should take necessary step towards improvement of education among tribal women and especially the tribal women artisan.

Reviewing the studies on tribal women, the researcher have found studies on tribal women development in general but the existing literature specifically on tribal women working in handicrafts sector in Orissa is limited. There is less data available
on implementation of the developmental policies and services in backward regions particularly in tribal belt of Orissa. And in regards to comparison of status of tribal women and non-tribal women, there is less availability of literature, and few studies have been conducted on these issues. All literatures are focusing the status of the handicrafts and its importance in developing the national economy and its existence as a representing the culture of the nation. Handicrafts items present the country in international level. The Indian handicrafts gain name and fame both in the country and outside the country for its utility and elegance. India has occupies a distinct place in the world for its rich arts and crafts. The discussion on handicrafts and its utility are being covered by many authors and researchers but there are very few studies and research have been conducted on women artisans and especially on tribal women artisans of Orissa.

Another most important intervention is social work intervention in the promotion of the status of the women artisans. The use of social work theory and knowledge is become essential for women artisans for their all round development in the society. While reviewing the literature the researcher have not found any study where social work intervention could use for the development of women artisans in general and women artisans of Orissa in particular. So the present study will provide the scope for the practice of social work theory and practice to solve the psycho-social problem of the artisans and make them enabled and empower to face the challenges of the societies.