

# Impact of Industrialization on Artisans in Jaipur city, Rajasthan

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**Abstract:** The culture of Indian society is highly diversified since time immemorial varying within its traditional customs, ethical values, art and craft. In this historical experience, artisans have their unique contribution which is been endured till the present society. The nature of art and craft is traditional and responsibly upholds the texture of culture maintaining the rich heritage of Indian society. However, since the society transfigured itself into a modernized, industrialized and a globalized society, this complexity came as a threat to the local artisans. The industrial setup has brought about machineries in for production of goods and services, due to which, artisans have lost their only earning sources. These significant inequalities in handicraft sector have become recurrent feature-tending artisans to a new phase of struggles with manifold consequences. To analyze these dimensions, it is necessary to allocate precedents of the study of artisans in the widest possible sense. Thus, this paper seeks to analyze the present condition of artisans as a consequence of post-industrial society.

## Introduction:

The artisan society has always been a significant pillar of culture and heritage. The term artisan has been derived from French word 'artisan' and Italian word 'artigiano.' They are the workers who are skilled in making things with their hands and who get involved into trades using their skills of installing things. Along with their manual capabilities, they may use various hand equipments and tool to give it a finishing touch and bring it into the market. Right from the medieval period, cultural diversity exists in the form of variety of dances, languages, religions, people, their customs, festivals, art, craft and heritage. This traditional occupation of the artisans is maintained in almost all the parts of the Jaipur city as well. Before industrialization, artisans were considered the dominant producers of the society. They used to make products or goods for daily needs of the people with their own hands, while enjoying their own creativity and talent over the time and sell them or exchange against products of their own need.

The history of artisans has further took a turn in the era of 90's with the commencement of policy of Liberalization, Privatization and Globalization (LPG) in 1991, which was introduced by the then finance minister of India, Dr.Manmohan Singh. The LPG policy had a three-fold effect in shaping the condition of artisans. Liberalization emerged out as a new economic policy, which resulted in relaxation of rules and regulations over business and enterprises, and withdrawal of certain barriers over trade. This enhanced the role of artisans in economic operations and provided them with bundle of chances to participate in trade. Also, artisans got to improvise themselves into small-scale entrepreneurs. On the other side, privatization brought about emergence of private sector with various companies to withhold the industrial sector and turned it into mechanized profit-making businesses. This created a high-level competition for local artisans who failed to turn out their traditional occupations into profitable ones and thus makes it notable to assess the impact of machinery setup on the lives of artisans.

## Theoretical Basis:

According to Marx and Engels, control over means of production is the most important way to sustain power and hold in the society. "The class of modern wage-laborers who, having no means of production of their own, are reduced to selling their labor-power in order to live" (Marx & Engels, *The Communist Manifesto*, 1945)<sup>1</sup>. Industrialization thus led to domination of the capitalist by virtue of his control over the mode of production (through machineries and industries) and made the lives of artisans, full of struggle. The large industries and big production factories of craft and art items adversely affected the artisanry as their manufacturing units were faster and more productive than those of handmade ones. This created another conflicting situation or increased level of struggle amongst artisans. "It focuses on worker's possession of skill and collective control over the conditions of employment and emphasizes the continuing struggle between machine manufacture and hand production which was still being fought out inside large factories in the last nineteenth century." (Hanagon, 1977)<sup>2</sup>

Underlining another perspective, artisans have faced various challenges when there have been rapid advancements in material culture in the society. William.F Ogburn (Ogburn, 1922)<sup>3</sup> in his 'theory of cultural lag' proposes that when there is a 'lag' or gap between material and non-material culture, certain socio-cultural changes occur with some social problems as well. In view of this idea, the condition of the artisans is understandable as they do lag behind due to speedy advancements in material culture i.e. technological and market innovations. The notion that material culture takes some time to catch up with new technological innovations such as machineries, is pertinent to the artisans since they are unable to adapt to the new forms of material culture that the market demands.

## Objectives of the Study:

- To assess the impact of machineries on artisans's financial status.
- To understand the opinion of artisans on commencement of machineries.
- To find out whether artisans are aware of modern techniques of production.

## Tools for data collection:

The following tools were used for the purpose of the study-

1. **Schedule-** For the convenience of analyses, a schedule was prepared to collect the first-hand information. The questions listed in the schedule were asked to the respondents and the researcher noted their responses down. The schedule was framed in two languages i.e. Hindi and English.
2. **Secondary Sources-** To gather some existing information related to the study, secondary sources of data have been used. Secondary sources of data included existing research data, statements and data by government agencies, books, newspapers, magazines, journals and articles, and authenticated websites.

### Methodology:

**Area of the study-** For the purpose, the study was conducted in Jaipur City, Rajasthan.

**Universe of the study-** For the study, card holder artisans belonging to the different art forms such as Jaipur Jewelry, Marble and stone crafting, Jaipur puppetry, Paintings, leather art and craft, Jaipur Lacquer art, Jaipur Textiles, Blue Pottery, Wooden Handicrafts, and Carpets and Rugs artisans were included.

**Sample-** Sample of 100 artisans are taken for the purpose of the study. 5% artisan-card holders were selected from each art-form for the purpose of the study.

**Sampling-** The method of sample selection is Proportionate-stratified sampling method

### Review of literature:

To determine the relevancy of research, following literary works are reviewed for the purpose-

**Jongeward (2000)**<sup>4</sup> opined that the artisans in India are now those living in abject poverty in India and are struggling for their survival. These are the consequences of Modernization and Industrialization in India. As a result, the family traditions of artisans and their rich culture is about to get extinct. Due to their loss of work, they are at the lowest social and economic status.

**Hoeder (2002)**<sup>5</sup> has mentioned in his work the impact of industrialization and set-up of factories over artisans. The author opined that industrialization hassled to creation of factories that pushed the population to poverty, rapidly growing population and affected artisans manufacturing by their displacement. Such displacements brought about new challenges to artisans and other such sections of the population leaving them homeless.

### Empirical Study:

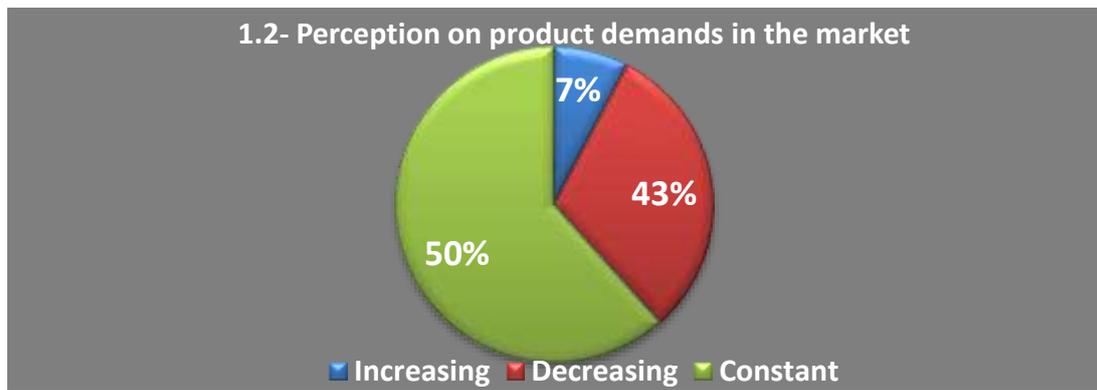
Income plays an important role in the economic development of a household correspondent to the expenses or the cost of consumption or daily living. The diagram below exhibits the earnings of the respondents on daily basis. This refers to the amount of wages, salaries, or profit they make per day.



Diagram 1.1- Daily earnings

The respondents have been categorized into four income groups. Maximum number of respondents i.e. 65% (65) earn only between Rs.100-400 on daily basis. 20% (20) respondents earn between Rs.500-1000, followed by 15% (15) earning between Rs.1000-1400 per day. From the above data, one can infer that maximum of the artisans fall under low- income group live a poor quality of life. Lives of maximum artisans seem to be prone to poor conditions due to low income.

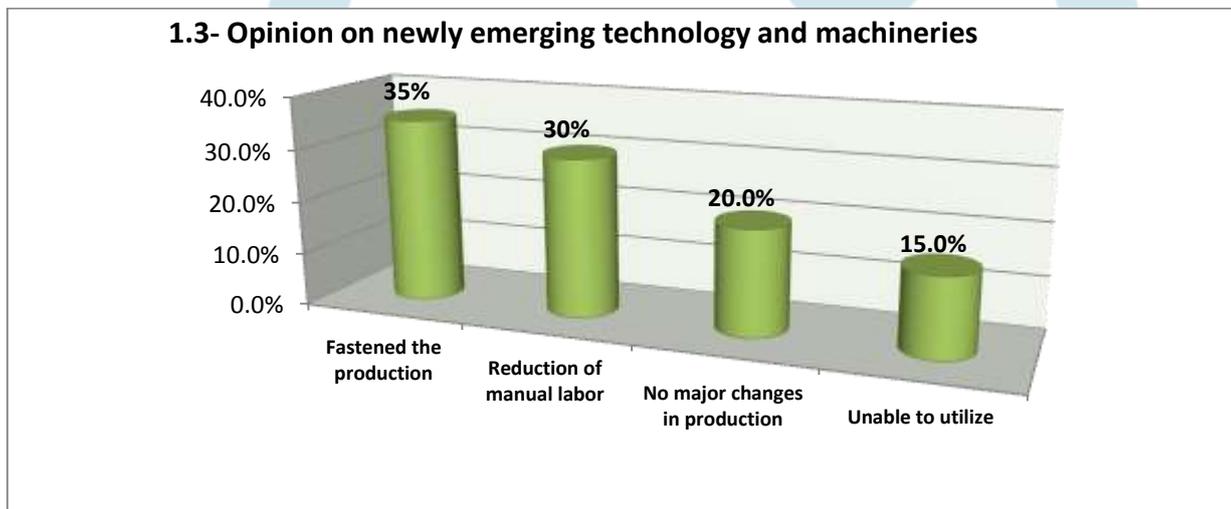
Information related to adaptation to machinery, and their opinion on it is necessary to evaluate the impact of machineries on artisan markets.



**Diagram 1.2- Perception on product demands in the market**

The above diagram represents the perception of respondents on the demands of their products in the present market. Maximum of the artisans i.e. 50% (50) said that demand for their product is constant; 43% (43) of the respondents feel a gradual decrease in their product demands since a shift of consumer choices to machine made products; 7% (7) said their product demands have increased than before. This shows that the artisan market is currently facing hardships in its growth and development.

The findings reveal that Industrial setup and the growing use of machinery have substituted the traditional mode of production imposing challenges on handmade products. This extends to the studies of Jahan (2015)<sup>6</sup>, Swain (2014)<sup>7</sup>, and Jayapalan (2000)<sup>8</sup>, which highlight the negative impact of Industrial setup and mechanization on artisans. Knowledge of machines and modern technology has led to a sharp reduction in manual workmanship leading to reduced employment opportunities.



**Diagram 1.3- Opinion on newly emerging technology and machineries**

Technology as an emerging trend has proved either positive or negative differently for every occupation. For the artisan society, it has substituted the traditional style of working with machinery. It thus becomes necessary to know the opinion of respondents on use of technology in handicrafts. As the above diagram represents, 30% (30) of the respondents have felt that technology has negatively affected the artisan communities by replacing human force thereby leading to unemployment. For example, entertainment choices have shifted from *kathputli* (puppetry) to television viewing and use of social media. 35% (35) of the respondents experienced a heightened growth in production as the use of machinery eases the work like use of boiler machines to dry clay objects. 20% (20) felt no significant changes in their respective work. Also, there are 15% (15) of respondents who are incapable to utilize any kind of technology in their work.

#### **Conclusion:**

The research highlights the precarious state of artisans due to the dynamicity of production as well as marketing patterns mainly due to the industrialization, economic liberalization and opening of trade. The establishment of industrial setup at a large scale has resulted in greater operation of machinery in the handicraft sector. This connects with the views of William.F Ogburn (Ogburn, 1922) in his 'theory of cultural lag' as the artisans are lagging behind due to the widening gap between their traditional mode of production and the fast pace of development in industrial sector.

The traditional hand made products are unable to match both quality and quantity of cheaper products made by machines. **Artisans are under tremendous financial crisis as the machineries are taking over the human labor force.** Consumers have no reservations in buying machine made cheaper products as compared to the creative handmade products. **The artisans are thus facing market competition and scarcity of employment; threatening the future of traditional occupational structure.**

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