

CHAPTER IX

MAJOR FINDINGS, CONCLUSION AND SUGGESTIONS

The present chapter gives a final touch to the research problem. It concludes the topic with major findings, conclusion and suggestions on the basis of the results collected from respondents. Handicrafts artisans constitute a small, but significant element in India's progress. They are involved in handicrafts production since their grandfather's time and some are newly engaged them in this occupation. As it is clear from the previous review and literature, that it gradually becoming the new and attractive income generates occupation for women. Though Handicrafts sector is an unorganized one, still women are attracted by this work and interest to pursue their livelihood in it. It becomes woman friendly occupation. By sitting in the house the female members of the family can earn and also can develop their status in the family, community and in society. It provides income opportunities to both tribal and non-tribal women. As concern to tribal woman, handicrafts sector made them more confident and self-reliant to maintain their family.

Major findings of the study provide a clear picture of tribal and non-tribal woman artisans' status and also give a vivid understanding of the discrepancy between the two groups.

MAJOR FINDINGS

9.1 Socio-Economic Profile

9.1.0 Age

- Among tribal group of respondents majority 48 percent of the respondents were coming in 26-35 years of age group and 4.5 percent of the tribal women artisans were coming under age group of 45 and above years. Whereas among non-tribal group majority 42 percent of the respondents were belong to the age group of 18-25 years and only 11 percent of the respondents belong to the age group of 45 and above years. And its shows a significant difference between these two groups.

- In case of social category apart from tribal group of respondents, majority 44 percent of the respondents of non-tribal group have belong to backward classes. And rests of each 28 percent of the respondents belong to general and scheduled caste.

9.1.1 Religion

- Among tribal group of respondents majority 57 percent of the respondents belong to Hindu religion and only 3 percent of the respondents belong to Muslim religion. Whereas among non-tribal group of respondents' majority 45 percent of the respondents belongs to Hindu religion and only 23 percent of the respondents belong to Christian religion.

9.1.2 Education

- Among tribal woman artisans majority 62 percent of the respondents are coming under illiterate and literate category and only 10 percent of the respondents are educated up to 9th class to intermediate class. Whereas from the non-tribal group of artisans majority 72 percent of the respondents were educationally qualified from 9th class to intermediate class. And only 4 percent of the respondents are coming under illiterate and literate category of education. Hence it is clear that non-tribal woman artisans are educationally better-off than the tribal woman artisans. In response to found out the reasons behind these, the researcher received lack of accessibility to the educational institution and lack of interest are the main reasons behind the less education among tribal woman artisans.

9.1.3 Marital Status

- Majority 63.5 percent of respondents of tribal group are married and only 4 percent of the respondents are separated from their husbands. And among non-tribal woman artisans majority 48 percent of the respondents are unmarried and only 6 percent of the respondents are widow in their marital status. It is clear that married respondents are more from the tribal group than the non-tribal group.
- Majority 48 percent of the respondents among tribal group belong to joint family and only 17 percent belong to extended family. Whereas among non-tribal group of respondents majority 69 percent of the respondents belong to joint family and only 8 percent of the respondents belong to extended family. It is found that in both the group the majority of the respondents belong to joint family.

9.1.4 Main Occupation of Family

- Majority 46 percent and 44 percent of the respondents say daily wage labour and agriculture are the main occupation of their family. Whereas among non-tribal woman artisans majority 33 percent and 32 percent of the respondents say to agriculture and business are as their main family occupation. So it is clear that agriculture is common in both the groups of respondents.

9.1.5 Attitude of respondents towards Education

- Majority 48.5 percent of the respondents from tribal group shows their negative attitude towards education and only 15 percent of the respondents shows positive attitude towards education. Whereas among non-tribal group majority 63 percent of the respondents shows positive attitudes towards education.
- Among tribal woman artisans majority 48 percent of the respondent says they are unable to answer and only 21 percent of the respondents say education will help in their skill development. Whereas among non-tribal woman artisans majority 56 percent of the respondents says that education will help in their skill development. So it shows among tribal group there is lack of awareness among the woman artisans regarding the importance of education.
- Majority 68 percent of the tribal respondents have replied they have not engaged their school going children in handicrafts making. And the same responses have received from the 64 percent of the respondents from non-tribal group of artisans.
- Majority of the tribal respondents have denied for night schooling. Whereas among non-tribal 29 percent of the respondents shows their interest towards night schooling.
- Among tribal group majority respondents have shows their negative attitude towards night school due to lack of interest and only 19.5 percent of the respondents says due to lack of time they are not interested to go to night school. Whereas among non-tribal artisans majority 44.37 percent and 40.14 percent of the respondents replied to the same reasons i.e. lack of interest and due to lack of time.

9.1.6 Occupational health hazards

- Majority 51 percent of the tribal woman artisans have said that they are suffering from the occupational health hazards. Whereas among non-tribal woman artisans majority 73 percent of the respondents replied that they suffer

from occupational health hazards in handicrafts sector.

- Out of that majority i.e. 48.03 percent of the respondents from tribal group have replied for the problem of weakness of eye sight and only 19.6 percent have replied for skin diseases. Whereas among non-tribal woman artisans majority 54.10 percent of the respondents have replied for the same reason of health hazards.
- Majority of the respondents among tribal group consult to the witchcraft, depends on local medicine and traditional method of treatment to recover from the health hazards and only 13.73 percent and 18.62 percent of the respondents consulted to the PHC and qualified doctors. Whereas majority of the respondents from non-tribal group have replied that they consult to the Primary Health Centres and qualified doctors for their treatment. It shows the lack of awareness among the tribal woman artisans regarding the modern health care facilities of the Government.

9.1.7 Type of handicrafts making

- Among the tribal group of respondents majority 47.5 percent of the respondents are engaged in making of cane and bamboo handicrafts item and only 12 percent of the respondents have engaged in making of Terracotta crafts. Whereas among non-tribal woman artisans majority 53.5 percent of the respondents are engaged in making of appliqué work and only 10 percent of the respondents have engaged in making of Pattachitra painting. So it shows the nature of the work of both tribal and non-tribal woman artisans of Orissa.

9.1.8 Previous work experiences

- Majority 87 percent and 90.5 percent of the respondents from both tribal and non-tribal group respectively says that they are having previous work experiences in handicrafts sector.
- Among tribal group majority of the respondents said that they are having the previous work experiences in appliqué, cane and bamboo work and Terracotta crafts up to 3-5 years of experiences. Whereas among non-tribal group majority respondents replied to appliqué work, cane and bamboo, golden grass, and straw art for 1-3 years and 3-5 years experiences in appliqué work, cane and bamboo, terracotta craft, and pattachitra painting.
- Majority 79 percent and 64.5 percent of the respondents from tribal and non-tribal group respectively says their work is not inherited from their family

occupation. It means majority of the respondents from both tribal and non-tribal group are first generation occupation. And they got involved in this occupation for their own interest in handicrafts sector.

9.1.9 Working Time

- Majority 39.5 percent of the respondents among tribal group says they work for 6 to 8 hours in a day and only 12 percent of the respondents say they work for 2 to 4 hour in a day. Whereas among non-tribal group of respondents majority 46 percent of the respondents work for 6 to 8 hours in a day and only 17 percent of the respondents devote 4 to 6 hours in day.

9.1.10 Income of the respondents

- Among tribal woman artisans majority 31.5 percent of the respondents says their monthly income from the handicrafts sector is in between Rs 2501-5000 rupees. And only 12.5 percent of the respondents says their monthly income is rupees 10,000 and above. Whereas among non-tribal woman artisans majority 51.5 percent of the respondents' monthly income is coming in between rupees 7501 to 10,000 rupees. And only 4 percent of the respondents' monthly income is more than 10,000 rupees. From the above it is clear that tribal woman artisans' monthly income is less in compare to the non-tribal woman artisans' monthly family income.

9.1.11 Monthly family income

- Majority 80.5 percent of the tribal woman artisans' monthly family income is in between Rs 5001 to 10,000 rupees. And only 9 percent of the respondents replied to rupees 5000 and below as their monthly family income. But among non-tribal woman artisans majority 82 percent of the respondents says their monthly family income is in between rupees 15001 to rupees 20,000. And only 3 percent of the respondents say below 5000 is their monthly family income. It is clear from the statistics that non-tribal woman artisans' monthly family income is more in compare to the tribal woman respondents' monthly family income.

9.1.12 Monthly expenditure

- Majority 77 percent of the tribal woman artisans' monthly family expenditure is in between rupees 10001 to rupees 15000. And only 2 percent of the respondents' monthly family expenditure is below 5000 rupees. Whereas among non-tribal woman artisans majority 77 percent of the respondents say

their monthly family expenditure is in between rupees 20,000 to 25,000 and only 2 percent of the respondents say their monthly family expenditure is rupees 25,000 to 30,000 rupees.

9.1.13 Family Assets

- Among tribal woman artisans majority of the respondents are having land, house and cattle as family assets and only 45.5 percent and 15 percent of the respondents says they are having savings and gold as family assets. Whereas among non-tribal woman artisans majority of the respondents says they are having savings, house and land and only few respondents says to gold and cattle as their family assets.

9.1.14 Housing Pattern

- In response to housing pattern of the respondents majority 60.5 percent of tribal respondents says they are having Kacha house and only 12 percent of the respondents says they are having Pucca houses. Whereas among non-tribal woman artisans majority 73.5 percent of the respondents says they are having both Pucca and Kacha house in their family and only 9 percent respondents says they are having kachha houses in their family. It shows the standard of living and it is one of the indicators for economic development of the woman artisans of Orissa.

9.1.15 Facilities available in the house

- Among tribal woman artisans no woman have replied for drinking water facility in their home and rest of the facilities like toilet, electricity, drainage and ventilation etc are available in their houses. Whereas among non-tribal woman artisans they are having all the facilities in their house.
- Majority 68 percent of the respondents from tribal group have replied that they utilize their savings on food consumption for the family members. And only 5 percent respondents say they utilize their savings for children's education. Whereas among non-tribal woman artisans they also utilize their savings in food consumption and followed by use in sickness purposes of the family members.

9.1.16 Savings

- Majority 90.5 percent of non-tribal respondents says they save money from their work and mixed responses received from the tribal woman artisan respondents.

- In response to the savings majority 61.5 percent of the respondents of tribal group of respondents save up to rupees 1000 per month and 38.5 percent of the respondents save rupees 1001 to 2000 rupees per month. Whereas 57.5 percent of the respondents among non-tribal group save up to rupees 1001 to 2000 rupees per month and only 7.7 percent of the respondents save rupees 2001-3000 rupees per month. So it is clear that the habit of saving is more among the non-tribal group of respondents than the tribal group of respondents.
- All the respondents from tribal group who saves money from their work have replied that they save it at their home. They never save it in banks or post offices. Whereas among non-tribal group of respondents mixed responses came for both keeping their savings at home and in bank or in post offices.
- About 88.5 percent of the tribal woman artisans have replied that they borrowed money from different sources to continue their work and maintain their family as well. Among non-tribal woman artisans majority 74 percent of the respondents have said they borrowed money from other sources to maintain their family and to continue the handicrafts work.

9.2 Motivating factors for women artisan's development

9.2.0 Source of motivation

- Majority 48 percent of the tribal woman and 72.5 percent of non-tribal women artisan respondents replied that to maintain the family is being the motivating factors for them to be in the handicrafts sector. It reflects the woman artisans concern to their family members.

9.2.1 Motivation and their temperament

- Majority 59.5 percent woman artisans from tribal group and 51 percent of the non-tribal woman artisans have said that handicrafts sector suits to their temperament.
- Majority mixed responses of the tribal woman respondents said that handicrafts sector is being a less organized, and more investment and less income and it is also a time consuming work. Whereas among non-tribal group majority 45 percent of the respondents gave their responses to more investment and less income in handicrafts sector.

9.2.2 Work satisfaction of the respondents

- Majority 86 percent of respondents among tribal group and 94.5 percent of the respondents from non-tribal group have replied that they are not satisfied with their work.
- Majority 55.81 percent of tribal respondents and 32.80 percent of the respondents of non-tribal artisans have given responses to the poor wages being the reasons behind their dissatisfaction in handicrafts work.

9.2.3 Work assistance from family members

- Majority 65.5 percent of tribal respondents and 73.5 percent of the respondents from non-tribal group have replied that they get work assistance from their family members.
- From tribal group majority 36.64 percent and 32.06 percent of the responses came for parents and husband are assists the women artisans more in their work. And among non-tribal woman artisans more than 46 percent of the responses came for husbands who assist the women artisans more in their work. It reflects that both the side husbands are more co-operative rather than other family members.

9.2.4 Sustainable source of employment

- Majority 44.5 percent of the tribal woman artisans said handicrafts sector is a sustainable source of livelihood and only 19.5 percent respondents could not answer to the question. Whereas among non-tribal group of artisans 63.5 percent of the respondents gave their responses as positive that handicrafts sector is a sustainable source of livelihood.
- Both 33.33 percent and 34.72 percent of the tribal woman artisans said that in handicrafts sector incur more expenditure and less income and cost of raw materials are also high. So these two are the reason behind their thinking that it is not a sustainable source of livelihood. Whereas among non-tribal artisans a mixed responses received for each reasons that are handicrafts sector is unorganized, handicrafts sector incur more expenditure and less income, handicrafts making consume more time, lack of marketing facilities, and the cost of handicrafts raw materials are high.

9.2.5 Handicrafts work and family income

- Majority 42 percent of the respondents said being working in the handicrafts sector it increases their family income and 28.5 percent of the respondents

said it does not increase their family income. Whereas among non-tribal respondents more than 50 percent of the respondents said it increases their family income.

9.2.6 Government Assistance

- Majority 57.5 percent of the tribal respondents said they have not received any assistance from government. Whereas among non-tribal respondents majority 86.5 percent of the respondents said they have received assistance from government. Here the researcher has found variation in responses in both the artisans groups.

9.3 Developmental policies and programmes for the welfare of artisans

9.3.0 Knowledge of Government policies and programmes

- Regarding the govt. policies and services majority 52 percent of the tribal respondents said they are unaware about the schemes and services of the govt. whereas among non-tribal artisans majority 94.5 percent of the respondents have replied that they are having the knowledge of welfare schemes and services of the govt. It is noticed here that there is a lack of awareness of govt. schemes and services among tribal woman artisans in compare to the non-tribal woman artisans.

9.3.1 Artisans Identity Card

- Majority 40.62 percent of the tribal woman artisans are aware about artisans identity card and non-tribal respondents majority 43.91 percent of the artisans are aware about the training programmes of the govt.
- 48 percent of the tribal woman artisans are having their identity card and from non-tribal woman artisan group majority 78.5 percent of the respondents are having their artisans identity cards with them issued by DC handicrafts, Bhubaneswar.

9.3.2 Knowledge of Bima Yojana

- Majority 63.5 percent of the tribal woman artisans are aware about BimaYojana Scheme of handicrafts sector whereas among non-tribal woman artisans 91.5 percent of the non-tribal woman artisans are having the knowledge of Bima Yojana service of handicrafts sector. It shows non-tribal woman are more aware about the Bima Yojana scheme of govt. in compare to the tribal woman artisans.

- Out of the 127 respondents who are aware about the Bima Yojana services majority 61.41 percent of the respondents have replied that till the date they have not getting the benefits of Bima Yojana scheme. Whereas among non-tribal woman artisans out of the 183 respondents who are aware of this service, majority 63.93 percent of the respondents said that they have already received the benefits of Bima Yojana in handicrafts sector. Here the researcher found the variation among these two groups to avail the benefits of the services.
- In finding the reasons behind not getting the benefit of bima Yojana the researcher has received majority 41.02 percent of the tribal respondents said due to the lack of information of benefits of Bima Yojana they are unable to avail the benefit whereas among non-tribal group majority 31.81 percent of the respondents have replied that due to the lack of interest they have not apply for the benefit of the service. It shows in tribal area the artisans are suffering due to lack of information which needs to be addressed by the govt. officials of handicrafts sector as soon as possible.

9.3.3 Training Programmes

- Both tribal and non-tribal group majority 51 percent and 69.5 percent of the respondents have shown their positive attitude towards training programmes. They also said that by attending trainings their skill level has been improved in an adequate manner.
- As regards to attend the training programme so far in handicrafts sector majority 57.5 percent of the tribal respondents have attended state/centre level training programmes. And from non-tribal group majority 73.5 percent of the respondents have attended the state and centre level training programmes. It is noticed that the number of tribal artisans in attending training programmes are less in compare to the non-tribal woman artisans.
- Majority 48.23 percent of the tribal woman respondents have given their reason that due to lack of information they are not able to attend the training programmes. Whereas among non-tribal group majority 73.58 percent of the respondent said till the date they have not hot the opportunity to attend such training programmes.

9.3.4 Craft exhibitions and craft Melas

- 65.5 percent of the tribal woman artisans have not attended or participated in any crafts mela and exhibitions. Whereas among non-tribal group of respondents the researcher has received the mixed responses. 51.5 percent of the woman artisans said they have not participated any craft melas or exhibitions so far and 48.5 percent of the non-tribal woman artisans have attended and participated in craft melas and exhibitions organized by handicrafts sector of Orissa.

9.5 Needs and Problems of woman artisans in handicrafts Sector

9.5.0 Problems in handicrafts sector

- In response to the problem faced in handicrafts sector, the researcher has received mixed responses. Out of which majority 23.5 percent of the tribal woman respondents and 37.5 percent of the non-tribal woman respondents said that lack of financial assistance from government is the one big problem for them.

9.5.1 Handicrafts products and Marketing

- Majority 40 percent of the tribal woman artisans sell their products in local markets and majority 66.5 percent of the non-tribal woman artisans sells their products to the middleman. It is clear from the above that there is lack of marketing facilities in both tribal and non-tribal areas.

9.5.2 Use of technology in handicrafts making

- Only 21.5 percent of the tribal woman artisans are using the advance technology/machine to produce their products. Whereas among non-tribal woman artisans 85.5 percent of the artisans are using machine in making of handicrafts products. This is noticed that the use of machine among tribal woman is very less in compare to the non-tribal woman artisans.

9.5.3 Presence of Middle man

- All the respondents from both tribal and non-tribal woman artisans have strongly agreed to the presence of the middle man in their villages.

9.5.4 Problems in procuring raw materials

- Procuring of raw-materials is another problem for woman artisans. Majority 59 percent of tribal woman artisans and 76 percent of non-tribal woman artisans have facing the problem while procuring the raw-materials for

handicrafts making.

- Majority 37.28 percent of tribal respondents and 34.86 percent of the non-tribal woman artisans respondents have given their reasons that unavailability of raw materials and high price are the reasons behind the procuring the raw materials.

9.5.5 Problem in marketing the products

- Growing competition is the major problem while marketing their products. And it is majority said by both tribal and non-tribal woman artisans.
- About 39.5 percent of tribal respondents and 47.5 percent of the non-tribal woman artisans say lack of government support is being the constraint for the development of their products in handicrafts sector of Orissa.
- Majority 39 percent of tribal women artisans and 48.5 percent of the non-tribal woman artisans are wish for financial assistance from the govt.

9.6 Mobility, Autonomy and Decision making among women artisans

9.6.0 Right to spend their earnings

- Majority 83.5 percent of the tribal respondents have replied that they are spending their earnings as per their own choice. Whereas about 60.5 percent of the non-tribal woman artisans have said that they don't have right to spend their own earnings by their own choices. It shows the social power of the woman artisans. And here it is more among tribal woman artisans rather than non-tribal woman artisans.

9.6.1 Right to take the family decisions

- Among non-tribal woman artisans majority 61.98 percent of the respondents said they give all their earnings to their husbands. So it is clear that here the non-tribal woman artisans are lagging behind in social power.
- Majority 68 percent of the tribal woman artisans take their family decisions. Whereas among non-tribal woman artisans 76 percent of the woman artisans don't have the right to take the family decisions in their family. It is seen that tribal woman artisans are socially more empowered than non-tribal woman artisans.
- Among non-tribal women artisans majority decisions are being taken by husbands and any other members of the family. And it is said by 60.93 percent of tribal and 40.13 percent of non-tribal woman artisans.

9.6.2 Power of autonomy to sell their products

- Majority 87 percent of the tribal woman artisans are having the autonomy to sell their products. Whereas among non-tribal woman artisans majority 51 percent of the respondents don't have the autonomy to sell their products at their own choices.
- Among non-tribal woman artisans decisions are imposed by husbands, parents, in-laws and by their children in regards to sell their products. Here the researcher has received the mixed responses from the respondents.

9.6.3 Mobility of the respondents

- Only 25.5 percent of the tribal respondents seek permission from their family members to go outside of the village. Whereas among non-tribal woman artisans majority 70.5 percent of the respondents seeks permissions from family members to go outside of the village. Here in case of mobility tribal woman artisans are more empower than non-tribal woman artisans.
- Among non-tribal woman artisans mixed responses received from the respondents. They take permission from their husbands, parents, in-laws to go outside of the village.

9.6.4 Self- reliant

- About 56.5 percent of the tribal respondents have replied that they are now able to maintain their family without any support from others. Whereas among non-tribal woman artisans majority 64 percent of the respondents shows their inability to maintain the family independently. Here the researcher found that though the non-tribal woman artisans are economically more empowered than tribal women but in case of social and political status tribal woman are more empowered.
- Majority non-tribal woman artisans gave the reasons of insufficient income; lack of decision making power and lack in confidence are the reasons behind their inability to maintain the family independently.

9.6.5 Right to take decision on purchasing of handicrafts and home equipments

- Only 36 percent of the tribal respondents need permission to buy the equipments whereas 83 percent of the non-tribal woman artisans need permission to buy the equipments for handicrafts work. Again it shows the lack of decision making power among non-tribal woman artisans.

9.6.6 Change in their social status

- In response to the any change find in them the 44 percent of the tribal respondents have said yes they are economically self-reliant and it is a big change within them. Whereas 57.5 percent of the non-tribal respondents have also replied to the same change found in them. I.e. now they are economically more self-reliant than before.

9.6.7 Suggestions of respondents

- Mixed responses received from both the groups of respondents in case of suggestions to improve their life. From tribal woman respondents more or less they given equal importance to all suggestion like required more financial support from government, subsidy in bank loan, better marketing facilities, minimum wage rate fixed by govt., more skill and design development trainings should be there to improve their status in handicrafts sector. Whereas majority 69 percent of the non-tribal respondents have give their suggestions to all the facilities.

CONCLUSION

Socio-economic empowerment has been considered instrumental for holistic development. Women's empowerment is obviously essential for raising their socio-economic status in the society. Recently, women's empowerment has acquired an important place in government policy, non- government advocacy and academic research.

There has been a paradigm shift in development and governance. Democratic decentralization, partnership with NGO's, empowering community based organizations, participatory development, sustainable growth and equity etc. have proved to be instrumental in people participation development and governance as well as their empowerment

During last couple of years, the importance of handicrafts has been noticed due to its cultural and financial values. The small scale industries and handicrafts and cottage industries can play a vital role in the national development. Many countries like Japan and China is at the peak of the economic development due to their small and medium scale industries. Handloom and handicrafts sector is the largest economic activity after agriculture by providing direct and indirect employment to more than 30lakhs weavers. In India handicrafts are as high as

mechanized products in quality and volume, and are a major source of their foreign revenue generation. Handicrafts industry is a major source of income generation for both rural and urban communities. It provides employment to six millions artisans including a large number of women and people belonging to the weaker sections of the society. Handicrafts sector is a highly creative sector and a women friendly occupation which produces large variety of crafts. It is a paradox of modern India that Women wield power and hold positions at the topmost levels, yet large section of the Women are among the most underprivileged. Some Women from the upper classes head political parties and command large followings, yet Women's representation in the Parliament and state legislatures has not been more than 10 percent. This study is an attempt to understand the intricacies in one of the possible means of Women's empowerment i.e handicrafts. In light of the above observations we can look into the different aspects of Women's empowerment and their exact waightage in building an empowered egalitarian society there in.

In India women are taking part in making of handicrafts. The states which are famous for its art and crafts are Rajasthan, Gujarat, Jammu and Kashmir, Uttar Pradesh, Madhya Pradesh, Andhra Pradesh, Kerala and Orissa.

Majority 48 percent of the tribal respondents were belonging to the age group of 26-35 years. And 42 percent of the non-tribal respondents were belonging to the age group 18-25 years. The tribal respondents were found either illiterate or literate whereas, non-tribal respondents were found more educated than tribal women artisans. Due to early marriage practice among tribal respondents, majorities 63.5 percent are married and belong to joint families. About 69 percent of non-tribal respondents belong to joint families. Among tribal respondents their housing conditions are not so good where they face problems of electricity, safe drinking water and sanitation. The land holding size of non-tribal respondent's families has been reported to be small and one third of them were landless. Agriculture is being the main family occupation of tribal respondents than and both agriculture and business are the major source of family occupation for non-tribal respondents. The concept of night school is new for tribal respondents so there is no involvement of tribal respondents in night school. About 73 percent of non-tribal and 51 percent of tribal respondents are suffering from health hazards in handicrafts sector.

About 54 percent of the non-tribal respondents engage in making of appliqué work. And their monthly income is Rs 7501-10,000 rupees per month and they save

rupees 2000 per month in bank and post offices. So they occupies a better financial position than tribal women respondents as majority tribal respondents monthly income is Rs2501-5000 rupees per month.

On the basis of the above analysis the **hypothesis no 1** is accepted as there is a positive relation between education and income of the artisans. And the educated women artisan occupies a good economic position in handicrafts sector of Orissa.

Skill and design development training plays an important role in motivating the women artisans. About 73.5 percent of the non-tribal woman artisans have attended the training programme of government whereas it is very less i.e. 57.5 percent among tribal woman artisans. So it is clear that non-tribal woman artisans accessed more government facilities than tribal woman artisans. Non-tribal woman artisans depend up on machine in production of handicrafts items and it is said by 85.5 percent respondents. And reverse result found from the tribal artisans. About 78 percent of the tribal artisans said they don't depend up on machine or any technology to produce the handicrafts items. All the respondents of tribal and non-tribal artisans have gave their positive response towards the presence of middle man in their villages. More tribal woman artisans face the problem of unavailability of raw materials whereas majority non-tribal woman artisans face the problem of high price while procuring the raw materials in handicrafts making. Both the tribal

About 86 percent of the non-tribal woman artisans are getting the benefit of government assistance whereas only 42.5 percent of the tribal woman artisans are getting the benefit of government assistance. It is observed that non-tribal area the proper implementation of government welfare services motivate more non-tribal woman artisans than tribal woman artisans.

On the basis of the above analysis of data the **hypothesis no 4** is proved to be true as due to the proper implementation of government welfare services for artisans development in non-tribal areas motivates to non-tribal artisans more than tribal artisans in Orissa.

Marketing plays an important role in artisan's economic development. Marketing facilities are necessary to market their products in a profitable price. In regard to market the products about 67 percent of non-tribal artisans markets their products through middle men. On the other hand about 40 percent of the tribal artisans market their products at local markets and through the help of middle man.

It is observed from the data that both tribal and non-tribal woman artisans are lagging behind in case of finding the proper market to sell and market their products in a profitable rate. In relation to attending the crafts exhibitions and crafts melas about 66 percent tribal woman artisans have not attended the crafts exhibitions and melas which is more than the percent of the non-tribal woman artisans who have already attended the craft exhibitions and melas.

On the basis of the above findings the **hypothesis no 2** is accepted as most of the tribal woman artisans have not getting the access ability to marketing their products and to attend the craft exhibitions and melas.

It has been found in the study that Majority 57.5 percent of the tribal respondents said they have not received any assistance from government. Whereas among non-tribal respondents majority 86.5 percent of the respondents said they have received assistance from government. Here the researcher has found variation in responses in both the artisans groups. As regards to attend the training programme in handicrafts sector about 57.5 percent of the tribal respondents have attended state/centre level training programmes. And from non-tribal group about 73.5% of the respondents have attended the state and centre level training programmes. It is noticed that the number of tribal artisans in attending training programmes are less in compare to the non-tribal woman artisans attending the skill development training programme. It has been also found that the non-tribal woman artisans are more economically developed than tribal artisans. Hence there is a positive impact of government assistance and skill development training on economic development of the non-tribal woman artisans than tribal woman artisans.

Thus on the basis of the above findings the **hypothesis no 3** is true and it is accepted as there is a positive impact of government assistance and skill development training on economic development of non-tribal woman artisans than tribal woman artisans.

The decision making power among women artisans were assessed by observing their right to spend their earnings by their own choices, right to take decision on family matters, autonomy to sell their products at their own will and seek permission to attend training programmes and going outside of their villages in regard to find out the mobility among woman artisans. About 84 percent of the tribal respondents have replied that they are spending their earnings as per their choices whereas, majority 60.5 percent of the non-tribal woman artisans have said that they

don't have right to spend their own earnings by their own choices. It shows the power to take the decisions of the woman artisans. And here it is more among tribal woman artisans rather than non-tribal woman artisans. And in case of taking the family decisions, about 68 percent of the tribal woman artisans take their family decisions whereas, among non-tribal woman artisans 76 percent of the woman artisans don't have the right to take the family decisions in their family. As regards to autonomy of the artisans to sell their products by their own choice about 87 percent of the tribal woman artisans are having the autonomy to sell their products by their own choice whereas, it is only 51 percent among non-tribal woman artisans. Only 25.5 percent of the tribal respondents seek permission from their family members to go outside of the village whereas among non-tribal woman artisans about 70.5 percent of the respondents seek permissions from family members to go outside of their village. Here in case of mobility tribal woman artisans are more empower than non-tribal woman artisans.

Therefore on the basis of the above findings the **hypothesis no 5** is not true and it is rejected as the tribal woman artisans are more empowered in making the decisions, having more autonomy to sell their products by their own choices and in case of mobility also they are ahead of non-tribal woman artisans.

In response to the social change found among women artisans about 44 percent of the tribal respondents have said now they are economically self-reliant and it is a big change within them. Whereas 57.5 percent of the non-tribal respondents have also replied to the same change found in them. i.e now they are more economically self-reliant than before.

Thus the present process of women empowerment holds utmost importance in the process of governance. Besides other means of empowerment, economic empowerment holds a very vital position therein. As we have discussed above, being one of the important traditional ways of employment, handicrafts sector can be used for promoting the economic interests of the women community and thus help in their empowerment. Women artisans can assert their position in the society and family by becoming economically independent through handicrafts. In Orissa which holds the distinct position of a rich state in terms of variety and quality of handicrafts, the poor women can involve themselves in handicrafts sector to become an empowered lot. Of course there are more problems for them in this sector, nevertheless with

governmental and civil society assistance this could be the harbinger to them. Therefore we can say that the women empowerment and handicrafts have a very important interrelationship and the present day society must recognize it through positive favorable policy decisions.

SUGGESTIONS

To keeping the findings of the study the researcher has suggested some relevant suggestion for the improvement of woman artisans' status and their level of empowerment as a whole. The suggestions are based on the need and field observations, results of the study and as per the requirement of the woman artisans of Orissa. Handicrafts sector being an unorganized one, but it provides livelihood to the needy persons and the most important it generates the income.

For Better Education

- As the study found that about 62 percent of the tribal and 4 percent of the non-tribal artisans belong to illiterate group so a minimum free and compulsory education up to 10th standard should be imparted to all woman artisans to provide them better communication skills enabling them to deal efficiently with the costumers. Night schools and adult school centres under distance education mode should be organized with the help of non-governmental organizations in non-tribal and especially in tribal areas.

Health

- About 73 percent of the non-tribal and 53 percent of tribal respondents were suffering from occupational health hazards. Hence there should be provision for free and minimum health care facilities for the artisans and their family in all government health centres. And awareness should be created among tribal women artisans on Bima Yojana and Janashree Bima Yojana.
- Promoting Primary health care facilities at local level.

Creating Awareness

- More tribal women should be encouraged to enter in to the handicrafts sector, which enable them to make them self-reliant through self-employment programmes of Government
- About 52 percent of tribal woman artisans are not aware about the schemes and welfare services of the Government. So it is the responsibility of the

government to ensure and provide them adequate information about all programmes and services of the government for the welfare of woman artisans.

- More awareness programmes should be organized by the govt. to provide them all the information related to marketing, costing, and sources of raw materials and regarding financial assistance and training as well.

Raw Materials

- Raw-materials should be provided sufficiently to the artisans in a reasonable price. And storage facilities for keeping raw materials should be established by the government. As most the tribal and nontribal women artisans face problems in procuring the raw materials.
- Woman artisans should formed their associations at village level to face the problems of handicrafts sector like procurement of raw-materials, availing the benefits of the schemes and welfare services, identifying better marketing facilities and to build networking with various govt. and non-government organizations , to develop linkages with various traders at National and International level.
- Raw materials banks and stores should be establishes at district level for the easy procure ment of the raw materials.

Economic Assistance

- More economic assistance should be provided to the tribal woman artisans in a subsidize rate of interest as they are lagging behind in accessing the government assistance than non-tribal woman artisans.
- Bank loan should be sanctioned to the individual artisans to start their own entrepreneurship. And it is viewed by all women artisan respondents.
- More concentration should be focused to the tribal areas on implementation of the various schemes and services in fruitful manner. As it is high i.e. 43 percent in comparing to the non-tribal areas which is less than 30 percent.
- Proper monitoring and evaluation should be done by the officials in relation to availing the benefits meant for the welfare of the artisans groups especially among tribal woman artisans.

Training Programmes

- Government should increase the number of training programmes specific for tribal belt. The training should be organized on costing and knowing the

marketing strategies for the woman artisans. So they will be able to fix the actual price of the products as per the demand of the markets.

- Common Facility Centres (CFC) should be established by the government at block level where the artisans can use the advanced technology in their work.
- More number of entrepreneurship development training should be given to the woman artisans to make them more skillful in marketing and provide them opportunity to be a good entrepreneur.
- Motivational camps should be organized at village level for woman artisans and for their family. So that the family members can understand the situation of artisans and they will support to women artisans.
- Adequate number of capacity building training programmes should be organized and conducted by the government to build the capacity of tribal woman artisans. As it is found very less i.e 57.5 percent in compare to 73.5 percent of non-tribal woman artisans' participation in training and skill development programmes.
- To bridge the gap between the tribal and non-tribal woman artisans, workshops should be organized by the govt. to share and discussed their ideas, experiences, needs and problems of both tribal and non-tribal woman artisans in a common platform. So the exchange of ideas and experiences can motivate the woman artisans and other woman to give their best efforts to handicrafts making.
- The exchange of ideas and experiences of culture programmes should be organized to stop the community feelings among woman artisans of different groups.
- A producer company model should initiate by the participation of govt. and artisans groups to promote the artisans groups directly and handicrafts sector indirectly.

Marketing Inputs

- Lack of marketing strategies and facilities has been discouraging the woman artisans. So proper and planned marketing strategies and facilities should be provided to the both tribal and non-tribal woman artisans.
- Govt. should take necessary steps to sell the products of the artisans. So the role of middle man can be minimized and the profits can be directly gained by the artisans.
- Govt. should provide a platform to woman artisans to display their products in

various important places like railway station, air ports, bus stands and commercial centres. And it will help the local artisans to get more orders from foreign tourists, traders and from marketing organizations.

- A minimum wage rate should be fixed by the government as crafts basis for all handicrafts artisans. So the problem of poor wages and gender discrimination in wages can be stopped.
- Adequate and equal opportunities should be provided by the government for women artisans to participate in National and International craft melas and exhibitions, trade fairs. And the selection should be done at block level. So their self-confidence level will be increased.
- The co-operative handicrafts groups are not functioning properly in Orissa. So adequate steps should be taken to include all tribal and non-tribal woman artisans groups in to this.

Social Responsibility

- The women artisans should come forward and they should be actively participated in local self government, they should give more liberty to sell their own products, and they should be given liberty from the cultural boundaries.
- The non-tribal woman artisans should be given more opportunity to participate in decision making in family, community and at last development of society at large. As it is found in this study that most of the non-tribal woman artisans are lagging behind in decision making, autonomy and mobility.
- Engagement of social worker at village level for identification and mobilization of the women artisans.
- Child homes should be opened by government at village level for the children of women artisans. So women can send their child to that centre and they can work freely.

By looking to the need of the artisans and handicrafts sector, a post of professional social worker may be introduced at village level. And it will assist in identifying, organize, forming and mobilizing, motivating the artisans at individual and group level.

The implementation of the above suggestions can bring an all round development and social transformation among woman artisans of Orissa.