

Management of work and income scenario of craft persons of Zardozi industry in Lucknow District, Uttar Pradesh, India

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ABSTRACT: All over the world handicrafts are produced frequently at the small scale level and provide livelihood to a large number of down trodden population. Their production process is deeply intermingled with local, ethnic, regional and national culture values and heritage. Zardozi is a traditional embroidery using metallic (gold, silver or other metal) bound threads to sew embellishment on to various kinds of fabrics. It is a handicraft craft that is considered to be of the Persian origin and is believed that Mughal conquerors have brought it to India with them. Over a period, this craft adapted itself suitably according to the preferences of its political patronage. This patronage encouraged Zardozi artists to spread throughout the various parts of the country under the influence of the Mughal empire. Lucknow zardozi, a GI tagged heritage industry, is renowned in the world for its very fine peculiar embroidery. The study encompassed aspects like work management and economic scenario of this industry in Lucknow district, Uttar Pradesh, India. The study is based on an integrated approach constituting the survey based on self designed questionnaire, interview and discussion with karigars, their family members, local traders, exporters, cluster leaders and NGOs. Random selection was applied in this study. A total of 300 karigars were randomly selected and surveyed during the period of 2014-2017. The areas and clusters covered for the study were from Lucknow district. It included the Metro city and its suburb areas, where majority of the workers and karkhanas are located. The different locations where the survey work was conducted include Nakkhas, Saadatganj, Menhdiganj, Kashmiri mohalla, Husainabad, Chowk, Shishmahal, Imambada, Kakori, Para, Rajajipuram, Bakshi ka Talab, Mohanlalganj and Mohan road etc.

The study exhibited that the zardozi artisans in Lucknow do this work in different ways. Some artisans work as time bound daily wages in large

factories (49%), on contract (43%) or as form a self help group (21%). There are some artisans (39 out of total 300 respondents) are who work in every form, sometimes on contract and sometimes on daily wages, depending upon the availability of the work. Regarding monthly income of the artisans from zardozi work, it was found that 33 percent workers earn up to 5000 rupees per month, which is insufficient for their livelihood. 48.66 percent artisans earn between 5001 to 8000 rupees and 10.33 percent earn between 8001 to 12000 rupees. Only 8 percent artisans earn more than 12000 rupees per month. 85.33% respondents told that Zardozi is their main business. 39% percent of zardozi, whose income is insufficient for running their families have adopted other sources of income such as running a rickshaw or selling vegetables etc. Remaining 61% respondents have main source of income from zardozi work. Although, these also want to do some other work to increase their income, but they neither have the capital nor do qualification/skill for it. The wages of an average artisan in this work are much less. Even the unskilled MNREGA (Mahatma Gandhi National Rural Employment Guarantee Act) worker, the sabji wala, the street venders also earn more than an average zardozi. Therefore, most of the artisans told that they wish to switch to another job from this work, if given opportunity. Though, zardozi is parental and heritage business of most of the artisans, they are forced to adopt other petty works like street venders, rikshaw drivers etc. to earn bread for their families. The analysis of the data obtained as a result of the study reveals that the overall scenario of this heritage zardozi embroidery industry and its artisans, who are the back bone of this industry, is very grim and demands proper attention. So, there is an urgent need of more sincere and concomitant efforts from the government, Civil Society Organizations and various stakeholders including the craft persons of this industry. This study also gives some

recommendations for amelioration of the current work management and economic scenario of this heritage industry.

Key Words: Zardozi, Zardozi, nufri, karkhana, Karkhandar.

I. INTRODUCTION

Handicrafts are the items which are produced by the traditionally trained artistic hands by using simple tools, raw and decorative materials available locally. All over the world handicrafts are produced usually at the small scale level. Handicraft are deeply intermingled with local, ethnic, regional and national culture, values and heritage.

The word zardozi was derived from Persian words “Zar” meaning gold and “Dosi” meaning embroidery. It refers to the process of embroidery using metallic (gold, silver or other metal) bound threads to sew embellishment on to various kinds of fabrics. It is craft that is considered to be of the Persian origin and is believed to have been brought to India with the Mughal conquerors. Over a period, this craft adapted itself suitably according to the preferences of its political patronage. This patronage encouraged Zardozi artists to spread throughout the various parts of the country especially under the influence of the Mughal Empire. Lucknow zardozi, A GI tagged heritage industry is renowned in the world for its very fine peculiar embroidery.

II. METHODOLOGY

The study is based on the integrated approach constituting the survey based on self designed questionnaire, interview and discussion with karigars, their family members, local traders, exporters, cluster leaders and NGOs. Random selection was applied in this study because it minimizes the impact of selection biases and

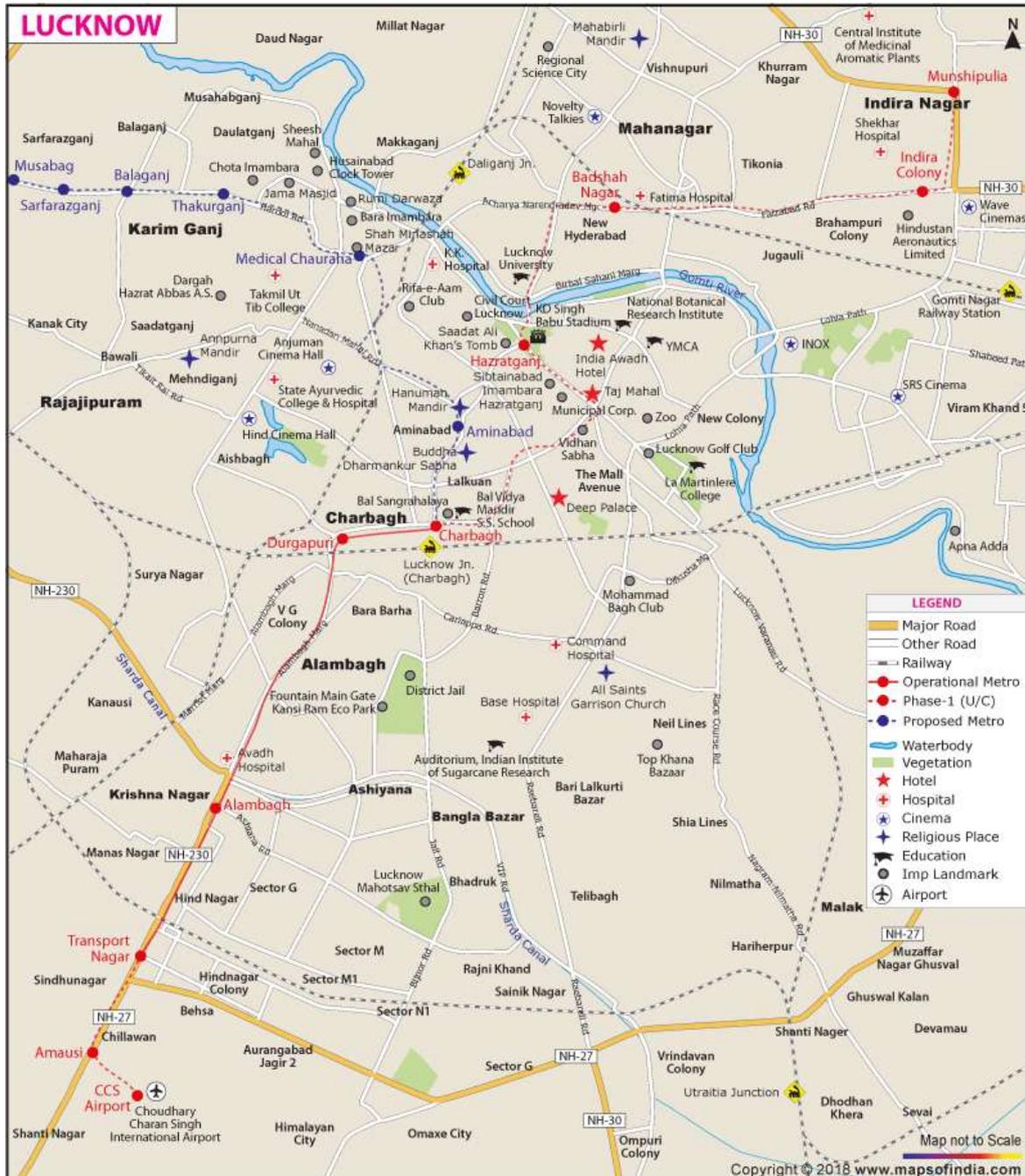
increases the external validity of the study. So this method helps ensure that the sample was representative of the artisans population as a whole (Marczyk, G, De Matteo, D, and Festinger, D, 2005). A total of 300 karigars were randomly selected and surveyed during the period of 2014-2017. The mixed approach was adopted including quantitative methods like surveys as well as qualitative methods like interviews for developing a proper in-depth insight of the topic of the study.

III. THE AREA AND SCOPE OF STUDY

The areas and clusters covered for the study were from Lucknow district, Uttar Pradesh, India. It included the Metro city and its suburb areas, where majority of the workers (locally called as Zardozi) and karkhanas (Small factories of zardozi embroidery) are located. The different locations where the survey work was conducted include Nakkhas, Saadatganj, Menhdiganj, Kashmiri mohalla, Husainabad, Chowk, Shishmahal, Imambada, Kakori, Para, Rajajipurum, Bakshi ka Talab, Mohanlalganj and Mohan road etc. the location of these places have been given in the map.

Lucknow, the capital and largest city of Uttar Pradesh is situated between $26^{\circ} 30'$ and $27^{\circ} 10'N$ and $80^{\circ} 30'$ and $81^{\circ} 13'E$. Lucknow district has an area of 2544 sq.km. It is surrounded on the eastern side by District Barabanki, on the western side by district Unnao, on the southern side by Raebareli and on the northern side by Sitapur and Hardoi districts. River Gomti flows through the city. The population of district Lucknow as per census of India, 2011 was 45.9 lakhs. (www.censusindia.gov.in)

The study was aimed at finding out the work management and economic scenario of the average artisans, the basic stake holders of this industry and giving the suitable recommendations.



Map of the study area- the Lucknow district

IV. OBSERVATIONS AND DISCUSSION

The study revealed the work management and economic scenario of these skilled craft persons of this heritage industry of India.

Table No. 1-Nature of work

Nature of work	Respondents	
	Number	Percentage(%)
1- working in self help group	63	21

2- Contractual worker	129	43
3- Daily wagger or Time bound worker	147	49
Total	339	113

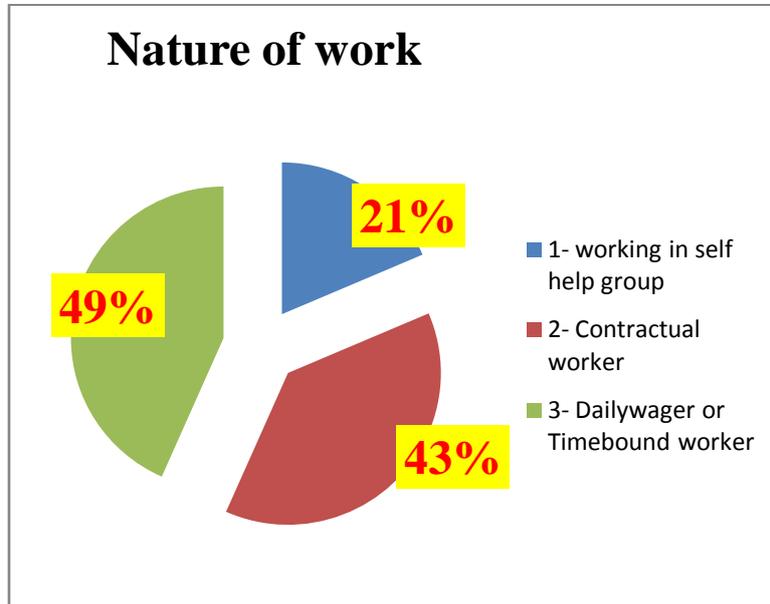
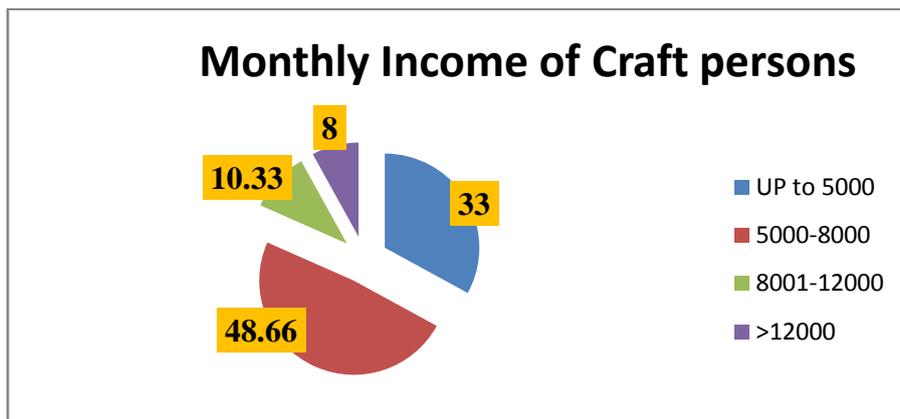


Table No. 1 shows that out of 300 respondents, 21 percent craft person work as self help group while 43 percent craft persons work as a contractual workers and 49 percent work on daily wedges as a time-bound workers in which they have to work for 8 hours continuously which is labeled as ‘nufri’¹. Analysis of these results also make it evident that amongst the respondents, 39 workers mainly as contractual workers and apart from it they also work on daily wages or with self help groups, when they are free as shown in Fig.-1.

Table No. 2 : Monthly Income of Craft persons

Income (Rs.)	Respondents	
	Number	Percentage(%)
UP to 5000	99	33
5000-8000	146	48.66
8001-12000	31	10.33
>12000	24	8
Total	300	99.99 i.e., 100%

¹Nufri: Continuous work hour in a day of craft person.



Regarding monthly income of the artisans from zardozi work, it was found that out of 300 respondents, 33 percent workers earn up to 5000 rupees per month, which is insufficient for their livelihood. 48.66 percent artisans earn between

5001 to 8000 rupees and 10.33 percent earn between 8001 to 12000 rupees. Whereas only 8 percent worker earn more than 12000 rupees per month and such artisans usually have a normal economic status..

Table No. 3 : Zardozi is main business of Craft persons

Responses	Respondents	
	Number	Percentage(%)
Yes	256	85.33
No	44	14.66
Total	300	99.99 i.e., 100%

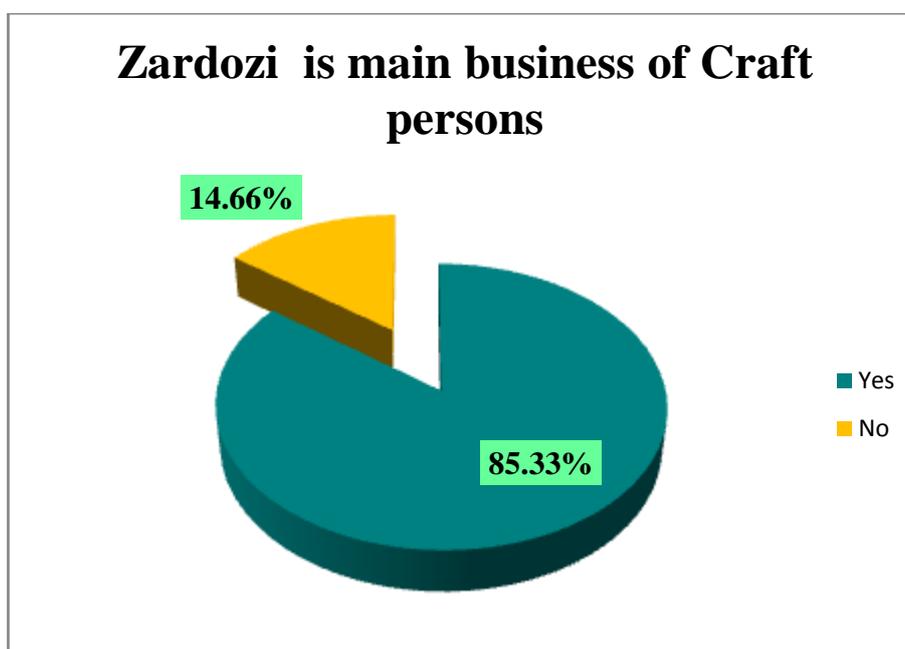


Table No.3 shows that out of 300 respondent 85.33% respondents told that Zardozi is their main business. Only 14.66 % do any other business or work along with zardozi to earn their livelihood.

Table No.4 : Additional Source of Income of Craft persons other than Zardozi

Responses	Respondents	
	Number	Percentage(%)
Yes	117	39
No	183	61
Total	300	100

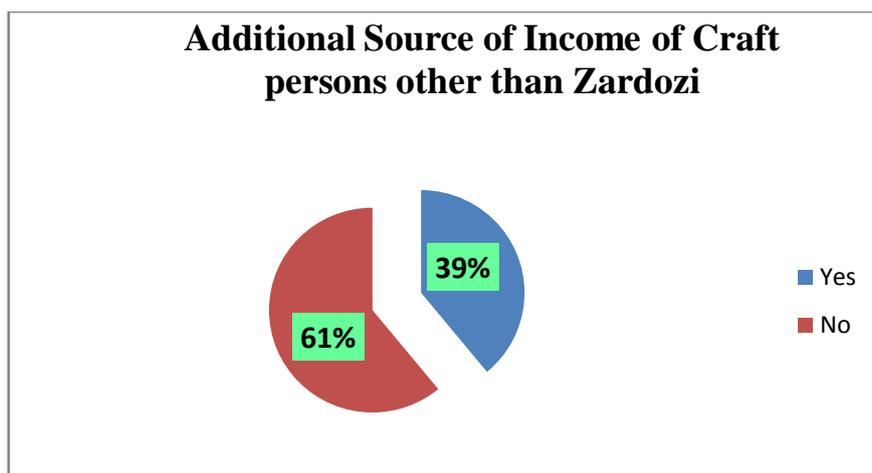


Table No.4 shows that out of 300 respondents, 39 percent of zardozi, whose income is insufficient for running their families, have adopted other sources of income. Such artisans also do other work such as running a rickshaw or selling vegetables etc. to improve their financial requirements. Remaining 61% respondent's main

source of income is zardozi work. Although, some of the remaining 61% respondents want to do some other work to increase their income, but they neither have the capital to do any other work nor do they have any qualification/skill to do any other work.

Table No. 5: PF deduction from salary of Craft persons and Combined Insurance facility for Craft persons (Applicable for Daily wagers, 147 in number)

Responses	Respondents	
	Number	Percentage(%)
Yes	0	0
No	147	100
Total	147	100

During this study it was found that craft persons have no Provident fund and no Group insurance facility is available to them.

V. CONCLUSIONS AND RECOMMENDATIONS

The study exhibits the work culture of this industry. The zardozi artisans do this work in

different ways. Some artisans work as time bound daily wages in large factories. The owners of some small factories, who work by setting up small units in their homes usually, mostly work on contract. Some of these small units work together to form a self-help group. There are some artisans who work in every form, sometimes on contract and sometimes on daily wages, depending upon the

availability of the work. It was found during the study that the artisans do not want to go too far for work. Most of them work in karkhana at less than 2 kilometers away from their residence. Apart from this some artisans do this work in their homes.

The wages of an average artisan in this work are much lower, even the unskilled MNREGA (Mahatma Gandhi National Rural Employment Guarantee Act) worker, the sabji wala, the street vendors also earn more than an average zardozi. Therefore, most of the artisans told that they wish to switch to another job from this work, if given opportunity. Although, zardozi is parental and heritage business of most of the artisans, they are forced to adopt other petty works like street vendors, rickshaw drivers etc. to earn bread for their families. In small factories or karkhanas, there is no social security like Provident Fund deduction etc. for them.

The analysis of the data obtained as a result of the study reveals that the overall scenario of this heritage zardozi embroidery industry and its artisans, who are the back bone of this industry, is very grim and demands proper attention. Most of the artisans of Zardozi are willing to leave this work due to the poor conditions of the workers because of very low income, long, hard and painstaking process of zardozi. Although being a world-renowned heritage craft, Zardozi has not been able to achieve the heights which it deserves. Protection and promotion of our culture and heritage has been one of the basic development goals and important component of policies since our independence, but this handicraft has not attained the required patronage.

So, there is an urgent need of more sincere and concomitant efforts from the government, Civil Society Organizations and various stakeholders including the craft persons of this industry. Some recommendations for amelioration of the current scenario of this industry are as follows-

- 1 Current government schemes for unemployed youth, old age pension, widow pension, ration cards, Antyodaya scheme etc. should be properly implemented in an accessible manner in these areas. Awareness programmes should be conducted very frequently so that the craft persons may know about the various government schemes and facilities for them and get their benefits.
- 2 Single Window System, Door Step Delivery Facilities in addition to easy online application system from one specifically dedicated website need to be started to extend the benefits of various government schemes and facilities in

the easily accessible and approachable manner to them.

- 3 The information about organization of the craft market, various regional and local melas, Shilp Bazars should be properly disseminated in the areas where such craft persons live in higher population. The small karigars should also get timely information and easy access to these bazaars so that they can get better returns for their skill and hard work.
- 4 Promotion of formation of Self-Help Groups in these craft persons especially by women will be much beneficial in amelioration of social, economical, educational as well as health status of women in these families which consequently will benefit the family and society as a whole.
- 5 Enforcement of labour laws, Minimum Wages Act etc. should be done properly in this industry.
- 6 Earmarked budget allotment for this industry and crafts person may be done by the government.
- 7 The State Minority Commission should do targeted efforts for welfare of the artisans of zardozi industry.
- 8 Due to dearth of awareness about the various types of government schemes for artisans they are generally away from the mainstream of development. Artisans and karkhandars should also make their efforts to acquire knowledge about these and get benefitted from them.

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