



International Journal of Home Science

ISSN: 2395-7476

IJHS 2022; 8(2): 229-231

© 2022 IJHS

www.homesciencejournal.com

Received: 03-05-2022

Accepted: 04-06-2022

Sunanda

Research Scholar, Shri
Jagdishprashad Jhabarmal
Tibrewala University,
Rajasthan, India

Savita Sangwan

Assistant Professor, Shri
Jagdishprashad Jhabarmal
Tibrewala University,
Rajasthan, India

Women empowerment through income generation activity by adaptation of traditional Phulkari

Sunanda and Savita Sangwan

Abstract

The traditional needlework of Punjab known as Phulkari is an essential component of the region's rich culture and traditions. Phulkari was originally created as a pastime activity, stitched with love for one's own use or to give as a present to family members, without any commercial intent. However, Phulkari embroidery gradually became a business endeavor due to the increased marketization and commercialization of the craft. Through use of this activity women can earn a heavy amount of income directly customers and shop keepers by selling their own developed products. The training demonstration on Phulkari embroidery were imparted to the rural women of villages which were helpful for adaptation of traditional Phulkari embroidery art & also help in to increase their family income. Under this present study training was organized for rural women of Barwala village and their attitudes were assessed after training. The attitude of respondents was found in favor of training imparted to them. They highly appreciated the trainer and learn new things of making these types of articles. This training was very helpful for them in knowing new ideas, techniques of products surface enrichment and found a way of income generation through use of Phulkari embroidery. When women become financially liberated, they become empowered by increasing their role in society, relatives, families and communities. Thus, the present study attempts to examine the impact of adoption of Phulkari craft in the social and economic empowerment of the female.

Keywords: Empowerment, income, training, Phulkari, embroidery

Introduction

Traditional Embroidery

In India, textiles are everywhere which used for many purposes like for wearing, gift, for household articles and are prepared by using traditional craft that is embroidery. The embroidery design is created on the fabric by a variety of methods. From time to time the outline of design is shaped by block-printing; the blueprint can also be created by tracing with a pencil (Bhatnagar 2021) ^[1].

One of the major types is generally known as Phulkari which meaning is 'flower work'. Phulkari and *Baghs* are a specialty of Punjab state of India and there Phulkari are worn by women all over the world during any festivals, functions etc. Phulkari embroidery is needlework of art of Punjab state, this work is very unique and traditional in its beauty and the technique of embroidery especially used in the state of Punjab. Needlework means flower craft which derived from the word *phul* and *kari* words. Phulkari refer to simple and densely embroidered shawls, *dupattas*, suits this densely embroidered work known as *baghs* in which the base material is not visible (Dhamija, 2007) ^[3].

Meaning of Phulkari

Phulkari, literally means 'flower work', it had a history imprinted in Punjabi culture which spun from the charkha this stunning style of embroidery work is patterned on *odhnis*, shawls, *kurtis* and *chunris*. The main uniqueness of this embroidery is the use of darning stitch on the wrong side of fabric with different colours of silk thread (Naik, 1996) ^[8].

Present scenario of Phulkari embroidery

At present time this embroidery is done with new, creative and trendy designs. This work is an art of needlework which is done on different types of fabrics like cotton, georgette, chiffon, linen, chinon, silk etc.

Corresponding Author:

Sunanda

Research Scholar, Shri
Jagdishprashad Jhabarmal
Tibrewala University,
Rajasthan, India

Wearable garments were decorated with this embroidery but now days this work is also done on curtains, bed sheet, table cloth, pillow covers and cushion covers. From ancient times it was done on white khaddar but at present time this done by colorful threads with colored fabric. Today over 200,000 women are engaged in Phulkari work in Punjab. Different Self-help groups comprising over 3,000 women who are member in these self-help groups are doing Phulkari as a means of earning their family income from last few years, Jasbir Kaur age of 45 from Thuha village situated in Patiala district. She has not thought about her economically independent at the age of 40. Women of Punjab also increasing their family income through this art of products development as well as they feel independent and confidence in family (Gera, 2013) [4].

Embroidery has been one of the ancient ways of decorating clothes since one first wore clothes. The government has also taken steps to train the women by providing them training for making them eligible for development of entrepreneur. In museums or other exhibitions Phulkari and bagh on display are very old from 50 to 150 years. These exhibited collections are collected by retailers in exchange for cash or in exchange for kitchen utensils from rural areas in Punjab province, after

collection these were sold to dealer who deals with museum in big cities or can say in metro cities like Delhi or Peshawar (Gupta and Mehta, 2014) [5].

Methodology

The present study was conducted in Shri Jagdishprasad Jhabarmal Tibrewala University, Rajasthan. The study was conducted in nearby cities of Haryana and Punjab states and training was organized in Barwala village to gather the information related to traditional Indian Phulkari embroidery of Punjab for its fashionable use. Rural villages Barwala was selected for imparting training regarding Phulkari embroidery. Total 30 ladies were selected for training after imparting training the wome their knowledge was assessed.

Results and Discussion

Personal profiles of the trainees (Barwala village)

Personal profile of the trainees selected from Barwala village are presented in fig. 1. According to data collected from trainees. Training was imparted in two groups of fifteen ladies (15 group A and 15 group B) total of thirty ladies and girls attended the training.

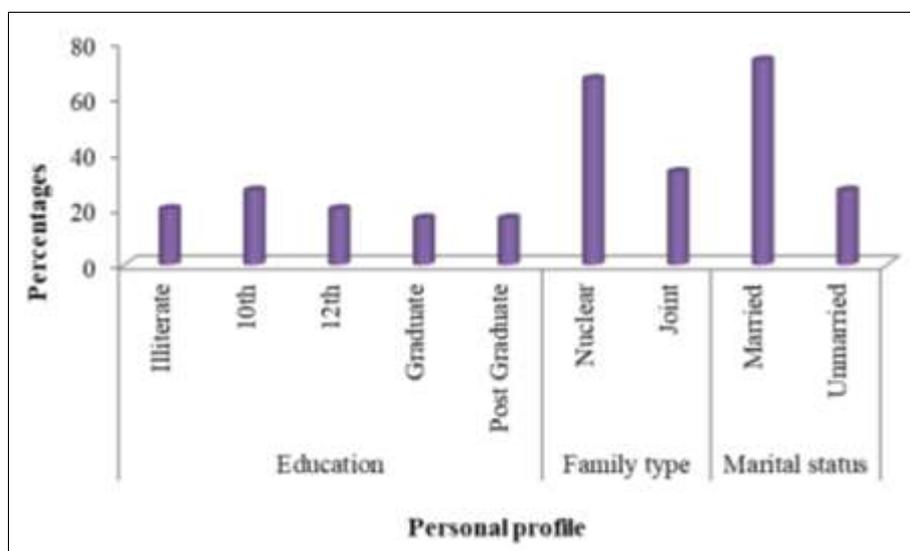


Fig 1: Personal profiles of the trainees

The data relating to the personal profiles of the Barwala village trainees are presented in Fig. 1 that most of the trainees were 10th pass i.e. 40 percent whereas 8 percent trainees were illiterate, equal ratio of trainees i.e. 5 percent were 12th and graduate pass. 80 percent were from nuclear family while 20 percent were from joint family and 66.66 percent trainees were married, while 33.33 percent were unmarried in Barwala village.

Results of this study was supported by the results of Dhani

and Garg, 2013 [2] found that most (70%) of the respondents were graduate in Home Science and left (30%) from them were post graduate in Home Science.

The trainees attended the training because of their personal and family reasons. The reasons for attended the training were that they want to develop their confidence, knowledge in making the types of articles, want to learn something new etc. presented in table 1.

Table 1: Reasons for participating in the training of trainees n=30

Sr. No	Reasons	WMS	Ranks
1	To pass their free time.	1.15	VIII
2	To learn new and variety of things.	1.84	IV
3	Best use of their time by making different products	1.86	III
4	To increase income for upliftment of their family.	1.82	V
5	Only after provoked by the trainers	1.25	VII
6	Only on request of trainer.	1.70	VI
7.	To learn new for being independence	1.92	II
8	To develop their confidence for making these types of articles.	2.00	I

WMS = Weighted mean score

The data shown in Table 37 states that the trainees participated in the training to develop their confidence to make these types of articles which got rank I with weighted mean score 2.00 followed by to learn new for being independence (1.95), want to use their time by making different products from the traditional embroidery work (1.90), attend the training to learn new and variety of things (1.85) also for increase income for upliftment of their family (1.75), their attend only on request of trainer (1.70), for time pass attend this training (1.25), few attended the training only after provoked by the trainer.

It is clear from the data that trainees attend training to learn new trends, new creativity, they want to develop their self-confidence, want to earn money and supplement their family income. Trainees want to spend their free time so they joined the training.

The results of Gera (2013) ^[4] reported that the princely city of Punjab, has thousands of families who have been engaged in hand embroidery for generations. A business that extends employment to over 2 lakh persons (including traders, artisans, wholesalers and retailers) and registers transactions of over Rs 100 crore per year, has been flourishing on its own, without state government intervention.

Results of Malhotra (2011) ^[7] reported that hand / needle work plays an important role in the life of rural women of Punjab villages, it has beautiful names because of its association with beautiful aspects of life. The traditional Punjabi embroidery art is Phulkari. Now the artisans involved in embroidery work in Punjab are very keen in creating several kinds of embroidery stitches on shawls, cardigans, scarves, table covers, cushions and bedspreads.

Kohli *et al.* (2020) ^[6] found that the majority of the Phulkari employees are happy with this work because of high income, value for work and not having any ability in any other profession, whereas less amount of the Phulkari workers were not pleased with this work due to increasing demand of machine made Phulkari items and lesser income. With the changing tastes and preferences of customers Phulkari is going different from its original form.

Conclusion

From the present study it is concluded that the training was beneficial for respondents of Barwala ladies. They learn new creation of designs, new skill of traditional art of Punjab. Phulkari is a traditional art that is more elegant in appearance and found that all the respondents got full interest in doing this work. They learn how to earn money from this art and what types of articles they can make for selling purpose. The imparted training was beneficial for them for earning increase the family income. It was also concluded from the results that knowledge cum skill training programme for creating and promoting self-employment ways amid rural women Punjab and other states also by participate in this type of training and link between rural women with research institutes can bring solid results which obtained from the present study.

References

1. Bhatnagar. Phulkari Embroidery – The Traditional Fabric Art of Punjab - Art & Culture. Retrieved from <https://www.caleidoscope.in/art-culture/Phulkari-embroidery-punjab>. January 2021.
2. Dani and Garg. A comparative study on Phulkari embroidery techniques on ladies suit. *Asian Journal of Home Science*. 2013;8(2):680-683.
3. Dhamija J. Embroidered gardens of flowers: Bagh and

Phulkari of Punjab, Marg, 2007;58(4):13-21, Retrieved on 15 July 2021.

4. Gera. Patiala embroidery units' artisans an exploited lot, 2013. Retrieved from https://www.business-standard.Com/article/sme/patiala-embroidery-units-artisans-an-exploited-lot-109080400043_1.html. February, 2022.
5. Gupta and Mehta. Patterns of Phulkari: Then and now *Bonfring International Journal of Industrial Engineering and Management Science*. 2014;4(4):179-185.
6. Kohli HK, Lehal R, Kaur H, Sharma N. Phulkari Art: A Tool for Women Empowerment in Punjab. *Pramana Research Journal*. 2020;10(9):176-182.
7. Malhotra N 2011. Phulkari: Origin Redefined. <http://www.fibre2fashion.com/industry-article/35/3403/Phulkariorigin-redefined1.asp>.
8. Naik SD. *Traditional Embroideries of India*, APH Publishing Corporation, New Delhi, 1996.