

Summer Internship Project Report

(In the partial fulfillment of the requirements of Summer Internship of
the MBA in Rural Management)

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I acknowledge with thanks the timely guidance received from SPMU, DPCU and BPIU. I acknowledge with much appreciation the crucial role of Jeevika, who made my stay homely which gave me the opportunity to explore the field experience for my learning.

I would also like to thank people of different villages in the blocks of Bankey Bazar, Imamganj and Dumariya in providing me the required information and giving me a lifetime experience through their insights.

A special note to Jaipur Rugs Foundation, for their relentless support and resources. It was instrumental in completion of this report with critical insights on the ongoing project of rugs weaving.

1. Abstract

Handicrafts are the symbols of India's cultural ethos. A great deal of minute, excruciating, delicate and intricate work is involved in creating those fabulous carpets. A culturally rich & vibrant country like India is renowned for its artistic impressions. Every little object that touches the magical hands of its master craftsmen becomes an object d'art.

This report attempts to do the impact assessment and analysis of rugs weaving non-farm livelihood in three blocks of Gaya district in Bihar; namely Bankey Bazar, Imamganj and Dumariya in terms of their socio economic conditions and the problems associated with weaving. It also attempts to highlight the fact that a major portion of minor girls are associated with this livelihood who are working as wage laborers to support their family. They have dropped out of school to earn a living for their family not even aware of the entire process of carpet value chain or even the basic raw materials involved.

The assessment also compares the income vs the earning age group, training sources, future aspirations and plans. Some suggestions at the end are also recommended.

2. Literature Review

Jaipur Rugs has climbed the ladder of success with the brainchild of N K Choudhary. Jaipur Rugs Foundation was the CSR wing of Jaipur Rugs Company Private Limited. It was a social innovation to promote the cause of artisans engaged in the age old tradition of hand weaving by providing them with sustainable livelihood resulting in social and economic empowerment by developing their skills and capacity.

But the reality is contrary. Minor girls constitute around 65 per cent of this hand-knotted rugs industry. This is because; rugs weaving is an uphill task and to pull the family supportive assistance is required. The use of child labor in the production of hand knotted carpets and rugs has been widely reported and documented. A large number of children are working illegally in the carpet industry of India. Under the Child Labor act of 1986 (prohibition and regulation) the Indian government has prohibited employment of children in the carpet Industry. Following a Supreme Court directive in 1996, a special scheme was launched to wean children from hazardous occupation and send them to schools meant for child labor.

Carpet industry has a long history in India. It experienced an unprecedented growth during the decades of 80's and 90's. This period was characterized by continuous orders and high profits. New entrepreneurs entered the industry and more looms were installed. Historically, children in India have worked in the carpet looms with their own families as a way of learning the family apprenticeship. However, since the mid 1970s under the increased export pressure, child labor in the industry increased tremendously. The increase in production and the growing industry led to recruitment of poor children from neighboring areas and often led to abusive forms of wage labor.

3. Introduction

3.1 Jeevika

Jeevika started in 2007 as an initiative of Government of Bihar for poverty alleviation by means of creating sustainable livelihoods supported by World Bank. The objective of the project is to provide right and equal opportunities of livelihoods for rural community. The livelihood interventions of Jeevika are in farm, non-farm (art and handicrafts) and livestock. BRLPS under the framework of NRLM aims to improve rural livelihood options and work towards the social and economic empowerment of the rural poor and women.

3.2 Jaipur Rugs Foundation (JRF)

Jaipur Rugs is a venerable name in the world for woven and wreathed carpets. Jaipur Rugs was established in 1978 by Mr. Nand Kishore Choudhary for his zest to work for the upliftment of downtrodden sections of the society. Jaipur Rugs Foundation was an initiative to reach out to the underserved areas to empower women developing their skills and capacity and provide them with a sustainable livelihood. Most of the artisans are woman residing among the disadvantaged communities of rural India. It was thus a social innovation, promoting the cause of artisans engaged in age old tradition of hand weaving by providing them with job opportunities resulting in socio- economic development. Jaipur Rugs is thus harnessing the skills and capabilities at the bottom of pyramid (BOP). JRF is currently working in five Indian states namely Gujarat, Rajasthan, Uttar Pradesh, Bihar and Jharkahnd. JRF not only employs traditional weavers but also teaches the craft to people who do not hail from a tradition of weaving.

3.3 Jeevika and JRF

JRF in association with BRLPS launched sustainable non-farm livelihood opportunities for marginalized women of Gaya. JRF is reaching out to the women tucked inside the remote areas and providing them with opportunities to become skilled artisans in carpet value chain and get sustainable livelihood and social welfare development. JRF is addressing the creative potential of Indian artisan community by creating awareness yet sustainable. JRF engagement with Jeevika in knitting and weaving carpets in Gaya started in August 2015 and was running in the two blocks namely Banke Bazar and Imamganj. The beneficiaries are community members and they are given orientation and training by Jeevika staff members along with JRF. These training programmes were implemented through Jeevika CBOs. The looms are given to Bunkar Sakhis and Jeevika pays the expenses related to training, rent et al. The didis' (women engaged in rugs weaving) were also provided a stipend of INR 50 per day during the three months training. The looms were setup in households in different villages and women from the community started working during their leisure time and started earning contributing to the household income. The households where looms were setup were given INR 200 per loom per month as rent.

4. Methodology

The proposed methodology included engaging with the weaver community in the blocks of Banke Bazar, Imamganj and Dumariya in the Gaya district. The initial observations helped me to build rapport and trust with the community and also understand their norms and beliefs. The next course of action was data collection (both primary and secondary). The data collection tools included survey questionnaire, unstructured interviews and focused group discussions for primary data); book of records, journals, or block level data was used as secondary sources. Interaction with the Jaipur Rugs Foundation officials helped gave the necessary insights on the process of rugs weaving and the initial set up required for the same.

5. Process of Rugs Weaving

The didis' (weavers) sit where the looms had been set up doing the primary stages of stringing the threads and it further goes for twenty rounds of processing before the finished product (carpet) is sold in the markets. The yarns of different varieties like cotton, silk et al are bundled and supplied to the weavers' community via the Jaipur Rugs Foundation. The staffs from JRF come and set up the looms to carry out the weaving. Before weaving the designs are made on graph paper. After that, columns of threads called warps are vertically stitched on the loom. Warp is mostly in cotton. The weavers make the design by tufting and stringing the threads or yarn which is called weft. The weft is of wool, cotton, silk et al. Using a piece of wool or silk, they weavers make one or two warp and tie knots around them. The ends of the knots are called piles. Weavers work knots by knots until the pattern is complete. This is the most intricate weaving process. The Bunkar Sakhis which were initially weavers now selected and appointed by JRF visit the loom centres in different villages to check the quality of the hand woven rugs and other requirements. The further processing is done in Jaipur. The JRF looks at the logistics required for raw materials reaching the weaver communities and also the initial hand woven rugs or carpets reaching Jaipur for further twenty stages of processing.

6. Impact Assessment

As per the mission, vision and objectives of JRF: to reach out to underserved women tucked in remote areas providing them with sustainable livelihood opportunities (developing their skill and capacity) through socio-economic development resulting in uplifted rural society. This aligns with the vision of Jeevika that aims for sustainable means of livelihood providing equal rights and opportunities resulting in social and economic development of the rural poor and women.

Jeevika in association with JRF reached out to grassroots populace (villages of Bankey Bazar, Imamganj and Dumariya) and initiated a dialogue in the community about the

opportunities in becoming a skilled artisan in the carpet value chain and get sustainable livelihoods facilitated by social and economic development. Post awareness campaigns in different villages, a survey was conducted to know the willingness of the community to be a part of the rugs weaving livelihood. The social mobilization process for the same was done by Jeevika (Community Coordinators, Community Mobilizers and other related people). The officials and professionals from JRF, then conducted a three months training in different villages to impart the skills of weaving threads to the interested women. A stipend of INR 50 per day was given to the women learning the skill set engaging in eight hours training per day. All the expenses and payments relating to infrastructural set up, staff requirement and funding was done by Jeevika. Post three months training loom centers were set up in different villages engaging rural women in their leisure time providing them with livelihoods in being economically independent and also contributing towards their household income.

During the first contractual period between Jeevika and JRF (2015-2016), a major portion of about 75 per cent women were a part of this livelihood and rest 25 percent was unmarried girls aged between 15 to 19 years. But with passage of time the ratio of women to minor girls employed in this livelihood got interchanged. And now, a major portion (65 per cent) of minor unmarried girls are a part of rugs weaving livelihood.

The drop out ratio is large because the minor girls get married off and migrate to different villages. The skill transfer to coming generations is not taking place. JRF is teaching them how to tie knots with threads and no other skill is being taught. Most of the weaver didis' are not even aware of the basic raw materials required in the process. So, the question arises is JRF actually developing their skills and capacity? What if JRF withdraws, can the weaver didi's sustain themselves?

Asking the weaver communities, if they were satisfied with the training provided by JRF, 78 per cent of the surveyed sample learnt knotting threads directly from the officials of JRF while 22 per cent of the surveyed sample learnt tying knots from other women and girls who had taken the formal training from JRF. But the entire surveyed sample was equally satisfied and learnt it pretty well without any difficulty.

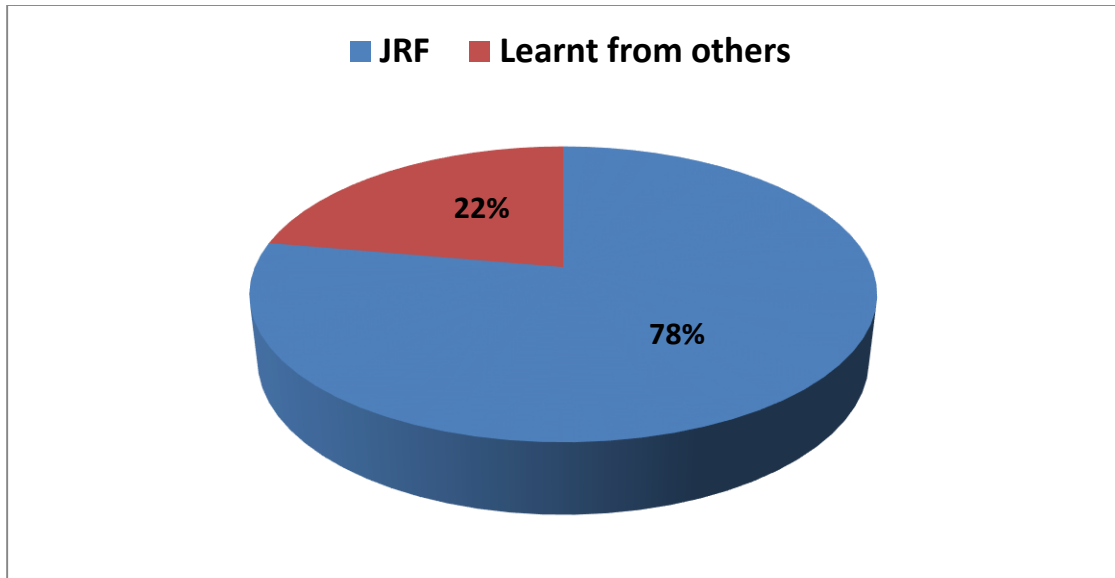


Figure 1: Training Sources

35 percent of the surveyed sample said, they would wish to associate themselves with Jeevika livelihood in rugs weaving with better remuneration. 10 per cent of the surveyed sample said, they would like to be associated with other better livelihood options in art and craft like embroidery and sewing. 21 per cent of the surveyed sample they would like to continue with JRF in rugs weaving. 6 per cent of the surveyed sample said, they were not sure of what livelihood option they would like to associate themselves with. Many of the people started weaving rugs as there was a need to meet the household needs to sustain their families. The minor girls associated themselves with it to support their education and other expenses needs.

All the women and girls associated with this livelihood earn up to INR 1500-2000 per month. And all of them aspire to earn more. The minor girls wish to earn after marriage too but they aspire to earn through other livelihood options like sewing and embroidery. All of them wish to be economically independent.

It does require a lot of effort and is painstaking. And in return they are only paid INR 12-14 per round of thread knotted. On an average they knot around 7 to 9 rounds. A few girls also earn up to INR 15-17 per round of knotted thread depending on the speed, quality and dimension of the carpet.

All the women associated with this livelihood who learnt rugs weaving and tufting from various sources are equally satisfied. The average monthly income from it is INR 1670 approximately.

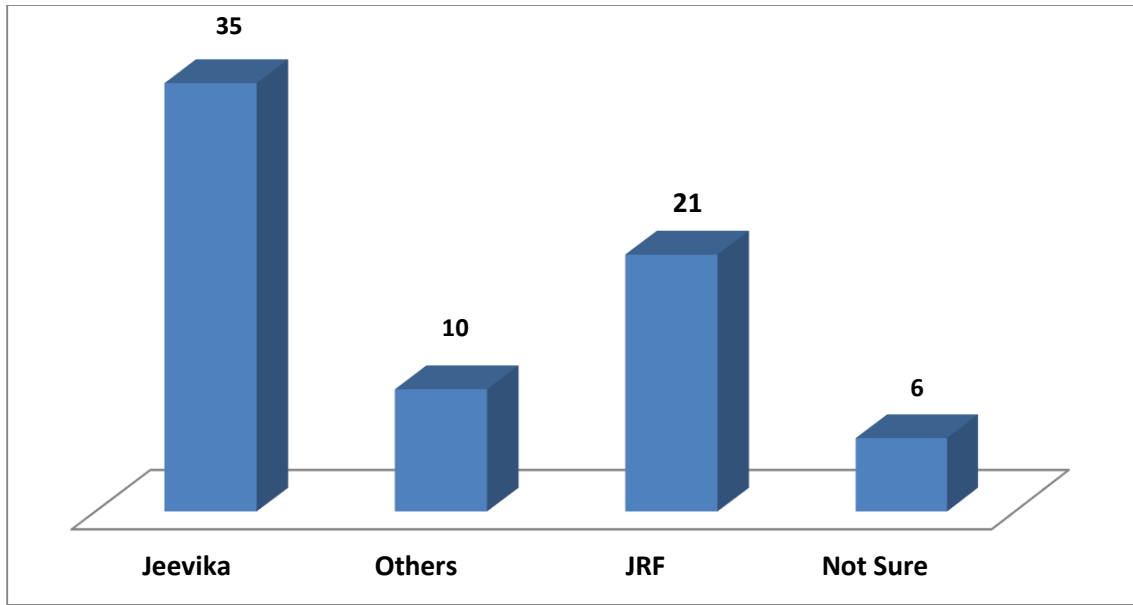


Figure 2: Future plans and aspirations

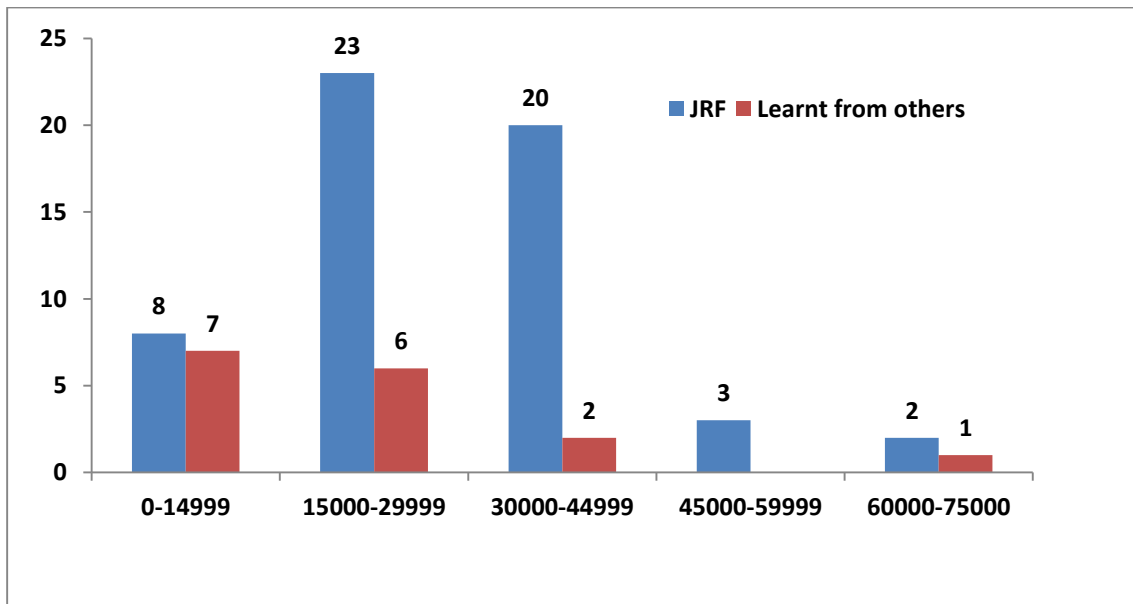


Figure 3: Income Vs different training sources

From the figure 3, it is evident that only 8 per cent of the surveyed sample which directly got the training from JRF team is earning an annual income below INR 15000. Only 6 per cent of the surveyed sample which learnt the dexterous art of rugs weaving from other women who directly got the training from JRF team is earning up to INR 15000 per year. This is because they have prior commitments like looking at the household chores and taking care of their children.

23 per cent of the surveyed sample is earning between INR 15000 to INR 30000 per year and have directly received the training from JRF team. This population comprises mainly of minor girls who have dropped out of school and taken up this livelihood to support their family and contribute towards the household income. The male earning members have migrated to different states and cities to earn the living. Only 7 per cent of the surveyed sample who learnt rugs weaving from other sources earn up to INR 30000 per year.

20 per cent of the surveyed sample is earning between INR 30000 to INR 45000 per year who directly got the training from JRF team. This population is a mix of women in the age group of 15 to 35 years but majority is unmarried girls. Only 2 per cent of the surveyed sample who learnt rugs weaving from other women earn between INR 30000 to INR 45000 per year. This is also because more than one person from the household is associated with this livelihood.

Only 3 per cent of the surveyed sample earns between INR 45000 to INR 60000 per year and they have directly received the training from JRF team. They dedicate all their time to earn bread for their family. More than one women/girl is associated with this non-farm livelihood. They are sole earning members of the family because their parents are now old enough and are entirely dependent on them.

Very less per cent of people earn more than INR 60000 per year from rugs weaving livelihood provided by JRF. They are now supervising and training other girls and women in different villages to take up this livelihood to earn in their leisure time.

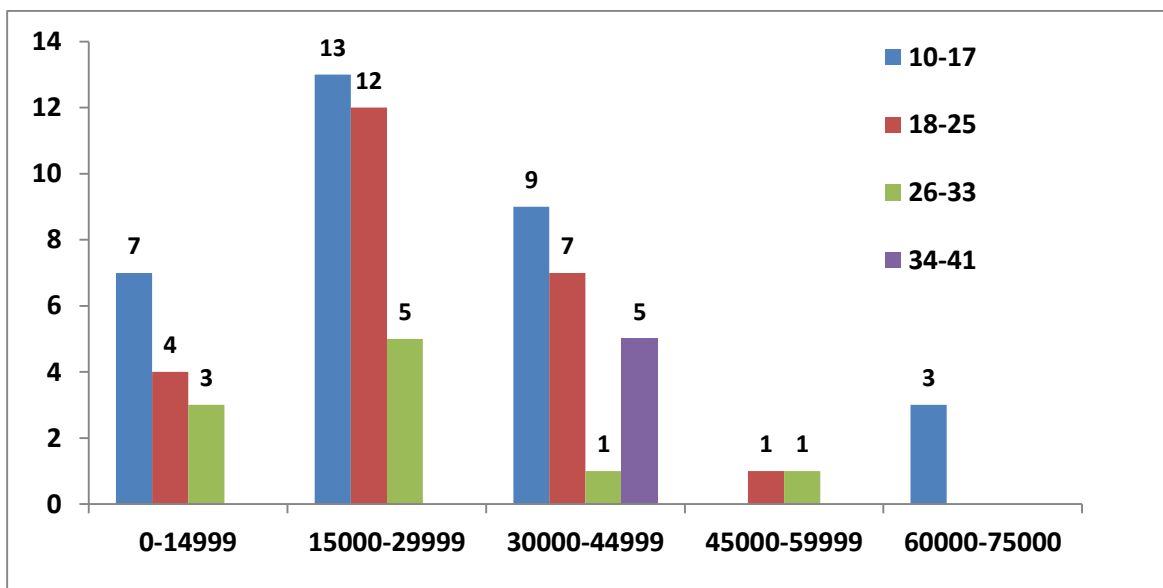


Figure 4: Income Group Vs Age Group

Around 7 per cent of the surveyed sample is in the age group 10-17 years (minors) are earning up to INR 15000 per year. Around two people from the household are associated with this livelihood. The male earning members have migrated to different cities and states to earn a living. 13 per cent of the surveyed sample in the age group of 10-17 years (minors) earn between INR 15000 to 30000 per year. Around three people from the household are associated with this livelihood. They are the sole bread owners of the family as their parents have grown old to work. 12 per cent of the surveyed sample in the age group of 18-25 years earn between INR 15000 to INR 30000 per year. It comprises of women who have migrated in to the villages because of where this livelihood intervention is there. 5 per cent of the surveyed sample in the age group of 26-33 years earns up to INR 30000 per year and they are also part of the SHGs.

9 per cent of the surveyed sample in the age group of 10-17 years earn between INR 30000 to INR 45000 per year. All women from the household is engaged in this livelihood and they are the bread owners of the family. The other age groups earning between INR 30000 to INR 45000 comprises of women who work with this livelihood to support their family working in the leisure time along with their unmarried daughters. The male earning members from their families have migrated to different cities and states working as non-agricultural laborers, in sewing industry et al.

The women earning more than INR 45000 per year are training, supervising other women in this livelihood and are also into weaving the rugs.

But, it is quite evident from figure 4 that a major chunk of women employed in this livelihood are minor girls who have dropped out of school and taken up this livelihood to support their family and contribute towards the household income.

7. Suggestion

As per my observations from field experiences, I would like to suggest a few things:

- Since the work of rugs weaving requires hard work it poses threat to medical problems like eye and posture. So, a regular, health and check-up camps should be organized in different villages accessible to communities.
- A basic medical kit should be there at each centre.
- Earthen drinking water pots should be provided at each weaving centre.
- Women should be involved in different stages of the supply chain.
- A robust co-ordination and communication mechanism facilitated by field officials.
- It can also be developed into cluster level, where women can showcase their skills in various art exhibitions.

In order to develop them as clusters and to ensure the sustainability of this livelihood, women need to be involved at each stage in this carpet value chain with better wages and remuneration. They need to be taught skills beyond just knotting the threads, this will result in developing their skill set and capacity. They need to be aware of the basic process and raw materials involved in the process. Women should be involved in various stages of the carpet value chain, this will ensure their social and economic development. A manager employed at the field should co-ordinate the communication smoothly. This will ease the entire process and supply chain management.

8. Photos from Field



Figure 5: Loom set up



Figure 6: Girl at work



Figure 7: Hand woven carpet



Figure 8: Minor girls



Figure 9: Raw materials



Figure 10: Work in progress

9. References

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Annexure

Questionnaire Schedule

Survey

**This survey is a part of the Summer Internships to be completed
with Jeevika**

INTRODUCTION

I have completed my first year MBA in Rural Management from School of Rural Management, Xavier University, Bhubaneswar, Odisha. I am doing my research/internship with Jeevika. I am studying the impact assessment and analysis of Jaipur Rugs Foundation through this interview schedule/survey. I seek your cooperation in this regard.

Please note that your identity will remain confidential, unless you explicitly wish to associate your name with specific information in research documents. The information you provide will be treated confidentially.

Survey Questionnaire Schedule

1. Spatial Location

State:

District:

Gram Panchayat:

Date of Interview:

Village: _____

Block: _____

2. Personal Details

Name of the respondent: _____

Age: _____

Phone No.: _____

Religion:

1. Hindu
2. Muslim
3. Others (specify)

Social Category:

1. General
2. OBC
3. SC
4. ST
5. Others (specify)

Economic category:

1. APL
2. BPL
3. Others (specify)

6. Background of Family Members:

| Sl No. | Name of household members | Sex | Age | Marital Status | Education Status | Primary Occupation | Migrant (yes or no) | If migrant, nature of migration |
|--------|---------------------------|-----|-----|----------------|------------------|--------------------|---------------------|---------------------------------|
| 1 | | | | | | | | |
| 2 | | | | | | | | |
| 3 | | | | | | | | |
| 4 | | | | | | | | |
| 5 | | | | | | | | |

Migration status pre intervention: Yes No

Migration status post intervention: Yes No

If (post) yes, why migration status has changed after intervention? (change in duration and destination)

If no pre intervention and yes post intervention, then why migration after intervention?

What has been the impact on following due to migration?

(un)employment rates:

education levels:

social and economic conditions:

health facilities:

7. SHG Details:

Name of SHG: _____

Position in SHG: _____

Year of Formation: _____

No. of Members: _____

Name of VO: _____

Name of CLF: _____

8. Sources of Income

| Sl. No. | Source of livelihood | Income amount |
|---------|----------------------|---------------|
| 1 | Farm | |
| 2 | Non-Farm | |
| 3 | Livestock | |
| 4 | Others (specify) | |
| 5 | Total | |

9. Total Expenditure on Different Heads:

| Sl No. | Heads of Expenditure | Expenditure amount |
|--------|----------------------|--------------------|
| 1 | Food | |
| 2 | Clothing | |
| 3 | Health | |
| 4 | Education | |
| 5 | Ceremonials/rituals | |
| 6 | Transport | |
| 7 | Electricity | |
| 8 | Repayment of loans | |
| 9 | Others (specify) | |
| 10 | Total | |

10.Type of House of the Respondent

1. Pucca 2. Semi-Pucca 3. Kutcha 4. Others (specify): _____

11.a) Does the household have access to farm land?

1. Yes 2. No

b) If yes, give the following details:

| Sl No. | Type of Land | Owned | Leased | Total |
|--------|--------------------------------------|-------|--------|-------|
| 1 | Land cultivated with rainfed crops | | | |
| 2 | Land cultivated with irrigated crops | | | |
| 3 | Fallow | | | |

12.If irrigation facility is available, give the following details:

Sources of irrigation:

1. Canal
2. Tap Water/Bore-well

3. River/Rivulet
4. Natural Water sources

13. Please tell about the crop types, their area under cultivation and yield:

| Crop name | Area under cultivation | Production |
|-----------|------------------------|------------|
| | | |
| | | |

14. Livestock Details

| 1 | 2 | 3 | 4 | 5 |
|------|-----------|------|---------|------------------|
| Cows | Buffaloes | Goat | Poultry | Others (specify) |
| | | | | |

15. Important other assets owned by the households:

16. Status of Food:

a) Did all of your household members get all meals each day all throughout the last one year?

Yes

No

b) If “No”, number of days any of your household members did not get all meals in the last one year days: Days

17. Drinking Water Availability

1. Tap:
2. Hand Pump:
3. Open Well:
4. Streams/Rivers:
5. Others (specify):

18. Status of Infrastructure: Sanitation and Energy

What type of toilet do the household members use?

1. Independent
2. Community
3. OD
4. Others (specify)

19. Is there any alternative (non-conventional) source of energy which the household is availing:

1. Solar
2. Bio-Gas
3. Others (specify):

20. Is the household connected to electricity?

1. Yes:
2. No:

If no, please provide reason.

21. Savings and Credit Status:

| Sl No. | Mode of saving | Current Account |
|--------|------------------|-----------------|
| 1 | Commercial Bank | |
| 2 | Jeevika | |
| 3 | Others (specify) | |
| 4 | Total | |

| 1 | 2 | 3 |
|--|------------------|---------------------------------|
| Sources of Loan | Outstanding loan | Purpose for which loan utilized |
| Formal sources (Commercial Bank, Regional Rural Bank, Jeevika based institution) | | |
| Informal sources (Relatives, Moneylenders) | | |
| Total | | |

22. Did you get item(s) provided through Public Distribution System (PDS)?

1. Yes
2. No

If no, please give the important reason.

1. PDS(s) item not available:
2. PDS centre is far away:
3. Money was not available at that time:
4. Did not know about the availability:
5. Others (specify):

23. Are you beneficiary of any government development schemes? If yes, please give the names of the scheme.

24. Is gram panchayat useful to you? If yes, give the ways and means through which it is useful for you.

25. Are you beneficiary of any non-governmental development initiatives? If yes, please give the names of the organizations and its developmental initiatives.

Org Name:

Initiatives:

26. Please tell about the most important problem you are facing?

- a) Children Education
- b) Health Services
- c) Employment
- d) Others (specify)

27. What are your future plans, do you want to continue with JRF or wish to associate yourselves with individual enterprise?

28. Are you satisfied with the training provided with JRF?

Remarks: (Challenges currently being faced and future aspirations)