

CENSUS OF INDIA 1981

SERIES - 16

ORISSA

PART-X D

HANDICRAFT SURVEY REPORT

HANDLOOM PRODUCTS - TIE AND DYE

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FOREWORD

The Indian handicrafts are known the world over for their rich variety, grace, elegance and skilled craftmanship. Nevertheless, a number of handicrafts because of their stiff competition with factory made products, non-availability of raw materials, exorbitant increase in the manufacturing cost, lack of proper marketing facilities for finished products or due to a variety of other reasons have either become extinct or have reached the moribund stage. After independence, however, a number of schemes were introduced by different government agencies for their growth and development but still this sudden impetus have helped only a few crafts to flourish and thereby become spinners of foreign exchange for the country.

Depsite the unique position being enjoyed by the handicrafts especially in the realm of national economy, the general awareness among the people in the country about our crafts and craftsmen had been deplorably poor. Nothing was practically known about the commodities produced, techniques employed for the manufacture of different objects, raw materials used, their availability, methods adopted for the sale of finished products etc. An attempt was therefore made in connection with the 1961 Census to study about 150 crafts from different parts of the country with a view to provide basic information on those crafts which were selected for the study.

At the 1971 Census, the study on handicrafts was not taken up but this was again revived in connection with the 1981 Census. There has been, however, some difference between the studies taken up in connection with the Censuses of 1961 and 1981. While the 1961 studies have covered both rural and urban crafts, the 1981 studies have focussed their attention only on traditional rural based crafts. That apart, the 1981 studies besides touching upon those aspects which were covered under the 1961 series, have laid emphasis on matters that are vital for the revival of rural crafts and thereby for the rejuvenation of the economy of the region particularly the villages. This is in consonance with the policy of the government to give due importance to the rural sector with focus on employment intensive strategy of development in which next to agriculture, the small scale industries and handicrafts play a significant role.

The formats required for undertaking the study were formulated by Dr. K.P. Ittaman under the able guidance of Dr. N.G. Nag, the then Deputy Registrar General, Social Studies Division. Dr. Ittaman who succeeded Dr. Nag as Deputy Registrar General, Social Studies Division co-ordinated the study undertaken in different States/Union Territories by the Directorates of Census Operations. The reports received from the Directorates were examined by Shri M.K. Jain, Senior Research Officer with the help of Smt. Suman Prashar, Assistant Director of Census Operations. I am grateful to all of them for organising this study.

The present report is the outcome of a study undertaken on Rural based Handicraft Survey Report on Handloom Products - Tie and Dye by the Directorate of Census Operations, Orissa. I have immense pleasure in acknowledging the services rendered by Shri S.K. Swain, Deputy Director and his colleagues in the Census Directorate for bringing out this publication.

New Delhi
the 1st June, 1988

V. S. VERMA
REGISTRAR GENERAL, INDIA

PREFACE

The Indian Census has a long tradition of undertaking a variety of social study projects of topical interest besides the decinnial enumeration of population. In fact the earlier Census publications contain information on racial, cultural, social, economical, linguistic and a number of other aspect of life of the people of this country. The main purpose of these social study projects is to present a complete picture of man in his socio-cultural and economic settings both at macro and micro levels which is rather essential to fulfil the needs for policy decision and developmental planning. Accordingly in 1961 Census social study projects like rural arts and crafts, fairs and festivals etc. were taken up by this directorate besides special study on some villages. Subsequently some villages were taken up for re-study along with study of some towns of the State for giving a complete coverage of the people living in diverse socio economic settings as an ancilliary to 1971 Census. However, study on handicraft was not taken up at that time. But again as an ancilliary to 1981 Census handicraft projects as that of 1961 are taken up as a special study but with a difference in scope. This time much importance is given on traditional rural based crafts, emphasizing those aspects of the craft that are vital for their survival and there by rejuvenating the economy of the village and by the by of the region also.

Though the State of Orissa was known as Udra/Kosala/Utkal during various periods of history still it was better recognised as Kalinga.

The word "Kalinga" in the Tamil means Clothes the notority of Orissa weaving art in the Dravidian Kingdoms. The woven products from India were exported to various foreign countries like Burma, Indonesia, Malay, Java, through sea-routes and to European countries via Khaibarpass and Kashmir on the land-routes. The historian Abul Fazal had written that 33 various silk items and 30 types of cotton items were being exported then and imported gold, silver ornaments, scented articles, lead and murcury materials. Handloom weaving is an art and a household industry full of life and vibes since ancient time and is continuing till date. This is embodied with dream like fantasies and ideas of the weaver. It is a part of our social as well aesthetic life and an index of our culture and heritage.

The present report is the result of a comprehensive field study on rural based Handicraft Survey Report on Handloom Products - Tie and Dye embracing different aspects of the craft including the present condition in which it exists, availability of raw materials, details of working technique, improvement of quality and design, competition with its counter parts in the market either foreign or the factory products, problems relating to marketing and finance, reasons for its decay and prospects of rejuvenation etc.

The field investigation as well as the tabulation of this project was done by Sri B.B. Mohanty, Investigator, Sri N. Das, Sri C. R. Mishra and Sri P.K. Sahu, Statistical Assistants under the supervision of Sri M.K. Mukherjee, Assistant Director of Census Operations (Tech.) of this directorate.

The first draft was prepared by Sri B.B. Mohanty, Investigator and Sri C. R. Mishra, Statistical Assistant. The final draft was edited by me with the assistance of Sri. C.R. Mohanty, Assistant Director of Census Operations (Tech.) and Sri P. C. Sahu, Computor.

The designs appeared in this volume is done by Sri G.S . Panda, Draughtman of the Map Section of this directorate under the supervision of Sri J.P. Rout, Research Officer (Map). Type work of this project is done by Sri M.N. Nayak, Senior Stenographer, Sri Abdul Rafiq Khan, Junior Stenographer, Sri R.K. Dash, Computor, Sri Sk. Sabir Mohammad, L.D. Clerk and Shrimati Indulata Mohapatra, L.D. Clerk of this directorate.

I must record my deepest sense of gratitude to Shri P. Padmanabha, I A.S., ex-Registrar General, India

and Shri V. S. Verma, I.A.S., present Registrar General, India for their valuable guidance. I am grateful to Dr. N.G. Nag, ex-Deputy Registrar General, India, Dr. K.P. Ittaman, present Deputy Registrar General, India and Sri M.K. Jain, Senior Research Officer and his colleagues of the Social Study Division of Registrar General's Office and Sri B.P. Jain, Deputy Director, Printing and other officers of the office of the Registrar General, for their valuable help extended to us at every stage in bringing out this publication.

In my own office I received all help from my officers and staff who worked diligently and with devotion. My thanks are also due to them.

Bhubaneswar

S. K. SWAIN
Deputy Director of Census Operations
Orissa

CONTENTS

		Page
FOREWORD		(iii)
PREFACE		(v)
Chapter-I	History of Origin and development of the craft: Location of important craft centres in the State and outside the State; Communities connected to weaving; Criteria for Membership of society; Agency engaged in development of craft- Location of training centres in the State.	1–15
Chapter-II	Craftsmen in their Rural setting: Demographic particulars of craft practising households; Marital status; Educational level; Religion and mother tongue; Religion with education; Size of household; Relationship of family members; Migration; Traditional occupation; Workers and Non-workers; Particulars of not-practising craftsmen households.	16–55
Chapter-III	Process of Learning: Biographical sketches of few craftsmen.	56–69
Chapter -IV	Manufacturing process: Place of work; Purity and belief; Different objects-Raw materials; Technique; Weft preparation; Warp preparation; Equipments used; Significance of designs; Designs: Gaja Keshari, Utkal Lakshmi, Janhabi, Utkalika; Bichitrapur sakata, Bichitrapur Dantibuta, Sagarika.	70–100
Chapter-V	Marketing	101–117
Chapter-VI	Crafts and employment: Unemployment	118–145
Chapter -VII	Conclusion	146–148
Glossary		149–150

LIST OF MAPS AND DESIGNS

I. Map Showing 2 Villages (Nuapatna & Remenda) selected for survey on Handloom products– Tie and Dye.

II. Figure No.

1 Preparation of yarn from hank to latei

2 Uphurna – Weft preparing frame

3 Kamara – The weft 'bandha' in 'Kamara'

4 Jantur – Weft preparation in progress – Remenda

5 "Open air warp preparation" – Remenda

6 Latei or Asar

7 Kanda – Small pirn

8 Brush used for starching

9 Transfering of Warp yarn from warping drum to beam of loom – Nuapatna

10 Fly Shuttle without pirn

11 Loom – weaving in progress

12 Hatha – Sley

13 Transfering the Warp yarn from Latei to warping drum – Nuapatna

14 Design of Bichitrapur Sakata

15 Design of Gaja Keshari

16 Design of Utkal Laxmi

17 Design of Janhabi

18 Design of Sagarika

19 Design of Bichitrapuri Dantibuta

20 Design of Utkalika

21 Design of Manjusha

22 Design of Khanduapata

23 Typical saree Anchal design – Nuapatna

24 A design on Door and Window Curtain – Nuapatna

25 Design of Wall hanging

CHAPTER-I

HISTORY OF ORIGIN AND DEVELOPMENT OF THE CRAFT

"For centuries, cotton has been and will be the staple article of clothing in India and other countries of the east. It appears that cotton cultivation was known to almost all countries from very early ages. Mention of fiber is also made in the Institutes of Manu. The present verancular 'Kapas' is probably derived from the word 'Karpasi' mentioned in the institutes of Manu; Karpasi being the fiber from which Brahmanical thread was prepared. At the time of Manu, not only was the weaving well known, but also were starching and other operations connected with the manufacture of cloth.

The journey of cotton textile is not limited within India it extends from India to other countries which is a fascinating one. It spread to Persia, Arabia and Egypt and gradually to southern Europe. In 12th century, delicate fabric began to be manufactured. After 5 centuries i.e., in 17th century, the craft garbed the English. The manufacture of cotton in England took such gigantic stride that it more or less completely supplanted the Indian industry".*

In Spon's Encyclopaedia of the Industrial Arts, manufacturers and raw commercial products edited by Charles G. Warnford Lock, it is stated–

"The art is very ancient, having been practised in eastern countries from time immemorial. In those lands, the methods pursued have undergone little change since their first adoption. The marvellous perfection and the beauty attained in the manufacture of Eastern textile is the result of patient and persistent labour continued through numerous generations and which has led to the development of exquisite skill in the manipulation of simple instruments. This form of art is, however, rapidly declining before the vigorous competition of the modern system, which in England has sprung up and been almost perfected during the last hundred years. The excellence of the latter is demonstrated by the fact that it has been adopted in almost in every country of Europe and in America." Of late years, it has even gained a footing in India, the original home of cotton industry and there its remarkable development was threatened the existence of its primitive rival.**

In Orissa, technique of the tie and dye is called as "bandha". This "bandha" is well known as either "Gajabandha" or "Suryabandha" since ancient time. This fact is narrated by Jyotirisvara's Varnaratnakara written in Eastern India (Bihar) of 14th century.

The earliest historical document referring to tie and dye technique on weaving in Nuapatna area belongs to Ram Chandra Dev, the second, who ruled over Puri dates back to 1641 Sakabda i.e. 1719 A.D. This document is a part of "Madala Panji" or the daily diary of activities in the temple of Lord Jagannath written from time to time by 'Deula Karanas' or temple clerks.

Among silk, tie and dye fabrics depicting various motifs woven in Nuapatna area the 'Geeta Gobinda' fabric is now-a-days also woven for the Lord Jagannath. The fabric is woven in three main coloures. According to Sadasiva Rath Sharma, scholar on Jagannath Philosophy of Puri, the yellow coloured fabric is for Lord Jagannath symbolising salvation, the green coloured fabric for Lord Balabhadra (elder brother of Jagannath) symbolising life and the red coloured fabric for Subhadra signifying power or shakti of the Almighty. Previously these fabrics were woven showing the shlokas of Jayadev in Devnagari script in tie and dye but later on Oriya script has been substituted. But shlokas were written on plain fabric.

Location of important craft centres in the State and outside the State:

There are number of centres spreading through out state and important centres among them are:

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* Bijoy Chandra Mohanty and Kalyan Krishna : Ikat Fabrics of Orissa and Andhra Pradesh– P.13-21.

** Bijoy Chandra Mohanty and Kalyan Krishna : Ikat Fabrics of Orissa and Andhra Pradesh– P.87-94.

1. Bargarh in Sambalpur district.
2. Sonapur in Balangir district.
3. Nuapatna in Cuttack district.

Similarly, the tie and dye is also seen in Jalna, Ponchampalli and Chirala in Andhra Pradesh, Surat and Patan in Gujarat.

In Orissa concentration of the craft centres are in the district of Sambalpur, Balangir and Cuttack. A list of such villages are presented herewith.*

Important Craft Centres in the State:-

Centres in Sambalpur district	Centres in Balangir district	Centres in Cuttack district
1	2	3
1. Jhilemunda	1. Sonepur	1. Baunsuni
2. Kadobahal	2. Baidyanath	2. Muktanagar
3. Remenda	3. Nimna	3. Nuapatna
4. Kumbhari	4. Jagnnathpalli	4. Baramba
5. Chichinda	5. Dasrajpur	5. , Olasing
6. Bheden	6. Subalaya	
7. Jamdol	7. Nuapali	
8. Mahalkanta	8. Kanalpur	
9. Banhar	9. Chadaipank	
10. Tope	10. Ichhapur	
11. Lurupali	11. Manpur	
12. Bhatli	12. Binka	
13. Kushanpuri	13. Fulsunthi	
14. Nuapali	14. Matikhal	
15. Budepali	15. Durgapali	
16. Bandhpali	16. Butupali	

* Bijoy Chandra Mohanty and Kalyan Krishna : Ikat Fabrics of Orissa and Andhra Pradesh.

Centres in Sambalpur district	Centres in Balangir district	Centres in Cuttack district
1	2	3
17. Barahguda		
18. Bardol		
19. Huma		
20. Kardola		

Communities connected to weaving:

The craft is confined to weavers belonging to Hindu communities like Meher, Patara and some scheduled caste community in Orissa. The Mehers are settled in the districts of Sambalpur, Balangir, Phulabani, Kalahandi and Sundargarh. The Mehers are divided into two communities, Bhulia and Costa Meher. The Costa Mehers are strictly tassar weavers whereas the Bhulia Mehers are proficient in tie and dye on cotton fabrics. For some years even now the Gondas are gradually learning the art of tie and dye weaving, but mostly they are weaving the coarse fabric. Among the Pataras of Nuapatna, Asani and Gaudia, Pataras are settled in Cuttack district and are engaged in tie and dye weaving on cotton as well as silk and tassar fabrics. Similarly, like Patra community another community namely Meher who are concentrated in western Orissa are equally proficient in tie and dye weaving. They are mostly settled in Sambalpur, Phulabani and Balangir districts. The Mehers and Patras are living in different parts of Orissa, their way of living, spoken dialect and technique of weaving are quite different. All these people are clinging to this profession through its various ups and downs. How these communities were inducted into this ancient artisitic profession could not be ascertained due to lack of historical document or any other reference. The Mehers of western Orissa have migrated from Rajasthan, from there they might have picked up this trade. Certain historical documents also subscribe to this but the Pataras of eastern Orissa though claim to migrate from Nabadwip of Bengal is not a fact and do not have any historical back-up. They are the early settlers of this part.

Now people from other communities are gradually entering into this profession in the Nuapatna region, because of regular employment round the year and better wages. They are Chasa, Keuta, Gudia, Paika, Teli, Kharada and Dhoba. These workers are mostly assisting in the main work and perform the duties of ancillary work till they gain experience in weaving. But this fact is not evident in western part of State. This trade was passing through a pathetic phase, till the patronage of Government was available for a better prospect.

The weavers are manufacturing silk, cotton and tassar sarees from time immemorial. Now a few more items have been introduced like cotton door and window curtain, table cloth, handkerchief, bed cover and dress material. With the tassar yarn, khandua, scarf, stole, suiting and shirting material and interior decorating curtains are also manufactured. Their utility is self-explanatory. These items are produced mainly for domestic use as well as for export out-side the state and country.

There are only four zones namely Bargarh, Athagad, Sonapur and Baudh where, most of the tie and dye work is being done.

Bargarh Zone:

It comprises of all the community development blocks of Sambalpur district except the community blocks coming under Debagarh and Jharsuguda sub-divisions.

Athagarh Zone:

It comprises of the community development

blocks Banki-I and Banki-II, Baramba, Narasinghpur, Athagad and Tigiria of Cuttack district.

Sonapur Zone:

It comprises of the entire district of Balangir.

Baudh Zone:

It comprises of the entire district of Phulabani. It is ascertained that there are 189 Weaver's Co-operative Societies existed in these zones at the time of survey (1986) with a total number of 39,982 members.

The State Government has taken interest to improve the condition of the craft and the craftsmen through the Weavers' Co-operative Societies. The table I.1 shows the number of societies, members and volume of transactions made in different zones for the years from 1983-1986. An exhaustive list of Co-operative Societies in 4 zones are detailed in annexure– 1.

Table I.1

Statement showing number of members and volume of transaction in different zones for the year 1983-84 to 1985-86

Name of Zone	No. of Societies	Total no. of members	No. of Benficiaries			Amount spent			Volume of transaction
			1983-84	1984-85	1985-86	1983-84	1984-85	1985-86	
1	2	3	4	5	6	7	8	9	10
							Rs.	Rs.	Rs.
Athagarh	27	5,173	269	165	29	249,170	149,325	38,229	11,518,615
Bargarh	61	20,027	1,324	1,870	545	1,592,460	1,772,505	1,105,504	52,383,683
Sonapur	73	12,445	671	1,180	258	1,111,230	1,745,375	585,650	22,909,042
Baudh	28	2,337	173	299	194	172,780	352,000	433,056	1,940,953
Total	189	39,982	2,437	3,514	1,026	3,125,640	4,019,205	2,162,439	88,752,293

Criteria for Membership of Society:

To become a member of society a weaver must be above 18 years of age, must be a resident of the area of operation of the society and must have a loom.

The society maintains a staff for its day to day management. This staffing pattern varies from society to society and depends on its strength as well as volume of transaction. The smaller societies keep minimum staff of 2 numbers.

Almost all the societies have a Secretary among the staff, whose educational qualification may be below matric and his salary ranges from Rs. 250- to Rs. 750/- p.m. Most of them get this as a consolidated amount. The Secretary does the work of watch and ward of the society, he shoulders maximum responsibility. His duties are office management, correspondence, book-keeping, stores management, supply of raw material etc. In one word it can be summed up that the Secretary is all in all of the society. The other members of the staff are 1. Manager, 2. Accountant, 3. Production Manager ;

Poen and 5. Watchman. This staffing pattern is meant for the societies who have volume of transaction to the tune of more than Rs. 50,000/-. But where the transaction is less than Rs. 50,000/- these societies have a Secretary and a Poen or Watchman only.

The society supplies raw materials in the form of yarn, chemical and bandha etc. and after completion receives back the product. The quality of the products as per specification are closely watched and preserved for disposal. The members are paid wages as per the product. The wages of each pattern is prefixed and this is more than the amount paid by private traders. As a business house the society may earn profit and incur loss also. This profit or loss is equally borne by the members of the society, who are the share holders.

The volume of transaction of each society in the above four zones for the year 1985-86 is given in the annexure and this amounts to Rs. 88,752,293.00. In all the zones except Athagarh and Baudh, the volume of transaction has increased in comparison to the preceding year which is a healthy trend. The State Handloom Development Corporation is another institution which also looks after the production as well as its market. During the year 1985-86 it has produced 148.16 lakh metres of handloom products which includes both tie and dye and non tie and dye products and its cost is Rs. 859.35 lakhs. In the preceding year it had produced 136.80 lakh metres of products whose cost was Rs. 832.55 lakhs. So an over all increase of 11.36 lakh metres cloth of Rs. 26.80 lakhs was achieved and no doubt it is a good momentum of progress.

The disposal of the products is made through four channels, namely by sales out-lets, exhibitions, government and Co-operative and other means. Their precentage is calculated as follows:

Sales out-lets	...	60%
Exhibitions	...	5%
Government and Co-operative agencies	...	20%
Other Means	...	15%

The margin of profit is quite small since the marketing outlets are controlled either by Government or semi-government organisations. The sole aim is to cater the public demand, popularise the products and simultaneously to look after the interest of weavers. Since they are not profit making institutions, the margin of profit varies from 5 per cent to 10 per cent.

These institutions take care to popularise the products by selling them within and out side the State and also by exporting to foreign countries. Because of certain stringencies these institutions are unable to open their department stores in large numbers in other states and countries. The percentage of disposal can be worked out as 75 per cent within the state, 20 per cent outside the state and only 5 per cent outside the country namely to Spain and Japan. The total production is quite sufficient to meet the local demand. The demand of high grade tie and dye products is compratively less because of its high price.

Agency engaged in development of craft:

There are different agencies engaged in the development of craft in the State. ORISSA STATE HANDLOOM DEVELOPMENT CORPORATION is one among them and was started on the 1st February, 1977. ORISSA STATE HANDLOOM WEAVERS' CO-OPERATIVE SOCIETY is another such organisation, which functions in the State Capital, Bhubaneswar and looks after the marketing of these products. There is another organisation known as ORISSA CO-OPERATIVE HANDICRAFT CORPORATION LTD., which has several sales centres in different parts of the country and it looks after sales only. The premier institution of Orissa in this regard is SAMBALPURI BASTRALAYA. It was started in the year 1954 and its headquarters is at Bargarh in Sambalpur district. It was started by late Dr. Krutartha Acharya, a Padmasri recepient, whose main aim was to popularise this fine product and revive its quality by bringing back its traditional as well as customary designs. He may be described as well wisher and fore runner of this art.

The nature of activities of these institutions are to produce and market the handloom products including tie and dye. But more emphasis is given

on tie and dye products. They also help the weavers to get their due wages and popularise the products in different parts of the country. They also encourage the artisans to manufacture new variety of clothes and introduce new designs and to revive the old traditional designs. Due to active support and patronage of government, the weavers who have switched over to other professions are again gradually returning back to the trade.

The main source of finance of these bodies is government. Now the nationalised banks and co-operative banks are also coming forward to finance weavers co-operative societies. Presently some weavers are also directly helped by these financial institutions.

The main hurdle before these institutions is clearance of stock. Because of rising wages the products are becoming costlier, for which their sale is a problem. Only during the period when rebate is allowed to the customers, the sale goes up. A large amount of working capital is stagnated due to pile up of heavy stock. And also the rebate amount lies with the government for a longer period.

Location of training centres in the State:

For the improvement of the craft, specific training on tie and dye should be imparted. An uniform training course on this craft may be introduced in the training centres. This training should be given status at par with other technical trainings so that more and more persons will be encouraged to take part.

There are a limited number of training-cum-production centres in different parts of the State. Orissa State Handloom Development Corporation has such a centre at Sonapur in Balangir district. It has better training facility with good hands to impart. The staff who impart training consists of one training Superintendent, one Production Supervisor, two Quality and Production Inspectors and four Expert Weavers. In one batch, 40 trainees are being trained and each one receive Rs. 120/- as stipend per month or for extra period of training. The duration of the training period is for 3 months.

Another training centre at Tora in Sambalpur district is supervised by Sambalpuri Bastralaya. It started since 1954 and imparts training only on weaving. In one batch 20 trainees are taken and they are trained till they are proficient and no time limit is prescribed. The trainees are non-stipendary. There is a government training centre at Sonapur. Only 15 trainees are taken in one batch for training for the period of 18 months. Each trainee is paid Rs. 50/- as stipend per month. It was started since 1981. Another training centre at Nuapatna in Cuttack district is managed by Government since 1980. Here also training on weaving only is imparted. In a batch, 20 trainees are taken. The trainees get Rs. 300/- per month as stipend, which is proportionately shared by Government State Handloom and the sponsoring society. Since the trainees are sponsored by the societies their absorption and rehabilitation is not a problem. Soon after completion of training the trainees go back to their respective societies and start their work.

A list of Weavers' Service Centres located in different States where training facility is available is given in Annexure–II. The weaver trainees are taken in batches for a period of 4 months in these centres.

ANNEXURE-I

List of Weaver's Co-operative Societies

Name of Society		Volume of transaction carried out by each Society during the last one year (1985-86)	Remarks
1		2	3
	ATHAGARH ZONE		
1. Nupatna No. 1	Weavers Co-operative Society	Rs. 13,06,123.90	
2. Muktanagar	Weavers Co-operative Society	Rs. 7,14,994.40	
3. Birabarpur	Weavers Co-operative Society	Rs. 9,73,905.55	
4. Adheigundi	Weavers Co-operative Society	Rs. 12,49,326.04	
5. Kankadiodi	Weavers Co-operative Society	Rs. 1,57,382.15	
6. Nuapatna No. 2	Weavers Co-operative Society	Rs. 15,61,669.44	
7. Kanpur	Weavers Co-operative Society	Rs. 6,02,933.00	
8. Manlabandh	Weavers Co-operative Society	Rs. 1,30,786.05	
9. Ramchandi	Weavers Co-operative Society	Rs. 3,32,032.45	
10. Ragadi	Weavers Co-operative Society	Rs. 2,01,164.90	
11. Jemadeipur Budhdeb	Weavers Co-operative Society	Rs. 5,26,847.78	
12. Banamalipur	Weavers Co-operative Society	Rs. 2,51,246.98	
13. Dakhinkal	Weavers Co-operative Society	Rs. 41,747.00	
14. Singhnath	Weavers Co-operative Society	Rs. 1,69,180.38	
15. Gamilo	Weavers Co-operative Society	Rs. 4,76,205.63	
16. Kalapathar Nuapatna Kolapat Exportable	Weavers Co-operative Society	Rs. 2,56,886.35	
17. Cloth Production	Weavers Co-operative Society	Rs. 9,54,733.42	
18. Akhandeswar	Weavers Co-operative Society	Rs. 86,696.45	
19. Abhimanpur	Weavers Co-operative Society	Rs. 3,82,044.05	
20. Sri Raghunath	Weavers Co-operative Society	Nil	
21. Ansupa	Weavers Co-operative Society	Rs. 1,25,257.85	
22. Pallisri	Weavers Co-operative Society	Rs. 1,61,408.35	
23. Maa Bauti	Weavers Co-operative Society	Rs. 1,88,549.75	

Name of Society		Volume of transaction carried out by each Society during the last one year (1985-86)	Remarks
1		2	3
24. Jagannathpur	Weavers Co-operative Society	Nil	
25. Kanaka Durga	Weavers Co-operative Society	Rs. 29,269.20	
26. Tulsipur	Weavers Co-operative Society	Rs. 6,38,223.45	
27. Daleilama Dudhist	Weavers Co-operative Society	Nil	
	BARGARH ZONE		
1. Sambalpuri Bastralaya	Weavers Co-operative Society	Rs. 40,768,938.00	
2. Khuntapalli	Weavers Co-operative Society	Rs. 1,47,818.00	
3. Birmal	Weavers Co-operative Society	Rs. 46,868.00	
4. Barpali	Weavers Co-operative Society	Rs. 3,48,944.00	
5. Janata Bastralaya	Weavers Co-operative Society	Rs. 52,035.00	
6. Bijaya Laxmi	Weavers Co-operative Society	Rs. 1,94,032.00	
7. Narayani	Weavers Co-operative Society	Rs. 1,47,686.00	
8. Padampur	Weavers Co-operative Society	Rs. 1,54,964.00	
9. Dhita	Weavers Co-operative Society	Rs. 86,567.00	
10. Laumunda	Weavers Co-operative Society	Rs. 10,02,780.00	
11. Jhor	Weavers Co-operative Society	Rs. 76,267.00	
12. Pada	Weavers Co-operative Society	Rs. 52,869.00	
13. Jalpalli	Weavers Co-operative Society	Rs. 1,86,160.00	
14. Jatila Sirigida	Weavers Co-operative Society	Rs. 6,40,365.00	
15. Sarkanda	Weavers Co-operative Society	Rs. 2,04,201.00	
16. Nagaon	Weavers Co-operative Society	Not available	
17. Jai Bharati	Weavers Co-operative Society	Not available	
18. Madhupur	Weavers Co-operative Society	Rs. 4,07,774.00	
19. Salepali	Weavers Co-operative Society	Rs. 1,23,846.00	
20. Gandhiji	Weavers Co-operative Society	Rs. 1,193.00	
21. Ruchida	Weavers Co-operative Society	Rs. 2,75,593.00	
22. Attabira	Weavers Co-operative Society	Rs. 14,84,413.00	
23. Tope	Weavers Co-operative Society	Rs. 3,14,505.00	

Name of Society		Volume of transaction carried out by each Society during the last one year (1985-86)	Remarks
1		2	3
24. Maheswari	Weavers Co-operative Society	Rs. 10,89,457.00	
25. Chichinda 'B'	Weavers Co-operative Society	Rs. 4,48,378.00	
26. Devangon	Weavers Co-operative Society	Rs. 1,95,384.00	
27. Kordola	Weavers Co-operative Society	Rs. 76,340.00	
28. M.A.F.C.S. Durgapali		Rs. 56,340.00	
29. Hirakud Bastralaya		Rs. 2,54,947.00	
30. Gaurgaon		Rs. 2,81,409.00	
31. B. Costa	Weavers Co-operative Society	Rs. 49,090.00	
32. Rampela Colony	Weavers Co-operative Society	Rs. 64,947.00	
33. B. Katapalli	Weavers Co-operative Society	Rs. 63,706.00	
34. Rabindrahanloom		Rs. 11,40,807.00	
35. Jaranji	Weavers Co-operative Society	Rs. 2,26,229.00	
36. Dalpatpalli	Weavers Co-operative Society	Rs. 75,072.00	
37. A.N.T.D.C.S.		Rs. 2,38,314.00	
38. Virasurendrasai	Weavers Co-operative Society	Rs. 36,441.00	
39. Jampalli	Weavers Co-operative Society	Rs. 3,53,905.00	
40. Padmalaya	Weavers Co-operative Society	Rs. 1,36,816.00	
41. Dehuripali	Weavers Co-operative Society	Rs. 13,624.00	
42. Grinjal	Weavers Co-operative Society	Rs. 2,11,808.00	
43. Bhagayabati	Weavers Co-operative Society	—	
44. Kalyani	Weavers Co-operative Society	Rs. 4,829.00	
45. Bapuji	Weavers Co-operative Society	Rs. 1,12,672.00	
46. Arnapurna	Weavers Co-operative Society	Rs. 50,684.00	
47. Gudesira	Weavers Co-operative Society	Rs. 39,581.00	
48. Jaysri	Weavers Co-operative Society	Rs. 49,725.00	
49. Gopabandhu	Weavers Co-operative Society	Rs. 37,026.00	
50. Sri Jagannath	Weavers Co-operative Society	Rs. 51,798.00	
51. Bhageben	Weavers Co-operative Society	Rs. 22,517.00	
52. Ramchandi	Weavers Co-operative Society	Not available	
53. Birjan	Weavers Co-operative Society	Rs. 45,957.00	

Name of Society		Volume of transaction carried out by each Society during the last one year (1985-86)	Remarks
1		2	3
54. Nrusinghnath	Weavers Co-operative Society	Rs. 36,092.00	
55. Durga Swari	Weavers Co-operative Society	Rs. 115,589.00	
56. Rajlaxmi	Weavers Co-operative Society	Not available	
57. Jai Santoshima	Weavers Co-operative Society	Not available	
58. Sri Krishna	Weavers Co-operative Society	Rs. 8,523.00	
59. Biswa Karma	Weavers Co-operative Society	Not available	
60. Anchalika	Weavers Co-operative Society	Rs. 77,858.00	
61. Mahalaxmi	Weavers Co-operative Society	Not available	
	SONAPUR ZONE		
1. Satyanarayan Bastralaya	Weavers Co-operative Society	Rs. 20,76,660.00	
2. Ramjee	Weavers Co-operative Society	Rs. 8,16,924.00	
3. Lachhipur	Weavers Co-operative Society	Rs. 1,04,645.00	
4. Salebhata	Weavers Co-operative Society	Rs. 9,82,181.00	
5. Saramuhan	Weavers Co-operative Society	Rs. 11,58,288.00	
6. Swarna Puri Bastralaya		Rs. 17,04,090.00	
7. Sahala	Weavers Co-operative Society	Rs. 5,81,828.00	
8. Sagarpali	Weavers Co-operative Society	Rs. 2,43,699.00	
9. Jarasinga	Weavers Co-operative Society	Rs. 45,833.00	
10. Kandhkesagaon	Weavers Co-operative Society	Rs. 1,10,204.00	
11. Uluba	Weavers Co-operative Society	Rs. 2,49,635.00	
12. Laximinarayan	Weavers Co-operative Society	Rs. 10,41,084.00	
13. Belpara (Old)	Weavers Co-operative Society	Rs. 1,62,340.00	
14. Belpara (New)	Weavers Co-operative Society	Rs. 2,137.00	
15. Koselswar	Weavers Co-operative Society	Rs. 8,89,182.00	
16. Sri Jagannath	Weavers Co-operative Society	Rs. 7,35,147.00	
17. Maha Laxmi	Weavers Co-operative Society	Rs. 7,15,793.00	
18. Subalaya	Weavers Co-operative Society	—	
19. Gangadhar	Weavers Co-operative Society	Rs. 10,62,891.00	

Name of Society		Volume of transaction carried out by each Society during the last one year (1985-86)	Remarks
1		2	3
20. Dameipali	Weavers Co-operative Society	Rs. 1,00,269.00	
21. Tabadamunda	Weavers Co-operative Society	Rs. 1,03,338.00	
22. Mahasakti	Weavers Co-operative Society	Rs. 46,627.00	
23. Samaleswari	Weavers Co-operative Society	Rs. 1,06,023.00	
24. Brundabanbihari	Weavers Co-operative Society	Rs. 4,21,946.00	
25. Khambaswari	Weavers Co-operative Society	Rs. 3,52,454.00	
26. Bharati	Weavers Co-operative Society	Rs. 9,94,425.00	
27. Sialijar	Weavers Co-operative Society	Rs. 1,89,910.00	
28. Prasanti	Weavers Co-operative Society	Rs. 1,21,142.00	
29. Bhalumunda	Weavers Co-operative Society	Not available	
30. Parameswari	Weavers Co-operative Society	Rs. 51,500.00	
31. Mahima	Weavers Co-operative Society	Rs. 59,728.00	
32. Manoranjan	Weavers Co-operative Society	Rs. 2,71,774.00	
33. Arnapurna	Weavers Co-operative Society	Rs. 60,922.00	
34. Sibatola	Weavers Co-operative Society	Rs. 1,99,633.00	
35. Sambalpuri	Weavers Co-operative Society	Rs. 11,01,449.00	
36. Maheswari	Weavers Co-operative Society	Rs. 1,42,752.00	
37. Sri Ramchandra	Weavers Co-operative Society	Rs. 1,12,835.00	
38. Sri Narayan	Weavers Co-operative Society	Rs. 1,03,452.00	
39. Roth	Weavers Co-operative Society	Rs. 3,47,092.00	
40. Belpur	Weavers Co-operative Society	Rs. 39,593.00	
41. Dev Dev Mahadev	Weavers Co-operative Society	Not available	
42. Pitabali	Weavers Co-operative Society	Not available	
43. Bir Bajrang	Weavers Co-operative Society	Rs. 70,124.00	
44. Deuli padar Jaganath	Weavers Co-operative Society	Rs. 91,177.00	
45. Maha Munda	Weavers Co-operative Society	Not available	
46. Jaganathpali	Weavers Co-operative Society	Rs. 4,79,469.00	
47. Sitaram	Weavers Co-operative Society	Rs. 28,502.00	
48. Sureswari	Weavers Co-operative Society	Not available	

Name of Society		Volume of transaction carried out by each Society during the last one year (1985-86)	Remarks
1		2	3
49. Vijoy Laxmi	Weavers Co-operative Society	Rs. 96,436.00	
50. Patamaswari	Weavers Co-operative Society	Rs. 16,320.00	
51. Luisinga	Weavers Co-operative Society	Rs. 2,78,121.00	
52. Mursing	Weavers Co-operative Society	Rs. 40,988.00	
53. Gangadhar Mehar	Weavers Co-operative Society	Rs. 1,13,557.00	
54. Barbehal	Weavers Co-operative Society	Not available	
55. Chadhei Pank	Weavers Co-operative Society	Rs. 5,86,695.00	
56. Nimma	Weavers Co-operative Society	Rs. 2,09,092.00	
57. Binika Gopaljee	Weavers Co-operative Society	Rs. 2,56,267.00	
58. Subarn Sambha	Weavers Co-operative Society	Rs. 14,60,870.00	
59. Suja Collective	Weavers Co-operative Society	Rs. 2,54,564.00	
60. Beheramal	Weavers Co-operative Society	Rs. 2,64,172.00	
61. Biswaprem	Weavers Co-operative Society	Rs. 63,951.00	
62. Baladi Barpahar	Weavers Co-operative Society	Rs. 2,06,529.00	
63. Kandhenswari	Weavers Co-operative Society	Rs. 1,21,420.00	
64. Pankel bahali	Weavers Co-operative Society	Rs. 25,685.00	
65. Mangaleswari	Weavers Co-operative Society	Rs. 55,470.00	
66. Rugudipali	Weavers Co-operative Society	Not available	
67. Hanumanpali	Weavers Co-operative Society	Rs. 75,930.00	
68. Sri Ramjee	Weavers Co-operative Society	Rs. 5,04,278.00	
69. Rengali	Weavers Co-operative Society	Not Available	
70. Taljori	Weavers Co-operative Society	Not Available	
71. Naikenpali	Weavers Co-operative Society	Not Available	
72. Kumunda	Weavers Co-operative Society	Not Available	
73. Tie & Dye	Weavers Co-operative Society	Not Available	

Name of Society		Volume of transaction carried out by each Society during the last one year (1985-86)	Remarks
1		2	3
	BAUDH ZONE		
1. Butupali	Weavers Co-operative Society	Rs. 1,86,232.46	
2. Baunsuni	Weavers Co-operative Society	Not Available	
3. Maheswari	Weavers Co-operative Society	Not Available	
4. Chandrachuda	Weavers Co-operative Society	Not Available	
5. Banapali	Weavers Co-operative Society	Not Available	
6. Bhagbat	Weavers Co-operative Society	Not Available	
7. Sri Satyanarayan	Weavers Co-operative Society	Not Available	
8. Sri Basudev	Weavers Co-operative Society	Rs. 4,61,489.22	
9. Sri Jagannath	Weavers Co-operative Society	Not Available	
10. Sri Sidheswar	Weavers Co-operative Society	Not Available	
11. Sri Dadhibaban	Weavers Co-operative Society	Rs. 73,754.27	
12. Maa Pitabali	Weavers Co-operative Society	Rs. 77,952.55	
13. Lachamadev	Weavers Co-operative Society	Rs. 93,418.98	
14. Santoshima	Weavers Co-operative Society	Not Available	
15. Jaya Durga	Weavers Co-operative Society	Not Available	
16. Kotgarh (SC & ST)	Weavers Co-operative Society	Not Available	
17. Baral dev	Weavers Co-operative Society	Rs. 86,066.07	
18. Subhakailashi	Weavers Co-operative Society	Rs. 21,891.50	
19. Sudhajoshna	Weavers Co-operative Society	Rs. 4,150.05	
20. Mangalaswari	Weavers Co-operative Society	Not Available	
21. Patharla	Weavers Co-operative Society	Rs. 9,32,557.00	
22. Padpadma	Weavers Co-operative Society	Not Available	
23. Krushnachuda	Weavers Co-operative Society	Not Available	
24. Guduvili padar	Weavers Co-operative Society	Not Available	
25. Turi deula	Weavers Co-operative Society	Not Available	
26. Jogeswar	Weavers Co-operative Society	Rs. 3,440.80	
27. Birhanuman	Weavers Co-operative Society	Not Available	
28. Maa Mandhen-budhi	Weavers Co-operative Society	Not Available	

ANNEXURE II

List of Weavers' Service Centre where training facility is available in different states

Andhra Pradesh

1. House No. 5-8-599, Rathan Mahal, Chandraghat High School, Abid Road, Hyderabad-500001.

2. A.P.C.O. Building, Governor Pet, Near Rehman Park, Villayawada-520002.

Assam

3. Pubsarani, Pubsarani, Near manipur Bhawan, Guwahati-781003.

Bihar

4. Kanchangarh, Barari, Bhagalpur-812003.

Delhi

5. Block B/2, Weavers Colony, Bharat Nagar, Delhi-110052.

Gujarat

6. Jamahita House, Ashram Road, Ahmedabad-380009.

Haryana

7. Asandha Road, Panipath-132103.

Karnataka

8. Prithwi Building, Kempa Gauda Road, Bangalore-560009

Kerala

9. Building No. T.K.S/296, Thalikavu, Chalat Road, Kannarore-670001.

Madhya Pradesh

10. F/4, Industrial Estate, Indore-452003.

11. Opposite Ram Nivas Cinema Raigarh-496001.

Maharashtra

12. 15-A, Mama Paramananda Marg, Bombay-400004.

13. Habib Nagar, Tekka, Nagpur-440017.

Manipur

14. Industrial Estate, Takiyelpet, Imphal-795001.

Orissa

15. Plot No. 219, Unit IX (Flat), Bhubaneswar-751007.

Rajasthan

16. Hathmaragha Bhawan, Kama Dhenu Commercial Complex Opposite Rajasthan Bible Institute, Civil Lines, Ajmer Road, Jaipur-302006.

Tamil Nadu

17. 520-521, Anna Salai Tynampet, Madras-600018.

18. 20, Railway Road, Kanchipuram-631501.

Tripura

19. Indra Nagar, West Tripura, Agartala-799006.

Uttar Pradesh

20. Chouka ghat,
Varanasi-221001.

21. 169/2, Dayal Batika Compound,
Gandhi Nagar (Caddha Road),
Merut City-250001.

22. Alakapuri, Upper Chamoli,
Garwal.

West Bengal

23. 21, Chittaranjan Avenue,
Calcutta-700072.

Source : Office of the Commissoner, Handloom Development, Ministry of Textiles, New Delhi-110011.

CHAPTER - II

CHAFTSMEN IN THEIR RURAL SETTING

"The traditional Indian society was caste based and village occupations were caste specific and hence each of these crafts was practised hereditarily by a particular caste category. Thus in India village craftsmen and artisans belong to the caste system".*

The weaver community depend on urban area for procurement of the raw materials and marketing of their products but for their survival they still stuck to their rural areas. As the most of time are spent by them in weaving and its ancillary functions along with marketing, they find less time to produce crop for their fooding. For this, they have to depend on cultivators and other food producers of the rural areas which are mostly situated on the river valleys and plains. Thus the weavers adopted themselves to such a selective environment for maximization of benefit and enhancement of social life. In order to study the rural based tie and dye craft in the State of Orissa two vilages were selected in two different geographical sectors.

In tie and dye process, the designs in various colours are formed on a fabric by the yarn. This process is not practised everywhere in the State but mostly in western Orissa in the districts of Sambalpur and Balangir and in central Orissa in the district of Cuttack. Among the two villages selected for study, Remenda village is one under Bheden Police Station of Bargarh sub-division in the district of Sambalpur. The village Remenda is bounded by the villages Dungripali and Mahulpali in the north, Bhoipali in south, by Thuapali with a bus stop in east and by the village Dekulba and the river Danta in the west. Its nearest town is Bargarh which is 16 kms away from the village. It has a railway station namely Bargarh Road on the Jharsuguda-Titlagarh railway route. This Bargarh town is also a commercial town and is 60 kms away by road from Sambalpur town, the district headquarters.

The village Remenda is provided with adequate educational facilities like high schools and an Arts college. Ample medical facilities are also available for the villagers with one government hospital and number of private clinics of Allopathic, Homoeopathic and Ayurvedic discipline. The dirnking water is available through the tube wells and wells. There is a post office and a telephone exchange to meet the growing demand of the people and to cope with the expansion to trade and commerce. The village is well netted by the electric connections. The electricity is provided both for domestic and agricultural purposes. Over and above to meet the daily necessities, a daily market is held in the heart of the village. The village is connected with Bargarh town by a pucca road and daily bus service.

The other village Nuapatna is surrounded by the villages Gokarnakhal in its north, Bhogada in the south, Jemadeipur in the east and Birabarpur in the west under Tigiria Police Station of Athagad sub-division of coastal district Cuttack. Like Remenda, Nuapatna is 60 kms away from Cuttack city, the district headquarters and the most important commercial centre of the State. But Athagad is its nearest town which is 23 kms away from the village. The nearest railway station is Raj-Athagad on the Puri-Talcher branch line which is at a distance of 37 kms from the village. There is another railway link, Ghantikhal, on the Howrah-Madras line via Naraj. It is 35 kms away from the village of Nuapatna.

The village Nuapatna is equally famous for the fabrics of tie and dye. The village is well developed having a high school and primary school, dispensaries, tube wells, post office with phone facilities. There is a cinema hall which meets the entertainment needs of the local people. The village is connected with Bhubaneswar, the State Capital, by a pitch road through Cuttack city. Number of buses ply between these two places at differnet times of the day.

Area, households and population of both the villages are shown in table II.1 as per 1981 Census.

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* Art an Artisans of Orissa, Edited by Sri B. Sahoo, P. 29, Satanctra Publications-3, Bhubaneswar

Table II.1

Area, Household and Population, 1981 Census

Name of the village	Area in hectare	Population	Number of households	Density per hectare	Average size of household
1	2	3	4	5	6
1. Remenda	1370.27	5,413	1,114	3.95	4.86
2. Nuapatna	272.35	4,338	773	15.93	5.61

Both the villages selected are demographically quite apart from each other. As per 1981 Census the area of Remenda village (1370.27 hectar) is quite bigger than Nuapatna (272.35) but the difference in population of the villages is not that remarkable. But surely the density of population of Nuapatna (15.93) is much more than Remenda (3.95) which is evident from the table II.1. Similarly, average size of household of village Nuapatna is 5.61 but that of Remenda is 4.86.

Table II.2

Literates, main workers and household industry workers

Name of the Village	Population			Literates			Main workers			Household industry workers		
	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
Remenda	5,413	2,764	2,649	1,856	1,301	555	2,207	1,619	588	301	202	99
				(34.29%)	(47.07%)	(20.95%)	(40.77%)	(58.57%)	(22.20%)	(13.64%)	(12.48%)	(16.84%)
Nuapatna	4,338	2,269	2,069	1,534	1,127	407	1,563	1,307	256	1,028	805	223
				(35.36%)	(49.67%)	(19.67%)	(36.03%)	(57.60%)	(12.37%)	(65.77%)	(61.59%)	(87.11%)

NB: Percentage figures given in the brackets with respect to total population total male and total female.

Table II.2 shows the number of literates, main workers and workers engaged in household industry with sex break-up along with their percentage figures separately for each of the two villages, Remenda and Nuapatna. From the percentage figure, it is seen that the literacy rate and percentage of main workers have not much difference in both the villages. But coming to the household industry workers, it is envisaged that the percentage of workers engaged in this category in respect of both the sexes is much more higher in Nuapatna than that of Remenda.

Table II.3 shows the number of households and population during the survey period 1986, in each community along with their traditional occupation.

Table II.3

Distribution of households and population with sex break-up in each community (As per 1986 survey)

Vilalge-Remenda

Name of Community	No. of households	Population			Traditional occupation
		P	M	P	
1	2	3	4	5	6
1. Kulta	183	1,026	507	519	Cultivation
2. Magadha Gauda or Gauda	121	627	324	303	Cow-herd
3. Costa Meher	63	461	246	215	Weaving
4. Ganda (SC)	93	429	218	211	Weaving
5. Chamar or Satnami (SC)	77	418	206	212	Cobbler
6. Bhulia Meher	46	278	127	151	Weaving
7. Brahmin	47	258	112	146	Ritual duties
8. Kansari	32	228	116	112	Brassware Smithy
9. Keuta	30	205	95	110	Fishing
10. Ghasi (SC)	35	168	82	86	Daily labourer
11. Kumbhar	29	156	82	74	Potters
12. Sahara (ST)	37	152	77	75	Daily labourer
13. Mali	21	127	64	63	Bedecking of Flower
14. Sunari	22	116	67	49	Goldsmithy

Name of Community	No. of households	Population			Traditional occupation
		P	M	P	
1	2	3	4	5	6
15. Kondh (ST)	27	94	47	47	Daily labourer
16. Kharada or Khadnra	11	73	36	37	Daily labourer
17. Teli	16	69	30	39	Oilman
18. *Kol-Luhara or* Kamar (ST)	15	69	37	32	Blacksmithy
19. Gula or Gola	9	61	33	28	Cultivator
20. Rajput	13	43	22	21	Cultivator
21. Bhandari or Barik	6	35	15	20	Hair-Dressing
22. Dhoba (SC)	4	27	15	12	Washerman
23. Gudia	4	23	14	9	Sweetmeet Vending
24. Mirdha (ST)	6	21	11	10	Agricultural Labourer
25. Binjhal (ST)	4	21	11	10	Agricultural labourer
26. Karan	2	17	10	7	Teachership
27. Pap (SC)	6	16	10	6	Daily labourer
28. Kalar	5	15	5	10	Agricultural labourer
29. Sudha	3	14	5	9	Daily labourer
30. Darjee	2	14	6	8	Tailoring
31. Telenga	3	11	5	6	Vendor
32. Others	1	10	5	5	Daily labourer
33. Others (ST)	2	8	3	5	Agricultural Labourer
34. Badhei	1	7	2	5	Carpenter
35. Pandra	2	6	1	5	Daily labourer

Name of Community	No. of households	Population			Traditional occupation
		P	M	P	
1	2	3	4	5	6
36. Kisan (ST)	1	6	3	3	Agricultural labourer
37. Paika	1	5	3	2	Agricultural labourer
38. Dora	1	5	2	3	Daily Labourer
39. Muslim	1	1	1	–	Daily labourer
40. Oriya Patara	1	1	1	–	Retail Cloth Selling
Total	983	5,321	2,656	2,665	

Table II.3

Distribution of households and population with sex break-up in each community (As per 1986 survey)

Village-Nuapatna

Name of Community	No. of households	Population			Traditional occupation
		P	M	F	
1	2	3	4	5	6
1. Asani Patara	174	1,071	555	516	Weaving
2. Gaudia Patara	149	891	474	417	– do–
3. Bakat Kutia	81	468	241	227	– do–
4. Teli	60	331	170	161	Oilman
5. Sunari or Vaisa Bania	58	308	160	148	Gold Smith
6. Sarak (Buddhist)	27	194	100	94	Weaving
7. Brahmin	40	165	93	72	Ritual duties
8. Gudia	15	142	75	67	Sweetmeet Vending
9. Oriya Patara	25	131	63	68	Business
10. Sahara (ST)	29	115	63	52	Agricultural Labourer

Name of Community	No. of households	Population			Traditional occupation
		P	M	F	
1	2	3	4	5	6
11. Keuta	21	114	52	62	Fisherman
12. Barik or Bhandari	12	77	38	39	Hair dressing
13. Rangani Tanti	13	67	37	30	Weaving
14. Pano (SC)	9	47	22	25	Daily labourer
15. Paika	5	33	23	10	Agricultural labourer
16. Dhoba (SC)	5	27	12	15	Washerman
17. Kansari or Thatari	4	23	14	9	Brassware Smithy
18. Badhei	4	18	10	8	Carpenter
19. Chasa	5	16	13	3	Cultivation
20. Ganda	9	14	9	5	Cowherd
21. Kachara	2	10	6	4	Selling of Bangles
22. Panara	3	9	3	6	Selling of Betel leaf
23. Mali	1	9	2	7	Bedecking of Flowers
24. Kumbhar	2	8	3	5	Pattery
25. Muslim	1	6	3	3	Cultivator
26. Karan	1	6	2	4	Pvt. Service
27. Marwari	1	4	4	—	Business
28. Sankhari	1	3	2	1	Manufacture of bangles
29. Jotish	1	3	1	2	Astrologer
30. Others	1	2	2	—	Daily labourer
31. Kshatriya	1	1	1	—	Cultivator
Total	759	4,313	2,253	2,060	

Table II.3 shows that there are 983 households with 5321 population in Remenda of which one single member household having male member belongs to Muslim religion, the rest are Hindus. There are 215 Scheduled Caste households with 1058 population and 92 Scheduled Tribe households with 371 population.

Similarly, in the village Nuapatna 759 households having population 4313 of which Scheduled Caste and Scheduled Tribe households are 14 and 29 with population of 74 and 115 respectively. This village also accommodates one Muslim family having six persons and 27 households with 194 population under Buddhism and the rest belong to Hindu religion.

In the village Remenda, there are 983 households consisting of 40 communities, of them only three communities are engaged in tie and dye. Kulta community occupies the first place according to its population. Costa Meher, Bhulia Meher communities are in 3rd and 6th place according to the population size and they are associated with this craft traditionally. Ganda a scheduled caste community though occupies 4th place according to its population has less number of workers who are engaged in this craft. The percentage of these households are only 20.50 of the total households of the village.

Similarly, the village Nuapatna has 759 households comprising of 31 communities. Asini Patara, Gaudia Patara, Bakat Kutia, Sarak, Rangani Tanti are the communities who are associated with this craft traditionally. They are in order of 1st, 2nd, 3rd, 6th and 13th position according to their population and are 58.37 per cent of total households.

Demographic particulars of craft practising households

In village Remenda the craft is dominated by Mehers (Bhulia Meher and Costa Meher) and some Ganda families belonging to Scheduled Caste. But in Nuapatna, Pataras are the main comunity involved in the trade. These Pataras are also divided into two namely Asini Patara and Gaudia Patara other than them, Saraks and some other higher caste people have also taken up the craft as their means of livelihood. The Pataras of Nuapatna and Mehers of Remenda are the traditional weavers and earned proficiency in the trade. The Gandas of Remenda are associated in this craft for generations but they have not gained that proficiency for weaving clothes. They have been weaving the coarse clothes with very simple designs. These Gandas have learnt this trade from their neighbours since the income from this trade is comparatively more than other professions. This has been possible due to higher rate of labour charges paid to the workers.

Out of 983 households only 30 households in Remenda who are engaged in traditional craft have been selected for the purpose of our survey. In these 30 households 61 males and 56 females are engaged in this craft. Similarly 30 households out of 759 households in Nuapatna are also selected for this survey in which 73 males and 58 females are registered as workers.

Marital status:

Table II.4 shows the distribution of population by age, sex and marital status.

Table II.4

Distribution of population classified by age, sex and marital status

Age Group	Never Married			Married			Widowed			Total Population		
	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
					Remenda							
0-4	15	7	8	–	–	–	–	–	–	15	7	8
5-9	21	8	13	–	–	–	–	–	–	21	8	13
10-14	23	11	12	–	–	–	–	–	–	23	11	12
15-19	26	16	10	2	–	2	–	–	–	28	16	12
20-24	8	6	2	8	3	5	–	–	–	16	9	7
25-29	2	1	1	8	3	5	–	–	–	10	4	6
30-34	–	–	–	7	4	3	–	–	–	7	4	3
35-44	–	–	–	15	5	10	–	–	–	15	5	10
45-54	–	–	–	18	11	7	1	–	1	19	11	8
55-69	–	–	–	21	13	8	1	–	1	22	13	9
70+	–	–	–	3	2	1	5	1	4	8	3	5
Total	95	49	46	82	41	41	7	1	6	184	91	93
					Nuapatna							
0-4	42	24	18	–	–	–	–	–	–	42	24	18
5-9	35	16	19	–	–	–	–	–	–	35	16	19
10-14	23	11	12	–	–	–	–	–	–	23	11	12
15-19	19	14	5	4	–	4	–	–	–	23	14	9

Age Group	Never Maried			Married			Widowed			Total Population		
	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
20-24	10	8	2	6	2	4	–	–	–	16	10	6
25-29	1	1	–	17	3	14	–	–	–	18	4	14
30-34	–	–	–	17	10	7	–	–	–	17	10	7
35-44	1	1	–	20	14	6	–	–	–	21	15	6
45-54	–	–	–	14	6	8	2	2	–	16	8	8
55-69	–	–	–	8	6	2	4	2	2	12	8	4
70+	–	–	–	3	3	–	3	2	1	6	5	1
Total	131	75	56	89	44	45	9	6	3	229	125	104

In Remenda there are 184 persons having 91 males and 93 females living in the 30 selected households. These persons are distributed in 11 age groups as shown in case of village Nuapatna. In never married category thre are 49 males as against 46 females. Similarly, in married category there are equal number of males and females whose number are 41. In widowed group there are 6 females as against 1 male. It is remarkable to note here that there is no single case of divorce and separation in both the villages.

In case of Nuapatna, there are 229 persons having 125 males as against 104 females living in the selected 30 households. This has been distributed among eleven different age-groups by different marital status such as never married, married, widowed, divorced, separated and unspecified. In the never married status there are 75 males and 56 females in Nuapatna. Similarly in the married group there are 44 males as against 45 females. There are 6 widower males and 3 widowed females in Nuapatna.

Educational level:

Population of those surveyed households are presented by educational level in different age group with sex break-up in Table II.5.

Table II.5

Distribution of population classified by age, sex and educational level

Age group	Total population			Illiterate		Educational Level													
						Literate without educational level		Primary or Junior Basic		Middle		Matriculation or Higher Secondary		Non-Technical Diploma or certificate not equal to degree		Technical diploma or certificate not equal to degree		Graduate and above	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Remenda																			
All ages	184	91	93	19	53	27	19	29	13	10	7	5	1	–	–	–	–	1	–
0-4	15	7	8	7	8	–	–	–	–	–	–	–	–	–	–	–	–	–	–
5-9	21	8	13	6	6	1	4	1	3	–	–	–	–	–	–	–	–	–	–
10-14	23	11	12	–	1	5	2	6	8	–	1	–	–	–	–	–	–	–	–
15-19	28	16	12	1	5	3	3	5	1	5	3	2	–	–	–	–	–	–	–
20-24	16	9	7	1	4	–	1	6	–	1	1	1	1	–	–	–	–	–	–
25-34	17	8	9	1	6	1	1	2	1	2	1	1	–	–	–	–	–	1	–
35+	64	32	32	3	23	17	8	9	–	2	1	1	–	–	–	–	–	–	–

Age group	Total population			Illiterate		Educational Level													
						Literate without educational level		Primary or Junior Basic		Middle		Matriculation or Higher Secondary		Non-Technical Diploma or certificate not equal to degree		Technical diploma or certificate not equal to degree		Graduate and above	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Nuapatna																			
All ages	229	125	104	56	81	29	8	20	13	14	2	3	–	–	–	1	–	2	–
0-4	42	24	18	23	17	1	1	–	–	–	–	–	–	–	–	–	–	–	–
5-9	35	16	19	10	15	5	1	1	3	–	–	–	–	–	–	–	–	–	–
10-14	23	11	12	2	5	1	–	5	7	3	–	–	–	–	–	–	–	–	–
15-19	23	14	9	5	6	2	–	4	1	2	2	1	–	–	–	–	–	–	–
20-24	16	10	6	1	2	2	3	1	1	3	–	–	–	-	–	1	–	2	–
25-34	35	14	21	2	18	2	2	7	1	2	–	1	–	–	–	–	–	–	–
35+	55	36	19	13	18	16	1	2	–	4	–	1	–	–	–	–	–	–	–

The table II.5 reveals that in village Nuapatna the population of 229 have been distributed as 137 illiterate and 92 as literate and educated. Out of 92 only 37 are literate without educational level and rest 55 literate persons have passed some educational level and shown in 6 different columns under the table II.5. Of these 33 persons have passed primary or junior basic, 16 persons have passed middle school, 3 matriculation or higher secondary, 2 graduates and one technical diploma or certificate not equal to degree.

In this village, out of surveyed housholds 35 persons are recorded in the age group 5-9 and 25-34, 23 persons are recorded in the age group 10-14 and 15-19, 16 persons are noted against age group 20-24 whereas 42 and 55 persons are placed at the beginning and of age group 0-4 and 35+ respectively. Only two male graduates are enumerated against the age group 20-24.

The educational level of population of Remenda have been distributed in the similar way as discussed for the village Nuapatna. The details in this regard may be seen from the table II.5. However it is seen that there is not a single technically qualified person available in this village.

Religion and Mother-tongue:

Table II.6 depicts the distribution of households by religion, caste/tribe/community and the mother-tongue of the head of the household.

Table II.6

Distribution of households classified by religion, caste/tribe/community and mother tongue of head of household

Religion	Name of Caste/Tribe/Community	Number of households where mother tongue of head of household is		
		Oriya	Laria	Total
1	2	3	4	5
		Village—Remenda		
Hinduism	Bhulia Meher	9	–	9
	Casta Meher	–	16	16
	Ganda (S.C)	5	–	5
	Total	14	16	30
		Village—Nuapatna		
Hinduism	Gaudia Patara	14	–	14
	Asini Patara	13	–	13
Buddhism	Sarak	3	–	3
	Total	30	–	30

In Nuapatna Oriya is the mother tongue of all the 30 households. The Patara community divided as Gaudia Patara and Asini Patara and they are all Hindus and their number is 14 and 13 respectively.

The rest 3 households come from Buddhism and called as Saraks (derived from the Sanskrit word Shrabak"). In Remenda the Bhulia Meher and Ganda a Scheduled Caste community have the common mother tongue, Oriya and their number is 9 and 5 respectively but the mother tongue of Costa Mehers is Laria and they are 16 in number. But all the 30 households belong to Hindu religion.

Religion with education

Table II.7 shows the distribution of households by religion, caste/tribe/community and educational level of the head of the household for both the villages, Remenda and Nuapatna separately.

Table-II. 7

Distribution of households classified by religion, caste/tribe/community, sex and educational level of head of the household

Religion	Name of caste/tribe/ community	Number of household by sex of head of household M/F	Illiterate	Literate without educat-ional level	Number of household by educational level of head of household		
					Primary or Junior Basic	Middle	Matriculation or Higher Secondary
1	2	3	4	5	6	7	8
			Village—Remenda				
Hinduism	Total	30 (M)	3	16	8	2	1
	Bhulia Meher	9 (M)	-	3	4	1	1
	Costa Meher	16 (M)	-	11	4	1	-
	Ganda (SC)	5 (M)	3	2	-	-	-
			Village—Nuapatna				
Hinduism	Total	27 (M)	12	10	3	1	1
	Gaudia Patara	14 (M)	7	5	1	-	1
	Asini Patara	13 (M)	5	5	2	1	-
Buddhism	Sarak	3 (M)	-	1	1	1	-
Total		30 (M)	12	11	4	2	1

Out of 30 households of each village, 3 heads of households are illiterates in Remenda and 12 are in Nuapatna. 16 heads of households of Remenda and 11 heads of households of Nuapatna are recorded as literate without educational level. Only one head of household each in Remenda and Nuapatna is recorded as Matriculation or Higher Secondary. The rest are either Primary or Junior Basic or Middle Standard.

Size of household

Table II.8 shows the distribution of households by age and sex of the heads of the households along with the number of members.

Table II.8

Distribution of households classified by age and sex of head of the household and number of members

Age of head of household	Number of households by sex of head of the household M/F	Number of households having members								
		Single	2	3	4	5	6-7	8-9	10-12	13 and above
1	2	3	4	5	6	7	8	9	10	11
Village—Remenda										
20-29	M 1	-	-	-	-	1	-	-	-	-
30-39	M 1	-	-	-	-	-	1	-	-	-
40-49	M 11	-	-	-	1	2	6	2	-	-
50-59	M 9	-	-	-	-	4	2	2	1	-
60 and above	M 8	-	1	1	-	2	2	2	-	-
Total	M 30	-	1	1	1	9	11	6	1	-
Village—Nuapatna										
20-29	M 2	-	-	-	-	-	1	1	-	-
30-39	M 10	-	-	-	1	3	4	2	-	-
40-49	M 6	-	-	-	2	-	1	3	-	-
50-59	M 7	-	-	-	-	2	3	1	-	1
60 and above	M 5	-	-	-	1	-	2	1	-	1
Total	M 30	-	-	-	4	5	11	8	-	2

There are five different age-groups starting from 20 years and eight different sizes of households in the village Remenda whereas the same in the village Nuapatna is one more than the former. In both the villages, all heads of the households are males. In Nuapatna there is no household, out of the sample households, having below four members. There are two households in this village having members more than 13. Almost all households vary, in size, from 4-9 members, whereas, in Remenda majority of the sample households is 26 out of 30, vary in size, from 5-9 members. The highest number of households is 11 with the size of 6-7 members recorded in both the villages, Remenda and Nuapatna.

Relationship of family members:

Table II.9 deals with distribution of households and number of members by nature of relation of members to head of the household.

Table II.9

Distribution of households classified by nature of relation of members to head of the household and number of members

Sl. No.	Nature of relation of members to head of the household	Remenda		Nuapatna	
		Number of household	Number of members	Number of household	Number of members
1	2	3	4	5	6
1	Self, spouse	1	2	-	-
2	Self, spouse, unmarried sons and daughters	13	70	15	87
3	Self, spouse, married son and son's wife, with or without unmarried sons and daughters	7	53	4	42
4	Self, spouse with or without unmarried son/ daughter and widowed father	-	-	1	8
5	Self, spouse with or without unmarried son/ daughter and widowed mother	4	24	2	13
6	Self, spouse, unmarried brother, sister, unmarried son/daughter with father and mother	-	-	2	15
7	Self, spouse, daughter, unmarried brother and widowed mother	1	5	-	-
8	Self, spouse, unmarried son/daughter, unmarried brother/sister, sister's daughter, with widowed mother	-	-	1	8
9	Self, spouse, unmarried son and daughter, widowed mother, father's brother and brother's wife	1	11	-	-
10	Self, spouse, unmarried son and daughter and unmarried brother	1	6	-	-
11	Self, spouse, unmarried son and daughter, father and mother	1	8	1	5
12	Self, spouse, unmarried son/daughter, unmarried brother/sister	-	-	1	7
13	Self, (Male), married son, son's wife, son's unmarried sons/daughters	-	-	2	10
14	Self (Male), married daughter, daughter's husband and daughter's son and daughter	1	5	-	-

Sl. No.	Nature of relation of members to head of the household	Remenda		Nuapatna	
		Number of household	Number of members	Number of household	Number of members
1	2	3	4	5	6
15	Self (Male), unmarried son/daughter, married son, son's wife, married brother, brother's wife, brother's unmarried son/daughter, brother's married son, brother's son's wife, widowed brother and widowed mother	-	-	1	34
	Total	30	184	30	229

In the village Nuapatna 15 i.e. half of the total sampled households are of the type with the relation to head of household is self, spouse, unmarried sons and daughters having 87 members. While four households come next with the family consisting of self, spouse, married son and son's wife with or without unmarried sons and daughters having 42 members. Two households each in the family consisting of self, spouse, with or without unmarried son/daughter and widowed mother and self, married son, son's wife, son's unmarried sons/daughters having 13 and 10 members respectively.

Similarly, in the village Remenda the family structure is more or less on similar pattern as that of Nuapatna. There are 13 households with 70 members in the family consisting of self, spouse, unmarried sons and daughters. There are 7 households with 53 members in the family consisting of self, spouse, married son and son's wife with or without unmarried sons and daughters. Next to this, there are 4 households with 24 members in the family consisting of self, spouse, with or without unmarried son/daughter and widowed mother.

Migration:

It is revealed during survey that there is no migration in Remenda village whereas only one household has migrated into Nuapatna village. That particular household has stayed in the village since 11 to 20 years and has migrated from another village of the district.

Traditional occupation:

All the households in both the villages returned "weaving" as their traditional occupation and they are engaged in this craft since generation.

Table II.10 shows the distribution of households and workers therein by occupational diversity.

Table II.10

Distribution of households classified by number of workers and by main occupational diversity (i.e. different members having different occupations)

Description of occupational diversity	Number of households	Number of workers	Remarks
1	2	3	4
	Nuapatna		
No occupational diversity	30	131	

Description of occupational diversity	Number of households	Number of workers	Remarks
1	2	3	4
	Remenda		
No occupational diversity	28	110	
Weaving (Head of household) Tailoring (Son)	1	3	
Wearing (Head of household) Service in Joint Co-operative Farming (Son)	1	4	

In the village Nuapatna there is no occupational diversity among the people as seen from the table whereas in the village Remenda among the households under survey there is occupational diversity in case of two households. In one household the son has switched over from the traditional occupation to tailoring while other 3 family workers in that household engaged in traditional occupation (i.e. weaving) and in other case, a son has joined in a joint co-operative farming, whereas other 4 family workers in his household are involved in traditional occupation.

Table II.11 shows the distribution of households by broad age-group, sex and subsidiary occupation of the head of household.

Table II.11

Households classified by sex, broad age-group and subsidiary occupation in relation to head of household

Age-group	Sex	Number of household	Number of household having no subsidiary occupation	Number of households having subsidiary occupation	
				Cultivation	Agricultural Labour
1	2	3	4	5	6
			Nuapatna		
15-34	M	4	4	-	-
35-59	M	21	17	4	-
60 +	M	5	4	1	-
Total	Males	30	25	5	-
			Remenda		
15-34	M	2	2	-	-

Age-group	Sex	Number of household	Number of household having no subsidiary occupation	Number of households having subsidiary occupation	
				Cultivation	Agricultural Labour
1	2	3	4	5	6
35-59	M	20	11	7	2
60 +	M	8	6	1	1
Total	Males	30	19	8	3

In the village Nuapatna, out of 30 surveyed households only 5 households have subsidiary occupation as cultivation. Among subsidiary occupation, heads of four households are in the age group of 35-59 and the other one is in the age group of 60 and above.

In the village Remenda out of 30 households 19 have no subsidiary occupation and subsidiary occupation is seen only in case of 11 households. Among them 8 households have taken up cultivation as their subsidiary occupation and 3 households have picked up Agricultural Labour as their subsidiary occupation. Heads of 9 households who have subsidiary occupations come under the age group 35-59 and the rest 2 households come in the age group of 60 and above.

Workers:

Table II.12 presents distribution of workers and non-workers with sex break up in each broad age group by caste/tribe/community.

Table II.12

Distribution of workers and non-workers classified by sex, caste/tribe/community and broad age-group

Name of the caste/ tribe/ community	Total Population			Number of workers and non-workers by age-group											
				All ages						0 - 14 years					
				Workers			Non-workers			Workers			Non-workers		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
							Remenda								
Bhulia Meher	53	22	31	32	14	18	21	8	13	3	–	3	11	3	8
Costa Meher	102	56	46	69	39	30	33	17	16	6	6	–	29	14	15
Ganda SC	29	13	16	16	8	8	13	5	8	1	–	1	9	3	6
Total	184	91	93	117	61	56	67	30	37	10	6	4	49	20	29
							Nuapatna								
Gaudia Patara	101	58	43	54	33	21	47	25	22	5	3	2	39	22	17
Asini Patara	110	58	52	68	37	31	42	21	21	6	2	4	39	19	20
Sarak	18	9	9	9	3	6	9	6	3	3	–	3	8	5	3
Total	229	125	104	131	73	58	98	52	46	14	5	9	86	46	40

Name of the caste / tribe / community	Number of workers and non-workers by age-group																	
	15-34 years						35-59 years						60 + years					
	Workers			Non-workers			Workers			Non-workers			Workers			Non-workers		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
								Remenda										
Bhulia Meher	11	4	7	7	4	3	16	8	8	1	–	1	2	2	–	2	1	1
Costa Meher	32	19	13	3	2	1	20	9	11	–	–	–	11	5	6	1	1	–
Ganda SC	6	2	4	2	2	–	7	5	2	–	–	–	2	1	1	2		2
Total	49	25	24	12	8	4	43	22	21	1	–	1	15	8	7	5	2	3
								Nuapatna										
Gaudia Patara	27	16	11	4	1	3	16	9	7	1	–	1	6	5	1	3	2	1
Asini Patara	39	19	20	1	1	–	22	15	7	–	–	–	1	1	–	2	1	1
Sarak	2	–	2	1	1	–	4	3	1	–	–	–	–	–	–	–	–	–
Total	68	35	33	6	3	3	42	27	15	1	–	1	7	6	1	5	3	2

In the village Nuapatna, out of 229, the number of workers is 131 while the non-workers is 98. In the age group 0-14 number of workers is 14. These child workers mostly help in traditional craft as family workers. In the age group of 15-34 years the number of workers is 68 which is the highest number among all age groups. Similarly, in the age group 35-59 years, the number of workers is 42 the 2nd highest among all age groups.

In the village Remenda the total population of the sample households comes to 184. The number of workers is 117 and non-workers is 67. The number of child workers is only 10 in the age group of 0-14. In the age group 15-34 years the number of workers is 49 which is the highest among all age groups followed by 43 workers in the age group 35-59 and in the last age group 60 and above the number of workers is 15 and that of non-workers is 5. It indicates the oldmen are still active in the traditional occupation.

Table II.13 depicts the distribution of workers and non-workers with sex break-up by educational level.

Table II.13

Distribution of workers and non-workers classified by sex and educational level

Educational level	Number of								
	Total Population			Workers			Non-workers		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
Village—Remenda									
1. Illiterate	72	19	53	40	6	34	32	13	19
2. Literate without educational level	46	27	19	36	23	13	10	4	6
3. Primary or Junior Basic	42	29	13	29	24	5	13	5	8
4. Middle	17	10	7	9	6	3	8	4	4
5. Matriculation or Higher Secondary	6	5	1	3	2	1	3	3	-
6. Graduate and above	1	1	-	-	-	-	1	1	-
Total	184	91	93	117	61	56	67	30	37
Village—Nuapatna									
1. Illiterate	137	56	81	64	25	39	73	31	42
2. Literate without educational level	37	29	8	27	21	6	10	8	2
3. Primary or Junior Basic	33	20	13	24	12	12	9	8	1
4. Middle	16	14	2	13	12	1	3	2	1
5. Matriculation or Higher Secondary	3	3	-	3	3	-	-	-	-

Educational level	Total Population			Number of Workers			Non-workers		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
6. Technical diploma or certificate not equal to degree	1	1	-	-	-	-	1	1	-
7. Graduate and above	2	2	-	-	-	-	2	2	-
Total	229	125	104	131	73	58	98	52	46

It is conspicuous from the table that the majority of workers are illiterate and literate without educational level in Remenda. Only 12 workers possess the qualification of middle standard and Matriculation. Among the illiterates the female participation in work is the highest of all. It is further seen that one male having graduate qualification is recorded as non-worker. Out of 6 persons having qualification of matriculation or Higher Secondary only 50 per cent of them are recorded as non-workers. In case of the village Nuapatna, two male graduates are enumerated as non-workers and one male having technical diploma not equal to degree is also recorded as non-worker. Out of 16 persons with educational qualification of Middle Standard, 13 are workers. Among 137 illiterates 64 persons or 46.72 per cent are returned workers, 27 persons or 72.92 per cent of literate without educational level are recorded as workers as against 24 persons or 72.73 per cent of the persons with educational qualification of Primary or Junior Basic are enumerated as workers. However it is seen, in both the villages, the percentage of worker is higher than the non-worker.

Table II. 14 presents the distribution of workers by traditional and present occupation in broad age-group with sex break-up.

Table II.14

Distribution of workers classified by traditional & present occupation, sex and broad age-group

Traditional occupation	Sex	Total No. of Workers	Number of workers by age-group: 0-14 years where present occupation is — Same as in Col. 1.	15-34 years where present occupation is — Same as in Col. 1.	15-34 years where present occupation is — If different (name of occupation) — Occupation service in J.C.T.S	15-34 years where present occupation is — If different (name of occupation) — Occupation Tailoring	35-59 years where present occupation is — Same as in Col. 1.	60 + years where present occupation is — Same as in Col. 1.	Remarks
1	2	3	4	5	6	7	8	9	10
				Nuapatna					
Weaving	M	73	5	35	-	-	27	6	

Traditional occupation	Sex	Total No. of Workers	Number of workers by age-group: 0-14 years where present occupation is — Same as in Col. 1.	15-34 years where present occupation is — Same as in Col. 1.	15-34 years where present occupation is — If different (name of occupation) — Occupation service in J.C.T.S	15-34 years where present occupation is — If different (name of occupation) — Occupation Tailoring	35-59 years where present occupation is — Same as in Col. 1.	60 + years where present occupation is — Same as in Col. 1.	Remarks
1	2	3	4	5	6	7	8	9	10
Tie & Dye	F	58	9	33	-	-	15	1	The workers donot have any other occupa-tion.
				Remenda					
Weaving	M	61	6	23	1	1	22	8	
Tie & Dye	F	56	4	24	-	-	21	7	

In village Nuapatna, there are 73 male and 58 female workers in 4 different age groups and all are engaged in the traditional occupation of weaving. Similarly in village Remenda there are 61 male and 56 female workers in the same age groups. But out of them only 2 male workers in the 15-34 age group have different occupation, other than the traditional occupation of weaving. One is engaged in a joint Co-operative Farming Society operates in the village and the other one in tailoring.

Table II.15 shows the distribution of workers by sex, broad age group, main activity and subsidiary occupation.

Table II.15

Distribution of workers classified by sex, broad age-group main activity and subsidiary occupation

Age group	Sex	Total number of workers	No. of workers having subsidiary occupation	Number whose main occupation is weaving and also having: Subsidiary occupation, cultivation	Subsidiary occupation, Agricultural labour	Remarks
1	2	3	4	5	6	7
				Nuapatna		
0-14	M	5	-	-	-	
	F	9	-	-	-	

Age group	Sex	Total number of workers	No. of workers having subsidiary occupation	Number whose main occupation is weaving and also having		Remarks
				Subsidiary occupation, cultivation	Subsidiary occupation, Agricultural labour	
1	2	3	4	5	6	7
15-34	M	35	1	1	-	
	F	33	-	-	-	
35-59	M	27	6	6	-	
	F	15	-	-	-	
60 +	M	6	-	-	-	
	F	1	-	-	-	
Total	M	73	7	7	-	
	F	58	-	-	-	
			Remenda			
0 -14	M	6	-	-	-	The person having subsidiary occupation as, Agricultural Labour belongs to Gauda SC Community. The cultivators are Mehers but their land holdings are small.
	F	4	-	-	-	
15-34	M	25	2	-	2	
	F	24	4	-	4	
35-59	M	22	10	5	5	
	F	21	2	-	2	
60 +	M	8	3	-	3	
	F	7	4	-	4	
Total	M	61	15	5	10	
	F	56	10	-	10	

The table II.15 reveals that in the village Nuapatna only 7 male workers have the subsidiary occupation of cultivation and main occupation as weaving. Out of these 7 male workers 6 are in the age group 35-59 and one is in the age group 15-34. Similarly in the village Remenda out of 61 male and 56 female workers 15 males and 10 females have subsidiary occupation having main occupation as

weaving. Again out of these 25 workers only 5 male workers have taken cultivation as their subsidiary occupation. Rest 10 male and 10 female workers accepted agricultural labour as their subsidiary occupation.

Non-workers:

Table II.16 shows the distribution of non-workers with sex break-up by type of activity in different age groups.

Table II.16

Distribution of non-workers by sex, age and type of activity

Age-group	Total number of non-workers			Number of non-workers by type of activity and sex							
				Inland		Full time student		Household duty	Seeking employment	Any other (Old age, Physically handicap)	
	P	M	F	M	F	M	F	F	M	M	F
1	2	3	4	5	6	7	8	9	10	11	12
Nuapatna											
0-14	86	46	40	30	21	16	17	-	-	-	2
15-19	3	-	3	-	-	-	-	3	-	-	-
20-24	3	3	-	-	-	-	-	-	3	-	-
50-59	1	-	1	-	-	-	-	-	-	-	1
60 +	5	3	2	-	-	-	-	-	-	3	2
Total	98	52	46	30	21	16	17	3	3	3	5
Remenda											
0-14	49	20	29	9	11	11	18	-	-	-	-
15-19	8	6	2	-	-	6	2	-	-	-	-
20-24	1	1	-	-	-	1	-	-	-	-	-
25-29	3	1	2	-	-	-	-	2	1	-	-
30-39	1	-	1	-	-	-	-	1	-	-	-
60 +	5	2	3	-	-	-	-	-	-	2	3
Total	67	30	37	9	11	18	20	3	1	2	3

All the non-workers of surveyed households are presented in 8 age groups and five types of categories. Those categories are infant, full time student, household duty, seeking employment and any other (old age or physically handicapped). In the village Nuapatna out of 98 non-workers 86 are recorded under the age group 0-14, of which 51 are infants and 33 are full time students, only two children come under 'other activity'. Three females under the age group 15-19 are engaged in household duty and three males under the age group 20-24 are seeking employment. Rest 6 are in the old age.

Similarly, in the village Remenda out of 67 non-workers 49 are children in the age group 0-14 years. Among those 49 children 20 are infants and 29 are full time students. Rest 18 non-workers were tabulated beyond the age group 0-14. As many as 6 males and 2 females are recorded as full time student under age group 15-19. Besides only one youngman in the age group 20-24 is enumerated as full time student in the village. Out of the rest 9 non-workers, 4 are engaged in household duties and 5 are shown under the old age 60+ groups.

Particulars of non-practising craftsmen households:

There were some households who were previously engaged in traditional occupation (weaving) but by the time of survey they were engaged in other occupations and have given up the old traditional occupation. Out of such households 9 were selected from Remenda village and 6 from Nuapatna village for the purpose of this survey. The demographic and other details of these households are discussed in tables II.17 to II.24.

Table II.17 deals with the distribution of population by age group and marital status with sex break-up. Table II.18 presents the distribution of population by age, sex and educational level. Table II.19 describes the distribution of 9 households of Remenda and 6 households of Nuapatna by religion, caste/tribe/community with sex break-up and educational level of heads of households. Table II.20 exhibits the distribution of households classified by age, sex of the head of the households along with the number of members. Table II.21 depicts the distribution of workers and non-workers by sex, caste/tribe/community in broad age-group. Table II.22 indicates the information on workers by traditional and present occupation in each broad age-group with sex break-up. Table II.23 shows the distribution of workers by present occupation with the reason for leaving the traditional occupation in each broad age group. Table II.24 presents the distribution of non-workers by type of activity with sex break-up in each age group.

All these tables are given at the end of this chapter. Among these tables, no special feature is earmarked for those households who were previously working in traditional occupation of tying and dyeing and presently working in something else.

So far as demographic aspects are concerned there is nothing special in these households as compared to the sample households. Out of 9 households of Remenda, 8 are non-migrants and only one household is migrating to this village from any place of the same district due to family disturbances. This migrant household has stayed in the village for more than 20 years. Similarly in the village Nuapatna, out of 6 households, 4 are non-migrants and other two households have migrated from Ganjam district to this village to earn their livelihood and they have stayed here between 11-20 years.

Of these 15 households of both the villages 9 households with 53 persons of Remenda, 6 households with 33 persons of Nuapatna, are canvassed during the survey. It is found that six females and one male are widowed among all the persons. Only two males one from each village possess the qualification of graduate and above. All the households belong to Hindu religion and household size of these households is more or less similar with the sample households, discussed earlier. Further it is noticed that the percentage of non-worker is higher than that of worker which gives a reverse picture with respect to the sample households. Out of every 100 persons about 25 persons are only workers.

These households have left their traditional occupations, due to want of helping hand, early loss of parents, less income and engaged themselves in service, business, cycle repairing, teachership and

as daily labourer. For details, these tables may be seen.

General economic and social conditions of the craftsmen

Both the selected villages Nuapatna and Remenda are geographically apart from each other so also the general economic condition. Nuapatna is mainly a business centre and the economic condition of the weavers are comparatively better. The weavers are mainly engaged in weaving of silk and tassar products which have ready market. Several private traders are seen here who also engage the weavers and some also buy from them because of ready market the weavers are a bit better. But in village Remenda, the weavers are not in economically good condition. Since Remenda is basically an agrarian village and some of the weavers have small patches of land, they could manage to meet both ends. Here the weavers mostly depend on the cooperative societies for disposal of their products and most of them are engaged in cotton weaving which gives them low wages and thus they are not economically sound.

At present, the weavers of both the villages are not looked down excepting the Ganda weavers of village Remenda who belong to scheduled caste community. The weavers are considered as *vaishya* in the social hierarchy. The Bhulia Mehers of Remenda considered themselves to be the descendants of royal entourage who had fled along with their king from Rajasthan. The Bhulia Mehers always looked down upon the Costa Mehers and they do not keep any marital relation with them. But the Pataras of Nuapatna have no such distinction and maintain equal social status. The Saraks are Buddhists and they do not have any social relation other than their caste.

Services available to the craftsmen:

In both the villages number of societies are functioning and their main functions are to finance the weavers in purchasing raw materials and implements. Of course government is giving some aid in the form of subsidy.

There is a training centre in the village Nuapatna but no such training facility is available for the weavers in Remenda. This training-cum-production centre at Nuapatna imparts training to weavers about weaving and designs. The trainees are taken in batches by 3 months. The present survey shows that weaving of tie and dye fabric is a hereditary art and it passes from one generation to the other. These weavers are self employed and never depend on Employment Exchange for their employment.

The craftsmen are to spend a lot of money in purchasing raw materials and tools. The cost of raw materials like dye, yarn and chemicals etc. have gone up exorbitantly and the weavers are not in a position for outright purchase. Similarly the banking facilities are also not extended to individual weavers for such purchases. The weaver has no other alternative than to take shelter with society.

The society thus supplies the raw materials and in return takes the finished product with a rate fixed by the Secretary of the society. The weavers are handicapped in promoting the industry because of non-availability of funds. The banks do not entertain the weavers because they have nothing to give as security to get loan from bank. Slowly the craft gets set back and the industry is now controlled by the Marwaris and Co-operative Societies whose financial position is also very sound.

But originally the craft was mostly managed by the weavers themselves but as the time passed on and the demand for the product increased the private businessmen came to the field and took the advantage of the financial condition of the weavers by financing both in cash and kind as advance and reaped the benefit. They collect the finished product at a predetermined price and sold in the market at a rate much higher than the purchased price.

The industry is not developed as envisaged earlier, because of non-availability of training and marketing facilities. In some cases the traditional designs are also not liked by present day people. Further, the mill owners spend a large sum in copying the designs in mill made sarees which gets good market because of its low cost. Thus the handloom industry faces problem both in production and in marketing.

Both the villages Nuapatna and Remenda have quite a number of weavers cooperative societies and most of the weavers are members of any of these societies. These cooperative societies supply the raw materials to its members and takes back the finished products and pays the wages to the members according to its quality. These cooperative societies advance them loan in the form of loom or other accessories according to their need. Even these societies advance them cash to build fire-proof shed and also for electrification under modernisation scheme. Through these cooperative societies government try to uplift their economic condition. In Nuapatna there is one pattern making centre where the weavers are also trained by the government but no such facility is available at Remenda. But there is no service centre in either of the village where they can find ready service for their looms or accessories, for this they have to depend on local crude workers in this regard.

A detail discussion have been made in chapter I about the growth and history of the craft of the village.

Table II.17

Distribution of population of not practising households classified by age, sex and marital status

	Never married			Married			Widowed			Total		
Age-group	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
					Village—Remenda							
0-4	6	4	2	-	-	-	-	-	-	6	4	2
5-9	6	3	3	-	-	-	-	-	-	6	3	3
10-14	8	4	4	-	-	-	-	-	-	8	4	4
15-19	5	3	2	-	-	-	-	-	-	5	3	2
20-24	4	3	1	1	-	1	-	-	-	5	3	2
25-29	1	1	-	3	1	2	-	-	-	4	2	2
30-34	-	-	-	2	2	-	-	-	-	2	2	-
35-44	-	-	-	6	2	4	-	-	-	6	2	4
45-54	-	-	-	4	3	1	-	-	-	4	3	1
55-69	-	-	-	2	1	1	2	-	2	4	1	3
70 +	-	-	-	-	-	-	3	1	2	3	1	2
Age not stated	-	-	-	-	-	-	-	-	-	-	-	-
Total	30	18	12	18	9	9	5	1	4	53	28	25

Age-group	Never married			Married			Widowed			Total		
	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
Village—Nuapatna												
0-4	2	–	2	–	–	–	–	–	–	2	–	2
5-9	9	6	3	–	–	–	–	–	–	9	6	3
10-14	3	2	1	–	–	–	–	–	–	3	2	1
15-19	2	1	1	–	–	–	–	–	–	2	1	1
20-24	1	1	–	1	–	1	–	–	–	2	1	1
25-29	–	–	–	2	–	2	–	–	–	2	–	2
30-34	–	–	–	4	2	2	–	–	–	4	2	2
35-44	–	–	–	3	2	1	–	–	–	3	2	1
45-54	–	–	–	2	2	–	–	–	–	2	2	–
55-69	–	–	–	1	–	1	2	–	2	3	–	3
70 +	–	–	–	1	1	–	–	–	–	1	1	–
Age not stated	–	–	–	–	–	–	–	–	–	–	–	–
Total	17	10	7	14	7	7	2	–	2	33	27	16

Table II.18

Distribution of population of not practising households classified by age, sex and educational level

Age-group	Total Population			Illiterate		Educational Level: Literate without educational level		Primary or Junior Basic		Middle		Matriculation or Higher Secondary		Non-Technical diploma or certificate not equal to degree		Technical diploma or certificate not equal to degree		Graduate and above	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Village - Remenda																			
All Ages	53	28	25	4	12	3	3	12	7	5	3	1	–	1	–	1	–	1	–
0 - 4	6	4	2	4	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–
5 - 9	6	3	3	–	2	2	1	1	–	–	–	–	–	–	–	–	–	–	–
10 - 14	8	4	4	–	–	–	1	3	3	1	–	–	–	–	–	–	–	–	–
15 - 19	5	3	2	–	–	1	–	1	–	1	2	–	–	–	–	–	–	–	–
20 - 24	5	3	2	–	1	–	–	–	–	2	1	–	–	–	–	–	–	1	–
25 - 34	6	4	2	–	–	–	–	1	2	1	–	1	–	–	–	1	–	–	–
35 +	17	7	10	–	7	–	1	6	2	–	–	–	–	1	–	–	–	–	–
Age not stated	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

	Total Population			Illiterate		Educational Level													
						Literate without educational level		Primary or Junior Basic		Middle		Matriculation or Higher Secondary		Non-Technical diploma or certificate not equal to degree		Technical diploma or certificate not equal to degree		Graduate and above	
Age-group	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Village - Nuapatna																			
All ages	33	17	16	5	10	3	1	5	5	2	–	–	–	1	–	1	–	–	–
0 - 4	1	–	1	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–
5 - 9	10	6	4	4	3	2	–	–	1	–	–	–	–	–	–	–	–	–	–
10 - 14	3	2	1	–	–	1	1	1	–	–	–	–	–	–	–	–	–	–	–
15 - 19	2	1	1	–	–	–	–	1	1	–	–	–	–	–	–	–	–	–	–
20 - 24	2	1	1	–	–	–	–	–	1	1	–	–	–	–	–	–	–	–	–
25 - 34	6	2	4	1	2	–	–	–	2	–	–	–	–	–	–	1	–	–	–
35 +	9	5	4	–	4	–	–	3	–	1	–	–	–	1	–	–	–	–	–
Age not Stated	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

Table II.19

Distribution of not practising households classified by religion, caste/tribe/community, sex and educational level of head of the household

Name of religion	Name of caste/ tribe/ Community	Number of households by sex of head of the household	Number of households by educational level of head of the household							
			Educational Level							
			Illiterate	Literate without educational level	Primary or Junior Basic	Middle	Matriculation or Higher Secondary	Non-technical diploma or certificate not equal to degree	Technical diploma or certificate not equal to degree	Graduate and above
1	2	3	4	5	6	7	8	9	10	11
					Village - Remenda					
Hinduism	Total	M - 9	–	–	6	1	–	1	1	–
	Bhulia Meher	M - 7	–	–	5	1	–	–	1	–
	Costa Meher	M - 2	–	–	1	–	–	1	–	–
					Village - Nuapatna					
Hinduism	Total	M - 6	1	–	2	2	1	–	–	–
	Rangani Tanti	M - 1	–	–	–	1	–	–	–	–
	Teli	M - 1	–	–	–	1	–	–	–	–
	Gaudia Patara	M - 1	–	–	–	–	1	–	–	–
	Asini Patara	M - 1	1	–	–	–	–	–	–	–
	Patsalia	M - 2	–	–	2	–	–	–	–	–

Table II.20

Distribution of not practising households classified by age and sex of head of the household and number of member

Age of head of household	Number of household by sex of head of household	Number of households having member						
		Single	2	3	4	5	6-7	8-9
1	2	3	4	5	6	7	8	9
				Village—Remenda				
Bellow-29	M - 1	-	-	-	-	1	-	-
30-39	M - 1	-	-	1	-	-	-	-
40-49	M - 4	-	-	-	1	-	3	-
50-59	M - 1	-	-	-	-	-	-	1
60 and above	M - 2	-	-	-	-	-	2	-
Total	M - 9	-	-	1	1	1	5	1
				Village—Nuapatna				
Below-29	-	-	-	-	-	-	-	-
30-39	M - 3	-	-	1	1	-	1	-
40-49	M - 2	-	-	-	-	-	2	-
50-59	-	-	-	-	-	-	-	-
60 and above	M - 1	-	-	-	-	-	1	-
Total	M - 6	-	-	1	1	-	4	-

Table II.21

Distribution of workers and non-workers of not practising households classified by sex, caste/tribe/community and broad age-group

Name of the caste/ tribe/ commu-nity	Total Population			Number of workers and non-workers by age-group											
				All ages						0 - 14 years					
				Workers			Non-workers			Workers			Non-workers		
	Persons	Males	Females	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Village - Remenda															
Bhulia Meher	37	20	17	7	7	–	30	13	17	–	–		14	8	6
Costa Meher	16	8	8	2	2	–	14	6	8	–	–	–	6	3	3
Total	53	28	25	9	9	–	44	19	25	–	–	–	20	11	9
Village - Nuapatna															
Gaudia Patara	4	1	3	1	1	–	3	–	3	–	–	–	2	–	2
Asini Patara	3	2	1	1	1	–	2	1	1	–	–	–	1	1	–
Rangini Tanti	7	4	3	3	3	–	4	1	3	–	–	–	2	1	1
Teli	7	4	3	1	1	–	6	3	3	–	–	–	3	2	1
Patsalia	12	6	6	2	2	–	10	4	6	–	–	–	6	4	2
Total	33	17	16	8	8	–	25	9	16	–	–	–	14	8	6

Name of the caste/ tribe/ commu-nity	Number of workers and non-workers by age-group																	
	15-34 years						35-59 years						60 + years					
	Workers			Non-workers			Workers			Non-workers			Workers			Non-workers		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
Village - Remenda																		
Bhulia Meher	2	2	–	10	5	5	3	3	–	4	–	4	2	2	–	2	–	2
Costa Meher	–	–	–	4	3	1	2	2	–	2	–	2	–	–	–	2	–	2
Total	2	2	–	14	8	6	5	5	–	6	–	6	2	2	–	4	–	4
Village - Nuapatna																		
Gaudia Patara	–	–	–	1	–	1	1	1	–	–	–	–	–	–	–	–	–	–
Asini Patara	1	1	–	1	–	1	–	–	–	–	–	–	–	–	–	–	–	–
Rangini Tanti	2	2	–	1	–	1	–	–	–	1	–	1	1	1	–	–	–	–
Teli	–	–	–	2	1	1	1	1	–	1	–	1	–	–	–	–	–	–
Patsalia	–	–	–	2	–	2	2	2	–	1	–	1	–	–	–	1	–	1
Total	3	3	–	7	1	6	4	4	–	3	–	3	1	1	–	1	–	1

Table II.23

Distribution of workers of not practising households classified by traditional and present occupation by sex and broad age-group and the reason for leaving the traditional occupation

Traditional occupation of the head of household	Sex	Total number of workers	Number of workers by age group: 0 - 14 years where present occupation is same as in col. 1	15 - 34 years where present occupation is: Same as in col. 1	15 - 34 years: If different the reason for leaving: Physical incapability	15 - 34 years: Higher Education	15 - 34 years: Change of fathers profession	15 - 34 years: Early loss of parent	35 - 59 years where present occupation is: Same as in col. 1	35 - 59 years: If different the reason for leaving: Loss of assets due to theft	35 - 59 years: Less profit/ more profit from business	35 - 59 years: Less income	35 - 59 years: Higher education	35 - 59 years: Early loss of parent	60 + years where present occupation is: Same as in col. 1	60 + years: If different the reason for leaving: Less profit	60 + years: Ill health	60 + years: For want of helping hand
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Village - Nuapatna																		
Weaving, Tie & Dye	M	8	–	–	1	1	1	–	–	1	3	–	–	–	–	1	–	–
Village - Remenda																		
	M	9	–	–	–	–	–	2	–	–	–	2	1	2	–	–	1	1

Table II.23

Distribution of workers of not practising households classified by traditional and present occupation by sex and broad age-group and the reason for leaving the traditional occupation

Traditional occupation of the head of household	Sex	Number of workers by age group: Total number of workers	0 - 14 years where present occupation is same as in col. 1	15 - 34 years where present occupation is: Same as in col. 1	15 - 34 years: If different the reason for leaving: Physical incapability	15 - 34 years: Higher Education	15 - 34 years: Change of fathers profession	15 - 34 years: Early loss of parent	35 - 59 years where present occupation is: Same as in col. 1	35 - 59 years: If different the reason for leaving: Loss of assets due to theft	35 - 59 years: Less profit/ more profit from business	35 - 59 years: Less income	35 - 59 years: Higher education	35 - 59 years: Early loss of parent	60 + years where present occupation is: Same as in col. 1	60 + years: If different the reason for leaving: Less profit	60 + years: Ill health	60 + years: For want of helping hand
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Village - Nuapatna																		
Weaving, Tie & Dye	M	8	—	—	1	1	1	—	—	1	3	—	—	—	—	1	—	—
Village - Remenda																		
	M	9	—	—	—	—	—	2	—	—	—	2	1	2	—	—	1	1

Table II.24

Distribution of non-workers of not practising households by sex, age and type of activity

Age-group	Number of Non-workers			Number of Non-workers by type of activity and sex									
				Infant		Full time student		Household duties		Seeking employment		Dependant	
	P	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Village-Remenda													
0-14	20	11	9	4	4	7	4	–	1	–	–	–	–
15-19	5	3	2	–	–	2	–	–	2	1	–	–	–
20-24	5	3	2	–	–	–	–	–	2	3	–	–	–
25-29	3	1	2	–	–	–	–	–	2	1	–	–	–
30-39	4	1	3	–	–	–	–	–	3	1	–	–	–
40-49	3	–	3	–	–	–	–	–	3	–	–	–	–
50-59	–	–	–	–	–	–	–	–	–	–	–	–	–
60+	4	–	4	–	–	–	–	–	2	–	–	–	2
Total	44	19	25	4	4	9	4	–	15	6	–	–	2

	Number of Non-workers by type of activity and sex												
	Number of Non-workers			Infant		Full time student		Household duties		Seeking employment		Dependant	
Age-group	P	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Village-Nuapatna													
0-14	14	8	6	3	4	5	1	–	1	–	–	–	–
15-19	2	1	1	–	–	–	1	–	–	1	–	–	–
20-24	1	–	1	–	–	–	–	–	1	–	–	–	–
25-29	2	–	2	–	–	–	–	–	2	–	–	–	–
30-39	3	–	3	–	–	–	–	–	3	–	–	–	–
40-49	–	–	–	–	–	–	–	–	–	–	–	–	–
50-59	2	–	2	–	–	–	–	–	2	–	–	–	–
60+	1	–	1	–	–	–	–	–	1	–	–	–	–
Total:	25	9	16	3	4	5	2	–	10	1	–	–	–

CHAPTER-III

PROCESS OF LEARNING

The technique of tie and dye passes from father to son, from older generation to younger generation is hereditary and traditional. It is obvious that the new generation is making use of new implements to speed up the process and are introducing new designs. The weaving technique is somewhat different at both the villages. In Remenda, the weavers have shown proficiency in weaving of Cotton Sarees whereas in Nuapatna the weavers have earned names in weaving of Silk and Tassar fabrics.

The weavers usually engage their own near and dear ones in this trade. The head of the family performs the duties of the master craftsman and distributes the work among the family members according to their knowledge and capability. The relatives like wife, son, brother, son's wife, unmarried daughter and hired workers have acquired knowledge from their own fathers or from their elders in the house. Son definitely gets training from his father or within his family in normal case or else he acquires experience in the locality. In case of brother it is similar to that of the son, while in case of son's wife it is different as she might have gathered experiences from her own parent or gained knowledge in her father-in-law's house. Generally the unmarried girls are given training in the preparatory work as to assist their parents and when they get married this working knowledge is considered as an additional quality to be a good bride. Old father is also an asset to the family as he is the real kingpin in the whole set-up, who though can not physically assist but can render over all supervision. The hired workers are trained hands and no elaboration is needed for them.

Table III.1 shows the distribution of persons engaged in the craft by relationship with the head of household and period of experience in the craft alongwith the information of source of receiving the training on the craft. Here seven more persons are engaged than the available workers in 30 households of Nuapatna as discussed in Chapter II. These 7 more workers probably have come from households other than the 30 households under survey. Similarly, only one more person is engaged in the craft in the village of Remenda.

Table III.1

Distribution of persons classified by relationship with the head, the persons imparted training and the period engaged in the craft

Period engaged in the craft	Number of persons engaged in the craft	Number of persons engaged in the craft who are related to head or											
		Self (Head of household) who received training from			Wife who received training from			Son who received training from		Brother who received training from		Son's wife who received training from	
		Father	Brother	Others	Father	Husband	Others	Father	Others	Father	Others	Father	Others
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Village - Nuapatna													
Less than 5 years	19	–	–	–	–	–	–	5	–	–	–	–	–
5-9 years	18	–	–	–	–	–	2	6	–	2	–	–	2
10-19 years	48	7	–	1	–	–	10	13	2	2	–	–	5
20 + years	53	19	–	3	–	–	15	–	1	2	1	–	1
Total	138	26	–	4	–	–	27	24	3	6	1	–	8
Village - Remenda													
Less than 5 years	19	1	–	–	–	–	–	10	–	–	–	–	–
5-9 years	15	–	–	–	–	1	–	8	–	1	–	1	–
10-19 years	23	1	–	–	2	–	–	10	–	–	–	7	–
20 + years	61	26	2	–	21	4	–	2	–	–	–	–	–
Total	118	28	2	–	23	5	–	30	–	1	–	8	–

Table III.1

Distribution of persons classified by relationship with the head, the persons imparted training and the period engaged in the craft

Period engaged in the craft	Number of persons engaged in the craft who are related to head or							
	Daughter who received training from		Father who received training from		Other males, father's brother, B.S. and unrelated who received training from		Other females, SD, BD, BSD, BSW, BW and M who received training from	
	Father	Others	Father	Others	Father	Others	Father	Others
1	15	16	17	18	19	20	21	22
Village - Nuapatna								
Less than 5 years	–	5	–	–	1	4	–	4
5-9 years	–	2	–	–	1	2	–	1
10-19 years	–	3	–	–	2	2	–	1
20 + years	–	–	3	–	2	–	–	6
Total	–	10	3	–	6	8	–	12
Village - Remenda								
Less than 5 years	7	–	–	–	–	–	1	–
5-9 years	4	–	–	–	–	–	–	–
10-19 years	2	–	–	–	1	–	–	–
20 + years	–	–	–	–	1	–	5	–
Total	13	–	–	–	2	–	6	–

N.B: - B.D. - Brother's Daughter
BSW - Brother's Son's Wife
BSD - Brother's Son's Daughter
BS - Brother's Son
SD - Son's Daughter
BW - Brother's Wife
M - Mother
UR - Unrelated

Out of 138 persons engaged in the craft in Nuapatna 65 are trained by their fathers and rest 73 have received training from other elderly persons. Whereas in case of Remenda 111 persons have received the training on the craft from their fathers.

It is further seen that there are 19 persons who were engaged in this craft for less than 5 years in both the villages Nuapatna and Remenda. In case of persons engaged in the craft between 5 to 9 years, there are 18 persons in the village Nuapatna as against 15 in the village Remenda. There are 48 persons having experience of 10-19 years in the occupation in village Nuapatna as against 23 persons in the village Remenda. In the village Nuapatna 53 persons are engaged for more than 20 years while at Remenda the number is 61 which is comparatively far more than others.

Table III.2 presents the distribution of persons engaged in the craft on weaving and preparatory work by their relation and source from where they received training.

Table III.2

Distribution of persons engaged in the craft classified by relationship with the head, nature of work performed and the person imparted training

Village : Nuapatna

Relationship with the head	Number of persons engaged in the craft	Number of persons engaged in the craft by nature of work performed: (Weaving) Work-1 where the relation noted at col. 1 received training form			(Preparatory) Work-2 where the relation noted at col. 1 received training from	
		Father	Un-related	Others (specify) Elders	Father	Others (Specify) Elders
1	2	3	4	5	6	7
Self	30	22	–	3	4	1
Wife	27	–	–	–	–	27
Son	27	19	–	3	5	–
Brother	7	4	–	–	2	1
Son's wife	8	–	–	–	–	8
Daughter	10	–	–	–	–	10
Father	3	1	–	–	2	–
Other Male	14	7	7	–	–	–
Other Female	12	–	–	–	–	12
Total	138	53	7	6	13	59

N.B.: - Other Males – Unrelated, Brother's son, Father's Brother

Other Females – Mother, Brother's Daughter, Brother's wife, Brother's son's wife,

Table III.2

Distribution of persons engaged in the craft classified by relationship with the head, nature of work performed and the person imparted training

Village : Remenda

Relationship with the head	Number of persons engaged in the craft	Number of persons engaged in the craft by nature of work performed				
		(Weaving) Work-1 where the relation noted at col.1 received training form			(Preparatory) Work-2 where the relation noted at col. 1 received training from	
		Father	Husband	Others (specify) Brother	Father	Husband
1	2	3	4	5	6	7
1	2	3	4	5	6	7
Self	30	25	–	2	3	–
Wife	28	–	–	–	23	5
Son	30	19	–	–	11	–
Brother	1	1	–	–	–	–
Son's Wife	8	–	–	–	8	–
Daughter	13	–	–	–	13	–
Father	–	–	–	–	–	–
Other Male	2	–	–	–	2	–
Other Female	6	–	–	–	6	–
Total	118	45	–	2	66	5

N.B.: - Other Males – Unrelated, Brother's son, Father's Brother

Other Females – Father's Mother, Father's Brother's Wife, Son's Wife.

In the village Remenda 47 persons are engaged in weaving as against 71 persons engaged in preparatory work. Similarly in Nuapatna 66 persons are engaged in weaving while 72 persons are engaged in preparatory work. Out of 118 persons in the village Remenda 45 persons have received training from their fathers while 2 persons from their brothers in weaving technique. Similarly in

preparatory work 66 persons have received training from their fathers, while 5 female workers have received training from their husbands.

In the village Nuapatna out of 138 persons 53 persons have received training from their fathers, 6 persons from their elders and 7 persons from unrelated persons in weaving profession. Out of 72 persons engaged in preparatory work, 13 persons have received training from their fathers as against 59 persons have received training from elderly persons.

Table III.3 shows the distribution of persons engaged in the craft who have received training by duration of period and relationship to head.

Table III.3

Distribution of persons engaged in the craft classified by relationship with the head, the person inported training, period of training and remuneration

Relationship with the head	Number of persons engaged in the craft	Number of persons engaged in the craft who received training from					
		Father for the period			Brother for the period		
		Less than 6 months and paid remunera-tion	6 months to 1 year and paid remunera-tion	More than 1 year and paid remuneration	Less than 6 months and paid remunera-tion	6 months to 1 year and paid remunera-tion	More than 1 year and paid remuneration
		Obligatory	Obligatory	Obligatory	Obligatory	Obligatory	Obligatory
1	2	3	4	5	6	7	8
			Village - Nuapatna				
Self	30	–	–	26	–	–	–
Wife	27	–	–	–	–	–	–
Son	27	1	6	17	–	–	–
Brother	7	–	–	6	–	–	–
Son's wife	8	–	–	–	–	–	–
Daughter	10	–	–	–	–	–	–
Father	3	–	–	3	–	–	–
Other male	14	–	–	5	–	–	–
Other female	12	–	–	–	–	–	–
Total	138	1	6	57	–	–	–
			Village - Remenda				
Self	30	–	2	26	–	–	2
Wife	28	–	22	1	–	–	–
Son	30	–	6	24	–	–	–
Brother	1	–	–	1	–	–	–
Son's wife	8	–	8	–	–	–	–
Daughter	13	–	13	–	–	–	–
Father	–	–	–	–	–	–	–
Other male	2	–	2	–	–	–	–
Other female	6	–	6	–	–	–	–
Total	118	–	59	52	–	–	2

Relationship with the head	Number of persons engaged in the craft who received training from								
	Husband for the period			Elders for the period			Unrelated for the period		
	Less than 6 months and paid remuneration	6 months to 1 year and paid remuneration	More than 1 year and paid remuneration	Less than 6 months and paid remuneration	6 months to 1 year and paid remuneration	More than 1 year and paid remuneration	Less than 6 months and paid remuneration	6 months to 1 year and paid remuneration	More than 1 year and paid remuneration
	Obligatory	Obligatory	Obligatory	Obligatory	Obligatory	Obligatory	Obligatory	Obligatory	Obligatory
1	9	10	11	12	13	14	15	16	17
Village - Nuapatna									
Self	–	–	–	–	–	4	–	–	–
Wife	–	–	–	–	–	27	–	–	–
Son	–	–	–	–	–	3	–	–	–
Brother	–	–	–	–	–	1	–	–	–
Son's wife	–	–	–	–	–	8	–	–	–
Daughter	–	–	–	–	1	9	–	–	–
Father	–	–	–	–	–	–	–	–	–
Other male	–	–	–	–	–	–	–	2	7
Other female	–	–	–	–	–	12	–	–	–
Total	–	–	–	–	1	64	–	2	7
Village - Remenda									
Self	–	–	–	–	–	–	–	–	–
Wife	5	–	–	–	–	–	–	–	–
Son	–	–	–	–	–	–	–	–	–
Brother	–	–	–	–	–	–	–	–	–
Son's wife	–	–	–	–	–	–	–	–	–
Daughter	–	–	–	–	–	–	–	–	–
Father	–	–	–	–	–	–	–	–	–
Other male	–	–	–	–	–	–	–	–	–
Other female	–	–	–	–	–	–	–	–	–
Total	5	–	–	–	–	–	–	–	–

Duration or period of training is divided into 3 periods i.e. less than 6 months between 6 months to 1 year and more than 1 year. In Remenda 59 persons have received training between 6 months to one year and 52 have received the same for more than one year from their fathers as obligation. Five women have received training for less than 6 months from their husbands and 2 persons were trained for more than one year by their brothers as obligation.

In Nuapatna 57 were trained for more than one year, 6 were trained between 6 months to one year and one was trained for less than 6 months by their fathers as obligation.

There are 9 males from among them 7 have received training for more than 1 year and 2 were trained between 6 months to 1 year from unrelated persons without any remuneration rather as obligation. There are 64 persons who have received training from elders for more than 1 year and only 1 person had received training between 6 months to 1 year from elders.

All the persons were trained without any condition being imposed on them in both the villages Remenda and Nuapatna as the trainers were mostly their relatives, such as fathers, brothers and elderly persons. In this regard it can be mentioned here that the entire village seems to be one family.

The weavers were interviewed at the time of survey to assess if they have been thoroughly trained and whether they consider that the training is adequate. It was felt that it would have been better if higher training facility would have been available in the village itself.

Table III.4 shows the persons engaged in this craft who have received better training and how many of them felt that their training is adequate. The period of experience in the craft is classified in four groups such as less than 5 years, 5-9 years, 10-19 years and 20 years.

Table III.4

Assessment of training received by the persons as related to the period engaged in the craft, availability of better training facility and intention to receive better training

Period engaged in the craft	Number of persons engaged in the craft	Number who consider the training received is		Number reporting availability of better training facilities		Receiving better training	Number in favour of not receiving better training	
		Adequate	In-adequate Require better training	Description of better training available-1 (Pattern making centre in the unit)	Description of better training available-2 (Reeling centre for preparatory work)		No time as well as money	More time require
1	2	3	4	5	6	7	8	9
Village - Nuapatna								
Less than 5 years	19	3	16	–	16	3	2	14
5 - 9 years	18	10	8	3	5	10	2	6
10 - 19 years	48	42	6	4	2	42	3	3
20 + years	53	53	–	–	–	53	–	–
Total	138	108	30	7	23	108	7	23

Table III.4

Assessment of training received by the persons as related to the period engaged in the craft, availability of better training facility and intention to receive better training

Period engaged in the craft	Number of persons engaged in the craft	Number who consider the training received is		Number in favour of	
		Adequate	Inadequate	Receiving better training	Not receiving better training
			Require more practice		No training centre in the unit
1	2	3	4	5	6
		Village - Remenda			
Less than 5 years	19	5	14	5	14
5-9 years	16	10	6	10	6
10-19 years	22	22	—	22	—
20 + years	61	61	—	61	—
Total	118	98	20	98	20

In the village Nuapatna out of 138 persons engaged in this traditional craft, 108 have reported that they have received adequate training while the rest 30 persons engaged in this craft expressed the view that the training they have received is inadequate. Out of those 30 persons 23 have reported that they had no time to receive better training and 7 have expressed both time and money were the hindrance for them to receive better training.

Out of 108 persons who reported to be trained adequately, 53 have the experience of more than 20 years, 42 have between 10 to 19 years of experience, 10 have between 5 to 9 years of experience and only 3 have less than 5 years of experience in this traditional craft. Similarly, in the village Remenda out of 118 persons, 98 persons have reported that they have received adequate training, only 20 persons have expressed that their training is inadequate. Out of these 98 persons 61 have the experience of more than 20 years in the traditional craft, 22 have between 10 to 19 years, 10 have between 5 to 9 years and 5 have less than 5 years of experience in the craft. Besides, those 20 in-adequately trained have reported that there is no training centre in the village.

Generally, there is no restriction in imparting training to workers in both the surveyed villages.

Biographical sketches of few craftsmen:

Sri Nabin Chandra Meher, 62 years old of Remenda is an exponent in the "bandha" (tie and dye) weaving. Now he is engaged in this process of work and utilising all his energy and skill in evolving new designs and styles. He is being helped in his work by his wife and daughter etc. The wife and daughter mostly do the work of grouping and leasing of the yarn in the preparatory phase, thereafter the untying and grouping is made after completion of dying. He lost his father at the age of 5 who was then the main bread winner. Being a traditional weaving family, his mother who was then engaged in the tie and dye work trained her children in their traditional work. Nabin was engaged in typing work of sample designs like "Ghagara" bandha and gradually entered into slight intricate designs like *Deuli, Sikuli, Hansa, Machha and Lata* etc. But the income out of these operations was not sufficient for which his mother coaxed him to enter into weaving when he was about 18 to 20 years old. He started weaving less intricate designs like *Morich Phulia, Chandan Kora* etc. for 2 to 3 years. Sri Krutartha Acharya started organising the weavers co-operative society in the district of Sambalpur and Balangir. Nabin joined this society called Sambalpuri Bastralaya. At first he was engaged in weaving a new design called "Bombay pattern" supplied by Sri Acharya and was being paid Rs. 13/- as wage then. Later Sri Bhabagrahi Meher of his village made him to do only bandha work for Sambalpuri Bastralaya because of his prowess and inclination. His first work "Peacock bandha" was well received by the society. Then he introduced some new designs namely "Baghambari Dhodi bandha" and "Chitrotpala" for which he received a prise from Sri Krutartha Acharya. A new design called "Gaja Keshari" was tied and dyed by him and was tied and dyed by him and was woven by Sri Daitari Meher of Chichinda which was shown to Sri Krutartha Acharya and he was so impressed that he awarded a prize of Rs. 35/- immediately. But this amount was not shared by Sri Daitari. Later when Daitari was told to weave it independently, he could not do it. Thus Nabin's work was recognised and was again awarded a prize of Rs. 100/- by Sri Acharya.

He continued his relation with Sambalpuri Bastralaya and began to evolve new designs on cotton. Sri Chaturbhauj Meher started a new Co-operative Society in the village, called Remenda Tassar Spinning and Weaving Industrial Co-operative Society Ltd. and started to organise tassar weaving in large scale and forced him to join in the society. He joined because he would earn more money in tassar tie and dye. Because of his rich experience he started Gaja Keshari in silk and tassar. "Sagarika" a very beautiful design was brought out and for this he charged less amount than others though it was much better than others. He was also tried a very good scenic design on the anchal and for 80 such similar designs he charged Rs. 1,200/- which was much less than others.

Such a fine craftsman has not received any formal training from any one excepting his mother and later refined his technique all by himself. Similarly, through his experience he has tried to

bring several new colours by combining two or more different colours. He is very much interested in imparting training to new entrants and partake all his experience but could not do so much he desires, due to lack of space and more important is lack of interest of trainees. He has received a prize in and exhibition at Cuttack but could not remember the date and name of exhibition.

Sri Babaji Meher, 64 years of Jhilminda, a contiguous village of Remenda is a recipient of Master Craftsman Award from President of India in the year 1967. Now exclusively engaged in the tie and dye work. He is helped by his wife and daughters in the preparatory work. The design for which he was awarded the prize was a traditional design and was woven by others beforehand. But Sri Murlidhar Tali, a famous artist of Orissa, redrew this design and given it to Sambalpuri Bastralaya to weave it more perfectly and beautifully. Sri Babaji Meher with the help of Sri Bhabagrahi Meher attempted and beautifully finished with utmost care and labour. Sri Babaji Meher had his formal training within his family. He learnt the art of tie and dye from his mother in adolescent and intricacies of fine weaving from his father and elder brother in later years. To get such perfection and delicacy he had to toil hard for 15 years, he is also obliged to other elders in the village for their advice and counsel. Now he has lost all his enthusiasm for fine work because of less return and wage. His gradual loss of good eye sight might be another cause and now laments that he has no son to continue his work.

According to him the by gone days were worst for lack of good market and exploitation by businessmen. He claims the entrance of co-operative movement has brought much relief to the weavers. To bring more improvement he says Government should provide raw materials at a subsidised rate and should try to explore markets. He wants Government should act strictly so that the purchase by businessmen during rebate period is controlled and common buyers should get this benefit.

Sri Sudam Guin (70 years) a craftsman of par excellence and a dreamer is engaged only in weaving different "Anga Vastra" for Lord Jagannath, the presiding deity of Orissa. He claims to receive the order and encouragement from God Himself to take up and finish the particular apparel. He is a craftsman who has woven "Gita-Govind", "Dasabatar" and several puranic shlokas on the Pata or Silk fabrics for the God. He also undertakes other orders for such purposes. For his such prowess he has received Presidential Award in the year 1976. The Minister for Industry of Orissa has awarded him certificate of Merit in 1982. For his fine work the Director of Handicraft Board, New Delhi has specially invited him to see his woven fabrics. He weaves all kinds of wearing apparel for Lord Jagannath like "Srimukhi Otta", "Pata Chehali", "Boirani", "Pahani", "A bakash Tadap" etc. He even weaves the three deities on fabric to be used for wall decoration. He had his first schooling in this traditional craft from the elder brother of his father late Kalandi Choudhury, who was an exponent in this profession. He refined the technique and for the first time tried his hand in weaving the "Shlokas" in Oriya script. He had to try hard and considers this capability is possible only on the blessing of Lord Jagannath. According to him the process of training was not so easily available during his younger days. Now it is open to all and he even imparted training at least eight to ten youths in his village and members of his family. He opines the availability of raw material was very limited in early days than today. Societies are now providing such help in this regard. He is now engaged in finishing "Krushna Raslila" on fabric.

Sri Banshidhar Behera, 60 years, is also known as Bansi Master for his teaching to local youths and he is regarded as the soul of weavers co-operative society No. II of the village Nuapatna. He finds personal pleasure in imparting training to the local craftsmen and is doing this since 1960. He joined to this craft at the age of 15 years after completion of his studies upto class VII. Before joining to this trade he was well trained by the elders of his family. Later he refined the technique and gathered more proficiency. For his knowledge and interest in the trade he was sponsored to receive training at weavers service centre, Calcutta by Eastern Silk Industry and was trained there for 2 months. After receiving training he worked in Eastern Silk Industry for six months at Calcutta and similar period at Nuapatna branch then left this organisation and started on his own. He also organised and took

initiative to set up the Co-operative society No. II which was started in the year 1970. At his own workshop he has several self devised implements like warping drum and stretching implements. At his workshop he has several looms where the weavers are made to engage themselves and simultaneously trained. He was also sponsored by Khadi Board to attend exhibitions at Surat, Bhavnagar, Amritsar and show his skills. In 1984, he was sent to Bangalore to learn the technique of Bangalore Silk Weaving by State Handloom Development Corporation and to Patna to show his own skill. He was also sent to Kanchipuram to see the Kanjivaram Silk Industry. According to him, the Orissa technique is unique among them. He feels though the training he received in his days were adequate still the training now his is imparting is more skillful and time saving.

According to him the period between 1941-44 and 1967-70 was the worst for the weavers. The demand was much less then and the artisans were in very pathetic condition but now the situation has changed. He feels the handloom products have good demand and it is increasing; which is a very good sign. He feels government should take more initiative to elongate the market and the artisans should be encouraged. He feels because of co-operative movements the situation has changed for the betterment of the weavers.

CHAPTER-IV

MANUFACTURING PROCESS

Place of work:

The weaving of tie and dye is a household industry. The main work is being done inside the house. There are only a few places of work outside the house where the master craftsmen engage workers other than the members of their household. In all other cases household members are engaged in this trade as the work is normally done inside the house. Before the product gets its finishing touch it passes through several phases of preparatory work like reeling, washing, sizing, tying and dyeing. Drying is mostly carried out at the open space of the house. it is seen, even the household uses the kitchen for preparation of dyes and also for boiling to tassar cocoons. The main tool in this work, loom, occupies the major space of the house, it is also seen the loom is placed in the sleeping quarters. The size of looms also varies from place to place. At Nuapatna looms are larger, where on the beam of the loom five to six sarees can be woven at a time, whereas at Remenda the looms are smaller because single saree is being woven on the beam of the loom.

Purity and belief:

With the advent of modern technology and change of life style, the customs that were prevalent in the past have now changed. Earlier, the Pataras of Nuapatna village were keeping their dying vasts (earthen pots used for making vegetable dyes) away from the people of other castes, on one was allowed even to touch it. This pot was considered to be sacred. Since, the practice of making vegetable dyes are now not in use and these sacred pots are not seen in any household.

Similarly, the Pataras of Nuapatna were celebrating three occasions "*Salapidia*" (the day following Diwali) "*Nadanabami*" (the ninth day of Pousha) and "Biswakarma" (in the month of Bhadrab) with much fanfare to propitiate their God, gradually these celebrations are also loosing their importance because of cost of living. On these days they usually wear new dresses and workship their looms and other implements. Saraks, the Boudhas of Nuapatna also celebrate "Budha Purnima" (the birth day of Lord Budha) and "*Magha Saptami*" (the seventh day of Magha) to worship their looms and other implements with much fanfare. These celebrations are now seldom celebrated.

The Mehers of Remenda also celebrate two occasions in a year that is "Nuakhia" (in the month of Bhadrab) and "Biswakarma". On these days they worship their looms and implements and observe these festivals traditionally. The importance of these days are though continuing but has lost its old glamour and luster. In the social hierarchy the Bhulia Mehers looked down upon Costa Meheras and do not establish any matrimonial relation with them.

The Bhulia Mehers of Remenda and Asani Patars and Saraks of Nuapatna do not draw tassar yarn from its cocoon, since this amounts to killing of the insects inside the cocoon. Only the Gaudia Pataras of Nuapatna and costa Meheras of Remenda draw the yarn from the cocoons. The Gaudia Pataras of Nuapatna usually keep an amount ranging from one paisa or more for each cocoon they boil, which they later spend as "bhoga" to Lord Jagannath. Some households even keep a few of cocoons at each time before boiling them and at the end of the year these preserved cocoons are sold and that amount of money is spent as "bhoga" to Lord Jagannath.

In some households the belief is prevalent that this craft is noble and holy and on this the prosperity of the household depends. They consider this craft as a godly one without which nothing will be successful whatever beneficial work they may undertake. With this thinking this craft is being continued from one generation to other, from elder to younger and carried out scrupulously with purity of mind. Since, belief is the strongest force in the mind of human-being each man does his day to day work through out the life and tries to bring all happiness and prosperity through it. This has probably motivated the craftsmen to continue this

craft traditionally.

Different objects:

Through tie and dye process, number of designs can be prepared and used for different purposes. But keeping the demand and choice of market as well as the economic aspect in mind the weavers mostly weave the following items (1) Cotton Saree, (2) Silk and Tassar Saree, (3) Silk Khandua, (4) Cotton Bed Cover, (5) Silk Scarf, (6) Kantia Stole, (7) Door curtain and Window curtain, (8) Cotton Skirt material and (9) Silk Long Cloth.

The Bhulia Mehers of Remenda are more adept in Cotton tie and dye which has attracted the people around the world because of its intricate design and motifs. Nuapatna weavers (Pataras) are more artistic in designs of silk and Tassar Textile. But now the Bhulia Mehers are going for silk as it has more market value and demand. During rainy season the production falls considerable and during high summer also it never allows them to work for a long period as the yarn becomes brittle. But winter and autumn are well suited for work.

On an average, seven to eight cotton sarees can be produced in a month, whereas for tassar and silk the number comes down to three or four. Similarly 50 to sixty bed covers, 15 to 18 silk scarf, 15 to 16 Kantia stole, 20 to 30 door and window screen, 4 thans of 25 mts. length of cotton skirt material and 4 thans 25 mts. length of Tassar can be produced in a month. This average monthly production can not be maintained throughout the year. During the rainy season the production mostly falls since the outdoor operations cannot be done and the drying of yarn takes longer time. So also during peak winter the threads stick to the beam of loom for which the production falls. During high summer the yarn becomes too brittle. The best season for this is autumn. So it is not possible to remove the natural barrier by the poor artisans .

Raw Material:

The important raw material for this, is yarn. The weavers use mostly three types of yarn namely Cotton, Tassar and Silk. The cotton yarn is produced in the State by several spinning mills and they are available in the local market. The cotton yarn comes in hank form (840 yards of thread in circular loop). For the cotton textile the weavers use the same count (thickness of yarn) for both warp and weft. They use combed yarn of 40 count (name of yarn with specific thickness) and above mostly. But for bed covers, door and window screen it is less than 40 count.

At Remenda, the cotton sarees are made more in numbers than at Nuapatna village. For the sarees they use the cotton yarn of 40c, 60c, 80c, and 100c (different types of yarn with specific thickness) and requirement of each saree varies from 300 grams to 400 grams. At an average 6 to 8 sarees can be manufactured in a month. For bed covers they use cotton yarn of mostly 40c. Average monthly production of this is about 50 to 60 nos. and for this the yearn requirement varies between 1 kg. to 1.2 kg. The cotton door and window screen can be manufactured about 20 to 25 in numbers, the cotton yarn of 24c is used for this and the requirement is between 500 grams to 600 grams. The cotton skirt material made here are used as blouse and shirt etc. and they are made in the form of thana of 25 mt. length. Average monthly production is about 4 thans and the cotton yarn of 80c is used and the requirement varies between 2 kg. to 2.5 kg. per thana.

The silk yarn is not a local product, it is mostly brought from Bangalore, Malda and Assam. They come in the hank form. The yarn of 16/18 and 20/22 of denier (unit of measurement) silk is used. The Tassar yarn is made in the household from the cocoon. About 2 kahanas (2560 nos) of cocoon, 250 grams of soda-ash and about 40 lit. of water is boiled in a pot till the cocoons are soft. This is then washed and dried. The women of household then reels the Mulberry silk yarn from 4 to 6 cocoons at a time by a slight twist on their thighs. There are machines which can be used for reeling the yarn from cocoon but local weavers prefer the hand reeled yarn for its appearance and better fill.

A cocoon consists three parts. The outer is called fuzz, which are loosen by the hand the then spun in the *Takli.* (fig-1). The middle portion is consist of reelable yarn. The inner is waste which is called "nachha". Out of this "Katia Ghicha" and

"Katia yarn" are reeled. This Katia yarn is mostly used as stole and craft. Katia Ghicha which is more coarse thana than Katia yarn and is drawn from this waste is used in the furnishing materials and thanas also.

Prior to the introduction of chemical dyes the weavers were using vegetable dyes. The ingredients in the vegetable dyes were *Kamalagundi* (Local name), Ash, alum, Tamarind, lac, turmeric, *Gunjuri munda* (local name), Manjista, Trifala (myrobalns), scrap iron, tin filling, Indigo, *Anchigund* (local name), soda ash, castor oil, *lodha chal* etc. The weavers were using these with different combinations to get the dyes. The colours thus obtained from the mixture of these dyes are very limited to yellow, orange, red, green, red shade, black, blue, chocolate. They were dull and the shades were very minimal. Use of vegetable dyes are now extinct. In place of these the chemical dyes are now used. In this several colour shades can be prepared, combining two or more colours. The chemical dyes are (1) Napthol, (2) Vat and (3) Acid dyes.

Napthol dyes are used to get red, orange, yellow, Chocolate, tobacco, the fast coloures. Vat dyes are used to get blue, green, peacock green, violet, grey, black, golden orange, brown, Khaki, pink, magenta yellow, olive green and brown. Whereas Acid dyes are used in silk textile because of its brightness and gloss. All these dyes are available in the local market.

The raw materials are procured by the weavers. It is observed that, most of the weavers are members of cooperative societies operating at both the villages.

The co-operative societies supply them the raw materials in the form of yarn (Cotton and Silk) and Tassar cocoon.

Technique:

The tie and dye method used by the weavers are quite different than weavers of elsewhere. Through tie and dye technique different designs are woven on the fabric by interlacing the pre-dye warp and weft yarn as per the design. Either the warp or the weft or both yarn is dyed in different colours at different places. This is done by tying the places where no dying is required and dipping the yarn in dye bath to bring the colour to the untied portion. Again tying the dyed portion another colour can be dyed to the previously tied portion of the yarn. By repeating this method more and more colours can be brought on the yarn. As, by this method one colour is dyed at a time, it is desirable to dye from comparatively lighter to darker colour in successive steps.

There are three methods to procure the designs on the fabric. When pre-tied and dyed weft threads are arranged pick after pick inter-laced with warp thread the required weft design is produced on the fabric. Similarly when pre-tied and dyed warp threads are arranged side by side with weft thread the required warp design is produced. But when both pre-tied and dyed warp and weft threads are inter woven a warp and weft tie and dye designs is design of produced on the fabric. This is done mostly to brighten the colour effect by bringing the same colour warp and weft together at the same place.

Through the tie-dye several intricate designs can be woven on the fabric. But due to gradual loss of craftsmanship and quality of fabric several limitations have gradually crept in. To minimise cost of production and labour the tie and dye for several fabric of same design is undertaken at a time. Suppose a particular figure has to appear ten times on the same weft thread alongwith the breadth of a fabric, then the weft thread has to be tied and untied at ten different places in each dyeing. If this weft figure appears at 5 rows on the fabric the labour can be minimised by tying and dyeing for all 5 rows at a time i.e. by tying and dyeing 5 groups of weft thread at a time. Similarly for 20 fabric of same design 100 groups of weft thread are to be tied and dyed at a time. For such a work the weft threads for all the 20 fabrics are grouped and sub-grouped and separated by picks to be tied and dyed. Then these groups and sub-groups are leased till the tying and dyeing is completed and untying is effected.

Weft preparation:

On the *Uphurna* (fig. 2) weft yarn is prepared mostly by the women folk of the family. It is a wooden base on whom several upright sticks are

fixed. The distance between sticks is even. The distance between the 1st and last stick is about 1.3 cms less than the breadth of the cloth. The separation is done by passing the yarn in between the sticks and are grouped as is required for the design. The groups are leased by a thread for a particular design. While separating the group from Uphurna though the length of weft is less than the required breadth of fabric, at the time of tying an excess length is kept which is required for interlacement and helps to keep the design sharp and forms loops at the border. After the weft is prepared and leased it is removed to a frame called *Kamara* for tying (fig. 3).

Warp preparation:

On the *Jantur* (fig.4) the warp yarn is prepared, since the length of a saree is more than 5 mt. the length of Jantur is always half of it. Sometime also the full length warping is done in open air using poles (fig. 5). But for the border, where small number of threads are required, this warping is done on peg warping frame.

At Remenda the preparation of weft thread is done on Jantur where they are grouped and sub-grouped and ware leased by separating chords. The warp thread is prepared in open air using separating poles and also on the peg warping frames.

At Remenda the weft is done on a frame called Kamara and full length is tied. The warp thread is prepared in open air.

The weavers also use direct method of grouping of weft yarn for a number of pieces at a time. On a latai (an instrument to keep the thread in proper sequence (fig. 6) 4, 5 even 6 nos of threads are wound, which are equal to the length of yarn that are required to cover the tie and dye portion of each piece. For example, for 24 pieces, the threads are taken from 4 latais on each of which 6 threads are wound. These threads in group of 24 are wound round two iron roads, whose separating distance is equal to the breadth of the cloth. Then these are tied and dyed as is required for the design. Then these are dried. After drying, these are again wound on latais and then transferred to pirns (fig. 7).

The portion that is not required to be dyed are tied, is done by wounding tightly around that portion of yarn by a thread with one simple knot which can be easily untied after dying. But for longer portion, "leaves of KIYA" are used and warped tying at both ends. The short portions required to be dyed are applied colour with brush in order to save time and labours. The dried yarns are untied and kept by groups and sub-groups for convenience and stock.

The warp yarn after usual tying and dyeing are spread out and starched lightly with rice starch by a brush (fig. 8) and dried. Then it is tied on the loom carefully adjusting the relative positions and the tension is kept evenly through-out. At Nuapatna, the warp yarns are transferred to the beam of loom from warping drum (fig. 9) where yarn for more than 5 to 6 sarees are previously wound. At Remenda, this operation is done on the open air for only one saree at a time.

The weft yarn after drying from tying and dyeing are wound on to a latai then on to pirns in the same order as to be required during weaving. The weaving is mostly done on pit loom, where two persons sit at both ends. Picking is done by throw shuttle (fig. 10) carefully adjusting the ends by both persons keeping the weft in correct position so as the design is not disorted. A rod with pins at both ends is used to keep the accurate length of weft, is called "Katar badi". Similarly care is taken to keep the even tension of warp during weaving.

Several designs and motifs like fish, rudraskhya lighted lamp, deer, elephant, danti etc. are brought on the fabric by tying and dyeing of weft yarn, warp yarn or both. The extra woven design on the borders are brought by extra warp thread which are operated through extra set of healds and treadles. The extra figures on the pallavs/anchals and butis on the body are picked by extra weft thread by inter lacement. Many weavers use dobbies of 8, 16 and 24 shafts for weaving on extra warp thread on the border.

After completion of weaving of a fabric, it is lightly starched and rolled on a roller, then, folded onto narrow size. Silk and Tassar fabrics are folded without any other process.

Equipments used:

The following equipments are used from the earliest preparatory work to the final weaving stage.

1 – Manga	Loom (fig. 11)
2 – Baw	Heald [fig. 11 (a)]
3 – Pania/Jat	Reed [fig. 11 (b)]
4 – Uphurna	Weft preparing frame (fig. 2)
5 – Kamara	Tie and dye frame (fig. 3)
6 – Jantur	Warping frame (fig. 4)
7 – Latai/Asara	Small equipment on which yarn is wound (fig. 6)
8 – Kanda	Small pirn (fig. 7)
9 – Dungi/Maku	Fly shuttle (fig. 10)
10 – Hatha	Sley (fig. 12)
11 – Katarbadi	Rod for keeping accurate length of the weft

Significance of design:

The two places have distinct styles of their own. Cotton yarn is mostly used at Remenda. Their use of colours are limited to red, black, white, orange, green and blue only. Through weaving they create the motifs and figures of *danti* (Spike), *Kangula* (Small triangular figures), small duck, fish, lion, creeper, bird, flower etc. Now certain changes and new designs are also introduced like land-scapes and sceneries are woven in the *anchal.*

The use of cotton at Nuapatna is very less but Tassar and silk are very abundant. They also use only red, chocolate yellow and green colours mostly. The figures like elephant, deer, parrot, nabagunjar, creeper, flower, star and large and small lotus are woven by them. Certain new figures like flaming lamp and pair of elephants have been introduced recently.

All these figures have mythological association and asthetic suggestion. The lotus is associated with Goddess Lakshmi as well as its beauty is compared with face, eye, naval, feet and palm of Lord Vishnu. The creeper symbolises the wave of thought. The figures like deer, duck, elephant, lion symbolise the beauties of women and are compared to her eyes, voice, motion, waistline. The Nabagunjara figures has mythological suggestions of Lord Krishna.

Designs:

1 – Bichitrapur Sakata	(fig-14)
2 – Gaja Keshari	(fig.15)
3 – Utkal Lakshmi	(fig.16)
4 – Janhabi	(fig.17)
5 – Sagarika	(fig.18)
6 – Bichitrapuri Dantibuta	(fig.19)
7 – Utkalika	(fig.20)

Gaja Keshari:

It has figures of lion and elephant with multi coloured petal flowers at both ends. Such set of 24 figures are woven on the whole body by tie and dye. The rest portion of a saree is covered with white squares within the dice pattern with stars in between. The figures of elephants and lions are inter woven with flowers. The border at bottom end has Kumbha design with contrasting deep colour. The fabric is cotton as well as silk and this design is vogue since twenty years.

Utkal Lakshmi:

The entire length and breadth is divided into 64 squares. Each square has multi coloured floral design and each square is separated by small flowers and creepers. The borders have also flowers and creepers. The base colour of anchal is black but

the rest portions are chequered with contrasting colours. The main fabric is cotton and 120 count yarn is used, this design is introduced since 1971.

Janhabi:

This is an old design. The body is deep blue and embedded with flowers of two designs and two colours. The border has creeper with multi coloured and shaped flowers. There are "Kumbhas" above them with dantis. The anchal has three rows of creepers. The top and bottom rows have same type of creeper. The middle row has deep coloured large flowers, buds and leaves each row is separated by dantis facing each other. The fabric used is cotton.

Utkalika:

Utkalika is one of the presently inducted design (1981) where sceneries are depicted through a tie and dye. The base colour is deep red and the figures are in white outline with its colour as is required within it. The border is only thick lines of 2/3 inch wide with deep colours like black, white, yellowish red. This has a hillock with a palm tree at the horizon, full blossom lotus with leaf, bud and duck in the side. A deer with a line of trees and elephant with back drop of trees near to the border complete the scenery.

Bichitrapur Sakata:

This design is in vogue since the early twentyth century. This particular design was awarded prize in 1967 in the National Craft Exhibition to Shri Babaji Meher. The word Sakata means the dice board pattern. It has wide anchal at both ends. It has brilliant squares of red and white alternately with black base colour. The monotory of squares at both sides near to the border is neutralised by a line with fish and duck design alternately in the midst and creeper design at its side. The anchal has longitudinal line of flower, duck, elephant, deer, nabagunjar. The border has also dots, squares. The outer most has fish and duck design.

Bichitrapur Dantibuta:

The sarees of this design are mostly used by women from high caste during the festival occasions like marriage etc. It has also wide anchal at the either end. Excepting the anchal the body has squares drawn by yellow line on the black background. Within the squares dantibutas in the shape of flowers are placed with even pace/distance. Between such square and buti designs in the middle of the body duck, deer and certain animals are woven. The anchals have flower, duck, fish, lion, in longitudinal line. The borders have fish, flower, wheel designs within black lines at both ends.

Sagarika:

This is the latest design being introduced since 1981. The fabric used is Silk. The base colour of body is blue which represents deep water. A beautifully designed fish from whose half open mouth water bubbles are rising to top. The fish has also fins and two pronged tail—The bottom portion is dyed black to show the deep water and coral designs are in light green. Multi petal deep red flowers are in one row at the bottom. Both borders have 'kumbha' design with deep red colour. Eighteen such fish designs are being woven on a saree.

Informations relating to place of work, age group, duration of work, distance of the place of work from the residence, area of working place, educational level of the head of household, consumption of raw materials, number of workers engaged in design-work only, problem of procuring raw materials etc. were collected from the 60 surveyed households of both the villages Nuapatna and Remenda and are presented in the tabular form at the end of this chapter.

In table IV.1 it can be seen that all the 60 households in both the villages have their place of work in their dwelling houses itself and all 256 persons are also working in the workshops located in the dwelling houses where heads of the households are working. There are 8 households of which five in Nuapatna and 3 in Remenda have occupied more than 24 sq. mtrs. each, to run their workshop at the place of work. Similarly out of 8 households 3 in Nuapatna and 5 in Remenda have occupied 17-24 sq. mtrs. each, to run their workshop at the place of work. Further out of 21 households 9 from

Nuapatna and 12 from Remenda have occupied 11-16 sq. mtrs. of area each for their workshop, next out of 16 households 7 from Nuapatna and 9 from Remenda occupied only 6-10 sq. mtrs. each for the same purpose. Only the rest 7 households of which 6 from Nuapatna and 1 from Remenda occupied 3-5 sq. mtrs. of space each for their workshop. Almost all the 60 households expressed their views at the time of survey that the space occupied by them at the place of work is not sufficient. Practically, it is observed that at the time of processing of threads into different forms for tying and dyeing they need large open space which should be free from rain and gust of wind.

Out of 256 persons, there are 114 persons who were engaged in the traditional crafts for more than 20 years and 71 persons have the experience of working in the traditional craft for a period of 10-19 years, 33 persons are working in the traditional craft for the last 5-9 years and only 38 persons have the experience of less than 5 years in the craft. Since all the workshops are part of the dwelling house, their mode of transport and distance, of working place from their place of residence does not arise. Out of those 256 workers only 8 persons are unrelated to the head of the households and the rest 248 are the members of the households. Out of those 8 unrelated persons 7 are engaged in Nuapatna and only one in Remenda.

Further probe reveals the fact that production of items such as tassar sarees, silk sarees, scarf, kantia, chadar, blouse pieces, shirting, suiting thana, tassar scarf, tie and dye are considerably reduced at the time of rainy season in both the villages. Generally the raw materials for the traditional craft are collected by the craftsmen from the society. The average monthly consumption of raw materials mentioned in the table IV.10 is not sufficient for their requirement. The data mentioned in the table are what they received from the society to use for the entire month. It is ascertained from them during survey period that they are manually capable of processing more raw materials but they cannot. The reason for the same is ascribed to their poor financial condition which is a great barrier to procure more raw materials from the local market and to develop their conditions in the society and to show their skill and technique on the craft itself. The society is not able to supply the raw materials sufficiently. Besides as per the instructions of the society the craftsmen are preparing the manufactured items as per their requirement without using much skill. It is known that they have enough skill to show on the fabric even if a great philosophy of "Gita Gobinda" in the technique of weaving which is not yet found in any other part of the world.

The tools and equipments used by the craftsmen for the manufacture of handicraft are generally looms, latai, uphurna, warping drum, which have already been discussed in earlier part of this chapter with the diagrams. All the craftsmen as mentioned earlier i.e. 256 are not engaged for the design. Out of 60 households of both the villages only 43 households are engaged for preparing the designs in different manufactured items. Of these 43 households, 23 are recorded in Remenda village and 20 in Nuapatna village. Generally only one experienced craftsman of each household mostly the head of household is earmarked for different designs. The designs they made are recorded as Bodybandha, Navarangi, Dasafulia, Khandua, Bankei, Floral, Kumbha, Gajabandha, saree, paradh flowers, bapts, patta, Tassar saree, Kumbha patili, Sachipot, Manipot, Savitri, Madhumalini, Utkalika, Chandrakala, Snehalata, Narayani, Ajanta etc. All these designs are made from generation to generation which is generally called intrinsic traditional craft. Although 15 households of Nuapatna and 12 households of Remenda have reported that they have a few new designs but they could not any say since when they have adopted these new designs. On further probing to know the reasons of introducing the new designs, none of the craftsmen was able to state the specific reasons for introducing the same. Details of other information are available in table IV.1 to IV.15.

Table IV.1

Distribution of households and persons engaged in the craft as related to place of work

Place of work of the head of the household	No of households where place of work of head of the household is (as noted in Col No. 1)	No of persons whose place of work is same as that of head of household
1	2	3
	Remenda	
1. Part of dwelling house	30	118
	Nuapatna	
2. Part of the dwelling house	30	138
Total	60	256

Table IV. 2

Households classified by broad age-group, place of work and duration of work in the handicraft in relation to head of the household and other members

Age-group	Duration of work in the handicraft	Number of head of the household engaged in the handicraft		Number of persons other than the head of the household engaged in the handicraft		Part of the dwelling house				Remarks
						Number of head of the household engaged		Number of persons other than head of the households engaged		
		M	F	M	F	M	F	M	F	
1	2	3	4	5	6	7	8	9	10	11
				Village - Remenda						
15-34	Less than 5 years	1	–	–	2	1	–	–	2	No head of the household belongs to 0 - 14 age-group.
	5 - 9 years	–	–	–	–	–	–	–	–	
	10 - 19 years	2	–	2	2	2	–	2	2	
	20 + years	–	–	–	–	–	–	–	–	
35-59	Less than 5 years	–	–	–	–	–	–	–	–	
	5 - 9 years	–	–	–	–	–	–	–	–	
	10 - 19 years	–	–	–	–	–	–	–	–	
	20 + years	20	–	26	34	20	–	26	34	
60 +	Less than 5 years	–	–	–	–	–	–	–	–	
	5 - 9 years	–	–	–	–	–	–	–	–	
	10 - 19 years	–	–	–	–	–	–	–	–	
	20 + years	7	–	7	15	7	–	7	15	

Age-group	Duration of work in the handicraft	Number of head of the household engaged in the handicraft		Number of persons other than the head of the household engaged in the handicraft		Part of the dwelling house				Remarks
						Number of head of the household engaged		Number of persons other than head of the households engaged		
		M	F	M	F	M	F	M	F	
1	2	3	4	5	6	7	8	9	10	11
Total	Less than 5 years	1	–	–	2	1	–	–	2	
	5 - 9 years	–	–	–	–	–	–	–	–	
	10 - 19 years	2	–	2	2	2	–	2	2	
	20 + years	27	–	33	49	27	–	33	49	
					Village - Nuapatna					
15 - 34	Less than 5 years	–	–	–	–	–	–	–	–	No head of the household belongs to 0-14 age-group
	5 - 9 years	–	–	–	–	–	–	–	–	
	10 - 19 years	5	–	6	8	5	–	6	8	
	20 + years	–	–	–	–	–	–	–	–	
35-59	Less than 5 years	5	–	5	9	5	–	5	9	
	5 - 9 years	5	–	6	7	5	–	6	7	
	10 - 19 years	4	–	14	11	4	–	14	11	
	20 + years	6	–	14	11	6	–	14	11	

Age-group	Duration of work in the handicraft	Number of head of the household engaged in the handicraft		Number of persons other than the head of the household engaged in the handicraft		Part of the dwelling house				Remarks
						Number of head of the household engaged		Number of persons other than head of the households engaged		
		M	F	M	F	M	F	M	F	
1	2	3	4	5	6	7	8	9	10	11
60 +	Less than 5 years	–	–	–	–	–	–	–	–	
	5 - 9 years	–	–	–	–	–	–	–	–	
	10 - 19 years	–	–	–	–	–	–	–	–	
	20 + years	5	–	6	11	5	–	6	11	
Total	Less than 5 years	5	–	5	9	5	–	5	9	
	5 - 9 years	5	–	6	7	5	–	6	7	
	10 - 19 years	9	–	20	19	9	–	20	19	
	20 + years	11	–	20	22	11	–	20	22	

Table IV.3

Place of work of persons engaged in the craft classified by area occupied and number of persons working therein

Place of Work	No. of persons engaged in the craft	Occupied area of the place of work																			
		3-5 Sq. mtrs. and no. of persons working				6-10 Sq. mtrs. and no. of persons working				11-16 Sq. mtrs. and no. of persons working				17-24 Sq. mtrs. and number of persons working				25 + Sq. mtrs. and no. of persons working			
		Single	2-5	6-10	11+	Single	2-5	6-10	11+	Single	2-5	6-10	11+	Single	2-5	6-10	11+	Single	2-5	6-10	11+
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Village - Remenda																					
Part of the dwelling house	118	–	1 (5)	–	–	–	6 (27)	3 (19)	–	–	12 (30)	–	–	–	4 (16)	1 (6)	–	–	2 (9)	1 (6)	–
Village - Nuapatna																					
Part of the dewlling house	138	1 (1)	5 (21)	–	–	–	7 (25)	–	–	–	8 (27)	1 (9)	–	–	2 (8)	1 (6)	–	–	4 (19)	–	1 (22)

Note: Number of persons shown in the brackets below the number of households.

Table IV.4

Place of work of persons engaged in the craft classified by area occupied and problems relating to the place of work

Place of work	Number of persons engaged in the craft	Occupied area of the Place of work								
		3-5 Sq. mtrs.		6-10 Sq. mtrs.		11-16 Sq. mtrs.		17-24 Sq. mtrs.	25+ Sq. mtrs.	
		Adequate	Inade-quate (in sufficient in space)	Adequate	Inade-quate (in sufficient in space)	Adequate	Inade-quate (in sufficient in space)	Adequate	Adequate	Inade-quate (in sufficient in space)
1	2	3	4	5	6	7	8	9	10	11
Village - Remenda										
Part of the dwelling house	118	–	1 (5)	3 (14)	6 (32)	3 (10)	9 (20)	5 (22)	1 (4)	2 (11)
Village - Nuapatna										
Part of the dwelling house	138	1 (1)	5 (21)	–	7 (25)	2 (9)	7 (27)	3 (14)	4 (19)	1 (22)

N.B:- Figures in brackets are the number of workers.

Table IV.5

Distribution of persons classified by relationship with the head, period engaged in the craft and nature of work performed

Period engaged in the craft	Number of persons engaged in the craft	Number of persons engaged in the craft who are related to the head as							
		Self (Head of the household) who performed		Wife who performed		Son who performed		Brother who performed	
		Weaving	Perpara-tory	Prepara-tory	Weaving	Prepara-tory	Weaving	Weaving	Prepara-tory
1	2	3	4	5	6	7	8	9	10
Village - Remenda									
Less than 5 years	19	1	–	–	–	7	3	–	–
5 9 years	15	–	–	1	–	3	5	1	–
10-19 years	23	1	–	2	–	3	7	–	–
20+ years	61	26	2	25	–	–	2	–	–
Total	118	28	2	28	–	13	17	1	–
Village - Nuapatna									
Less than 5 years	19	–	–	–	–	1	4	–	–
5-9 years	18	–	–	–	2	6	–	2	–
10-19 years	48	8	–	–	11	13	2	1	1
20+ years	53	17	5	–	15	1	–	2	1
Total	138	25	5	–	28	21	6	5	2

Table IV.5

Period engaged in the craft	Son's wife who performed		Daughter who performed		Father who performed		Other males (specify) who performed		Other females (specify) who performed		Remarks
	Weaving	Prepara-tory	Weaving	Prepara-tory	Weaving	Prepara-tory	Weaving	Prepara-tory	Weaving	Prepara-tory	
1	11	12	13	14	15	16	17	18	19	20	21
					Village - Remenda						
Less than 5 years	–	–	7	–	–	–	–	–	1 (SD)	–	
5-9 years	1	–	4	–	–	–	–	–	–	–	
10-19 years.	7	–	2	–	–	–	1 (FB)	–	–	–	
20+ years	–	–	–	–	–	–	1 (UR)	–	5 (M,FM,FBW)	–	
Total	8	–	13	–	–	–	2	–	6	–	
					Village - Nuapatna						
Less than 5 years	–	–	–	5	–	–	3 (UR)	2 (UR)	–	4 (SD, BD, BSD)	
5-9 years	–	2	–	2	–	–	3 (BS)	–	–	1 (BD)	
10-19 years	–	6	–	3	–	–	2 (BS)	–	–	1 (BS)	
20+ years	–	1	–	–	1	2	2 (UR)	–	–	6 (M,BW,BSW)	
Total	–	9	–	10	1	2	10	2	–	12	

Note:- BD - Brother's daughter-2
BSW - Brother's son's wife-3
BSD - Brother's Son's daughter-2
U.R.- Unrelated - 7
BS Brother's son-5
SD - son's daughter-1
M - Mother-2
BW - Brother's wife-2
FB - Father's brother
FBW - Father's brother's wife

Tabel IV.6

Distribution of households manufacturing handicraft items for purpose as related to educational level of the household

Educational level of the head of the household	Name of handicraft items manufactured	No. of house-holds manufa-cturing handicraft items	Number reporting purpose for which particular item is used		Remarks
			Weaving	For Export	
1	2	3	4	5	6
		Remenda			
1. Illiterate	Plain Saree	3	3	–	
2. Literate without educational level	Bapta, Pata, Tassar Saree, Tassar Than, Plain cheque saree, Nagbondhi saree	16	15	1	
3. Primary or Junior Basic	Bapta, Pata, Tassar Cotton saree, Phulbody, Sankhbandh scarf Blouse piece, Than only tie and dye, (Padma, Floral, Gajakisore, Saganika, Scenery, Chandrika etc.)	8	8	–	
4. Middle	Blouse piece, Silk saree, Cotton saree.	2	2	–	
5. Matriculation or Higher Secondary	Saree	1	1	–	
		Nuapatna			
1. Illiterate	Tassar Saree, Silk Saree, Scarf, Kantia Chadar, Shirting, Blouse pieces, Thana.	12	12	–	
2. Literate without educational level	Silk saree, Dasfulia, Bankei, Buty, Body Bandha, Khandua, Tara, Nabarangi.	11	11	–	

Educational level of the head of the household	Name of handicraft items manufactured	No. of house-holds manufa-cturing handicraft items	Number reporting purpose for which particular item is used		Remarks
			Weaving	For Export	
1	2	3	4	5	6
	Malabandha, Tassar scarf, Thana, Kantia Chadar.				
3. Primay or Junior Basic	Silk saree, Tassar saree Kantia Chadar, Tie and Dye	4	3	1	
4. Middle	Tassar scarf, Thana, Coating Shirting	2	2	–	
5. Matriculation or Higher Secondary	Tie and Dye (Bandha)	1	–	1	

* The Marwaries supply raw materials to the weavers and give specific designs to manufacture for export.

** Since these items are manufactured under orders by the society the weavers cannot say for which purpose the particular item is used. Generally Thana, Tassar, Silk saree, shirting are exported.

Table IV.7

Distribution of households manufacturing handicraft objects by number of items manufactured in a month and seasonal variation in the production of the items as related to educational level of the head of the household

Educational level	Name of handicraft items manufactured	No. of households manufacturing handicraft items	Number reporting, number of items manufactured in a month					Number of households reported having seasonal variation in the production of the item		
			Less than 10	10-25	26-50	51-100	101+	No. of households	Description-1 (low in rainy season)	Description-2 (more in winter)
1	2	3	4	5	6	7	8	9	10	11
					Remenda					
1. Illiterate	Plain saree, Cheque saree	3	–	2	1	–	–	3	3	–
2. Literate without educational level	Bapta, Pata, Tassar than, Plain cheque saree, Nagbandhi saree	16	10	4	2	–	–	16	11	5
3. Primary or Junior Basic	Bapta, Pata, Tassar, Cotton saree, Scarf Than like Phulbodi, Sankh bandh only tie and dye in different varities Blouse piece	8	5	1	2	–	–	8	7	1
4. Middle	Blouse piece, Silk and Cotton saree	2	1	–	1	–	–	2	2	–
5. Matriculation or Higher Secondary	Saree (Silk and Tassar)	1	1	–	–	–	–	1	1	–

Educational level	Name of handicraft items manufactured	No. of house-holds manuf-acturing handi-craft items	Number reporting, number of items manufactured in a month					Number of houscholds reported having seasonal variation in the production of the item		
			Less than 10	10-25	26-50	51-100	101+	No. of house-holds	Description-1 (low in rainy season)	Description-2 (more in winter)
1	2	3	4	5	6	7	8	9	10	11
					Nuapatna					
1. Illiterate	Tassar saree, Silk saree, scarf, Kantia chadar, Blouse pieces, Shirting, Coating, Thana	12	10	1	1	–	–	12	12	–
2. Literate without educational level	Silk saree (Dasfulia, Bankei, Buty, Body Bandha, Khandua, Tara, Nabarangi, Malabandha) Tassar scarf, Kantia chadar, Thana	11	7	2	2	–	–	11	11	–
3. Primary or Junior basic	Silk saree, Tassar saree, Kantia chadar, (tie & dye)	4	3	–	–	–	1	4	4	–
4. Middle	Tassar scarf, Thana, suiting shirting	2	–	2	–	–	–	2	2	–
5. Matriculation or Higher Secondary	Tie and dye (Bandha)	1	–	–	–	–	1	1	1	–

Educational level of head of household	No. of handicraft items manufactured	No. of household manufacturing handicraft items	Average monthly consumption of each raw material		Number, reported having seasonal variations in the consumption of raw materials		
			Raw material (specify) (approx. figure)	Raw material-1 (specify)	No. of households	Raw material-1 Tassar, Silk yarn: In summer and rainy season the production is low	Raw material-2 Cotton yarn: In summer and rainy season the production is low
1	2	3	4	5	6	7	8
			Nuapatna				
1. Illiterate	Tassar shirting, Tassar suiting Kantia chadar, Pata Saree, Tassar saree, Tassar Thana scarf	13	Ghichayarn-45 kg. Pata yarn-22 kg. Tassar yarn-35 kg. Kantia yarn-40 kg.		13	9	4
2. Literate without educational level	Pata saree, Tassar Saree	10	Tassar yarn-32 kg. Pata yarn-14 kg.		10	4	6
3. Primary or Junior Basic	Suiting, Shirting, Silk saree	4	Cotton yarn-42 kg. Tassar yarn-30 kg. Cotton yarn-6 kg. Pata yarn-7 kg.		4	1	3
4. Middle	Coating, Shirting, Tassar Scarf	2	Ghichayarn-18 kg. Tassar yarn-15 kg.		2	2	—
5. Matriculation or Higher Secondary	Tie and dye	1	Tassar yarn-5 kg. Pata yarn-4 kg.		1	1	—

Table IV.8

Average monthly consumption of raw materials by seasonal variations for manufacturing different items of handicraft classified by educational level of the household

Educational level of head of household	No. of handicraft items manufactured	No. of households manufacturing handicraft items	Average monthly consumption of each raw material		Number, reported having seasonal variations in the consumption of raw materials		
			Raw material (specify) (approx. figure)	Raw material-1 (specify)	No. of households	Raw material-1 Tassar, Silk yarn In summer and rainy season the production is low	Raw material-2 Cotton yarn In summer and rainy season the production is low
1	2	3	4	5	6	7	8
			Remenda				
1. Illiterate	Cotton Dhoti, Saree, Napkins	3	Cotton yarn-45 kg.		3	–	3
2. Literate without educational level	Saree, Tassar Bapta and Pata, Bapta plain saree, Dhoti, Gamucha, Tassar Thana, Bapta Thana	16	Pata yarn-35 kg. Cotton yarn-92 kg. Tassar yarn-47 kg. Kantiayarn-70 kg.		16	11	5
3. Primary or Junior Basic	Pata saree, Bapta saree, Scarf, Blouse piece, Cotton saree	8	Pata yarn-20 kg. Tassar yarn-35 kg. Cotton yarn-42 kg.		8	4	4
4. Middle	Silk saree, Silk Blouse piece	2	Pata yarn-8 kg.		2	2	–
5. Matriculation or Higher Secondary	Saree	1	Tassar yarn-1 kg. Pata yarn-0.8 kg.		1	–	1

Table IV.9

Raw materials used for the manufacture of different items of craft classified by area from where procured by mode of transport and problem faced

Name of raw material used for making the handicraft items	Number of household using the raw material	Number of households which have procured raw material from: Area 1 and brought to the site by means of Means-1 (Personally)	Number of households which have procured raw material from: Area-2 and brought to the site by means of Chainbasa (Bihar) and Berhampur (Orissa) Means-1 (Personally and V.P.P.)	Number of households reported having faced problem for procuring the raw material: Problem-1 In rainy season it is too difficult to bring the material due to bad communication	Remarks
1	2	3	4	5	6
		Remenda			
Tassar & Pata yarn	17	Co-opt. Socty. 1 Sambalpur 7	9	Financial condition is great problem to procure the raw materials from the local market. Besides, co-operative society is not able to supply raw materials sufficiently.	
Cotton yarn	12	Sambalpuri bastralya (Co-opt. Socty.) 10 Bargarh in Sambalpur dist. 2			
Tie and Dye materials	1	Bargarh in Sambalpur dist. 1			

Table IV. 9

Raw materials used for the manufacture of different items of craft classified by area from where procured by mode of transport and problem faced

Name of raw material used for making the handicraft items	Number of household using the raw material	Number of households which have procured raw material from (Local market) and Co-operative Society		Number of households reported having faced problem for procuring the raw material		Remarks
		Area-1 and brought to the site by means of	Area-2 and brought to the site by means of (Eastern India, Silk Industries)	Problem-1	Problem-2	
1	2	3	4	5		6
Nuapatna						
Tassar yarn, Kanita yarn, Ghicha, Malbar, Neoli	15	From Co-op. Socty. by own effort and from Eastern India Silk Industry.		Financial condition is great problem to procure the raw materials from the local market. Besides, co-operative society is not able to supply raw materials sufficiently and also 1) society is unable to feed the required quantity to weavers.		
Pata yarn, Tassar yarn	12	-do-		2) Since the silk yarn is imported from outside the state the cost of transport and the rate is always high and the weavers are not financially well upto purchase from local dealers hence dependant on society.		
Cotton yarn, Tassar yarn Ghicha Malbar Neoli	3	-do-		3) Spurious raw materials are taking place in place of genuine raw materials.		

Table IV.10

Tools and equipment used in the manufacture of handicraft items and new techniques and tools introduced classified by educational level of the head of the household

Educational level of the households	Name of the handicraft items manufactured	No. of households manufacturing handicraft	Number of households reported making use of			Number of households reported having introduced new techniques	Remarks
			Manga (loom)	Latai (Asari)	Uphurna	Warping drum	
1	2	3	4	5	6	7	8
			Remenda				
Illiterate	Plain Dhoti, Gamucha, Saree	3	3	3	3		
Literate without educational level	Cotton, Pardha and Nabrangi saree, Bapta saree Pata saree, Tassar saree, Bapta Thana, Plain Dhoti, Gamucha.	16	16	16	16		
Primary or Junior Basic	Cotton Pardha, saree, Bapta saree, Pata and Tassar saree, Cotton saree.	8	8	8	8		
Middle	Blouse piece, Pata and Tassar Saree	2	2	2	2		
Matriculation or Higher Secondary	Tie and Dye	1	–	1	1		

Table IV.10

Tools and equipment used in the manufacture of handicraft item and new techniques and tools introduced classified by educational level of the head of the household

Educational level of head of the household	Name of the handicraft items manufactured	No. of household manufacturing craft item	Number of households reported making use of			Number of households reported having introduced new techniques and tools	Remarks
			Looms (Manga)	Latai	Uphurna (Kamda)	Warping drum	
1	2	3	4	5	6	7	8
			Nuapatna				
Illiterate	Tassar Saree	4	4	4	4	4	
	Silk saree, scarf	5 13	5 13	5 13	5 13	5 13	
	Shirting & Coating	4	4	4	4	4	
Literate without educational level	Silk Saree	8	8	8	8	8	
	Tassar Saree	2 10	2 10	2 10	2 10	2 10	
Primary or Junior Basic	Silk Saree	2	2	2	2	2	
	Tassar	1 4	1 4	1 4	1 4	1 4	
	Shirting and Coating	1	1	1	1	1	
Middle	Tassar Scarf	1	1	1	1	1	
	Shirting and Coating	1 2	1 2	1 2	1 2	1 2	
Matriculation or Higher Secondary	Tie and Dye	1	–	1			

Table IV.11

Design used in the manufacture of handicraft items classified by the person who prepared the design, his relationship with the head of the household, period when introduced and educational level of the head of the household

Educational level of the head of the household	Name of design (Floral, Floral Scenery, animal motif, hunting scene etc.)	No. of house-holds making use of the design	Number of households reporting design as traditional and is in use since				Remarks
			Less than 10 years and pre-pared by		10-19 years and prepared by	Unrelated Male (Bhulia)	
			Self	Coop. Socty.	Self		
1	2	3	4	5	6	7	8
Remenda							
1. Illiterate							
2. Literate without educational level	Nagbandi Saree, Pardha Flowers, Bapta, Pata, Tassar Saree, Kumbha Patli saree.	13	8	5	-	-	
3. Primary or Junior Basic	Sachipot, Manipot, Sabitri, Madhumalini, Sap-tapat, Sankhuar Phul, Patili, Body Bandh	8	5	2	-	1	
4. Middle	Bichitrapurisaktaper, Utkalika, Chandrakala, Shetalata, Puspa, Sachipar	1	1	—	-	-	
5. Matriculation or Higher Secondary	Narayani, Gurjiri, Ajanta, Taapoi	1	—	—	1	-	

Table IV.11

Design used in the manufacture of handicraft items classified by the person who prepared the design, his relationship with the head of the household, period when introduced and educational level of the head of the household

Educational level of the head of the household	Name of design (Floral, Floral Scenery, animal motif, hunting scene etc.)	No. of house-holds making use of the design	Number of households reporting design as traditional and is in use since				
			Less than 10 years and prepared by		10-19 years and prepared by		
			Self	Coop. Socty.	Self	Unrelated Male (Bhulia)	Remarks
1	2	3	4	5	6	7	8
		Nuapatna					
1. Illiterate	Body Bandha, Nabarangi Dasafulia, Khandua, Bankei, Floral, Kumbha.	7	–	–	7	–	
2. Literate without Educational level	Body Bandha, Nabarangi, Dasaphulia, Khandua, Bankei	10	–	–	10	–	
3. Primary or Junior Basic	Dasaphulia, Khandua, Bankei, Body Bandha, Kumbha	3	–	–	3	–	
4. Middle	–						
5. Matriculation or Higher Secondary	–						

Table IV.12

Design used in the manufacturing of handicraft items classified by myths and legends associated and religion, caste/tribe/ community of the head of the household

Religion, caste/tribe/community of the head of household					
Religion	Caste/Tribe/ Community	Name of design used by the household	Number of households making use of design	Number of households reporting myths and legends associated with the design.	Remarks
1	2	3	4	5	6
		Remenda			
Hindu	Costa Meher	Pata, Tassar, Sachipot, Manipot-Sabitri, Madhumalini Saptapot, Bapta, Pardha, Flowers, Patili, Body Bandha, Kumbha.	14	No legends or myth was reported by the weavers since they are not aware of any.	
	Bhulia	Narayani, Gunjiri, Ajanta, Toapoi, Sankhua, Phula, Negbandi, Sudha Mayee, Pardha, Suryalokei, Janhabi, Meghamala, Bichitrapuri, Saktapar, Utakalika, Chandrakala, Snehalata, Puspa, Sachipar.	9		
		Nuapatna			
Hindu	Asini Patara	Bodybandha, Floral, Dasphulia, Nabarangi, Khandua, Silk Dasphulia, National sample, Bankei.	8		
	Gaudia Patara	Bodybandha, Floral, Dasphulia Nabarangi, Khandua, Silk Dasphulia, National Sample, Bankei.	10	No legend or myth was reported by the weavers since they are not aware of any.	
Buddhist	Sarak	Kumbha	2		

Table IV.13

Reasons for introducing new design classified by period and educational level of the head of the household

Educational level of the head of the household	No. of households engaged in the craft	No. of designs used by the household	Number of households: Continuing with the traditional design as noted in col. 3.	Number of households: Introduced new designs as noted in col. 3	Number of households reported having introduced new design since: Less than 5 years due to Fashionable design	Remarks
1	2	3	4	5	6	7
			Remenda			
1. Illiterate	–	–	–	–	–	
2. Literate without Educational Level.	13	4 to 5	13	6	Specific reasons not stated	
3. Primary or Junior Basic.	8	3 to 5	8	4		
4. Middle	1	3 to 5	1	1		
5. Matriculation or Higher Secondary	1	10 to 12	1	1		
			Nuapatna			
1. Illiterate	7	4	7	6		
2. Literate without Educational level	10	2 to 3	10	7		
3. Primary or Junior Basic.	3	2 to 3	3	2		
4. Middle	–					
5. Matriculation or Higher Secondary.	–				Specific reason is not stated.	

Table IV.14

Reasons for introducing new design classified by period of board age group of head of the household

Broad Age group	No. of households engaged in the craft	Name of design used by the household	No. of households: Continuing with the traditional design as noted in col.3.	No. of households: Introduced new design as noted in col. 3	Number of household reported having new design since: Less than 5 years due to Fashionable design	Remarks
1	2	3	4	5	6	7
		Remenda				
0-14	–	–	–	–	–	
15-34	1	Pata, Tassar, Bapta, Saree	1		Specific reason is not stated.	
35-59	17	Nagbandi, Patili, Kumbha, Sachipat, Manipat, Botty, Sabitri, Madhumalini, Saktapat, Sankhua, Phula, Narayani, Gurjiri, Ajanta-Taopoi) pardha	7	10	–	
60+	5	Bichitrapuri, Saktapar,Utkalika, Chandrakala, Snehalata, Puspa, Pattanayakpar, Sachipar,Pardha, two flowers, Patili, Body Bandh	3	2	–	
		Nuapatna				
0-14	–	–	–	–	–	
15-34	2	Dasphulia, Khandua, Bankei, Body Bandha	2	1	–	
35-59	15	Floral, Body Bandha, Nabarangi, Dasphulia, Bankei, Kandua, Kumbha.	15	11	No specific reason stated	
60+	3	Body Bandh, Khandua, Nabarangi Kumbha.	3	3	–	

Table IV.15

Relating to belief or purity/pollution does not arise

Remenda	
Belief:	The Bhulia Mehers do not reel Silk thread from the Cocoon. This part of work is done by the Costa Mehers. Since the insect inside the Cocoon is to be killed when it is boiled. It is forbidden for Bhulia Mehers. Bhulia Mehers were previously weaving cotton fabrics for this belief.
Nuapatna	
Belief:	The Asini Pataras do not reel silk thread from the Cocoon. The Gaudia Pataras reel it, for every Cocoon they boil to reel, they deposit an amount which is sent to Lord Jagannath once in a year for "bhog". The Saraks do not reel from the Cocoon since it requires killing of the insect, which is forbidden by their religion.

CHAPTER - V

MARKETING

The tie and dye products are in great demand both within and outside the State. Also a huge quantity is exported outside the country like Spain and Japan. The exportable quality clothes are collected from the village Nuapatna of Cuttack district under survey. The production of Remenda meets the local as well as the demands of other districts of the State. There are two private traders who have come from outside the State and one local trader operating the business in the village Nuapatna. Their main activity is to advance both cash and raw-materials to the weavers to produce shirting and suiting clothes. Some weavers are working as daily wage labourers under them. They do not have to utilise their skill in preparing new designs other than the work as per given order or specification but the weavers who manufacture independently are not to depend on prescribed designs, they prepare their own designs utilising their own skill.

There is scope of widening the business because of its value as an article of utility and fancy. volume of production is largely dependant on its demand, which mainly emanates from the poor folk of western Orissa and rich affluent people of the society.

In the marketing of sarees, the independence of weaver is lost. He has neither media for advertising his goods nor can he contact bigger business houses, so he has necessarily to sell his products in the local market. Some also sell their products to business man of nearby town.

There are various items under tie and dye, they are sarees, scarf, shirting, suiting and curtain or screens. Sarees are made to meet both local as well as the demand of other States. There is good demand for this article at Bombay, Delhi and southern states.

It is very difficult to ascertain the exact quantity of finished products sold directly to consumers. On enquiry it is gathered that the cost of the sarees being comparatively very high the consumption in local market is very low. But during festivals and when rebate is given by government on handloom products the sale of tie and dye sarees go up.

But in both the villages no middlemen is seen in the field since there are several co-operative societies in these villages who mainly finance the member-weavers both in the form of raw materials and money. The weavers in return give back their products to the society. The Secretary of the society determines the labour cost of these products. Since the weavers are members they have no choice than to accept the rate fixed by the society.

The total production in the village is mostly transacted by the societies as most of the weavers are members of these societies. Now it is also observed that some private traders are advancing money to the weavers for fine and intricate design sarees because these sarees fetch a good rate in the big cities of different states.

It is very difficult to asertain the percentage of profit when sold to different agencies. For instance when supplied to the societies only the labour charges is paid and that is determined by the society. Similarly, when sold directly to consumer some amount of profit over the labour charges is added and that amount is meagre so to say. At times when exigency arises the weaver even sells his product at a very low price whereby his labour charge is not even realised. Since no large scale sale is transacted through middlemen the question of determination of terms and conditions does not arise.

A small proportion of finished products are sold locally because the cost of production is comparatively high as compared to the mill made clothes. It is observed that the ladies of western Orissa always prefer to wear the tie and dye sarees even if its cost is high. But that percentage of such local sale is negligible.

A sizeable proportion of sarees are exported and its demand is going up day by day. Also the govern-

ment is encouraging to expand its business by opening several departmental stores and participating in textile exhibitions held at different States and other countries also under the patronage of the Trade Fair Authority of India.

The local demand is fully met out of the production. No reason is necessary since the local demand is much less than the production. During major festivals of the State twenty or more per cent of rebate is given on these products which helps in clearing the piled-up stock. This also encourages the common people to purchase these costly clothes at a concessional rate.

The cause of gradual decrease of demand of these products may be attributed to some facts like rise of price, decrease of standard and quality of products. The designs prevalent to these products are also now being copied by mill made clothes which is another cause. Even the quality of raw material has deteriorated and the change in taste of customers may be attributed to this. One important factor is the traditional craftsmen are switching over to other profession for lack of better incentive which is another cause of gradual diminishing of quality products. Advertisement through Cinema slides, T.V. is required to popularise these products. The government may arrange training camps to educate the enthusiastic workers to undergo training in advanced technology to produce good and quality products at a cheaper rate so as to reach common people and catch fancy of others.

Table V.1 shows number of households manufacturing handicraft items classified by quantity produced, purpose for which produced in each religion, caste/tribe/community of the head of the household.

Table V.1

Number of households manufacturing handicraft items classified by quantity produced, purpose for which produced and religion, caste/tribe/community of the head of household

Religion, caste/tribe/community of the head of the household		Name of the handicraft items manufactured	Number of households manufacturing the items	Number of households reported having produced											
				Upto 20 Sarees per annum						21 to 50 Sarees per annum					
				Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against				Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against			
Religion	Caste/tribe/community			Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others specify	Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others specify
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Village - Nuapatna															
									Coop. Society						Coop. Society
Buddhist	Sarak	Silk Saree	1	–	–	–	–	–	1	–	–	–	–	–	–
Hindu	Gaudia Patara	-do-	6	–	–	–	–	–	2	–	–	–	–	–	3
	Asini Patara	-do-	7	–	–	–	–	–	3	–	–	–	–	–	2

Table V.1-Contd.

Number of households manufacturing handicraft items classified by quantity produced, purpose for which produced and religion, caste/tribe/community of the head of household

Religion, caste/tribe/community of the head of the household		Name of the handicraft items manufactured	Number of households reported having produced						
			51+ Sarees per annuam						
			Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against				
Religion	Caste/tribe/community		Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others Specify	Remarks
1	2	3	17	18	19	20	21	22	23
Village - Nuapatna									
								Coop. Society	
Buddhist	Sarak	Silk Saree	—	—	—	—	—	—	
Hindu	Gaudia Patara	-do-	—	—	—	—	—	1	
	Asini Patara	-do-	—	—	—	—	—	2	

Table V.1-Contd.

Number of households manufacturing handicraft items classified by quantity produced, purpose for which produced and religion, caste/tribe/community of the head of household

Religion, caste/tribe/community of the head of the household		Name of the handicraft items manufactured	Number of households manufacturing the items	Number of households reported having produced											
				Upto 20 Sarees per annum						21 to 50 Sarees per annum					
				Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against				Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against			
Religion	Caste/tribe/community			Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others specify	Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others specify
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
									Village - Nuapatna						
									Coop. Society						Coop. Society
Buddhist	Sarak	Tassar Saree	2	–	–	–	–	–	1	–	–	–	–	–	1
Hindu	Gaudia	-do-	9	–	–	–	–	–	3	–	–	–	–	–	5
	Patara														
	Asini Patara	-do-	2	–	–	–	–	–	2	–	–	–	–	–	–

Table V.1-Contd.

Number of households manufacturing handicraft items classified by quantity produced, purpose for which produced and religion, caste/tribe/community of the head of household

Religion, caste/tribe/community of the head of the household		Name of the handicraft items manufactured	Number of households reported having produced						
			50 + Sarees per annuam						
			Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against				
Religion	Caste/tribe/community		Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others Specify	Remarks
1	2	3	17	18	19	20	21	22	23
		Village - Nuapatna							
								Coop. Society	
Buddhist	Sarak	Tasar Saree	–	–	–	–	–	–	
Hindu	Gaudia Patara	-do-	–	–	–	–	–	1	
	Asini Patara	-do-	–	–	–	–	–	–	

Table V.1-Contd.

Number of households manufacturing handicraft items classified by quantity produced, purpose for which produced and religion, caste/tribe/community of the head of household

Religion, caste/tribe/community of the head of the household		Name of the handicraft items manufactured	Number of households manufacturing the items	Number of households reported having produced											
				Upto 60 (pair) per annum						61 to 80 (pair) per annum					
				Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against				Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against			
Religion	Caste/tribe/community			Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others specify	Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others specify
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Village - Nuapatna															
									Coop. Society						Coop. Society
Buddhist	Sarak	Tassar Scarf	2	–	–	–	–	–	1	–	–	–	–	–	1
Hindu	Gaudia Patara	-do-	4	–	–	–	–	–	1	–	–	–	–	–	1
	Asini Patara	-do-	1	–	–	–	–	–	–	–	–	–	–	–	–

Table V.1-Contd.

Number of households manufacturing handicraft items classified by quantity produced, purpose for which produced and religion, caste/tribe/community of the head of household

Religion, caste/tribe/community of the head of the household		Name of the handicraft items manufactured	Number of households reported having produced						
			80+ (pair) per annuam						
			Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against				
Religion	Caste/tribe/community		Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others Specify	Remarks
1	2	3	17	18	19	20	21	22	23
		Village - Nuapatna							
								Coop. Society	
Buddhist	Sarak	Tassar Scarf	–	–	–	–	–	–	
Hindu	Gaudia Patara	-do-	–	–	–	–	–	2	
	Asini Patara	-do-	–	–	–	–	–	1	

Table V.1-Contd.

Number of households manufacturing handicraft items classified by quantity produced, purpose for which produced and religion, caste/tribe/community of the head of household

Religion, caste/tribe/community of the head of the household		Name of the handicraft items manufactured	Number of households manufacturing the items	Number of households reported having produced											
				Upto 30 Sarees per annum						30 to 50Sarees per annum					
				Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against				Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against			
Religion	Caste/tribe/community			Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others specify	Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others specify
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Village - Nuapatna															
									Coop. Society						Coop. Society
Buddhist	Sarak	Cotton Saree	–	–	–	–	–	–	–	–	–	–	–	–	–
Hindu	Gaudia Patara	-do-	1	–	–	–	–	–	1	–	–	–	–	–	–
	Asini Patara	-do-	3	–	–	–	–	–	1	–	–	–	–	–	1

Table V.1-Contd.

Number of households manufacturing handicraft items classified by quantity produced, purpose for which produced and religion, caste/tribe/community of the head of household

Religion, caste/tribe/community of the head of the household		Name of the handicraft items manufactured	Number of households reported having produced						
			51+ Sarees per annuam						
			Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against				
Religion	Caste/tribe/community		Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others Specify	Remarks
1	2	3	17	18	19	20	21	22	23
		Village - Nuapatna							
								Coop. Society	
Buddhist	Sarak	Cotton Saree	–	–	–	–	–	–	
Hindu	Gaudia Patara	-do-	–	–	–	–	–	–	
	Asini Patara	-do-	–	–	–	–	–	1	100 in no.

Table V.1-Contd.

Number of households manufacturing handicraft items classified by quantity produced, purpose for which produced and religion, caste/tribe/community of the head of household

Religion, caste/tribe/community of the head of the household		Name of the handicraft items manufactured	Number of households manufacturing the items	Number of households reported having produced											
				Upto 40 × 25 mtr. per annum						50 × 25 mtr. per annum					
				Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against				Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against			
Religion	Caste/tribe/community			Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others specify	Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others specify
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Village - Nuapatna															
Buddhist	Sarak	Blouse Piece and Shirting	–	–	–	–	–	–	Coop. Society	–	–	–	–	–	Coop. Society
Hindu	Gaudia Patara	-do-	2	–	–	–	–	–	2	–	–	–	–	–	–
	Asini Patara	-do-	2	–	–	–	–	–	–	–	–	–	–	–	–

Table V.1-Contd.

Number of households manufacturing handicraft items classified by quantity produced, purpose for which produced and religion, caste/tribe/community of the head of household

Religion, caste/tribe/community of the head of the household		Name of the handicraft items manufactured	Number of households reported having produced						
			Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against				
Religion	Caste/tribe/community		Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others Specify	Remarks
1	2	3	17	18	19	20	21	22	23
		Village - Nuapatna							
								Coop. Society	
Buddhist	Sarak	Blouse Piece and Shirting	–	–	–	–	–	–	
Hindu	Gaudia Patara	-do-	–	–	–	–	–	–	
	Asini Patara	-do-	–	–	–	–	–	–	

Table V.1-Contd.

Number of households manufacturing handicraft items classified by quantity produced, purpose for which produced and religion, caste/tribe/community of the head of household

Religion, caste/tribe/community of the head of the household		Name of the handicraft items manufactured	Number of households manufacturing the items	Number of households reported having produced											
				Upto 20 Sarees per annum						21 to 50 Sarees per annum					
				Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against				Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against			
Religion	Caste/tribe/community			Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others specify	Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others specify
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Village - Remenda															
Hindu	Costa Meher	Tassar Saree	14	–	–	–	–	–	–	–	–	–	–	–	–
Hindu	Bhulia Meher	Cotton Saree	9	–	–	–	–	–	–	–	–	–	–	–	–
Hindu	Ganda SC	Dhoti	5	–	–	–	–	–	–	–	–	–	–	–	–

Table V.1-Contd.

Number of households manufacturing handicraft items classified by quantity produced, purpose for which produced and religion, caste/tribe/community of the head of household

Religion, caste/tribe/community of the head of the household		Name of the handicraft items manufactured	Number of households reported having produced						
			51+ Sarees per annuam						
			Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against				
Religion	Caste/tribe/community		Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others Specify	Remarks
1	2	3	17	18	19	20	21	22	23
		Village - Remenda							
								Coop. Society	
Hindu	Costa Meher	Tassar Saree	–	–	–	–	–	14	about 96 nos.
Hindu	Bhulia Meher	Cotton Saree	–	–	–	–	–	9	about 96 nos.
Hindu	Ganda SC	Dhoti	–	–	–	–	–	5	about 120 nos.

Table V.1-Contd.

Number of households manufacturing handicraft items classified by quantity produced, purpose for which produced and religion, caste/tribe/community of the head of household

Religion, caste/tribe/community of the head of the household		Name of the handicraft items manufactured	Number of households manufacturing the items	Number of households reported having produced											
				40 × 25 mtr. per annum						50 × 25 mtr. per annum					
				Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against				Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against			
Religion	Caste/tribe/community			Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others specify	Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others specify
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Village - Remenda															
Hindu	Costa Meher	Shirting & Blouse material	2	–	–	–	–	–	–	–	–	–	–	–	Coop. Society 2

Table V.1-Contd.

Number of households manufacturing handicraft items classified by quantity produced, purpose for which produced and religion, caste/tribe/community of the head of household

Religion, caste/tribe/community of the head of the household		Name of the handicraft items manufactured	Number of households reported having produced						
			Entirely for the use of craftsman communities for		Entirely for the use of other communities and sold against				
Religion	Caste/tribe/community		Domestic purpose	Ceremonial purpose	Cash	Kind	Cash & kind	Others Specify	Remarks
1	2	3	17	18	19	20	21	22	23
Village - Remenda									
								Coop. Society	
Hindu	Costa Meher	Shirting & Blouse material	–	–	–	–	–	–	

Out of the 30 selected households of Nuapatna 14 households are engaged in manufacturing of handicraft items of silk sarees and the total produce is meant for sale. The households have been classified according to their production ability such as six households have the capacity to produce upto 20 sarees per annum, five households have the producing ability from 21 to 50 sarees per annum and 3 households have the capacity to produce more than 50 sarees per annum. All these products are sold to Co-operative Societies against cash and kind. Among the 14 households the head of one household belong to Budhism while the rest 13 belong to Hindu religion.

Similarly, Tassar sarees are also woven in the village by 13 households. Among the 6 households have the capacity to weave upto 20 sarees per annum, another 6 households have the capacity to weave from 21 to 50 sarees per annum while 1 household express his ability to weave 70 sarees per annum. Among these 13 households two households belong to Buddhism and the rest are Hindus.

As regards Tassar scarf weaving the number of households involved in this trade are only 7. While 2 households can produce 60 pairs annually another 2 households have the capacity to produce from 60 to 80 pairs per annum and 3 households are in a stage of producing nearly 100 pairs in a year. Among 7 households 2 households come from Buddhism and the rest are Hindus.

No weaver of Buddhism weave Cotton sarees. Only Pataras namely Asini Patara and Gaudia Patara weave cotton sarees and number of such households is only 4. Out of 4, 2 head of households express that they can produce upto 30 sarees per annum, one head of household says that he can produce 50 sarees in a year while another head of household says he can produce 100 sarees in a year depending upon the size of the family. All the products are purchased by the Co-operative Societies.

Similarly, blouse pieces and shirting are also produced by the weavers.

In the village Remenda out of 30 households 16 belong to Costa Meher, 9 to Bhulia Meher and 5 to Ganda, which is a Scheduled Caste community. The Gandas weave coarse clothes namely Dhoti, Saree and Gamchha (Napkin).

There are 23 households who produce 96 pieces of Saree per annum and among them 14 households belong to Costa Mehers and rest 9 households belong to Bhulia Meher. The Costa Mehers weave only silk and tassar sarees while the Bhulias weave only cotton sarees. All of them dispose off their products through Co-operative Societies.

All the weaver households receive advance from the society in form of raw materials as well as cash under the condition that the advance will be adjusted phasewise from the labour charge.

In both the villages of Remenda and Nuapatna the design of sarees are almost the same. Number of designs are invogue but most prominent among them are Bichitrapur Sakta, Gaja Keshari, Utkala Laxmi, Janhabi, Sagarika, Bichitrapuri Danti Buta and Utkalika. These designs are intricate in nature and superb in quality. They have good market both inside and outside the State. They are even exported to far off countries. The Bichitrapuri Sakta has earned Presidential medal for its fineness and superb quality.

CHAPTER - VI

CRAFTS AND EMPLOYMENT

There is no written document available to ascertain the origin of the craft in the village Remenda. The available historical document indicates that the tie and dye craft originated in the village Nuapatna during the reign of Rama Chandra Deva, which dates back to 1719 AD. This document is a part of "Madala Panji" or the daily diary of the activities in the temple of Lord Jagannath.*

In both the villages, the Mehers of Remenda and the Patras of Nuapatna are the weavers and they are in this profession for centuries. It was ascertained from Meher and Patra families of both the villages that these communities are engaged in this craft since time immemorial. The present trend shows an upward increase in the number of persons engaged in the craft during the present decade.

This steady increase in the number of participation in the craft is remarkable during the last decade only. The reason for this upward trend may be attributed to the fact that, the percentage of unemployment has gone up considerably during the present decade and the unemployed youths tend to opt for a profession which is readily obtainable and the wages is high. Further, this product and new designs are in good demand in and out side the state as well as in the foreign countries which may in turn provide them employment throughout the year. This also has attracted persons from other communities and castes to engage themselves in this craft because of non-availability of suitable jobs elsewhere. Further, this trade can engage number of workers throughout the year. But it is an intricate and skilled job, only the workers who are sincere and have keen interest can achieve perfection.

The craft has reached this stage after a series of turmoil and ebbs. It could survive only because it has certain sure customers. The common and poor women folk of western Orissa are the real customers of this product for its brightness and long lasting qualities. Similarly the upper and higher middle class womenfolk of the society has special attraction towards its finery and intricate designs. These customers had actually saved the craft from its total extinction. The cost of tie and dye fabrics are high because it is time consuming and passes through several complicated processes, for which its labour cost is comparatively more. The price of mill made fabrics are comparatively cheaper for which it could attract more customers and it had exerted deathly pressure on this craft. Then came the second world war, during which this craft sustained heavy loss and lost most of its sure customers because of financial stringencies. After independence the household industries were given financial impetus. Later came co-operative movement, which also brought certain relief to its earlier state.

Appreciable improvement is still to be noticed in the craft because no sizeable patronage either by the authority or by the commercial Bank were available. Similarly no training facility is available to the yong weavers who would start weaving of this craft. Likewise no new market is created for this craft where the quality of the cloth and the genuineness of cost would be proved.

Attempts may be initiated to created more and more new designs and find out easy techniques to weave the intricate designs. The old method takes long time for weaving and for which the cost becoms very high. Present day trend is to wear fine clothes with new designs. The sale of costly sarees are limited and pile up in godowns which blocks huge capital. Further, the number of master weavers are going down for the lack of ready market where they can sale their brand products. the weavers know that they get wages only which is 2/5th of the sale value. Thus the weavers are disappointed over the earning which is not sufficient to cater their needs.

The co-operative movement in this trade brought improvement to the craft but that did not last long due to poor sale of cloths by the societies.

Source : Ikat Fabrics of Orissa and Andhra Pradesh by B.C. **Mohanty** and Kalyan Kishore, P 87-94.

Now Government is taking interest to improve the financial condition of the society through large scale sale by giving some monetary incentives in the form of rebate.

This craft can be developed to a great extent if some specified attempt is made. The tie and dye craft may be categorized zone-wise according to its kind of production. A research-cum-training centre may be opened in each of the zones. This craft has developed in its own fashion in different areas. But this needs a systematic and planned development. Young and educated youth may be encouraged to take up this trade as a means of their profession and they may be imparted training. So that they will be able to create new colour combinations and designs to attract more customers. The master craftsmen may be encouraged to innovate new designs and techniques in the craft to produce quality clothes with less cost. For development in the craft the Government should reward the craftsmen who brings out a new design. Further Government must open the departmental stores to supply the sarees and other products at reasonable rate. The traders who are selling substandard clothes at a very high price may be restricted to avoid its loss of fame.

Unemployment:

The number of percentage of persons unemployed in weavers family is very small. There are only one unemployed person in Remenda and two in Nuapatna village. Out of two unemployed persons in Nuapatna one has no experience in weaving but unemployed for one to two years. Another person has obtained training in weaving but unemployed due to want of Government job. Both are in the age group of 15-34. The only one unemployed person in Remenda for one to two years has neither received training nor experience in weaving. They have registered their names in the employement exchange.

Table VI. 1

Particulars of unemployed persons classified by period and reason for unemployment, age-group, educational level, relationship with head of household, experience/ training and attempts made to be employed

Relationship with head of household	Age-group	Educational level	No. of unemployed person	Unemployed	Experience/ training	Reason	Attempt
1	2	3	4	5	6	7	8
				Nuapatna			
Son	15-34	B.Sc.	1	1-2 years	—	Yet to find any employment after study	All have registered their names in the Employment Exchange
Son	15-34	Diploma in Textile Technology	1	-do-	Qualified diploma holder in textile technology		

Relation-ship with head of house-hold	Age-group	Education-al level	No. of un-employed person	Unemployed Experience/ training		Reason	Attempt
1	2	3	4	5	6	7	8
				Remenda			
Son	15-34	M.A.	1	1-2 years	–	Yet to find any employ-ment after study	He has registered his name in the Employ-ment Exch-ange.

In Nuapatna out of those two unemployed persons one is a science graduate and the other one is a diploma holder in textile technology, both have registered their names in the employment exchange. In Remenda that unemployed person has passed M.A. and also registered his name in employment exchange.

Table VI.2 shows the distribution of households under survey by reason of considering the craft as non-profitable and as a source of livelihood in each religion, caste/tribe and community.

Only one household reports that he has nothing to comment since he has no knowledge of other profession. The rest 24 households have reported the reasons of considering the trade as non-lucrative. The reasons given by them are less income, lack of demand, exploitation by businessmen, non-availability of raw materials, lack of marketability, lack of working capital etc. In Remenda 6 households have reported as source of livelihood and rest 24 have reported that the craft is a non-lucrative and stated the reasons thereof.

Table VI.2

Households reported about the craft as a source of livelihood in the past or as a non-lucrative job classified by religion, caste/tribe/community of the head of the household and reason reported for considering the craft as a non-lucrative job

Religion, caste/tribe/community of the head of the household		Number of households engaged in the craft	Number of households considered the craft in the past as a									
				Non-lucrative job due to								
Religion	Caste/tribe/community		Source of livelihood	Less income	Less demand	High price	Non-availability of raw materials	Lack of marketability	Lack of fund	Exploitation by businessmen	Poor wage	Cannot say.
1	2	3	4	5	6	7	8	9	10	11	12	13
					Village - Nuapatna							
Hinduism	Total	27	2	6	7	–	5	2	2	2	–	1
	Gaudia Patara	14	2	3	4	–	2	–	–	2	–	1
	Asini Patara	13	–	3	3	–	3	2	2	–	–	–
Buddhism	Sarak	3	–	2	1	–	–	–	–	–	–	–
					Village - Remenda							
Hinduism	Total	30	6	7	8	2	4	1	–	1	1	–
	Bhulia Meher	9	2	2	–	–	2	1	–	1	1	–
	Costa Meher	16	–	5	7	2	2	–	–	–	–	–
	Ganda (S.C.)	5	4	–	1	–	–	–	–	–	–	–

It is revealed from table VI.3 that in Nuapatna out of 30 households under survey 4 households have reported that they do not consider the craft as a gain-full occupation. Rest 26 households consider this craft as a gainful due to patronage by government, expansion of market, wage, income etc.

In case of Remenda out of 30 households only one household gave a negative reply that the craft is not a gainful job, while the balance 29 households gave a positive reply i.e. the trade is profitable.

Table VI.3

Households reported about the craft as a source for gainful employment classified by religion, caste/tribe/community of the head of the household and reason reported for considering the craft as a profitable occupation

Religion, Caste/ Tribe/Community of the head of the household		Number of households engaged in the craft	Number of households considering the craft now as: Not a source for gainful employment	Source for gainful employment and factors responsible to make the craft profitable: Patronage by government and society	Expansion of market	Wage increase	Better training	Introduction of new design	Introduction of new implements	Availability of new material	Production of quality products	Help provided by other family members	Rate of product is high	Remarks
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
						Village - Nuapatna								
Hinduism	Total	27	4	6	7	6	–	2	–	1	1	–	–	
	Asini Patara	13	2	3	3	3	–	1	–	1	–	–	–	
	Gaudia Patara	14	2	3	4	3	–	1	–	–	1	–	–	
Buddhism	Sarak	3	–	–	2	1	–	–	–	–	–	–	–	

Religion, Caste/ Tribe/Community of the head of the household		Number of households considering the craft now as												
				Source for gainful employment and factors responsible to make the craft Profitable										
		Number of households engaged in the craft	Not a source for gainful employment	Patronage by government and society	Expansion of market	Wage increase	Better training	Introduction of new design	Introduction of new implements	Availability of new material	Production of quality products	Help provided by other family members	Rate of product is high	Remarks
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Village - Remenda														
Hinduism	Total	30	1	4	9	4	1	2	1	—	1	4	3	Only one household of Ganda (S.C) community has reported that this is not a gainful source of employment.
	Bhulia Meher	9	—	1	2	2	1	2	1	—	—	—	—	
	Costa Meher	16	—	2	5	2	—	—	—	—	1	3	3	
	Ganda (S.C)	5	1	1	2	—	—	—	—	—	—	1	—	

In table VI. 4 it is seen in village Nuapatna that from among 12 illiterate heads of households, 8 heads of households have reported their improvement through this trade and 4 heads of households have reported that they have no improvement in their economic status. There are 11 heads of households who are literate without educational level have reported their improvement and stated their reasons. Similar informations are also recorded from the heads of other seven households who have different educational levels like primary, middle and matriculation.

It is seen in the village Remenda that, all the three illiterate heads of households have reported their improvement through this trade. Similar informations are also recorded from all the 16 heads of households who are literate without educational level and 8 heads of households who are in primary or junior basic level. Only one out of those 8 households could not say about his improvement of economic status. Among the two heads of households in the educational level of middle school pass, one reports that his improvement is due to revised wage, while the other contradicts the fact that he has not improved due to less wage. But it is noted in the survey that both the households are economically balanced. The only head of household who has passed matriculation or higher secondary opines his improvement is due to better marketability of their products.

Table VI.4

Households reported having improved/not improved their economic status with reasons thereof classified by educational level of the household

Educational level of the head of the household	Number of household engaged in the craft	Number of households reported about their economics position: Improved due to: Enhancement of wage	Rise in demand	expanstion of market	Society and Government Patronage	Ready availability of raw material	Production of qualitiy product	Inproduction of new design
1	2	3	4	5	6	7	8	9
			Village - Nuapatna					
1. Illiterate	12	3	–	2	2	1	–	–
2. Literate without educational level	11	3	–	6	2	–	–	–
3. Primary or Junior Basic	4	1	–	–	2	–	1	1
4. Meddle	2	–	–	1	–	–	–	1
5. Matriculation or Higher Secondary	1	–	–	–	–	–	–	–
			Village - Remenda					
1. Illiterate	3	–	–	1	1	–	1	–
2. Literate without educational level	16	1	2	6	2	–	–	2
3. Primary or Junior Basic	8	2	1	1	1	–	1	–
4. Middle	2	1	–	–	–	–	–	–
5. Matriculation or Higher Secondary	1	–	–	1	–	–	–	–

Educational level of the head of the household	Improved due to			Not improved due to					Remarks
	Better training	Rate is high	Financial help from local market	Non-availability of financial help from private parties	Less wage	Less profit	Less orders from private parties	Reason cannot say	
1	10	11	12	13	14	15	16	17	18
				Village - Nuapatna					
1. Illiterate	–	–	–	1	1	1	1	–	
2. Literate without educational level	–	–	–	–	–	–	–	–	
3. Primary or Junior Basic	–	–	–	–	–	–	–	–	
4. Middle	–	–	–	–	–	–	–	–	
5. Matriculation or Higher Secondary	–	–	–	–	–	–	–	–	
				Village - Remenda					
1. Illiterate	–	–	–	–	–	–	–	–	Only one head of the household has reported that he can not say whether he has improve- ed or not.
2. Literate without educational level	1	1	1	–	–	–	–	–	
3. Primary or Junior Basic	–	1	–	–	–	–	–	1	
4. Middle	–	–	–	–	1	–	–	–	
5. Matriculation or Higher Secondary	–	–	–	–	–	–	–	–	

Table VI.5 presents the distribution of households by different reasons for which they want or do not want to engage their sons/daughters to be engaged in the same traditional craft in each educational level.

Table VI.5

Households wanting/not wanting to have their sons/daughters engaged in the craft with reasons thereof classified by educational level of the head of the households

Educational level of the head of the household	Number of household engaged in the craft	Number of households wanting to have their sons/daughter's engaged in the same craft due to: Profitable business	Better wage/ income	Can easily be adopted in to the trade without difficulty	Tradition must be kept	Sure means of employment	Recognisation by the society	Easy match can be found for daughter	Can not afford to educate more	Less wage/ Less income	Less prestigious	Can not say	Remarks
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Village - Nuapatna													
1. Illiterate	12	2	3	1	–	3	–	1	–	2	–	–	
2. Literate without educational level	11	2	3	1	1	1	1	1	–	–	–	1	
3. Primary or Junior Basic	4	1	–	–	2	1	–	–	–	–	–	–	
4. Middle	2	1	1	–	–	–	–	–	–	–	–	–	
5. Matriculation or Higher Secondary	1	1	–	–	–	–	–	–	–	–	–	–	

Educational level of the head of the household	Number of household engaged in the craft	Number of households wanting to have their sons/daughter's engaged in the same craft due to: Profitable business	Better wage/ income	Can easily be adopted in to the trade without difficulty	Tradition must be kept	Sure means of employment	Recognisation by the society	Easy match can be found for daughter	Can not afford to educate more	Less wage/ Less income	Less prestigious	Can not say	Remarks
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Village - Remenda													
1. Illiterate	3	–	3	–	–	–	–	–	–	–	–	–	
2. Literate without educational level	16	–	3	3	3	–	–	1	–	–	–	–	
3. Primary or Junior Basic	8	–	2	2	1	–	–	–	1	2	–	–	
4. Middle	2	–	1	–	–	–	–	–	–	–	1	–	
5. Matriculation or Higher Secondary	1	–	–	–	1	–	–	–	–	–	–	–	

In the village Nuapatna 10 illiterate heads of households want their children should take up this craft as their means of livelihood while the rest 2 do not want to engage their sons/daughters in this profession. In the village Remenda there are only 3 illiterate heads of households who intend to engage their children in the craft. In the educational level of literate without educational level there are 11 heads of households in village Nuapatna out of which only one head of household has reported that he has nothing to say whether his off-springs will accept this as their occupation whereas in Remenda all the 16 households have the opinion of engaging their sons/daughters in their traditional occupation. Under primary or junior basic there are 4 households in village Nuapatna and all of them have reportd that they intend to engage their children in the craft. In the village Remenda there are 8 heads of households and two heads among them have expressed that they do not want to engage their children in the craft because of low income but the rest six have expressed their firmness to keep their children in the craft. Under middle school standard in both the villages there are 2 households each. In village Remenda head of one household has spelt unwillingness to engage his children in the craft without any reasons whereas other household of Remenda and both the households of Nuapatna want to engage their children in the craft.

Under Matriculation or Higher Secondary there is one household each in both the villages and both the heads have expressed their willingness in keeping their children in the craft.

Table VI.6 deals with the social status ascribed to craftsmen. In Nuapatna both Asini and Gaudia Pataras weave alongwith Saraks. The Asini Pataras do not reel silk since one has to boil the cocoon to kill the insect and thereafter the thread is reeled. This part of job is done by Gaudia Pataras. The Saraks also do not boil the cocoon as the Saraks belong to Buddism where killing of even insects is forbidden.

Table VI.6

Households reported about the social status ascribed to craftsmen traditionally classified by religion, caste/tribe/community of the head of household

Religion, caste/tribe/community of the head of the household		Number of households engaged in the craft	Number, reporting about the social status ascribed to the craftsmen in the locality			
Religion	Caste/Tribe/community		Description-1	Description-2	Description-3	Remarks
1	2	3	4	5	6	7
			Nuapatna			
Hinduism	Total	27				
	Guadia Patara		14 Among the Pataras they are a bit lower since they reel the silk thread from the Cocoon. They were never considered as un- touchable or lower like the Tantis.			

Religion, caste/tribe/ community of the head of the household		Number of households engaged in the craft	Number, reporting about the social status ascribed to the craftsmen in the locality			Remarks
Religion	Caste/tribe/ community		Description-1	Description-2	Description-3	
1	2	3	4	5	6	7
	Asini Patara	13		13 Not like the lower class of 'Tanti', but do not have matrimonial relation with other Pataras. They are Baishyas but not untouchables.		
Buddhism	Sarak	3			3 Not looked down upon, do not have matrimonial relation with others excepting their own community.	
			Remenda			
Hinduism	Total	30				
	Bhulia Meher	9	9 Not considered as weaver or 'Tanti' the lower caste. They claim to belong a separate community.Who do not have any matrimonial relation excepting in their community above than Costa Meher in social hierarchical status.			

Religion, caste/tribe/ community of the head of the household		Number of households engaged in the craft	Number, reporting about the social status ascribed to the craftsmen in the locality			
Religion	Cast e/tribe/ community		Description-1	Description-2	Description-3	Remarks
1	2	3	4	5	6	7
	Costa Meher	16		16 Not the traditional low caste 'Tanti' of Oriyan society a separate community. Lower than Bhulia Mehers		
	Ganda SC	5			5 Low untouchable caste.	

In village Remenda the Mehers are associated with this trade. The Mehers are known by two names i.e. Bhulia Meher and Costa Meher. Bhulia Mehers do not reel silk and they weave on cotton fabrics. The reeling work is done by Costa Mehers and they weave only tassar fabrics.

Previously, the craftsmen were looked down upon by the society but presently there is no such feeling. From the survey conducted in the village it is revealed that, in the village Nuapatna, out of 30 selected families only 2 families have reported that they are being looked down upon by the society again they have further stated this attitude is gradually being changing towards better. Similarly, in village Remenda 5 households out of 30 selected households reported that they were being looked down upon by society. On further probing one of those 5 households replied that there is no change in attitude in this regard towards the craftsmen by the people of village at present. However, looking down upon a weaver in the present day society is almost rare to be noted. In this regard, a few statistics are collected during the survey and presented in a tabular form in table VI.7.

Table VI. 7

Households reported the craftsmen being looked down upon and claimed the same to be the reason for discouraging the younger generation for engaging themselves in the craft classified by religion, caste/tribe/community of the head of the household and details of change observed in regard to this attitude

Religion, caste/tribe community of the head of the household		Number of households engaged in the craft	Number of households reported craftsmen being			Number of household reported having noticed			
			Not looked down upon by the society in the area	Looked down upon by the Society in the area and		No change in the attitude in regards to looking down upon the craftsmen by the people in the present day	Change in the attitude in regard to looking down upon the craftsmen by the people in present day		
				Considering it not responsible for discouraging the younger generation from engaging themselves in the craft	Considering it responsible for discouraging the younger generation from engaging themselves in the craft		Better	Worst	Remarks
Religion	Caste/tribe/community								
1	2	3	4	5	6	7	8	9	10
				Nuapatna					
Hinduism	Total	27	25	2	–	–	2	–	
	Gaudia Patara	14	13	1	–	–	1	–	
	Asini Patara	13	12	1	–	–	1	–	
Buddhism	Sarak	3	3	–	–	–	–	–	
				Remenda					
Hinduism	Total	30	25	5	–	1	4	–	
	Bhulia Meher	9	9	–	–	–	–	–	
	Costa Meher	16	16	–	–	–	–	–	
	Ganda SC	5	–	5	–	1	4	–	

It is further revealed that households are taking keen interest in engaging their children in the craft. The statistics shows the interest of the younger generation in each religion, caste/tribe and community and are shown in table VI. 8. In the village Nuapatna out of 30 sample households only 2 households have reported that their younger generation are not interested in the craft. From the 28 households 4 reported to keep up their old tradition, 7 households reported to continue the trade because of better wage and income, 11 reported that because of sure employment, 4 reported that since no other alternative employment is available, one for better prospect and the last one for better prestige. Out of the 2 households whose younger generations are not taking interest in the craft, one head of household reported that because the wages paid too meagre for which his children are not interested to be engaged in craft. The other head reported that he is unable to say the reasons as to why his children are not interested.

Table VI.8

Households reported about younger generation of their community taking/not taking interest in the craft with reason thereof classified by religion, caste/tribe/community of the head of the household

Religion/caste/tribe/community of the head of the household		Number of households engaged in the craft	Number of households reported about the younger generation		Number of households reported about the younger generation taking enterest in the craft due to							Number of households reported about the younger generation not taking interest in the craft due to			
Religion	Caste/tribe/community		Taking interest in the craft	Not taking enterest in the craft	Keep up tradition	Better wage/income	Sure employment	No other better alternative	Better prospect	Better prestige	Familia rity	Less wage income	Less prestige	Hard labour	Can not say
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
							Village- Nuapatna								
Hinduism	Total Asini Patara	27	25	2	3	6	10	4	1	1	–	1	–	–	1
	Patara	13	11	2	1	3	4	3	–	–	–	1	–	–	1
	Gaudia Patara	14	14	–	2	3	6	1	1	1	–	–	–	–	–
Buddhism	Sarak	3	3	–	1	1	1	–	–	–	–	–	–	–	–
							Village- Remenda								
Hinduism	Total Costa Meher	30	18	12	1	9	5	–	–	1	2	9	2	1	–
	Meher	16	12	4	–	5	5	–	–	–	2	2	2	–	–
	Bhulia Meher	9	3	6	1	2	–	–	–	–	–	5	–	1	–
	Ganda (S.C)	5	3	2	–	2	–	–	–	1	–	2	–	–	–

Similarly, in Remenda it is seen that quite a good number of the head of the households reported that their younger generation are not interested to accept this craft as their occupation. From among the 12 households, 9 heads do not find any interest with them due to less wage/income, 2 for less prestige and one for hard labour. The children of 18 households are interested to take part in the craft as the trade is providing sure employment, better wages, familiarity in the trade and an opportunity to keep up the tradition of the family.

The circumstances under which the craftsmen were pressurised or motivated to take-up this profession as main occupation are presented in table VI. 9.

TABLE-VI.9

Households reported circumstances which compelled/motivated them to take up occupation (craft) with period engaged in the craft classified by religion, caste/tribe/community of the head of the family

Religion, Caste/Tribe Community of the head of the household		Number of households engaged in the craft	Number of households taken up craft since							
			Less than 5 years under		5-9 years under		10-19 years under		20+ years under	
Religion	Caste/tribe/ community		Compul-sion	Motiva-tion	Compul-sion	Motiva-tion	Compul-sion	Motiva-tion	Compul-sion	Motiva-tion
1	2	3	4	5	6	7	8	9	10	11
					Nuapatna					
Hinduism	Total	27	–	–	–	–	3	3	8	13
	Asini Patara	13	–	–	–	–	1	1	4	7
	Gaudia Patara	14	–	–	–	–	2	2	4	6
Buddhism	Sarak	3	–	–	–	–	–	2		1
					Remenda					
Hinduism	Total	30	–	1	–	–	–	3	8	18
	Costa Meher	16	–	1	–	–	–	3	2	10
	Bhulia Meher	9	–	–	–	–	–	–	1	8

Out of 60 households only 19 households have taken this craft as main occupation under compulsion, the rest 41 households reported that they have accepted this craft as main occupation by motivation. All the households except one are engaged in this craft for more than 10 years. Only one head of household is involved in the trade for less than five years.

It is revealed from the table VI. 10 that out of 60 households 55 households are associated with the craft for more than three generations. The rest five households are practising the craft for last one to three generations. In Nuapatna all 30 households are associated traditionally for more than 3 generations. Only one household belonging to Gaudia Patara community is associated for two generations. Whereas in Remenda 25 households are traditionally associated with the craft and 5 are associated non-traditionally.

Table VI.10

Households reported having associated traditionally with the craft with period of association classified by religion, caste/tribe/community of the head of the household

Religion, caste/tribe/community of the head of the household		Number of households engaged in the craft	Number of households reported their association with the craft		Number of households reported their association with the craft traditionally since			
Religion	Caste/tribe/community		Traditionally	Not traditionally	One generation	Two generations	Three generations	More generations
1	2	3	4	5	6	7	8	9
				Village - Nuapatna				
Hinduism	Total	27	27	–	–	1	–	26
	Asini Patara	13	13	–	–	–	–	13
	Gaudia Patara	14	14	–	–	1	–	13
Buddhism	Sarak	3	3	–	–	–	–	3
				Village - Remenda				
Hinduism	Total	30	25	5	1	1	2	26
	Costa Meher	16	16	–	–	–	–	16
	Bhulia Meher	9	9	–	–	–	–	9
	Ganda (S.C.)	5	–	5	1	1	2	1

It is revealed from table VI.11 that out of 60 households under survey 53 have expressed their satisfaction with the occupation due to high income, engagement of entire household, job satisfaction, independency in job, recognisation by the society, to satisfy the traditional business, service to society etc. Only 7 heads of households reported that their dissatisfaction with the job due to less wage. Of these 4 are illiterates i.e. 3 in Nuapatna and one in Remenda, two have passed Middle School one in each village and other one has passed Primary or Junior basic in Remenda village.

Table VI.11

Households reported having satisfaction/dissatisfaction with the occupation (craft) with reasons thereof classified by educational level of the head of the household

Educational level of the head of the household	Number of households engaged in the craft	Number of households reported their satisfaction with occupation due to: Better wage/ income	Entire household could be engaged	Recognization by the society	Job satisfaction	Independency	Prestigious	Tradition to be maintained	Dignity	No cause	Number of households reported their dissatisfaction with occupation due to: Less wage/ income	Reason
1	2	3	4	5	6	7	8	9	10	11	12	13
Nuapatna												
1. Illiterate	12	4	1	1	1	–	–	–	–	2	3	–
2. Literate without educational level	11	–	6	–	1	1	–	–	1	2	–	–
3. Primary or Junior basic	4	2	–	–	1	–	–	1	–	–	–	–
4. Middle	2	1	–	–	–	–	–	–	–	–	1	–
5. Matriculation or Higher Secondary	1	–	–	–	–	–	1	–	–	–	–	

NB No head of household has attained the educational level more than Matriculation or Higher Secondary

Table VI.11

Households reported having satisfaction/dissatisfaction with the occupation (craft) with reasons thereof classified by educational level of the head of household

Educational level of the Head of the	Number of households engaged in the craft	Number of households reported their satisfaction with occupation due to								Number of households reported their dissatisfaction with occupation due to	
		Better wage/ income	Job satisfaction	Recognisation of the society	Service to society	Entire household can be engaged	Better marketability of product	Tradition is maintained	Reason	Less wage/ income	Reason 2
1	2	3	4	5	6	7	8	9	10	11	12
Remenda											
1. Illiterate	3	2	–	–	–	–	–				
2. Literate without educational level	16	12	–	–	–	2	–	2	–	–	–
3. Primary or Junior Basic	8	3	1	1	–	1	1	–	–	1	–
4. Middle	2	–	1	–	–	–	–	–	–	1	–
5. Matriculation or Higher Secondary	1	–	–	–	1	–	–	–	–	–	–

NB:- No head of household has attained the educational level more than Matriculation or Higher Secondary.

About the dissatisfied households there are altogether 4 households in the village Nuapatna and 3 households in Remenda. For these households separate probing has been done to know the realistic approach if any. A small table VI. 12 reveals that all the three households of Remenda and 2 households of Nuapatna do not like to leave the occupation. Out of two households of Nuapatna, one is illiterate and other one has passed middle school examination and intended to leave the occupation because of a plan to start business in near future while the other one wants to shift over to silk weaving from cotton weaving within next six months.

Table VI.I2

Household reported having expressed dissatisfaction with their occupation (craft) future plan and period of implementation classified by educational level of the head of the household

Educational level of the head of household	Number of household engaged in the craft	Number of households		Number of households intending to leave the occupation and their future plan					
		Intending to leave the occupation	Not Intending to leave the occupation	Plan-1 and period of implementation		Plan-2 and period of implementation		Plan-3 and period of implementation	
				To start business	Period	To start silk weaving	Period		
1	2	3	4	5	6	7	8	9	10
Nuapatna									
1. Illiterate	3	1	2	–	near future				
2. Literate without educational level	–	–	–	–	–	–	–	–	
3. Primary or Junior Basic	–	–	–	–	–	–	–	–	
4. Middle	1	1	–	–	–	–	within six		
Remenda									
1. Illiterate	1	–	1				Though the 3 houses holds are not satisfied still they are not willing to start any other trade.		
2. Literate without educational level	–	–	–						
3. Primary or Junior Basic	1	–	1						
4. Middle	1	–	1						

NB:- No head of household has attained the educational level more than middle standard.

CHAPTER-VII

CONCLUSION

The making of world famous bandha sarees is a traditional craft. These sarees are called "Sambalpuri" and " Cuttacki " which are know through out India and also abroad. Though several other distinct designs are available in India, still these sarees have found a special niche in the traditional handloom products. This tie and dye method of weaving have also ample opportunity to produce other products like curtain, scarf, stole, draper, table-linen, bed covers, skirt and blouse materials etc. These products can be utilised for the furtherance of this craft. It is interesting to note here that this craft is flourishing since centuries at two different parts of this state, which are geographically and economic zone-wise quite apart from each other. Though the methods of production are more or less identical but the implements used are different. The styles are also different.

According to certain historical evidences these handloom products were exported to far eastern countries like Java, Sumatra etc. and also to China and Japan. These were so fine that even a full length saree could pass through a ring and can be kept in a smallest possible casket. These were the main exportable items then, from this it can be imagined that the financial status of the craftsmen were much better. Even during early British Rule when they tried to introduce the mill made products, it could not find market and were not upto the choice of consumers for which the English had to penalise the local craftsmen by imposing huge taxes and even chopped-off their hands. This torture brought debacle in the growth of this craft. Again, due to the two world wars the economy of the entire world recessed which is another cause for further declining of the craft. Still some of the craftsmen have reported, that was a good period for them because the income they were getting from this was sustainable. But now due to escalation of prices in each and every commodity, the income they are getting is not sufficient. Most of the craftsmen have reported now their condition has improved due to several factors like introduction of Co-operative movement, ready market, financial assistance by the government. But on the whole when the financial condition of craftsmen of both the villages is assessed, the craftsmen of Nupatna village are better than that of Ramenda village. Most of the craftsmen are not willing to switch over to other profession or trade.

The craftsmen are also interested that their sons should take up this profession, since they are conscious of less job opportunities available and their educational qualification. They feel through this, their sons could find better income and engagement. But one master craftsman of Remenda village who has got recognition in the State level does not want his son to continue this trade because of less income and prestige. Here also, the weavers of Nuapatna village are more interested in seeing their sons in this profession than the weavers of Remenda village. The percentage of households who are not in this trade now but were in this earlier is very less in Nuapatna than in Remenda. These households are trying again or are interested to join this profession once again. The cause may be attributed to the medium of weaving, in Nuapatna the silk fabric is made more which has better market and has more income but in Remenda it is cotton. Further, Nuapatna is a business centre but Remenda is an agricultural centre. The weavers of Nuapatna village have small or no land holding to engage themselves in cultivation. But in Remenda village they can join cultivation in lieu of this craft since it has irrigational facility for round the year engagement. Though there is a marked difference between these two centres still most of them want their sons to take up this profession. People of other castes are also joining this craft in village Nuapatna gradually.

Thus it is explicitly evident that the craft offers the craftsmen better scope as a source to earn their livelihood both in past and at present. While eliciting the attitude of the craftsmen majority opined to engage their offsprings in the craft in view of the fact that the craftsmen are quite apprehensive of their absorption in any other economic pursuit because of their low educational attainment. Moreover the genuineness of their conten-

tion is further strengthened by the establishment of the All India Handloom Board, the Central Silk Board at national level and the Handloom Development Corporation at the State level and the rapid expansion of activities of these organisations on production, technique, organisation, extension of credit, marketing and export consolidated and enlarged the moral of the craftsmen. Such infrastructural provisions paved way for regaining the confidence of the craftsmen who had left the craft earlier to come back to their traditional craft again. Intrinsically, the craftsmen are more obsessed with their creations which bring them the exaltation of fulfilment rather than the subsistence they derive out of it.

It is fascinating to note the sense of deep devotion of one Sudam Guin, a master craftsman of consummate skill and artistic genius in tie and dye of village Nuapatna who offers 'Patabastra' as gift to Lord Jagannath every year. This "Patabastra" and "Khanduapata" of Nuapatna are unique of its kind in the world of handloom fabrics and perhaps the "Patabastra" offered to Lord Jagannath reminds of the oldest epithet of Lord Vishnu's "Pitambaripat" and embodies the composition of "Gita Govinda" of Jayadev.

The tie and dye weaving is a traditional craft. The word tradition in respect of craft has two meanings—one is intrinsic, the other extrinsic. Intrinsically, a craft or occupation is traditional which has continuity of technique and operation from generation to generation. This, however, is a wider definition of traditional craft or occupation. With reference to the method of transmission of the skill from one generation to another the tradition may be classified either as basic or as evolved. Where the skill is transmitted from one generation to another through home apprentice system, it is basic tradition. Where the skill is transmitted through formal training, it is evolved tradition. Extrinsically a craft or occupation is considered to be traditional when there is a continuity of its association with a particular group of people through generations. Here again the association can be at two levels. It may be either normative or matter of convenience. In the first case it is to be termed as true tradition within the orbit of true tradition again there can be two types of association, namely core and peripheria. Where one particular occupation or craft is prescribed as the normal avocation for a caste or community it is core tradition, where it just included within the range of permissibility for the community without loss of face, it is peripheral tradition. So far the intrinsic structure is concerned, the craft is a basic one, as the skills are transmitted from generation to generation through home apprentice system.

No modernisation can make it to loose its traditional identity. This process is so time tested and deep rooted that if any change is to be brought, it should be by the craftsmen only. In the name of modernisation the government is supplying the substandard and not so useful implements and equipments. This is a mass grievance of the craftsmen. The government should look into this complaint and the efficacy of such implements should be tested earlier. The suggestion and proposal of the master craftsmen should be sought and due weightage should be given by the designers of implements.

This craft is now on a strong footing through many a debacle and reverses. It has also found its own place in the world market. Now it should be the duty of the craftsmen and government to further its growth. Growth of any craft can be brought through its own income only. Its income can be improved by the marketability and expansion of new market. Government is best suited to help in this. The government can identify new market and diversify it. Being a non-profit making machinery, it can also compete with other similar institution for better distribution through its out-lets. Government can also explore new markets in the foreign countries. New products excepting sarees are to be produced and exported to those countries, where it can find ready market.

The handloom products are becoming costlier day by day due to rise in price of raw material and labour. It is so evident because mostly the sales go-up during the rebate period. Here also government can help by subsidising the cost of raw materials so also the sales. This may not have good impact immediately but in the long run this will help the weavers.

The history of art is the history of man's struggle to humanise his conditions. Since the machine has come to stay, the central problem is surely how to evolve the new forms appropriate to it. It is true that the handloom industry has received a death blow and the progress has been seriously thawrted because of the introduction of machines in the field of taxtiles. On the contrary, the intensive efforts and thrusts of co-operatives to encourage and revive the handloom industry in the state, the outlook is better now. The craft particularly tie and dye has a tremendous potentiality in generating employment to absorb the growing artisan community both skilled and unskilled. This is the only craft where every member of the practising household can contribute his labour and skill to the best of their capacity to earn their livelihood without any capital investment and with a very little risk. In practice, the craftsmen procure the raw materials from the Co-operative Societies and completely submerge in their inimitable creation and in the process earn their livelihood.

The co-operative sector have brought tremendous improvement to the weavers but the financial stringencies are the deterrent factors for more healthy growth. Though the societies are sanctioned cash-credit loans, they are not advanced this amount in right moment by the Co-operative banks. Sometimes even this amount is not adequate and some time even unsteady. The government should advise the Reserve Bank in this regard to liberalise the flow of this loan. The government agencies and the Appex marketing bodies are the main bulk buyer of this products. These bodies do not repay the sales proceed in time for which the societies have to face difficulty in finding their working capital. The government may also take step to see the rechannelisation of this fund in time.

There are two types of people in the society who mostly buy these products—the poor section of society for its coarseness, durability and deep colours. Now the mill manufacturers are copying these designs and colour combinations and flooding the market which are cheaper than the handloom products . The traders and shop-keepers are passing these as handloom products and cheating these poor customers. Here also government can stop this practice by registering these traditional designs under copyright act, so that these mill made products can not pass off as handloom items. The rich people of the society go for these products for its traditional designs and value. But these people have also a habit of changing their taste and look more westward for any change in style. Here also government can monitor this changing trend and inform the artisans accordingly. So that they can intermingle the traditional designs with the new styles . This will have the ready marketability of the products.

There are no sufficient number of training-cum-production centres in the State. The centres are only providing training on weaving only. They do not have resources even to rehabilitate the trainees after completion of training. Selection to these trainings are irregular and no stipendary or monetary incentives are paid during the training. The training centres should provide training for all types of work associated with this craft and emphasis should be provided with stipend and the programme of training should be regular. After completion of training they must be provided all the means like equipment and implements and working capital to start immediately. The better craftsmen should be rewarded and recognition should be accorded to them in the national level so that other interested craftsmen will emolute them to further the growth of this craft.

On the whole it can be summed up as, the government is the right agency to help the growth of this craft. The policy makers and planners should give due weightage to this craft. Besides government patronage, modernisation of handloom industry, its form, design and technique, the Indian masses should retain their taste for handloom products and appreciate the value of skilled craftsmanship and encourage the creative talents of the craftsmen so that the tie and dye craft will survive and flourish for-ever.

GLOSSARY

1. **Anchigunda** – Powder of root and bark of Indian Mulberry (Morinda Citrifolia) also known as Al, Ach, Ak, Aich early cultivated throughout India. It is also available in another species (Morinda tinctoria). It is used in dyeing red shades.

2. Bandha – Tie and dye of yarn in Orissa, India.

3. Bandhani – Tie and dye of fabric in Rajasthan and many other places in India.

4. Danti – Tooth– like pattern, used in Orissa, India.

5. Dasaphulia – Saree having ten warp way woven floral lines in the border in Orissa, India.

6. Gajabandha – Tie and dye with elephant motif.

7. Ghicha – Coarse yarn spun from pierced tassar cacoons.

8. Ikat – Tie and dye.

9. Indigo – A vegetable dye from Indigoiera Tinctoria, Indigofera Anil, Indigofera Sumatrana etc. used for dyeing cotton and Silk in blue and yellowish to bluish green when topped with turmeric on pomegranate rind.

10. Kamalagundi – Vegetable dye from Kamela (Mallotus-Phillipinesis) found in India along the foot of the Himalayas up to the altitude of 5000 ft. and in Bengal, Uttar Pradesh, Madras and Punjab. It is also known as Kabila, Kamud, Kamala and Kavila. It is an orange red powder (gundi) used for dyeing of wool and silk in bright yellow to orange-red shades.

11. Khandua – Odni or upper dress of female, covering the head and shoulders, used in Orissa, India.

12. Kumbha – Small and large pointed triangle shaped figure with or without serrated sides.

13. Lodha Chal – Vegetable dye from the bark and leaves of Lodh-tree (Sympole-osracemosa) found in abundance on the plains and the lower hills of Bengal and Assam in India. It is used as yellow dye as well as auxilliary in conjunction with other dyes for cotton and silk goods. It dyes red with Marjeet or Al on cotton and with other dyes like Lac, Sappen wood etc. on silk.

14. Manjista – Majeeth (see Alizarine)

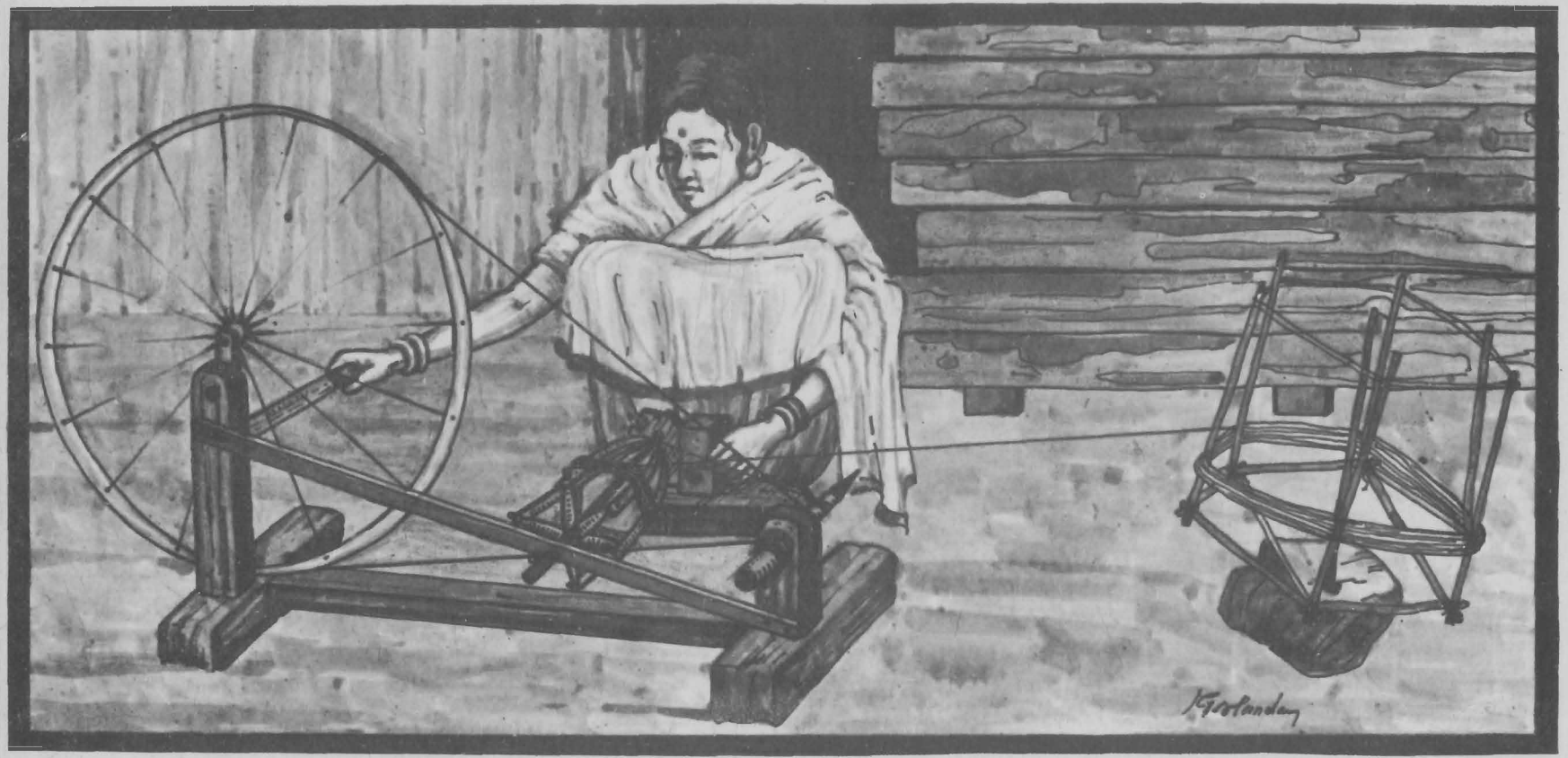
15. Muktajhari – Design in tie and dye having motif of pearls spread all over, used in Orissa, India.

16. Nabagunjare – A figure (used in tie and dye fabrics in Orissa, India) composed of limbs of nine (Naba) living things, namely, legs of elephant, hews of tiger, hand of men, head of cock, neck of peacock, body of snake (for tail) face of parrot, mane of lion and body of ox.

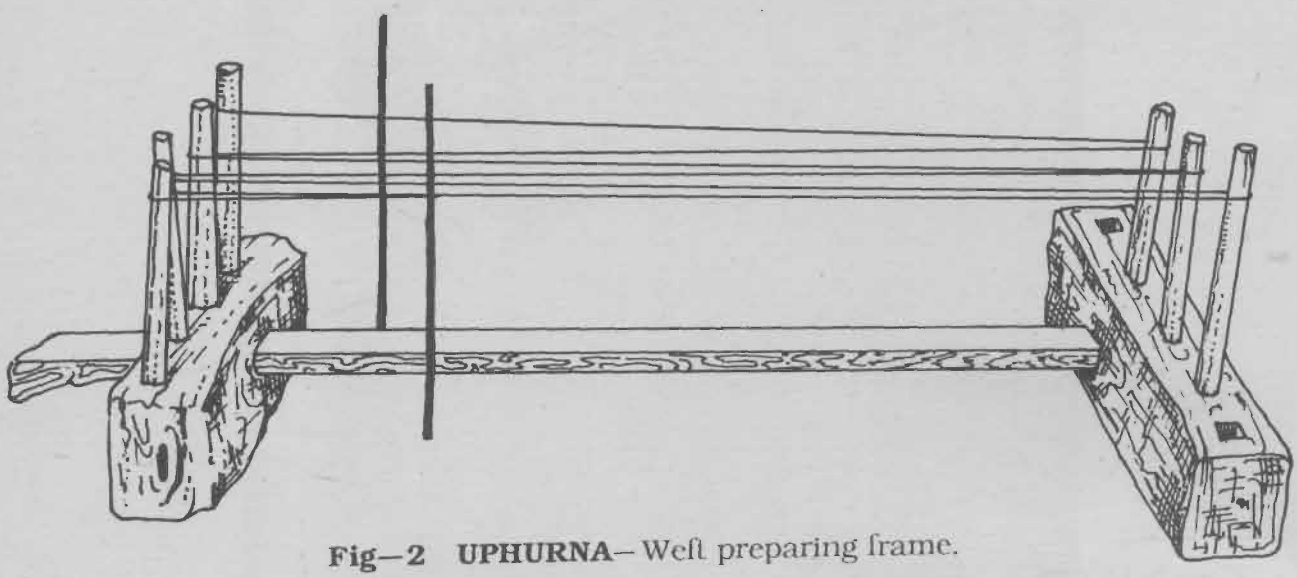
17. Nachha – Tassar silk waste.

18. Pallav – The cross border (usually patterned) end of a saree.

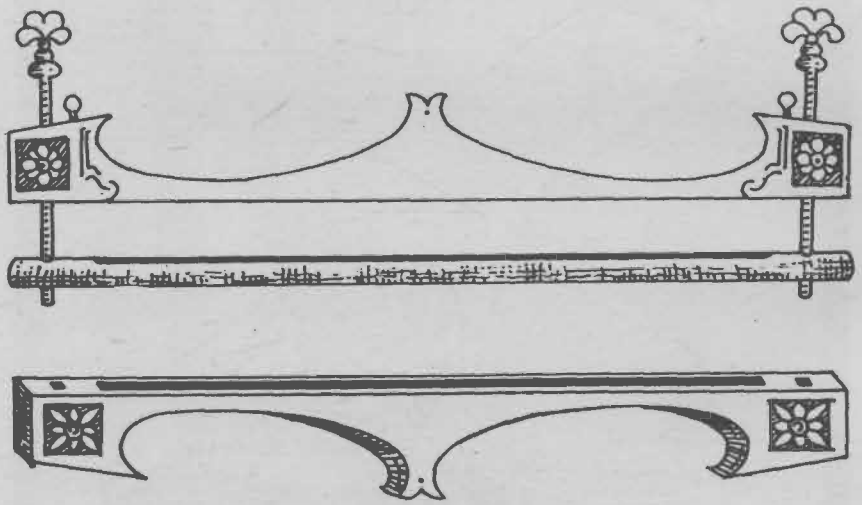
19. Trifala – Myrobalans (Terminalia Chebula, Terminalia baleric and Terminalia Arjuna).



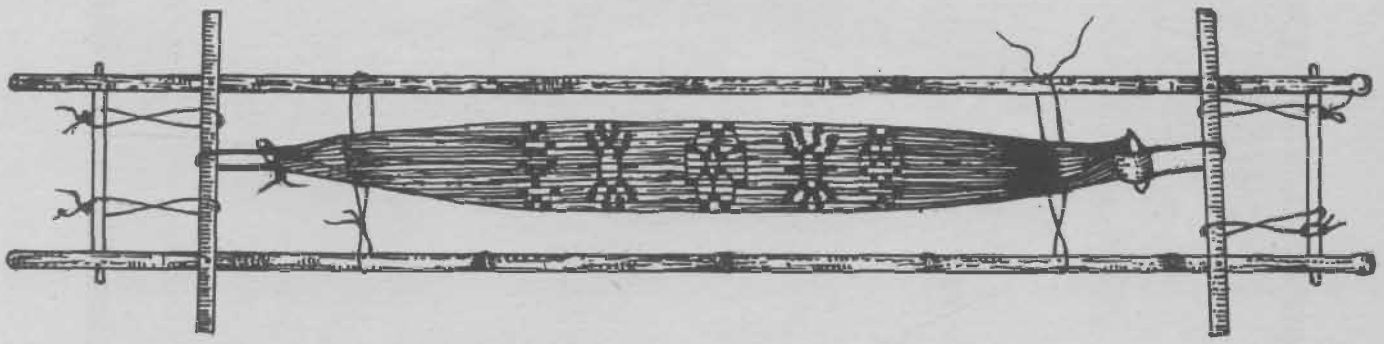
Fig—1 Preparation of yarn—from hank to latei.



Fig—2 UPHURNA— Weft preparing frame.



Fig—12 HATHA— Sley.



Fig—3 The weft 'bandha' in 'kamara .

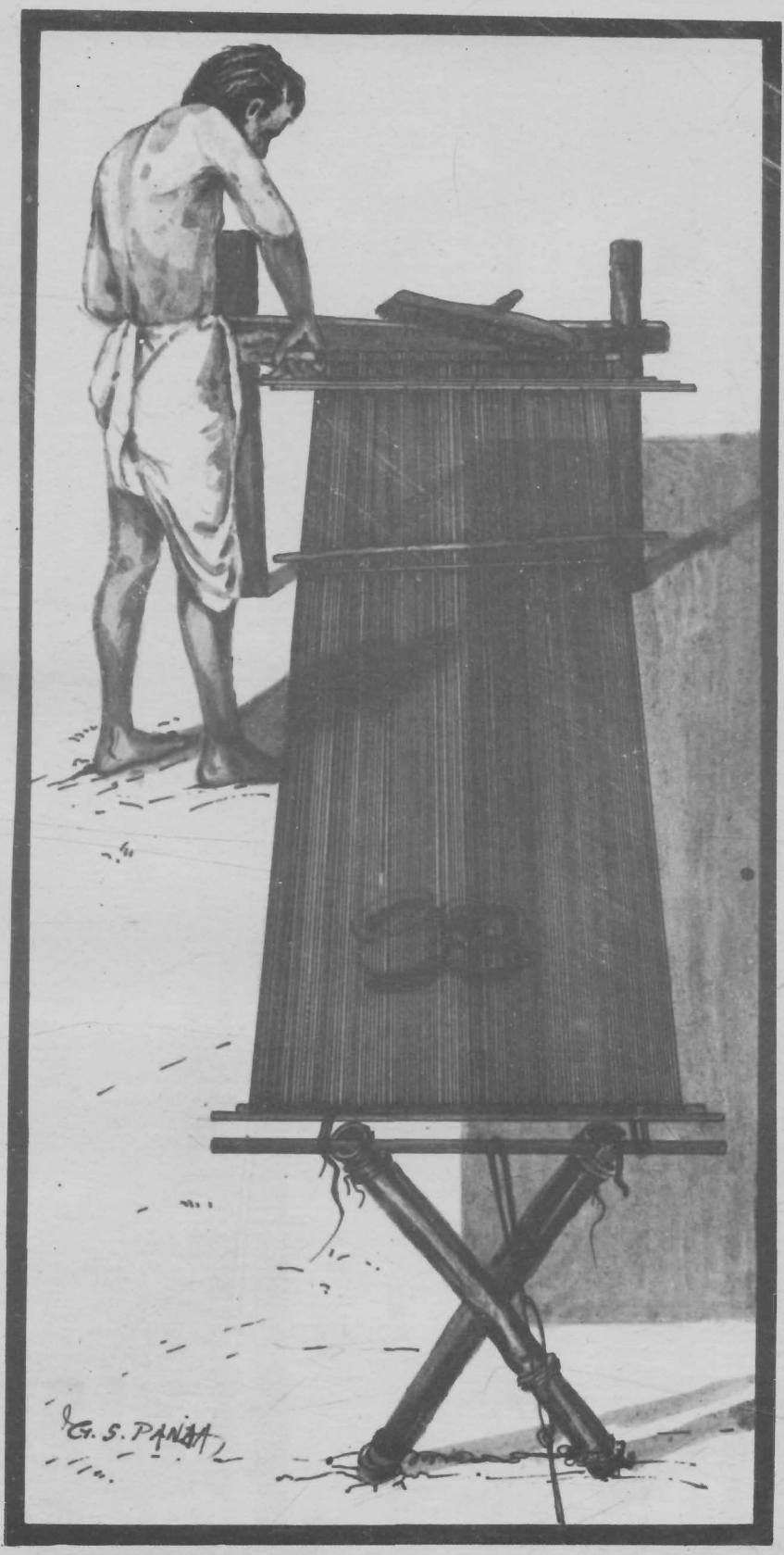


Dyeing in progress.

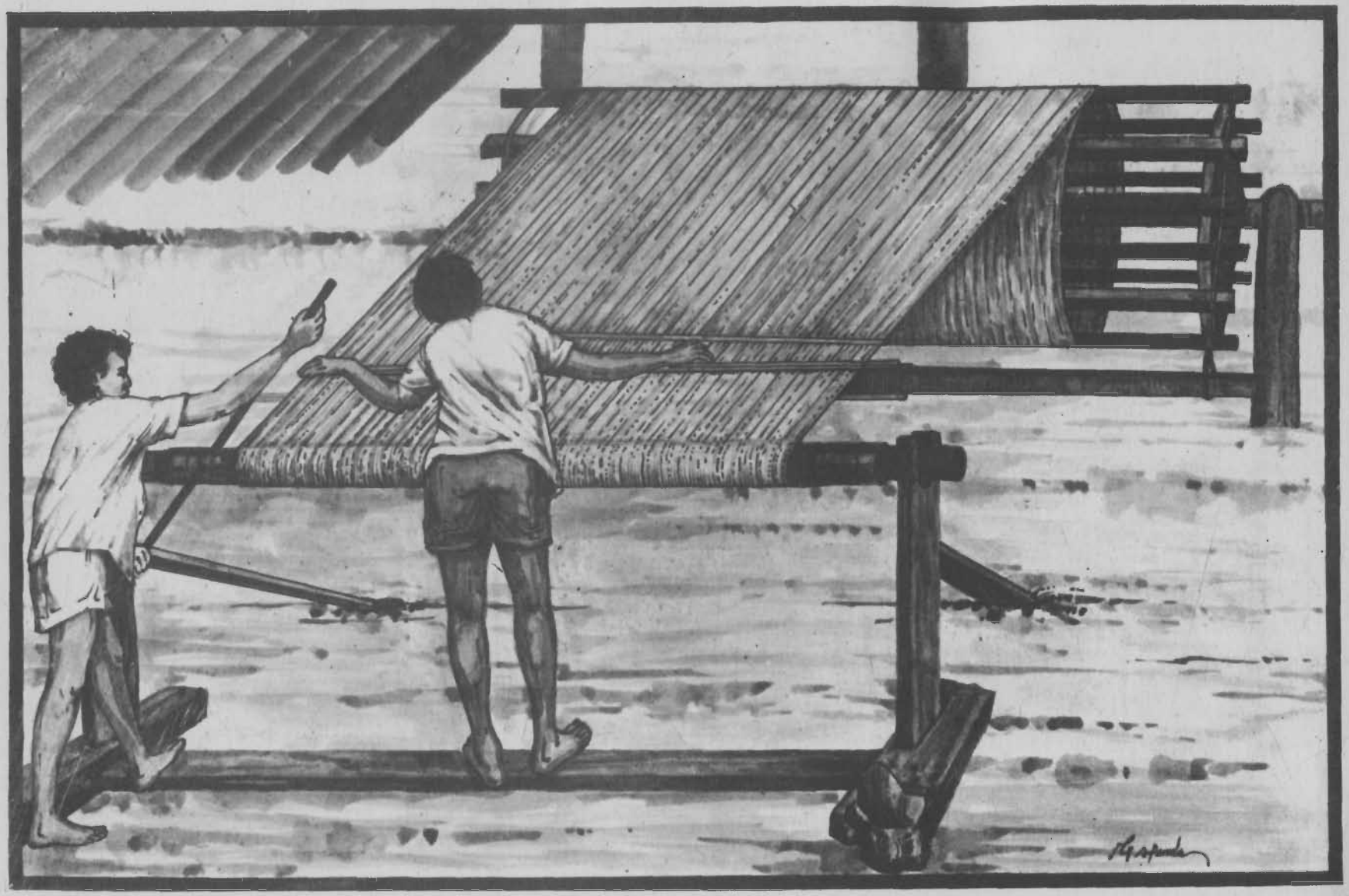


Fig—4 Weft preparation in progress— Remenda.

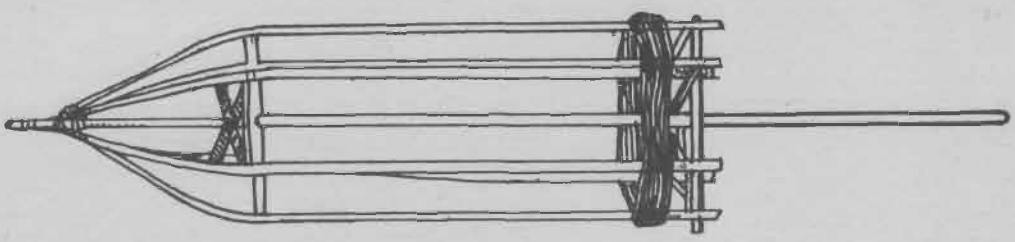
Jantur



Fig—5 Open air warp preparation— Remenda.



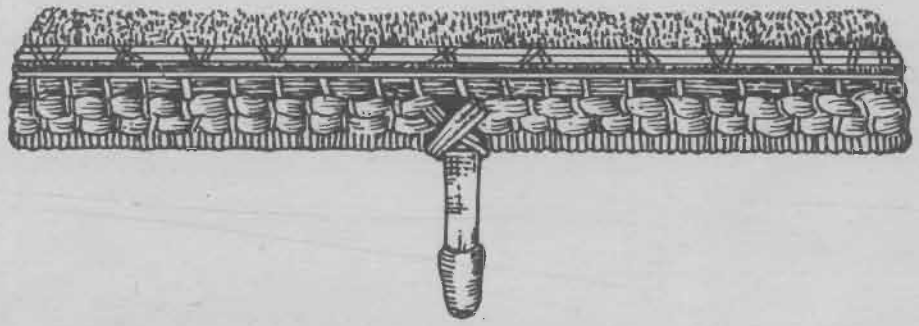
Fig—9 Transfering of warp yarn from warping drum to beam of loom—Nuapatna.



Fig—6 Latai or Asar.



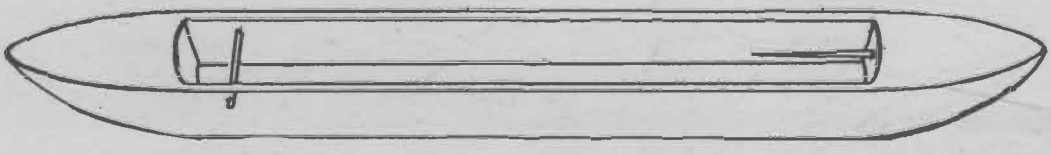
Fig—7 Kanda—small pirn.



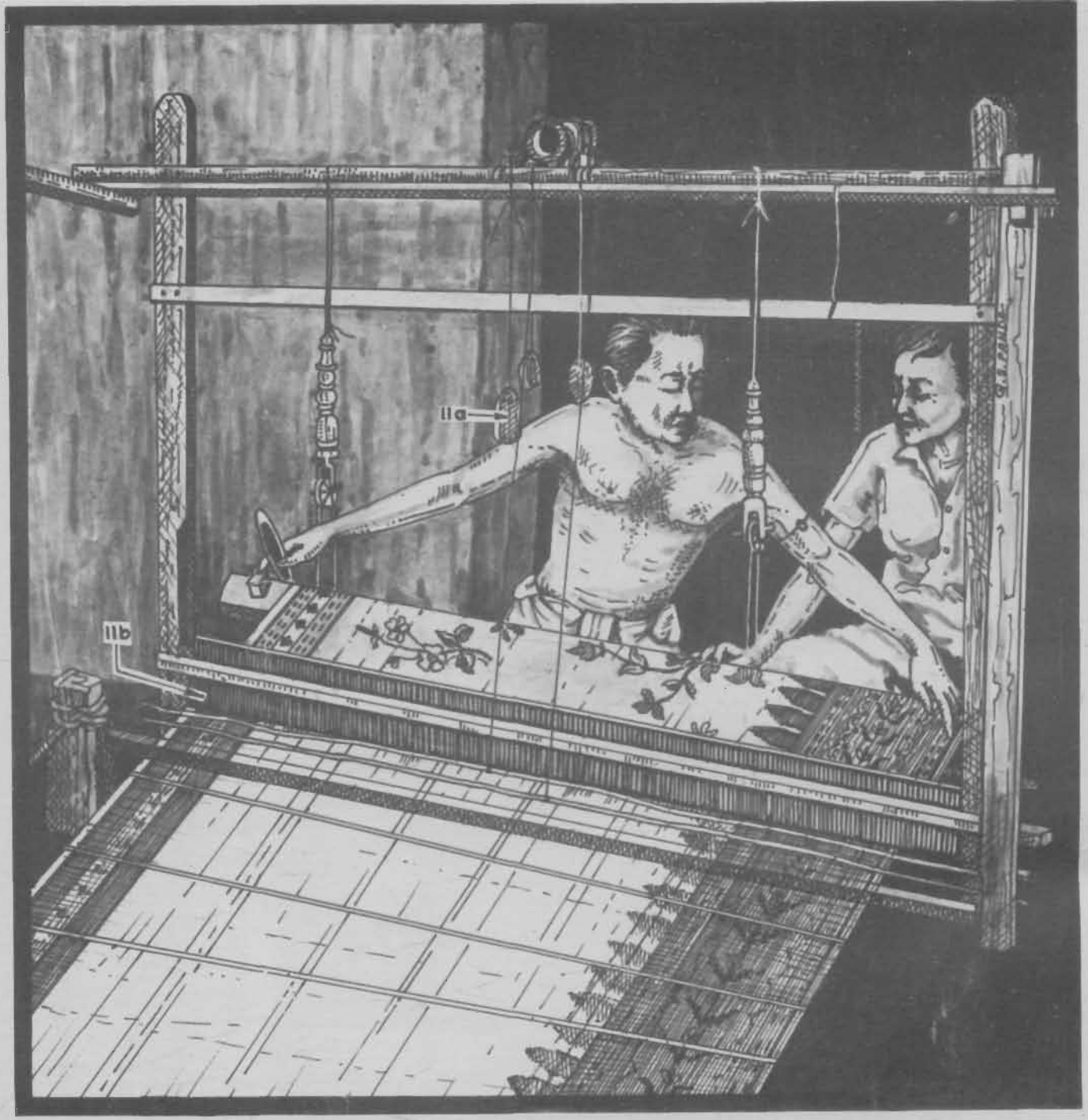
Fig—8 Brush used for starching.



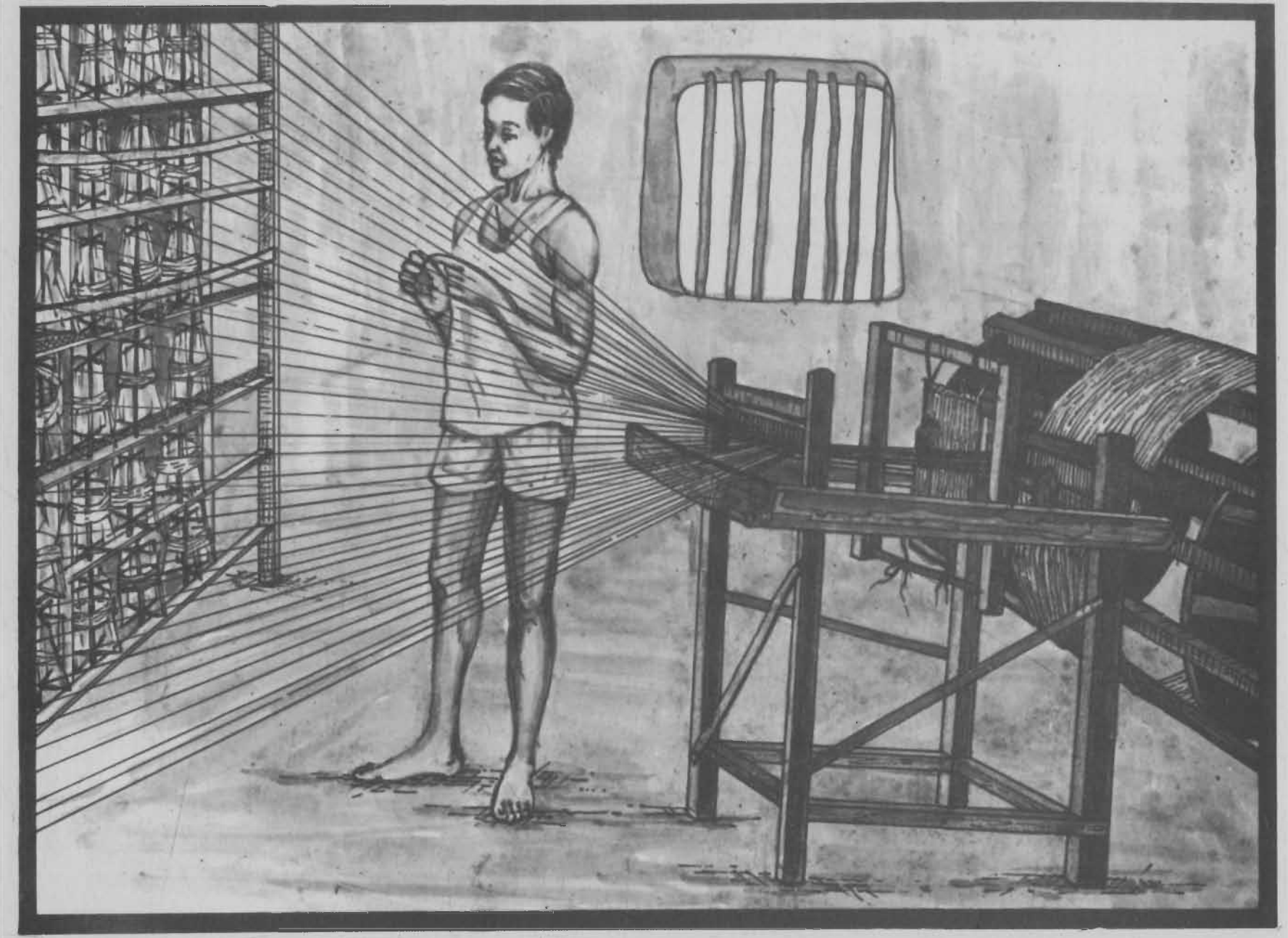
Dungi or Maku—Fly shuttle with pirn.



Fig—10 Fly shuttle without pirn.



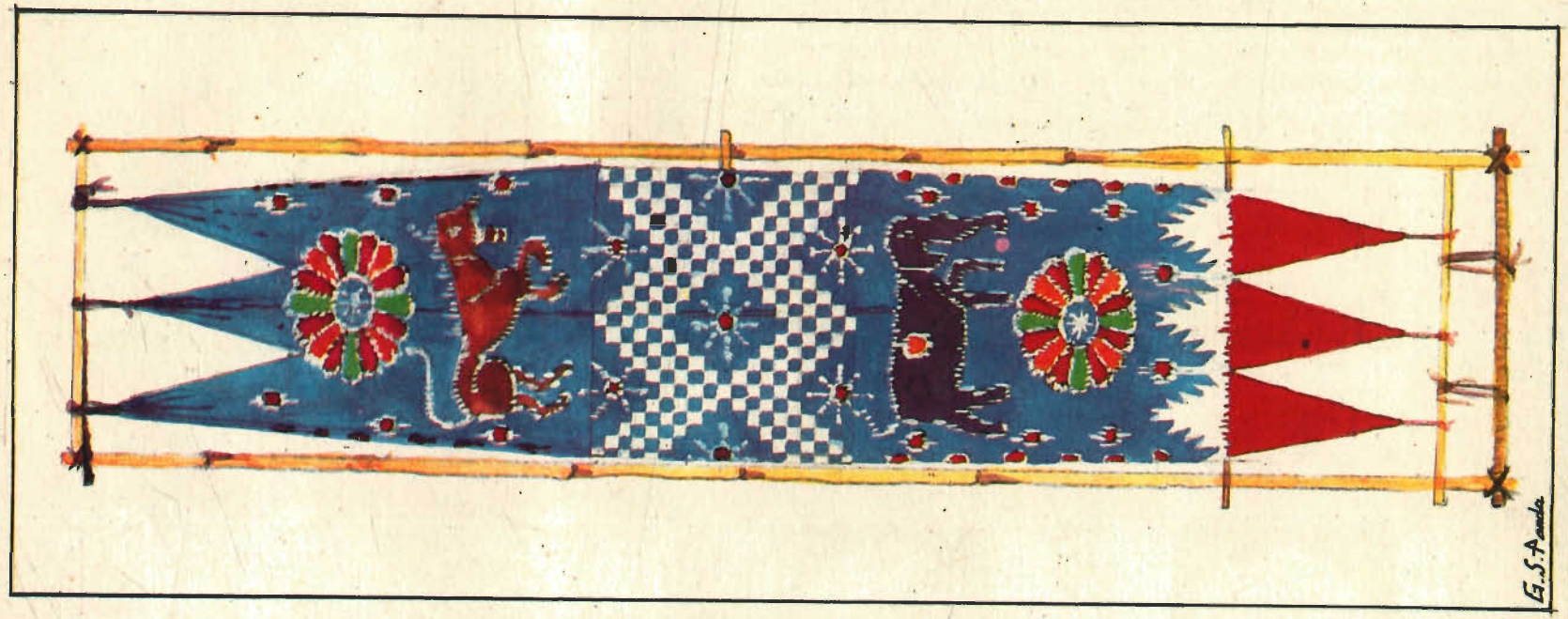
Fig—11 Weaving in progress.



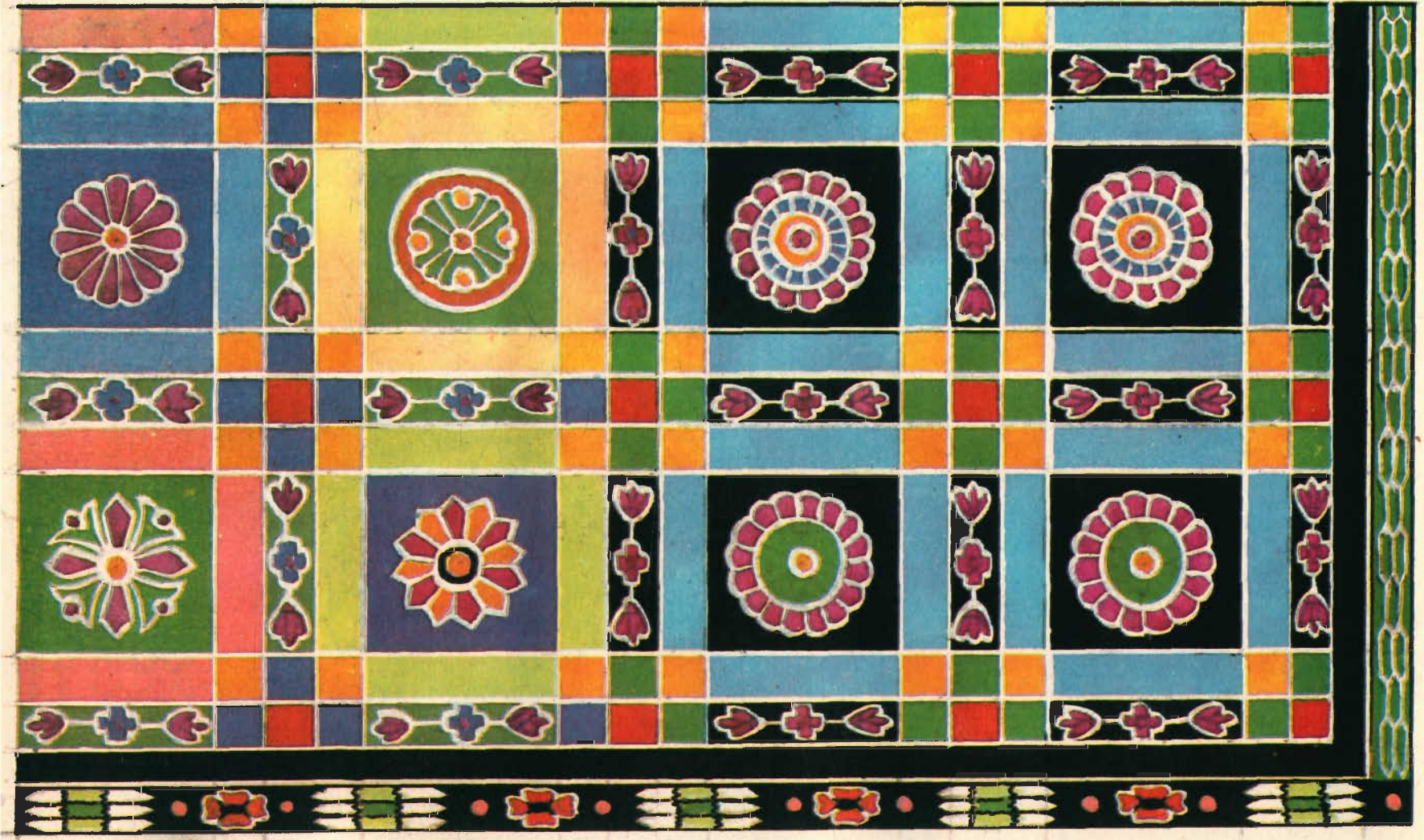
Fig—13 Transfering the wrap yarn from Latei to warping drum– Nuapatna.



Fig—14 BICHITRAPUR SAKATA:- Won prize 1967 in National Craft.
Weaver:- Babaj Meher, Designer:-Bhabagrahi Meher (1962)



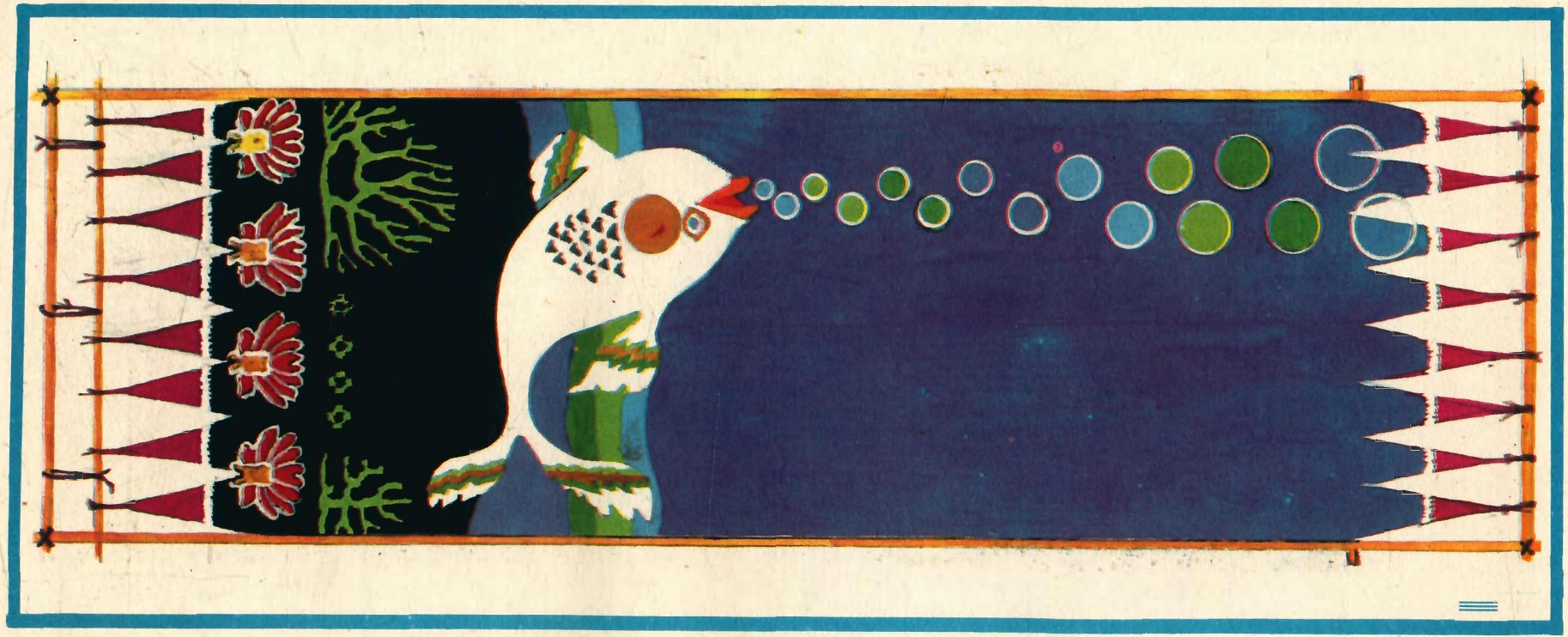
Fig—15 GAJA KESHARI:- Twentyfour numbers of this design are shown in a cotton or silk saree of 120 counts double yarn.
Designed by:- Nabin Ch. Meher (Since 16 to 17 years).



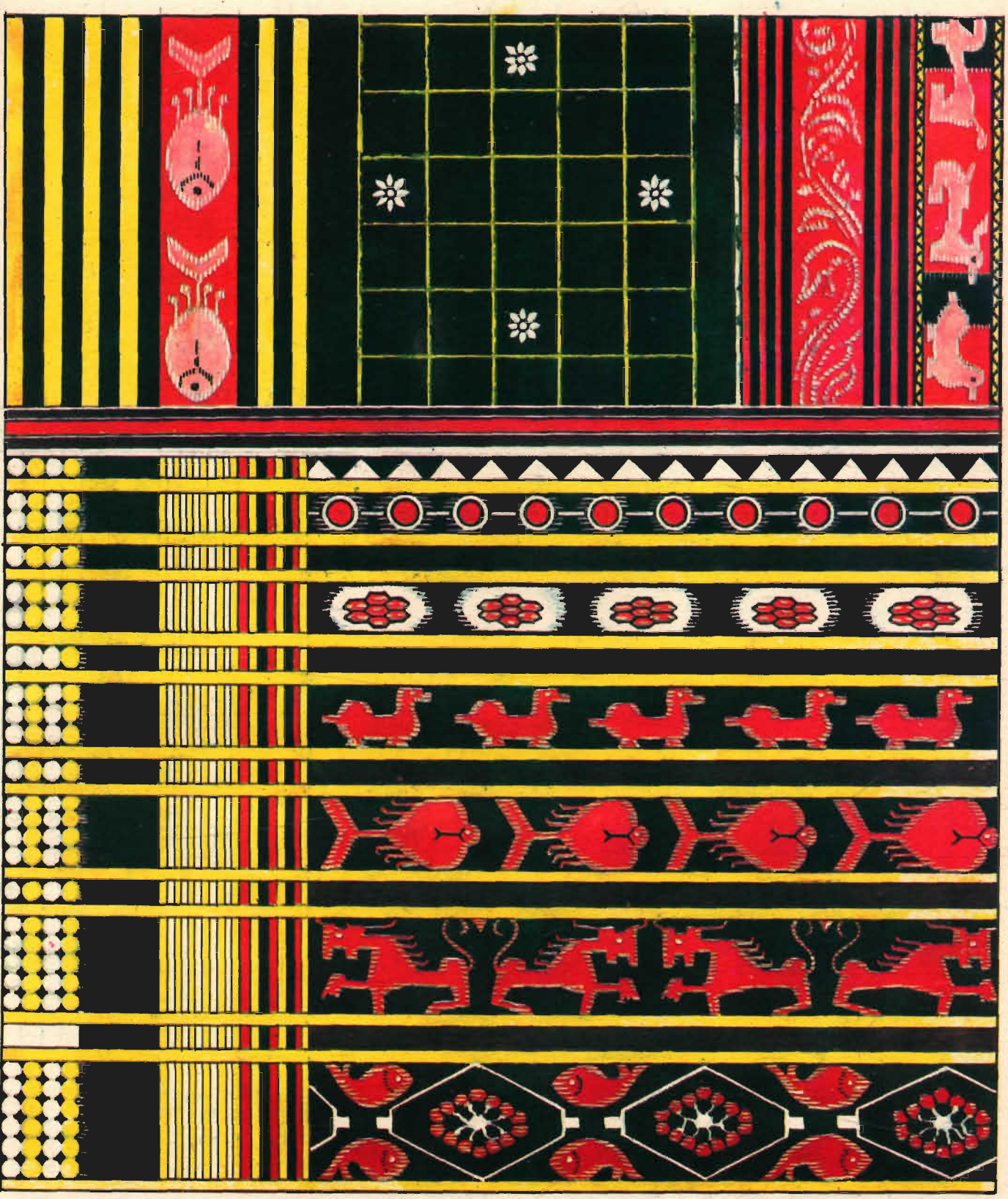
Fig—16 UTKAL LAKSHMI:- Cotton saree.
Designer:- Bhabagrahi Meher.



Fig—17 JANHABI:- Anchal and body of a saree.
Designer:- Harisankar Meher.



Fig—18 **SAGARIKA**:- This is a "body-bandha". Eighteen such designs are given in one silk or cotton saree.
DESIGNER:- Nabin Meher (Since-1981).



Fig—19 **"BICHITRAPURI DANTIBUTA"**:- In the Brahmin's marriage the daughters use to wear the saree with above design at the time of sendup to her father-in law's place.
Designer:- Bhabagrahi Meher (1971).



Fig—20 UTKALIKA— 19 Such designs are kept in one saree.
Designer:- Ganapati Meher (Since 1981).



Fig—21 **MANJUSHA**:- Design on cotton and silk fabric.
Designer:- Bhabagrahi Meher (Since 1973).



Fig—22 KHANDUA PATA, Nuapatna (Old design).



Fig—23 A typical saree anchal design—Nuapatna.



Fig—24 A design on door and window curtain— Nuapatna.



Fig—25 WALL HANGING:- The three presiding deities of Orissa.
Designer:- Madan Naha (Nuapatna).