Socio-economic Status of Female Workers Engaged in Traditional *Chikankari* under Sitapur District

Richa Singh[1*] & Purnima Shah[2]

[1]*Krishi Vigyan Kendra, Amberpur, Sitapur, Uttar Pradesh, India.*
[2]*Department of H.Sc, Government KRG Post Graduate (Autonomous) College, Gwalior, M.P., India.*
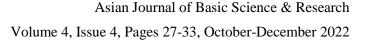*Corresponding Author (Richa Singh): richasingh.nutrition@gmail.com**

ABSTRACT

Chikankari is an ancient and traditional embroidery technique that originated in Lucknow, a city in north-eastern India. The artisans of *Chikan* embroidery are outspread in Lucknow and nearby villages of Sitapur district. The rural people of Sitapur villages are largely dependent on the *Chikankari* embroidery for their livelihood and the embroidery is very popular among rural ladies. Socio-economic status of a person is the economic and social position of the person based on education, income and occupation in relation to others. It was found in the study that age group 20-40 were dominating in *Chikankari* work as they faces low health problems as compared to higher age group. Modified Kuppuswamy Socio-economic scale updated for the year 2019, was used to calculate the socio-economic status of the respondents. Socio-economic status of the worker shows that they were mostly upper lower class (60%) and lower middle class (40%). Nearly all subjects (99%) had income below 5000/month and the average income from *Chikankari* is rupees 2566.66/month/person, while the income of the family/household income mostly range between rupees 19516-29199/month and the average income was rupees 20542.91/month. Most of the *Chikankari* workers had *kuchha* houses and uses wood for cooking on traditional *chulha*. Public hand pumps were the source to drink water. They had very small or no land holding and daily wages are the source of income to fulfill their daily needs.

Keywords: Traditional embroidery; Chikankari; Income; Socio-economic status.

1. INTRODUCTION

India is a land of craftsman of hand and muscle power. Craft tradition has been changed with time and epitomized the Indian industrial culture in the world. Cutting of wood for furniture, beating iron to make knives and other moulding tools, shoe making form leather, moulding small furnaces from brass, weaving silk and cotton and carpets on handloom are different crafts adopted in small workshops (Singh and Sharma, 2016). Large population of the rural population of India acting as a major source of its economy is supported by cottage industries. Cottage industry or the small scale industries are usually the term used for small business carried at home involving less number of people as labourers who may or may not be members of one family and sometimes such a production or manufacturing goods involves the traditional artisans and craftsman who have inherited their work as an art from their ancestors their various goods produced including dress fabrics such as khadi, wool, leather, silk, cotton etc (Awasthi and Bisht, 2017). Cottage industry maintains a specific identity of its own products on the other hand provide a masterly platform to display the uniqueness and specialties compared to other similar products in when there is tough competition in national and international markets. The second largest employment sector in India is craft sector. India is home to about 7 million artisans, but unofficial data sources indicate that the artisan's strength is up to 200 million. The wide difference of the range and disparity in number is due to the informal and unorganized character of this sector. In our country many agricultural and pastoral communities adopted their craft skills as a secondary source to generate income. The innate skills of embroidery, weaving, basketry, etc. are different means to social & financial independence. Embroidery on cloths is one of the techniques to decorate and beautify cloths. Textiles are decorated by various techniques, of which embroidery is only one.

Lucknow the capital of Uttar Pradesh has a prominent place in Indian history particularly for its historical monuments, diversified art and rich, wealthy and affluent cultural heritage. The *Chikan* craft was concentrated to Lucknow during the Awadh kingdom times. But with the globalization and growing demand prominence and notability of *Chikankari* the artisans of adjacent districts also started practicing artisans of different attached districts are earning their livelihood through this craft.

The *Chikankari* Industry provides employment to some lakhs of artisans, mostly women apart from close to million people who are closely connected with trade and allied activities like cutting, stitching, hand block, textile printing, jali or appliqué work, suppliers, contractors manufacturers and retailers. *Chikan* embroidery is one of the prominent handmade craft which has supervened as major source of employment in rural areas of Lucknow as well as Sitapur district. The artisans of *Chikan* embroidery are outspread in Lucknow and nearby villages of Sitapur district which are easily approachable through highways and connecting roads. The rural people of Sitapur villages are largely dependent on the *Chikankari* embroidery for their livelihood and the embroidery is very popular among rural ladies.

The *Chikankari* artisans play an important and significant role in portraying Indian society as well as culture. Their fingers got stiff, hard and rough in making every article a masterpiece of beauty and elegance by their hard work. Majority of workers doing *Chikankari* work are females in *Chikankari* industry. Males are involved in adda work and perform other embroidery forms but females mostly were found in *Chikankari* work. The majority of female *Chikankari* workers live in rural or small town or poor areas. They lack basic health and welfare facilities and works in unhealthy, unhygienic and unsafe environment.

1.1. Socio-economic status

It is the measure of the social standing of the individual or a family and has a wide impact on an individual/family's health, educational attainment, diet, lifestyle, etc. The per capita income of citizens is a major factor that decides the socio-economic status of the population (Wani, 2019). Socio-economic status (SES) of a person is the economic and social position of the person based on education, income and occupation in relation to others.

Sitapur is a district of state of Uttar Pradesh adjacent to Lucknow. The district is concerned with ancient, medieval and modern history and was named by King Vikramaditya after name of Lord Ram's wife *Sita*. *Chikankari* is the main occupation of the rural ladies of the district and is highly adopted by the ladies as a source to generate income and livelihood. The present study has been conducted to find out the socio-economic status of female C*hikankari* workers of Sitapur districts.

2. METHODOLOGY

Methodology is an essential and important part of research. It includes aims, objectives, research design, size of sample and limitations.

2.1. Aim

The aim of the present study was to assess the socio-economic status of female *Chikankari* workers of Sitapur district.

2.2. Objectives

• To evaluate the average income earned through *Chikankari* work.

• To evaluate the average family income of female *Chikankari* workers of Sitapur district.

• To evaluate the socio-economic status of female C*hikankari* workers of Sitapur district.

2.3. Research Design

Both primary and secondary data collection technique has been used in the study. Primary data was collected with the help of questionnaire and personal interview method. Government reports, research papers, journals, etc., were used for collection of secondary data.

2.4. Size of Sample

In the present research study purposive sampling technique was used to select female C*hikankari* workers from the district who are doing the C*hikankari* embroidery for five or more than five years. Total 150 samples were selected from different villages of Sidhauli and Mahmoodabad blocks of Sitapur.

2.5. Limitations

• Only female *Chikankari* workers have been taken for the study.

• Age group was limited up to 60 years.

• Number of subjects was limited up to 150 samples.

• To assess the socio-economic status of the family Kuppuswamy's modified scale (2019) was used, not the physical presence of the luxury was assumed.

3. RESULT AND DISCUSSION

Table 1 shows the demographic profile of the subjects taken under the research. The study selected 150 respondents from different villages of Sitapur district.

Table 1. Demographic profile

S.No.	Block Name	No. of Subject	Percentage
1.	Sidhauli	86	57.33
2.	Mahmoodabad	64	42.66
		150	100

The table 2 shows that in the larger group (41.33%) belong to the age group of 31-40 years followed by the age group 21-30 years (32%) and 16% belongs to the age group of 41-50 years and the least 10.67% come below 20 years. The study reveals that most of the female workers were of age between 21-40 years. P. Singh and P. Sharma (2018) also reported the similar findings that 40% of the workers belongs to age group 25-35 years and only 10% belongs to age group more than 45 years.

Table 2. Distribution of subjects according to age group

S.No.	Age group	Number	Percentage
1.	<20	16	10.67
2.	21-30	48	32
3.	31-40	62	41.33
4.	41-50	24	16
5.	>50	0	0
Total		150	100

Table 3. Distribution of subjects according to religion

S.No.	Religion	Number	Percentage
1.	Hindu	106	70.67
2.	Muslim	44	29.33
3.	Others	0	0
Total		150	100

Table 3 divides the respondents on the basis of religion. Among all the respondents majority were Hindu (71%) and 29% were Muslims. Whereas another study conducted by (Awasthi and Bisht 2017) found contradictory result that 79% were Muslim and only 21% Hindu worker in Kakori in Lucknow district. This contradiction could be due to the area taken for the study.

Table 4. Distribution of respondents on the basis of education

S.No.	Education	Number	Percentage
1.	Illiterates	39	26
2.	School Education **(01-12)**	106	70.67
3.	Higher Education **UG & PG**	5	3.33
Total		150	100

The information regarding education was shown in table 4. Among total selected population 71% subjects were school educated and 26% were illiterate and only 3% were highly educated. Another study by Preeti Singh and Promila Sharma (2018) reported that majority of workers i.e. 31.66 % were educated up to high school and none of

them were found post graduate. Saha *et. al.* (2008) reported that 26% of respondents were illiterate and 86% were literate among all.

Table 5. Distribution of respondents on the basis of type of family

S.No.	Type of family	Number	Percentage
1.	Nuclear	72	48
2.	Joint	78	52
Total		150	100

The results of nuclear and joint family were shown in table 5. In total population nearly half of the subjects had joint family (52%) and half had nuclear family (48%). P. Singh and P. Sharma (2018) reported similar results of more than half of the respondents were from joint family.

Table 6. Distribution of respondents based on average income earned per month under *Chikankari* occupation

S. No.	Monthly household income of the respondent	Mean of monthly income of the respondent	Number of household of respondent	Frequency x mean (fx)
1.	0-5000	2500	148	370000
2.	5001-10000	7500	2	15000
3.	10001-15000	12500	0	0
Total			n=150	Σfx = 3,85,000

\# Average monthly income of respondent through *Chikankari*= $\bar{x}$ = Σfx/n = 385000/150= 2566.66

The above calculation clearly shows that the average income from *Chikankari* is rupees 2566.66/month. Table 6 shows income of the subjects from *Chikankari* work. Among total rural population nearly all subjects (99%) had income below 5000/month and the average income per month is only rupees 2566.66. Similar findings were reported by Agrahari and Brar (2017). They reported that majority of artisans (84.67%) had family income between 5,000-10,000/ month and only 8.66% had family income between 10,000-15,000/month.

Table 7. Distribution of respondents on the basis of their average family income

S. No.	Monthly household income of the Family	Mean of monthly income of the Family	Number of household of Family	Frequency x mean (fx)
1.	<3907	1953.5	0	0
2.	3908-11707	78075	21	163957.5
3.	11708-19515	15611.5	48	749352
4.	19516-29199	24357.5	61	1485807.5

5.	29200-39032	34116	20	682320
6.	39033-78062	58547.5	0	0
7.	>78063		0	0
Total			n=150	Σfx=3081437

Average monthly income of family =x̄= Σfx/n=3081437/150=20542.91

Table 7 shows the average income of the family of the respondents. Among all the subjects most subjects lie in range 19515-29199 (41%) followed by income range 11708-19515 (32%). The average household income of the family was Rs 20542.91/month. Awasthi and Bisht (2017) reported that 55.5% families had family income below 10,000 and 34.5% families had income assessed between 10,000-15,000/month.

Table 8. Distribution of respondents on the basis of SES of the family

S.No.	Level	SES score	Rural (Sitapur)	
			Number	**Percentage**
1.	Upper	26-29	0	0
2.	Upper middle	16-25	1	0.7
3.	Lower middle	11-15	59	39.3
4.	Upper lower	5-10	90	60
5.	Lower	<5	0	0
Total			150	100

Modified Kuppuswamy Socio-economic scale updated for the year 2019 by Sheikh and Saleem, 2019 was used to calculate the socio-economic status of the respondents.

The information regarding socio-economic status is shown in table 8. Among all rural population 60% respondents comes under upper lower and nearly 40% were lower middle class.

4. CONCLUSION

It was found in the study that age group 20-40 were dominating in *Chikankari* work as they faces low health problems as compared higher age group. Socio-economic status of the worker shows that they were mostly upper-lower class (60%) and poor (40%). They struggle for their daily needs, kid's education and health of the family. Most of the female workers were least educated and lives in joint families as they don't have equal right like the boys of the family. They are forced to join hands for earning to support the family financially. The *Chikankari* work requires lots of attention and concentration during work and the work is full of intricacies but they are less paid for the work due to illiteracy and lack of knowledge about wages. The female *Chikankari* workers also faces several health issues related to work like headache, backache, eye problems, etc. The monthly household income including income from *Chikankari* was not enough to fulfill all their household needs. Fruits and green vegetables

were rarely included in their diet and they can't afford healthy nutritious diet for the family. Most of the workers had *kuchha* houses and uses wood for cooking on traditional *chulha*. Public hand pumps were the source to drink water. They had very small or no land holding and daily wages are the source of income to fulfill their daily needs.

5. SUGGESTIONS

- Government should provide some rules regarding the wages/payment to do justice to the hard work of the *Chikan* artisans.

- Training, financial support by government organizations should be provided to promote C*hikan* artisans.

- Government should organize yearly health camps for free check-ups of female *Chikan* artisans.

References

[1] Singh P and Sharma P. (2016). *Chikankari* workers and occupational hazards. Galaxy International Interdisciplinary Research Journal. 4(5): 1-10.

[2] Awasthi S and Bisht P S. (2017). Socio-economic condition of *Chikan* workers of Kakori block in Lucknow. International Journal of Recent Science Research. 8(9): 19841-19844.

[3] Wani RT. (2019). Socio-economic status scales-modified Kuppuswamy and Udai Pareekh's scale updated for 2019. Journal of Family Medicine and Primary Care. 8(6): 1846-1849.

[4] Singh P and Sharma P. (2018). Work profile of women workers involved in *Chikankari* industries and impact on their health. Journal of Pharmacognosy and Phytochemistry. 7(2): 1169-1174.

[5] Saha T K., Dasgupta A., Butt A and Chattopadhyay O. (2008). Health status of workers engaged in the small scale garment Industry: How healthy are they? Indian Journal of Community Medicine. 35(1): 179-181.

[6] Agrahari R and Brar K K. (2017). Impediment countenanced by Lucknow *Chikankari* artisans. Asian J. Home Sci. 12(2): 339-348.

[7] Sheikh M and Saleem, (2019). Modified Kuppuswamy Socio-economic scale updated for the year 2019. Indian Journal of forensic and community Medicine. 6(1): 1-3.