SMALL SCALE FOREST BASED ACTIVITIES IN KARNATAKA WITH SPECIAL REFERENCE TO WOMEN.

SIX
CASE STUDIES

VOL. - 1

BY

THE INSTITUTE OF SOCIAL STUDIES TRUST
10th CROSS, R. M. V. EXT.
BANGALORE

FOR
THE DEPARTMENT OF PLANNING
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ACKNOWLEDGEMENTS

We are grateful to the Planning Dept., Government of Karnataka for providing us an opportunity to study the Small Scale Forest Based Activity in Karnataka.

The six case studies are undertaken by the Research Team of ISST. They are Priya Shyamsundar, Bhanumathi, Shylaja, Gayathri, Uma and Madhav. Gayathri and Uma helped in editing and finalising the report.

We are thankful to the local voluntary organisations, officials of Forest departments in Sirsi, Sagar, Shimoga and Hunsur for their direct and indirect help during the field work. We are also thankful to individuals namely, Dr Pias and Srinath of DEED in Tumkur, Secretary, Lamp Society, Hunsur, Block Development officer, Hunsur, Channapatna and Ramanagaram, Karnataka Handicrafts Development Board and officials of Karnataka State Handicrafts Development Corporation, Project Office, Channapatna.

We are grateful to Dr. K.S.Krishnaswamy who guided the research team throughout the study period.

Ms.Asha our computer technician brought out the manuscript from the computer and gave the report a final shape. Also Ms.Leela Shetty who assisted Ms. Asha.

Some organisations and inividuals have helped in some way or the other and contributed their share in the completion of the report have not been mentioned above and their contribution is sincerely acknowledged.

Bangalore.
June, 1989.

(DEVAKI JAIN)
DIRECTOR.

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INTRODUCTION

The various case studies presented in this report - Uppage, Muthuga, Bamboo, Lac turnery, Lamp society and Agarbathi industry by and large pertained to analysis of womens' participation in these activities and also the problems and prospects they encountered in the process. While Uppage, Lac turnery, Muthuga and Bamboo refer to forest based activities, that of Agarbathi Industry reflects the working conditions of women in an urban based activity. Lamp society study highlights the pros and cons of having an external agency to regularise the marketing process of the forest based collections of women.

While comparing the forest based activities with that of an urban based activities, one has to be aware of the fact that the former refers to self employment and the latter represents wage labour. The women self employed in the forest based activity are directly involved in collecting the raw-material, processing and marketing of the final products, whereas the women involved in Agarbathi activity are supplied with all the raw-material by the manufacturers which is used for rolling Agarbathi. The women involved in this activity are paid on piece rate basis.

Uppage case study was undertaken in Sirsi and Siddapur Taluks of North Kanara where it is commonly need. Uppage is used as a spice ,also in preparation of various products like vinegar, coaguiation of rubber latex, polishing gold and silver and lastly it is used as a medicine for various diseases.

Uppage collection is the main activity of certain groups of women during the season if the yield is good. While few women are involved in both collection and processing, few others are involved only in processing .

The marketing process of Uppage involves obtaining legal contract from Government by the contractors who inturn employ number of agents to collect the produce from the villagers. The price is fixed by the contractor and the agent is paid a commission of Rs. 0-50 Per K.G. of Uppage made available to the contractor. Sometimes they even engage sub-agents who are paid Rs. 0-20 Per K.G. While the uppage collectors obtain Rs. 4/- to Rs. 5/- Per K.G. the contractors sell the products at Rs. 10/- or Rs. 15/- Per K.G. in the wholesale market.

Uppage collection is understood to be helping the women involved in this activity as the returns are fairly high.

However, as already referred to, the contractors obtain almost double the profits than the women actually involved in the collection and processing of Uppage.

Lacquerware is a traditional handicraft by and large pursued in Channapatna Taluk of Karnataka - manufacturing various wood articles - flower vases, bowls, salt and pepper cellars, chess sets, games and educational aids etc. Karnataka State Handicrafts Development Corporation (K.H.D.C.) took a keen interest in this activity as early as 1964. It started a Productioion centre in Channapatna for Lacquerware and also procured raw- material for the craft sessions and organised marketing of finished Lac products through their own retail outlets. In 1980, K.H.D.C. converted the production centre for Lacquerware into a "Rural Marketing Service cemtre". And widened its activities to include not only procurement and marketing but also design development and financial assistance. The artisans are by and large self employed and market the goods manufactured through various agencies like K.H.D.C. etc.

Study selected three sample areas Yelanee, Makhan and K.H.D.C. Lacquerware Complex where female participaton was observed to be high. Main objectives of the study are to elicit information regarding the extent and nature of female/male/child participation in Lacquerware, traditionality of the occupation, the seasonality of craft, differences in male and female income, market outlets training acquired by both female and male artisans.

It was observed that participation of women is higher in Yelanee area (47.9%) than the other sample areas K.H.D.C. (16.9%) and Makhan (6.7%). It has also been observed that Hindu women participated more than the Muslim women. However, the women are mainly engaged in only less suited Lacquerware production. Very few of them are engaged in producing a large range of Lacquerware Articles. Also majority of them start working on Lacquerware when they are very young with Lacquerware as the main activity. Most of the women are self employed and very few of them work as wage labourers. Majority of the women (62%) earn upto Rs. 10/- Per Day.

However, female participation is observed to be declining over a period of time due to various factors like increased export market, advancement in technology, substitution of hand lathes by power lathes. All these factors have given more scope for male participation in the activity. Muthuga leaf plate making is observed to be the main activity of women in Dharwad during the slack season of agriculture. Muthuga leaf is collected, processed and marketed by the women , hence can be grouped under self- employment catagory.

Women in this region practice two methods of Muthuga Leaf Plate making:- Fresh method and Dry method. It has been obsered that more women are involved in processing than in the collection of Muthuga Leaf. By and large the final products are sold in the same region to some local agent. It has been observed that the profits are mainly pocketed by the local agents who buy the Muthuga Leaf Plates from the manufacturers at a throw away price and sell them at almost double the price in the market.

However, the Muthuga Leaf collectors are helped by the Forest Department as they are given some extent of land to grow Muthuga trees. At the same time Muthuga activity is also observed to be gradually dwindling in certain places, as the areas have caught up with large scale Cotton Cultivation and the women find employment in it even during summer season.

Bamboo basket making is the main activity of the Medar community in few places in Shimoga, Dharwad etc.,districts. Altogether six villages in Dharwad Taluk were selected for an indepth analysis of the processing of Bamboo. Comparative analysis of Bamboo processing of Dharwad has been made with that of other districts. The findings reveal that the Bamboo workers were constrained by scarcity of raw-materials, lack of access to funds and inadequate monitary reward for their products. As in the case of other forest based activities, Bamboo products are also marketed through the local agents which has resulted in undue financial gains to the agents.

Large sized Multi-purpose Societies are initiated by the Government of Karnataka in 1971 for the benefit of the Scheduled Tribes of the area. Present study has considered Hunsur and Chamarajanagar societies for an indepth analysis of the problems of the tribals. A comparision of Hunsur Lamp Society with that of Chamarajanagar is made. The findings revealed that while Hunsur society is not working efficiently, that of Chamarajanagar is a successful one. Although the tribals have access to a society which provides financial assistance, marketing outlet, further improvements can be made in the working conditions of the society to ensure a better standard of living for the tribals.

The status of women and their working conditions in the Agarbathi Industry are analysed to highlight the Socio-Economic implications of large scale participation of women in an urban based activity.

The working conditions of women employed in Agarbathi rolling are analysed under three categories:-

Registered, Unregistered and Domestic Sectors. The findings revealed that the women working for the registered units are enjoying better working conditions both in finance and work fronts than the other two catagories. However, Agarbathi units which fall under a special category of factories Act are by and large demanding from the factory rules and regulations .Many units are observed to be existing without being registered. The health hazards encountered by women are not taken cognizance of. Also child labour is widely prevalent.

The contractors, the managers of Agarbathi units expressed discontent regarding the rules and regulations imposed on them. They feel that Agarbathi is a small scale activity, hence they should be exempted from undue heavy taxation and be encouraged by giving various subsidies.

The basic difference between the forest based activities (Uppage, Muthuga,basket making) and the urban based activity (Agarbathi) is that the latter are instrumental in carrying out other's work by getting paid, while the former are actually involved in collection of the raw-material, processing and marketing the product. The women self employed in these categories earn their income from these activities where as the Agarbathi workers are only entitled for wages. Wages are based on the number of hours of work put in by the workers. They earn their wages when they work.

Another difference is that while forest based activity is the main activity only during certain seasons, Agarbathi is the main activity for women employed in it throughout the year. Hence, the latter activity is the main source of income generation for the employees where as it is only subsidiary for the women employed in forest based activity.

Although the nature of work differs, the women engaged in both the categories of work are encountering problems. While the women working in forest based activity are facing problems of procuring raw-material, marketing. The women engaged in urban based activity are being cheated by the manufacturers as majority of them are underpaid and also do not have access to other benefits prescribed by the factories act . The working conditions of the workers are observed to be not very conducive for their work.

Another important finding is that while Agarbathi workers are not prone to problems of procuring raw-material etc., they are prone to greater health hazards due to the usage of chemicals in the process of Agarbathi manufacturing. It has been observed that the workers are prone to killer diseases like Tuberculosis, etc.,

The workers have also not been getting any medical aid from the organisers. Despite , the fact that Agarbathi has been listed as a special category in the factories act, the manufacturers have not been strictly adhering to the rules and regulations. In the process women working on Agarbathi are encountering health problems. However, such occupational health hazards are by and large absent in other activities.

However, both the categories of workers are on par with each other in certain aspects. It has been observed that both by and large belong to lower strata of the society both on social and economic front. (with the exception of Uppage collectors). majority of them belong to backward classess/community and are also economically poor. There was not much of a difference in their housing conditions too. Although the Agarbathi workers reside in urban area by and large they live in slum areas having no access to modern amenities. Similarly illiteracy was widely prevalent among all the categories (with the exception of Medars). Even among the few liberates, the member pursueing higher education was very meagre. It is surprising to note that the urban Agarbathi workers who have access to higher education do not pursue it. It has also been noticed that their children are not allowed to pursue higher education. This is especially the case with respect to their female siblings as they are made to undertake Agarbathi work when they are hardly seven years old.

All these findings by and large account for the gross injustice meted to both categories. These factors generally need for an active intervention of government in setting matters in order.

CASE STUDY — I

UPPAGE COLLECTION

CHAPTER — I

HISTORY

Uppage has traditionally been popular in Uttara Kannada and neighbouring districts for its seed, out of which an edible ghee is extracted. For years, the Hawyak Brahmin Women of this region have waited for the monsoons to start and for the ripe Uppage fruits to fall to the ground with their sticky seeds. Year after year, many of these women have braved the monsoons and the blood thirsty leeches to collect these seeds and with the approach of Diwali engaged themselves with the laborious task of extracting ghee from them - a ghee much needed for making festival sweets.

The Uppage rind in the past was treated as a waste material and discarded after the seed was removed. However, in the last ten years, people living in and around the Western Ghats in this area, slowly became aware of the fact that this rind was highly valued as a souring agent or a tamrind substitute in Kerala which is a neighbouring state of Karnataka. Business men from Kerala came to Uttara Kannada willing to pay for any Uppage rind which could be smuggled into their state. Villagers since then occasionally began to collect the rind. This activity saw a sudden spurt in 1981.

A Kerala businessman approached a rich MFP contractor called Prabhu, better known as the Guest-House Sowkar, in Siddapur Town, to persuade him to obtain a separate contract for Uppage - in which case he would buy the rind from him. Uppage was an alien quantity to Prabhu. He therefore first made a few enquiries and then contacted the Conservator of Forests and subsequently the DFO and requested them to auction Uppage separately. His case was accepted and tenders were called for the Uppage contract - Prabhu's was the only application. It however fell through, as the price quoted by him, Rs. 1,200/- was below the upset* price of Rs. 1,500/-. Tenders were called for the second time and by quoting Rs. 1,500/- Prabhu bagged the contract. Since then, every second year, the Forest Department of Sirsi-Siddapur Division has called for tenders for the Uppage contract. Open auctions are held, at which, prospective contractors bid for this MFP. Since 1983, seperate Uppage contracts have also been given in Sagar Division. Now Uppage is legally collected in the Forest Divisions of

1) Sirsi - Siddapur

2) Yellapur

3) Honnavar

4) Sagar

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*Upset price- the stipulated value of a product, below which contracts are not awarded for any major or minor forest produce by the Forest Department Officials.

After Prabhu's sojourn the Uppage contract was won by N. G. Pai alias Puttu Rao, a flourishing businessman of Sagar. It was in this period i.e. between 1983-85 that Uppage collection literally took off. People in increasing numbers participated in the collection - and this collection became an established activity interms of collectors, price, months of collection, agents etc. This practice also spread to the neighbouring district of Shimoga (Sagar Taluka), where Uppage is available.

In 1985, an enterprising forester who is incharge of the Sirsi-Siddapur Forest Division decided to help in organising the Uppage trade, in such a manner, so as to allow for increased returns to the rural collectors. A primary agricultural co-operative by the name Bakkal Society was chosen and awarded the contract for Uppage collection i.e. sans tenders and auctions. The motive behind awarding the contract was simple and meaningful. The Bakkal society was to establish linkages between the 69 other primary co-operatives in and around Sirsi. These co-operatives could then act as Uppage agents, obtain Uppage collected from their members and supply this to the Bakkal Society. This proposed system was seen, in the short run, as a means of eliminating middlemen, so that their commission could be a part of the payment made to the collectors, and in the long

run as a means of strengthening the collective bargaining powers of the Uppage gatherers. However the idea fell apart since the other societies did not co-operate with the Bakkal society. The young forestor's involvement in this issue caught the attention of a local politician and even lead to questions in the parliament on the motives behind the forestors actions - the impeccable nature of which the parliamentarian was however unable to slander.

In 1987, the Uppage story took on a new and strange but devilishly exciting turn. Uppage entered the big bad world of the commercial arena. It caught the attention of a self proclaimed International businessman Parameshwaran M. Rajan and then ensued a tug of war between him and the other businessman Puttu Rao, of Sagar Town, for the Uppage contracts. Each Uppage auction this year, saw tense businessmen trying to manipulate it in their favour. The end result has however been that of Rajan obtaining a complete monopoly on the collection of Uppage in the Uttara Kannada and Sagar Districts.

All through this period of warfare, the villagers of this region have remained indifferent - only waiting for a good yield to collect and sell to whoever buys.

CHAPTER II

CHARACTERISTICS OF THE UPPAGE TREE AND FRUIT

Uppage is a graceful evergreen tree carrying the botanical name "Garcinia Cambogia". These trees are scattered across the forests of North and South Kanara, Shimoga, Chickmagalur, Coorg Districts of Karnataka and in the Shola Forests of the Nilgiri Hills and in Kerala. They are most abundantly available in the forests of Sirsi, Siddapur, Honnavar, Yellapur and Sagar within Uttara Kannada and Shimoga Districts.

The Garcinia trees are also found in Tropical Asia, Africa and in Polynesia. These trees grow in the Southern Tropical Moist Evergreen forests, Semi-Evergreen forests and also in the Southern Wet Temperate forests in the Western Ghats in altitudes ranging between 2500 and 6000 feet.

A French Botanist by the name Laurence Garcin first noticed trees of this genus during his stay in India and in recognition of his vast work in this field, the trees were named after him as 'Garcinia'.

There are about 180 species of Garcinia and about 30 of these are found in India. Of these, 6 species are seen in Karnataka State. They are:

1) Garcinia Indica

2) Garcinia Morella

3) Garcinia Cambogia

4) Garcinia Xanthochymus

5) Garcinia Ovalifolia

6) Garcinia Malabarica

The Garcinia Cambogia tree, though most popularly known as the Uppage tree is also called Dharambe, Kodgal - Murga and Punarhuli in Karnataka*.

Uppage is a medium sized evergreen tree of about 40 feet height, with drooping branches. These trees are found mostly in the deep interiors of the forests. However they are also found through to a lesser extent on the road side and on the Betta lands [hillocks granted to Areca growers as support assets to their Areca gardens] in Uttara Kannada District.

The Uppage tree is greyish-brown in colour, smooth and with plenty of bright yellow gamboge with ducts in the middle layer of the bark. Its wood is of a shining and hard variety. Its leaves are dark green, elliptic in shape, 3 to

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*Most of this information on the location and characteristics of the Uppage tree has been obtained from H. G. Muralidhara's book - A Panorama of the World of Oils.

4 cm long and 2 to 3 cm broad. The Uppage fruits ripen in the monsoon season of June - August. The raw fruit is green in colour, it obtains a yellowish red hue when it ripens. The fruit is about 1.5 inches to 2 inches in diametre. There are two varieties of Uppage fruits which are available in Karnataka.

The first is oval shaped, has thick grains on it and is abundantly available in the forests of U. K. District. The second variety is longer in the shape and is available in the forests of Coorg and Chickmagalur District. The Uppage fruit is rich in Acids and possesses marked antiseptic properites.

The rind contains Tartaric Acid to the extent of 10.6%, reducing sugars (as glucose) to the extent of 15% and phosphoric and (as calcium trisulphate) to the extent of 1.52%. 90% of the acid content of the Uppage rind is non-violative.

The Garcinia species are not cultivated. The fruits and seeds are regarded as a 'windfall' crop are gathered by the villagers to add to their income.

The fruits are edible. But they are too acid to be eatern raw and are more valued for their dried rind which is exported to the neighbouring state Kerala. One of the

characteristics of the Uppage tree is that its yield declines every alternate year.

Uses of the Uppage Rind*

1. It is used as a condiment for flavouring fish curry in Kerala i.e. it acts as a tamarind substitute.

2. It is used for Vinegar preparation.

3. In Sri Lanka the dried rind is used but it is dried in the sun unlike in Karnataka where it is dried on fire.

4. It is used as a substitute for acetic and formic acid in the coagulation of rubber latex.

5. It is used for polishing gold and silver.

6. The rind decoction obtained from the rind is used for rheumatic and bowel complaints.

7. Used in veterinary medicine for mouth diseases of cattle.

Characteristics of the Uppage Seed: The seeds of the Garcinia Cambogia tree yields an edible ghee. The fat content in these seeds is to the extent of about 30%. This edible fat resembles Kokum butter i.e. butter made from seeds of the Garcinia Indica tree, and apart from the yellow

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*Information collected from H. G. Muralidhara's book - A Panorama of the World of Oils.

tinge that it has looks like the ghee obtained from ordinary milk.

The Uppage seed has traditionally been used by the Havyak community of Uttara Kannada and nearby districts for obtaining this ghee which is used for frying sweets and other pungent fried foodstuff and also as an ingredient for making other eatables.

The extraction of this ghee involves a rather laborious procedure. Women brave the heavy monsoons every year to collect the seeds fallen at the foot of the Garcinia Cambogia trees during the months of July and August. The sticky small seeds are then mixed in ash and stored outside their houses in small moulds.

As Diwali draws near i.e. in the month of October these seeds are fried, beaten to remove the outer covering and then ground with hot water. The fat then gets mixed with the water and this solution is boiled till the ghee floats on the surface of the water.

This ghee is usually made for family consumption but is occasionally sold at the local level – when sold it is priced a rupee or two higher than ordinary ghee in view of the labour involved in collection and extraction.

Not everybody (apart from the Havyaks) uses this ghee as it has a peculiar flavour and smell the taste for which is only gradually acquired through habit.

It is also said that consumption of this ghee can have adverse effects, resulting in gastric trouble and body ache.

This edible fat has a granular structure and the following constants:-

1. Melting Point	-	29.5 degrees
2. Acid value	-	5.0
3. Saponification value	-	203.5
4. Acteyl value	-	Nil
5. Iodine value	-	52.5%
6. R. M. Value	-	0.2
7. Unsaponibiable matter	-	1.0%
8. Titre	-	51.2 degrees

The fat is also rich in oleic acid.

CHAPTER III

RESEARCH METHODOLOGY

This case study has been based on observations, discussions, meetings and interviews.

It took three visits to the Sirsi Taluka of Uttara Kannada District and surrounding areas to obtain a complete picture about Uppage collection in this region.

The Research Team's initial visit was made in late October 1986, when the research team toured a number of forested areas in Karnataka to identify Small Scale Forest Based Activities. At this time the activity of Uppage collection came to light. The second visit was made in early June 1987. The Uppage phenomenon then caught the attention of the research team which was appraised about it by different people.

Intense competition for the Uppage Contract and the consequent high revenues obtained by the Government for the same, had resulted in making Uppage the talk of the town. Therefore while the initial visit helped in identifying the activity along with a number of others, the second lead to a deepening of interest in this particular activity. Discussions with foresters, collectors, contractors and

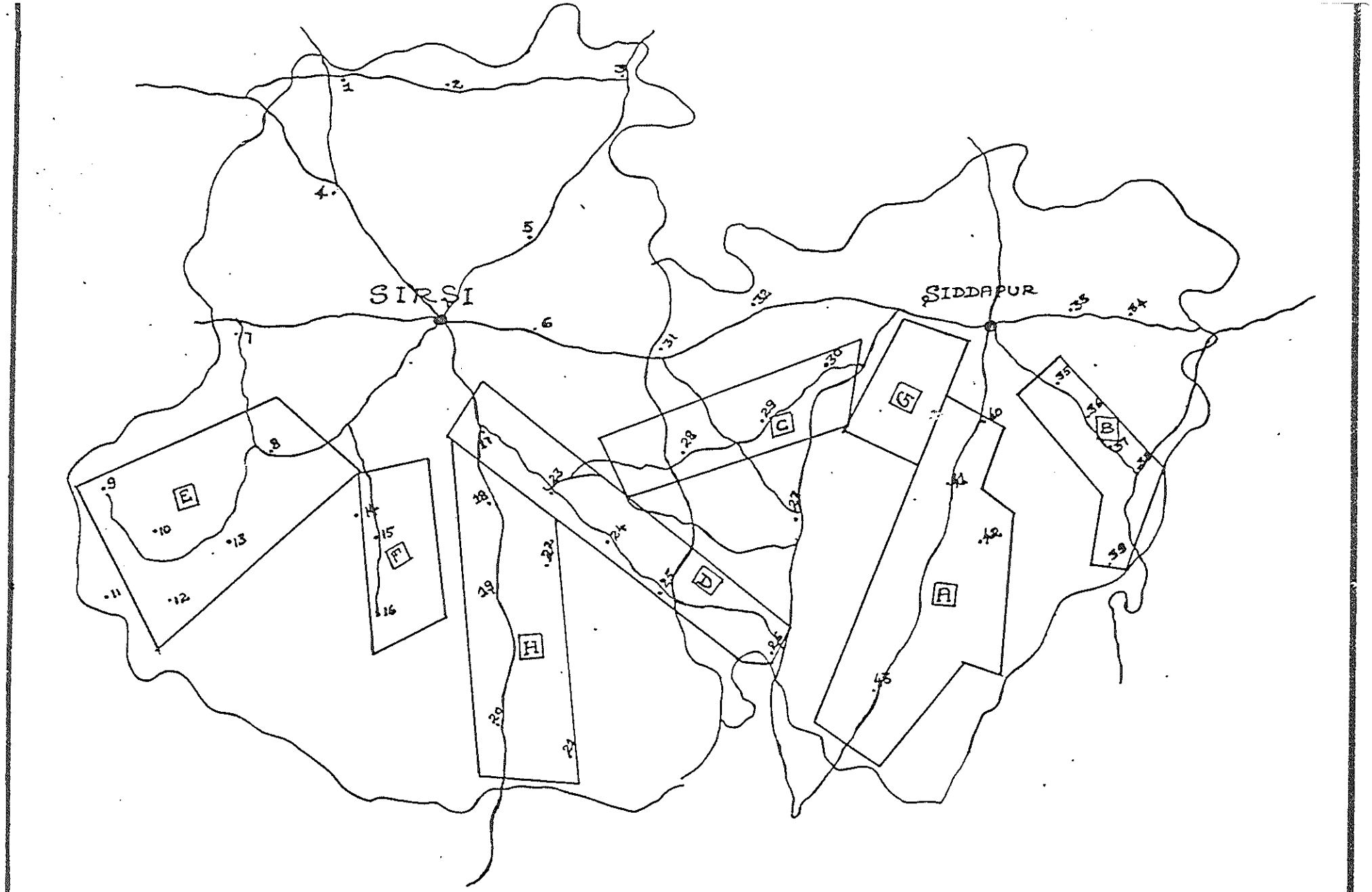
lay persons resulted in the research team feeling that the Uppage trade was on the verge of either on exploision or a collapse and the need to study the issue and in some manner strengthen the hands of the poor who collect the Uppage rind became rather important.

The research team again visited Sirsi and its surrounding areas in late July, 1987 when the collection of Uppage had started to make an indepth analyses.

On the third visit, combined with interviews and meetings with Government officials from the Forest Department, the Tahsildar's Office and the Assistant Registrar of Co-operative Society's Office were meetings with NGO members, contractors who have been involved in the Uppage trade, village level agents who facilitate Uppage collection and most important of all, villagers - women, men and children who actually collect the Uppage rind.

Initially, the research team had hoped to obtain information through the use of 9 questionnaires. However, during field visits it became clear that the Uppage villages were too diverse, interms of population, location, caste break up, size etc. , for the studying of any one or two sample villages to make any real statistical sense. Further, collection of Uppage itself had not commenced in a number of

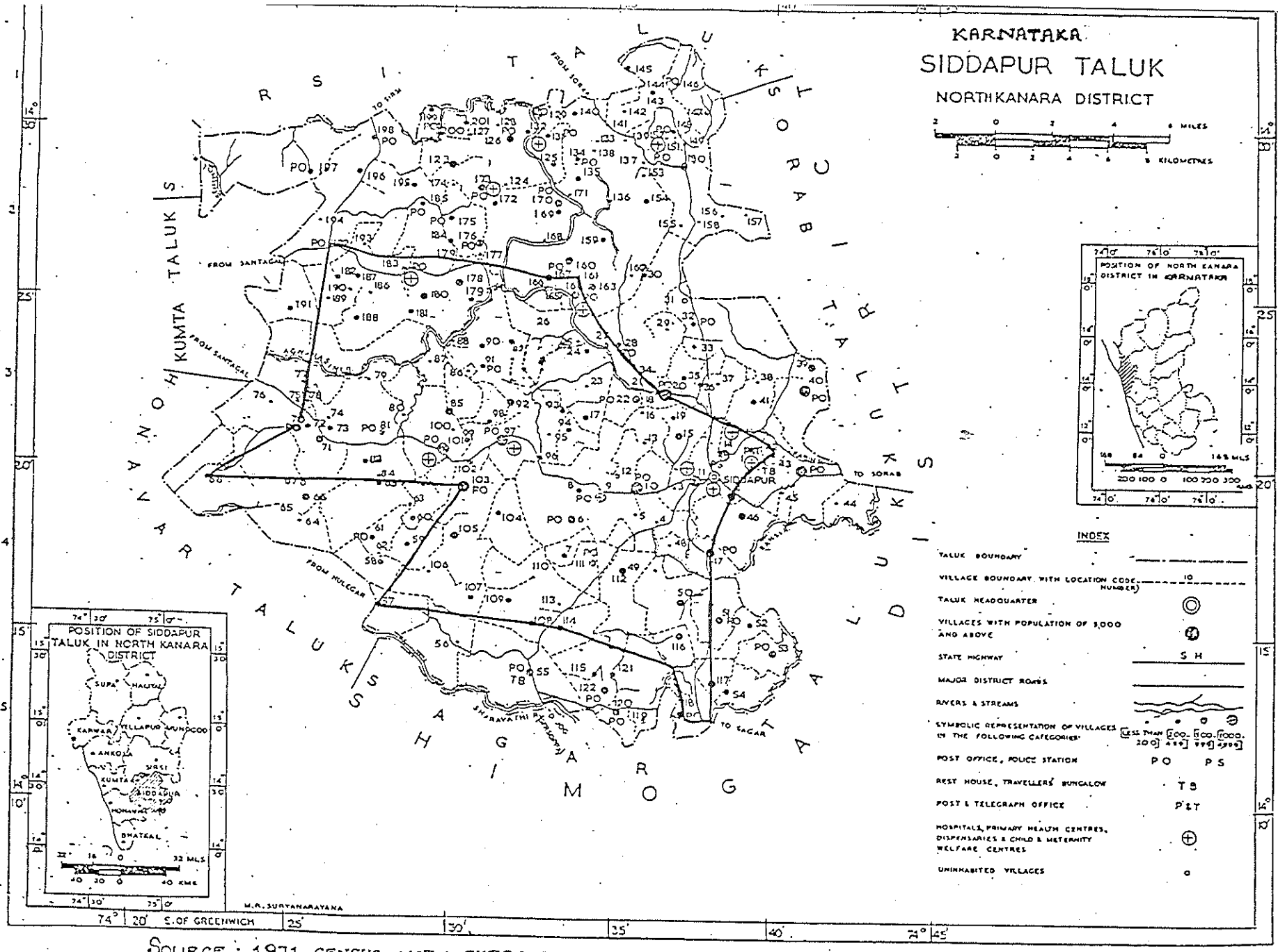
the Uppage villages, more so because this has been a low yield year. The Siddapur belt was one region in which collection had started and much of the team's field visits were made here. Questionnaires were used but merely as a check list for information needed. Map 2 depicts the Uppage blocks i. e. broad regions within the Sirsi and Siddapur Forest Division i. e. Sirsi and Siddapur Talukas of Uttara Kannada District where Uppage is abundantly available, along with a few key villages. This map was obtained from C. S. Hegde, an Uppage contractor. Map 3 depicts Siddapur Taluka with the Uppage blocks drawn on it. The villages falling within the block have been numbered by using a 1971 census map. Approximately 87 villages fall with in Uppage blocks in Siddapur Taluka [82 villages fall within the Sirsi Uppage block].



SOURCE: C. S HEGDE SECRETARY, BAKKAL SOCIETY. JULY 1987

LIST OF VILLAGES MARKED IN MAP 2

Location Code No	Name of the Villages	Location Code No	Name of the villages
1	Dasana Kotte	26	Nilkunda
2	Kirwatti	27	Balekoppa
3	Banavasi	28	Heggarani
4	Yakkambi	29	Harshikatta
5	Unchalli	30	Kolgi
6	Yedalli	31	Kansur
7	Spadi	32	Thyansa
8	Hulekal	33	Akkunji
9	Songinamane	34	Kavanchur
10	Menshi	35	Halageri
11	Muski	36	Mensi
12	Gonsar	37	Kilar
13	Gurvalli	38	Mavinagulithi
14	Muregar	39	Malemane
15	Tattisar	40	Bedkani
16	Salkani	41	Bilgi
17	Hanumanti	42	Itagi
18	Heggudekatte	43	Dodmane
19	Devanalli		
20	Mattigatta		
21	Benagaon		
22	Manjaguni		
23	Sampakhand		
24	Bandal		
25	Devimane		



SOURCE : 1971 CENSUS WITH EXTRACTIONS FROM MAP -1

LIST OF VOLLAGES MARKED IN MAP-3

Sl.No	Location Code No.	Name of Village
1	6	Gunjagod
2	7	Alagod
3	8	Muttige
4	9	Bedkani
5	11	Hosur
6	12	Bhankuli
7	13	Magegar
8	14	Balikop
9	15	Avaraguppa
10	16	Heggadde
11	17	Kodgibail
12	18	Hemtemane
13	19	Balaguli
14	21	Uppadaki
15	22	Bidrakan
16	24	Kavalkoppa
17	25	Naligar
18	26	Hinigar
19	27	Muttige
20	28	Golgod
21	42	Kolgi
22	72	Kibble
23	73	Kalkai
24	74	Kadavadi
25	78	Kallole
26	79	Naigar

Sl.No	Location Code No.	Name of Village
27	80	Illimane
28	81	Gubbagod
29	85	Chappermane
30	86	Ojagar
31	88	Hadrimane
32	89	Godlabil
33	90	Havinbil
34	91	Sovinkoppa
35	92	Tarakhanda
36	93	Kattekai
37	94	Golikai
38	95	Kurvanti
39	96	Hosmanju
40	97	Bilgi
41	98	Nirgar
42	99	Huvinamane
43	100	Mavinkop
44	101	Kyadgi
45	102	Shashiguli
46	103	Itagi
47	87	Honnekomba
48	104	Targod
49	105	Alavalli
50	107	Kudgund
51	109	Hemagar
52	110	Chandraghatgi
53	111	Halageri

Sl.No	Location Code No.	Name of Village
54	113	Mensi
55	114	Kilar
56	161	Mankmane
57	164	Harsikatta
58	165	Harsimane
59	166	Honnehadda
60	178	Balekoppa
61	179	Harigar
62	180	Hostota
63	181	Unchalli
64	182	Hegge
65	183	Heggarani
66	186	Halehalla
67	187	Handiyanematha
68	188	Shivalmane
69	190	Tandagundi
70	192	Nilkunda
71	70	Doddamane
72	71	Kaunsle
73	83	Balgod
74	84	Lakkabbk
75	57	Malemane
76	68	Kodigadde
77	67	Halegubbi
78	4	Paduuanbail
79	5	Nagarbhavi
80	10	Tyarashi

Sl.No	Location Code No.	Name of Village
81	47	Akkunji
82	49	Harlikoppa
83	48	Mattigar
84	50	Arendur
85	112	Husur
86	116	Kallur
87	117	Hasuante

In Siddapur, our field visits took us to the following villages:

1. Dodmaneghat
2. Gadihithalu
3. Kodigadde
4. Nayakanakere (Surgal)
5. Kyadagi
6. Bilgi
7. Itagi
8. Kibble grama (Hosvigoli)
9. Birlamikhi
10. Gubbagod grama

[A few of the villages which we visited in Sirsi Taluka are - Janmane, Aminahalli, Bobbegadde, Vanalli, Jeddigadde, Bakkal]. The Siddapur villages, if taken together, fall within the largest Uppage Sub Block i.e. of the Uppage collected in 1986 and 1987 the highest quantum came from this area vis-a-vis other Uppage blocks in Sirsi and Siddapur.*

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* Information obtained from C. S. Hegde, Secretary, Bakkal Society.

CHAPTER IV

COLLECTION AND PROCESSING OF UPPAGE

COLLECTION

Hundreds of women, men and children in the Uttara Kannada District and Sagar Taluka of Shimoga District of Karnataka, set out nearly everyday in the monsoon ridden months of late June, July, August and early September to collect Uppage from the Evergreen forests which surround their villages.

The Research Team's search for data on Uppage took them to a number of villages in the Sirsi-Siddapur Forest Division of Uttara Kannada District and more specifically to those within Siddapur Taluka - what follows is a presentation of observations made, impressions created and information obtained during these visits.

Within Siddapur Taluka persons from approximately 87 villages are engaged in Uppage collection. Annexure presents a list of these villages. These villages form a block within South Central Siddapur as depicted in Map I. The only reason for collection of Uppage being undertaken in these villages is raw material availability. This is however not to say that all the villagers in each of these villages collect

Uppage or that villages outside the 'Uppage' block depicted in Map I do not have any access to Uppage. The number '87' is an approximation. Having been unable to visit each of the 196 villages in Siddapur Taluka to identify the Uppage villages i.e. villages, the inhabitants of which are engaged in the activity of Uppage rind collection, to enumerate and ascertain the areas where Uppage is available, the researchers had to rely on a map of Siddapur with the Uppage blocks drawn on it. As mentioned in Chapter III, the 1971 Census indicates that 87 villages fall within this block and these villages have been called Uppage villages. It is therefore possible that Uppage collection is an unknown activity in some of these 87 villages.

Table 1 indicates to what extent these villages have access to different development created facilities and also the pattern of cultivation and division of land in the villages. Table 1 reveals that most of these villages have access to basic amenities like drinking water and electricity. However, schools and health centres are still very much a luxury in this region. Most of these villages are dominated by big farmer households.

TABLE - 1

CHARACTERISTICS AND THE CROPPING PATTERN OF UPPAGE VILLAGES IN SIDDAPUR TALUK

Total Uppage Villages	Electri-city facility	Drink-ing water facil-ity	Co-Op: Socie-ties	Primary health centre	Primary school	S.C & S.T	Dominant crop paddy	Areca	Sugar-cane	Dominant Farmer		Medium
										Big	Small	
87	72	85	2	21	28	48	61	26	-	80	4	3
Percentage	82.75%	97.70%	2.29%	24.13%	32.18%	55.17%	70.11%	29.88%	-	91.95%	4.59%	3.44%

Source: Unpublished data collected for Venkataswami Report on Backward Classes in 1983-84 - Records, Tashildar Office - Siddapur

Uppage collection is not restricted to any one sex, religion, caste or class. While women and men both collect Uppage, men do not seem to be as involved as women in this activity, in-terms of zest, vigour or numbers. In the villages which were visited, the research team was informed that, atleast one person from each household collects Uppage during the peak fruiting season. Further, apart from in the Marathi inhabited villages, in the rest, atleast one women in each household collects Uppage during this season. This however does not imply that all the women collectors continually work on Uppage collection during the months when Uppage is available - while some walk into the forests in the morning and return when the sun sets, others walk back at noon and still others are out for not more than an hour and this only on the days when it is convenient for them to do so.

Some women who have lived all their lives within or near the forests and who feel comfortable with its thick undergrowth, slippery slopes, tenacious leeches and other lurking dangers often set out alone, though they prefer to go in groups - not so much because of any fear of the forests but for the company of others. They set out in groups of three or four, a number which while allowing for a feeling of security and companionship does not make them

feel overly competitive, about the available fruits. They carry small baskets with them and with a blanket like cape thrown over their heads, set out in the rain to return at noon (usually) with their baskets and perhaps their head covers filled with the mushy Uppage rind and seeds.

The Uppage fruits when ripe fall to the ground by themselves or as often is the case, drop down because of the wanderings of monkeys or wild cats. Long sticks, with hooks attached at the end, or with protruding step like structures fixed to them are left tied to the trees, and when the fruiting season starts and these are used in the process of collection either for bringing the fruits down or as support for climbing the trees.

The Uppage tree which in the past was owned by none, today, is possessively claimed by many. Trees found on betta lands are now no longer accessable to others - apart from children, whom the research team saw, happily carrying away baskets of Uppage, which the team on their trek through the forests and on bettalands and the Uppage collector who took them had left untouched for fear of being caught.

During the Uppage season, women engaged in different tasks either for wages or otherwise, set them aside to collect Uppage which proves profitable if that year's yield

is good. July - August is the peak paddy transplanting season, as well as the forest department originated sapling planting season. Therefore, there is no dearth for jobs in labour short Uttara Kannada during these months. Yet, if the Uppage yield in that particular year is good and if enough Uppage can be collected in a day i.e. sufficient for obtaining a sum [on selling the collected Uppage] exceeding the daily wage rate, then most of the women engaged in daily labour forfeit their work and wages for the activity of Uppage collection. It is only in the low yield years (every alternate year) that many of the women Uppage collectors seek out continuous daily labour.

Women from different castes and classes of society collect Uppage. However a predominant number of women collectors belong to the Havyak Brahmin and Naik communities.

The Havyaks are the landed gentry of this area, therefore, while the men do not usually set out to collect Uppage, the women, who have for year collected the Uppage seed for extracting oil, now collect the seed and the rind. This activity of Uppage collection is simplified by the availability of trees around their Areca orchards and on Betta lands.

The Nayak community has within it the rich, the middle class and poor. Amongst the Nayaks, the men, and women, and ofcourse where trees are easily approachable the children as well, collect Uppage, with the participation of men being inversely related to ownership of assets-especially land. It is therefore the agricultural labourers who are most keen to supplement their income with Uppage collection, and amongst whom entire families participate in the collection. Table 2 presents data on the distribution of different castes in Siddapura Taluka.

TABLE - 2

DEMOGRAPHIC FEATURES OF RURAL SIDDAPURA

Castewise distribution of the Rural Population of Siddapur Taluka

Name of Castes	Male	Female	Total	Percentage of Rural Population
Havyak (Hegdes, Bhats & other types of Brahmins exist)	9497	9263	18760	25.69%
Nayaks	11806	11406	23212	31.79%
Muslims	-	-	1094	1.49%
Other Castes	124	110	234	0.32%

Source: Unpublished data collected for Venkataswami Report on Backward Classes in 1983-84 - Tahsildar Office - Siddapur

The women folk amongst the Marathis, who also dwell in Siddapur Taluka, do not set out to collect Uppage. They live in villages which are skirted by the Evergreen forests, yet they do not venture into the forests. While the men collect Uppage, honey and various other MFP, as a secondary occupation to their primary one of agriculture, the women help in processing the collected MFP. These women are also extremely adept at weaving cane and bamboo baskets and mats.

In the years 1985-87 the Bakkal society which had obtained the contract for the collection of Uppage was able to obtain 4800 quintals of Uppage from Sirsi-Siddapur divisions alone. This inspite of much smuggling of Uppage from this area. The research team's trek in the forests indicated that even in a low yield season approximately 3/4 kg of Uppage can be collected within a 2 hour period (during a good yield season, a family of seven is known to collect even upto 1 quintal of Uppage per day). From this, it comes across that the collection of 4800 quintals of Uppage, created 1,60,000 persons days of employment over the two years of 1985-86 and 1986-87, 80,000 person days of employment per year. Some more juggling of numbers, and the fact that peak collection season stretches across 60 days, indicates that atleast 1300 person were engaged in this activity in Sirsi-Siddapur Talukas.

Table 3 indicates the approximate quantities of Uppage collected by Bakkal Society in one collection season. The Blocks refer to those depicted in Map 2.

Table - 3

Procurement of Uppage by the Bakkal Society

Block	Approximate procurement in quintals
A	1200
B	150
C	400
D	400
E	150
F	40
G	30
H	500

Source: C. S. Hegde, Secretary, Bakkal Society, July 1987

However many hundreds more than 1300 people are likely to be involved because not everybody collects Uppage everyday for a stretch 8 hours. [This estimate of 1300 persons is strengthened by the fact that the Bakkal Society's Secretary himself estimates that an approximate number of 1500 people per season are likely to be engaged in this activity].

The Secretary of the Bakkal Society estimates that the total availability of Uppage in the Uttara Kannada and Sagar areas to be about 10,000 quintals. This implies that in all from this belt every year 3,30,000 person days of employment are created in the collection of Uppage.

Uppage collectors get anything between Rs. 3 to Rs. 8 Per kg of Uppage handed over to the village agents, depending on the time of sale. At the very onset of the season, contractors are willing to pay only Rs. 3 or Rs. 4 Per kg collected, but as the season draws to an end and much later in December - January, the price rises to Rs. 8 and more per kg of Uppage. The richer folk who are able to collect and stock the dried Uppage exploit this advantages. They are known to wait even until the next calender year to dispose their collected quontum. However, the poor villagers belonging to landless labour and small/marginal farmer Households exchange the dried Uppage for cash or sometimes kind immediately after a few kilograms are ready for sale. Children are known to carry their own basket loads of dried Uppage every second or third day to the agents for sale. In 1981 when the collection first became popular, the villagers recall selling Uppage, at times, for a rate ranging between 50 paise to Rs. 1.50 Per kg. The highest price got by some at that time was Rs. 3 Per kg. However there have also been

times when the price reached the Rs. 18 per kg mark as it did in 1984 (as narrated to us by one particular village woman).

The earlier mentioned trek through the forests revealed the ardousness of the task of collection. These forests have a thick tree cover as well as thick and high undergrowth, (this ofcourse depends on to what extent different forested regions have been left unravaged by habitation, agriculture and industry) and are on sloped land which makes walking and picking of fruits rather difficult. These disadvantages are further strengthened by the onset of the south-west monsoons during the Uppage season and the consequent reappearence of the blood sucking leeches. An innocent query, by the Research Team about wild life habitation got the reply "yes, we do have cheetahs", and when further asked what they did if a cheetah appeared, the cool answer was "we run".

Uppage collection having now become an established activity, many of the collectors - male and female have supposedly become adept at using every trick in the book to increase their earnings. It was alleged by one veteran MFP contractor that collectors prefer to bring the roasted rind to the village level agents under conditions of heavy rainfall. The soaked rind is naturally heavier than the dry rind and this simply results the villagers earning more for the same quantity of Uppage.

If the Uppage is not dried/roasted properly it gets attacked by a kind of fungus and obtains a white coat. The solution to this problem is to boil and re-dry the Uppage continuously till it losses the white cover. However, villagers it was alleged seek an easier way out - they obtain used battery cells, break them open and mix the white coated Uppage in the black powder which is found inside. This falsely coloured rind is then sold as good Uppage instead of as second rate Uppage which gets a lower price.

Collection having become a rather competitive activity villagers are said to collect raw Uppage instead of waiting for the fruits to ripen. These are boiled in water to make them soft and mushy and only then dried.

The most serious problem associated with Uppage collection is that of the felling of Uppage trees for obtaining the fruit. When Uppage collection suddenly become important to the people, along with money came avarice as well. Men are known to fell Uppage trees the lopping of branches especially, is fairly extensively done, so as to get at the fruits before they ripen and fall to the ground and somebody else obtains them. Women partly because of their own insticts, and mostly because of their inability to climb trees are not usually known to indulge in such acts. However, the richer set of women are known to employ

However, the richer set of women are known to employ labourers at Rs. 15 Per day to get them to climb Uppage trees, lop the branches and collect the fruit. In the last couple of years felling has been considerably curtailed because of the stern dealings especially of the Deputy Conservator of Forests of Sirsi-Siddapur Division. However, policing of the forests is in many senses an impossible task. As one co-passenger in a bus remarked "Fencing or policing the forests is as difficult as trying to tie a nappy around an elephant's backside."

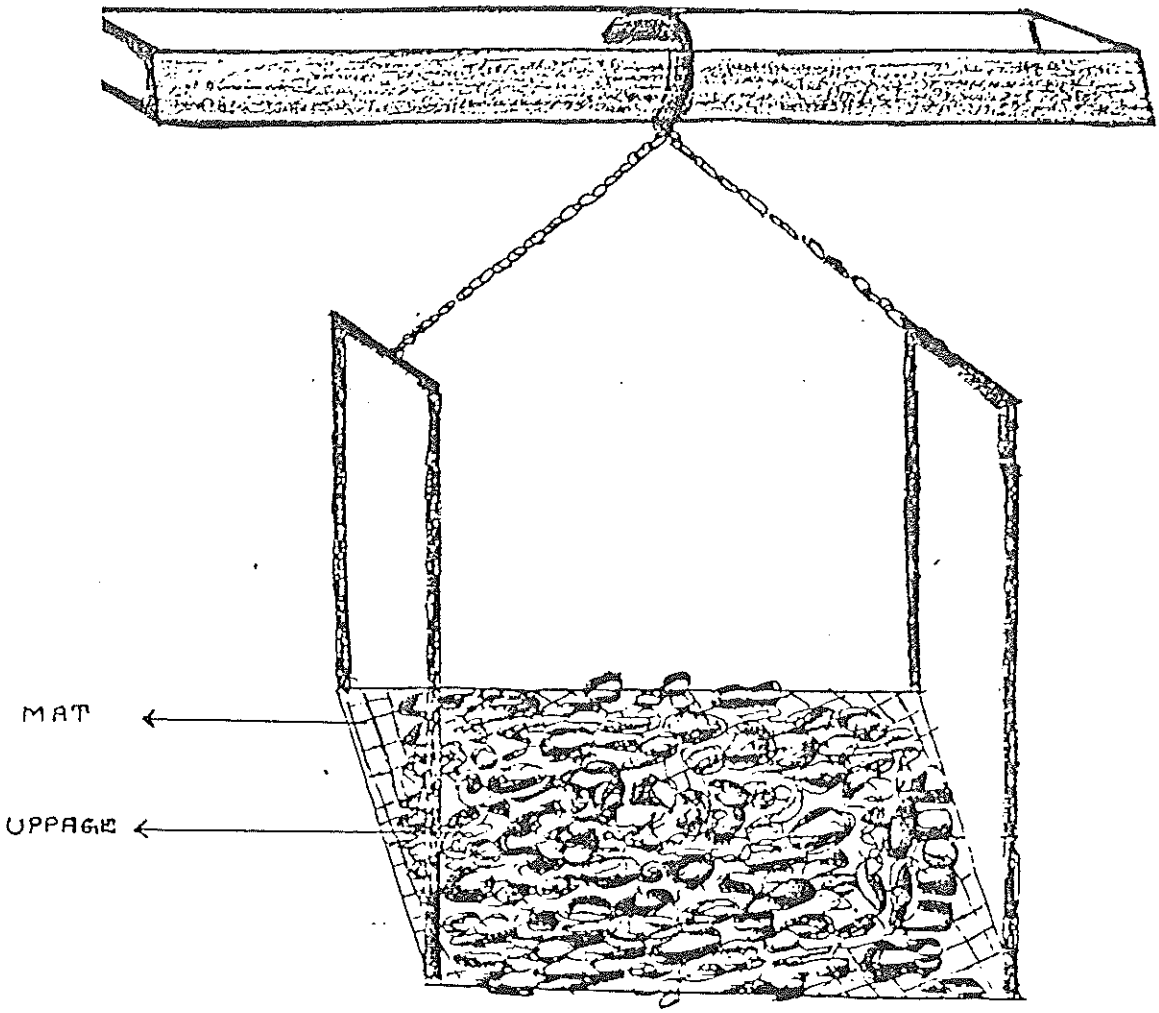
However conversations with villagers seemed to indicate that slowly people are realising the tremendous losses which could entail through felling. This awarness needs to be reinforced by stricter vigilence - for what it is worth, and conscientisation.

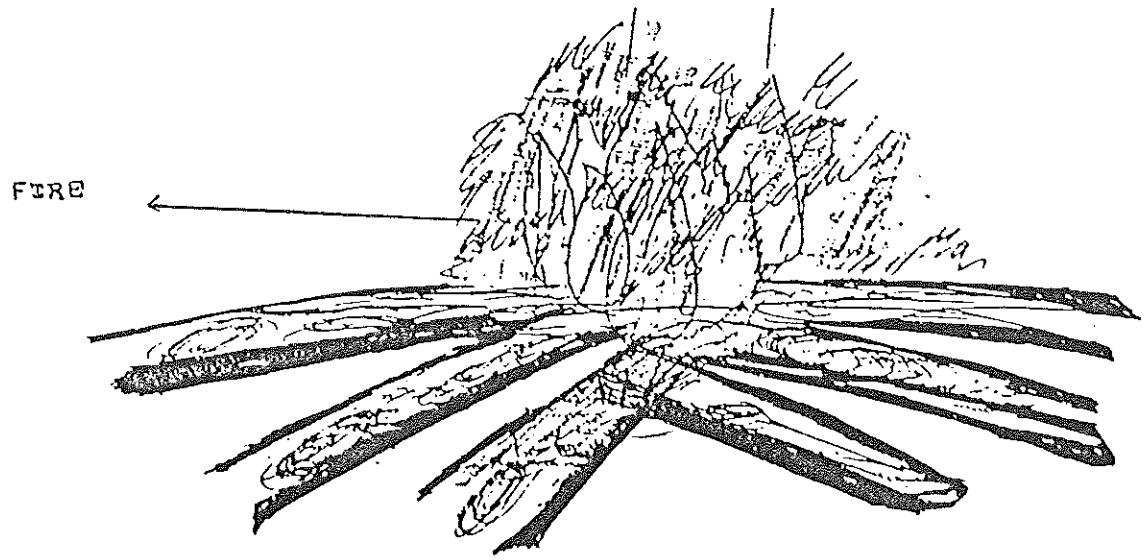
PROCESSING

The Uppage rind once it is collected, needs to be immediately dried to save it from rotting.

All the Uppage collector's houses, however small they may be, have in their first room or veranda a square space with a hole in the centre, for collecting ash and placing live coal with a mat made of coconut leaves, (and sometimes thin bamboo strips) hanging on top, at a distance of three feet from the floor. On this, the wet and mushy Uppage rind is spread. A low fire is lit at the bottom and the rind is slowly dried for a period of 24 to 36 hours till each rind obtains a charcoal black hue and a smoky smell. The fire is kept alive through the night; infact there have been instances of huts catching fire due to careless vigil. As mentioned earlier if not properly dried, the rind is attacked by fungus and needs to be boiled and redried continuously till it gets the right colour. In the following page a diagram depicting the Uppage being dried on a mat, is presented.

UPPAGE BEING DRIED ON A MAT
IN A VILLAGE HOME





The firewood which is used for Uppage drying is locally collected and is of a substantial quantity. Estimates (made by local foresters and contractors) of the amount of firewood required for drying 1 kg of Uppage, ranged from 1 hore (approximately 20 kgs) to 2 hores with a hore referring to a head load of fuelwood. If we accept the lowest estimate of 20 kg of fuelwood used per 1 kg of Uppage dried, this would imply that for the 10,000 quintals of Uppage available in this belt, 2 lakh quintals of firewood worth Rs. 20 Lakh is utilised. This firewood is not bought but collected from the forests and therefore the monetary loss does not reveal itself in any immediate sense.

Fuel consumption for Uppage processing should however be seen in the light of the fact that the fire which is lit for Uppage drying serves two other needs of the villagers.

(a) It helps them dry the wet blanket capes which they use when out in the rains;

(b) It keeps them warm - especially the elderly who need a continuous fire during the chilly and wet monsoon months.

Certain quarters claim, that the ecological loss due to fuelwood consumption is tremendous, since the villagers insist on tender fuelwood which when burnt exudes more smoke than the hard and dried wood and this is preferred because of the smoky smell which the Kerala consumers like the dried

Uppage to have. However, this attack is countered by villagers who said that tender and wet wood or twigs are difficult to light and that they therefore use only rotten and fallen twigs and wood which are available plentifully in the nearby forests.

The Deputy Conservator of Forests, Sirsi - Siddapur, has attempted to solve this problem of excess consumption of fuel wood by having an Uppage drier built in the village of Janmane near the local Forest Range Office. Further details about this dryer are presented in Chapter VI.

Case Histories:

What follows is a short set of descriptions of the life styles of three women living in the Uppage producing taluka of Siddapur. These cases seek to provide a glimpse into the personal world of the Uppage collectors.

GANAPI: Ganapi is fifty years old and lives in a small tatched house in Surgal village which is also known as Nayakanakeri - probably deriving this name from the fact that all its inhabitants are Nayaks. She shares her dwelling with 5 other members of her joint family including her husband, an alchoholic. She has no children. Her family owns no cultivable land and survives by working as agricultural labourers. Ganapi works in neighbouring Areca Garden in the

summer months and on paddy fields during the monsoons. The rest of the year she is only marginally emplyed. During this period she makes mats out of Echalu Grass and sell these at the rate of Rs.20 per mat.

Ganapi is a great Uppage fan. For the last five years she has collected Uppage from the forests which surrounded her village. If the Uppage yield is good, she does not seek agricultural work in the peak paddy transplanting season of July - August. She instead sets out each morning at about 8.30 a.m., sometimes with a few women, or alone, but always with a blanket like cape thrown over her head and with a wicker basket in her hand. She trudges up the Betta lands but does not go near the Uppage trees on them for fear of chastisement by the Betta land owners;she enters the thick and hilly evergreen forests and proceeds to collect as many of the mushy fallen Uppage fruits and seeds as possible. Barefoot with leech sucking her feet, she trudges on, sometimes returning at noon and ,some times in the early hours of the evening after having walked more than two or three kms, with her basket and cape filled with Uppage.

Last year as the Uppage yield was very good, Ganapi was able to collect 1 quintal of Uppage, which she sold to the local landlord - agent at Rs. 6/- kg. This money she used for buying herself clothes and utensils. Ganapi when questioned seemed all for the idea of setting up Uppage dryers and standardising the trade.

OMI: Omi is sixty five and chief, and in a sense, the only, spokeswoman in the village of Marathikoppa. This village is entirely inhabited by Marathis - a rather silent and wary set of people.

Omi lives in a clean little thatched house, with her son and his wife and their children. This family owns a small plot of land which they cultivate. They also work for the local landlord as agricultural labourers. Omi is engaged most of the year in making mats and bamboo baskets. These baskets and mats are sold to a local society called Seva Sagar Sanga which markets them.

Omi very rarely ventures out of the village - not even into the forests for MFP collection. The Marathi men however collect Uppage and Omi and the rest of the women help in processing it as also in the processing of other MFP. Uppage ghee though known, was not extracted or used till five years ago. However since then, when Uppage collection began in earnest, Omi along with the other village women learnt the art of ghee extraction from women in neighbouring villages, and more so, from the local landlord's family.

The Uppage and the other MFP collected in Marathi Koppa is sold to the local landlord - agent to whom nearly every household in this village owes money. Uppage sometimes helps

in repaying loans and also in buying provisions as the same landlord supplies the villagers with these.

KAMALA: Kamala is a young and vivacious 25 years old. She is the mother of three children and lives in the village of Birlamakhe.

For six months, every year Kamala works in Areca Gardens and for 2 months during the paddy transplanting period in rice fields. Her husband works as a Public Works Department Coolie and earns Rs. 300/- month. As an Areca Garden labourer, Kamala earns Rs. 8 per day and is also given lunch and tea and tiffen. During the slack agriculture period, she participates in the forest department's activities like planting saplings, digging pits and trenching. This kind of heavy labour she also undertakes to do for local landlords.

If the Uppage yield is good, Kamala with a few of her neighbourers sets out to collect Uppage everyday for atleast a month in the year. She finds this task arduous but worthwhile. She needs to walk 3-4½ miles and work for about 8 hours to collect 1 to 2 kilograms of Uppage. Last year she collected 40 kgs which she sold at a rate of Rs. 4/- kg. Her only regret is, that her need for money forces her to sell the Uppage as soon as it is dried and ready, and that she cannot stock it, as do richer people, and sell it at a higher price.

CHAPTER V

MIDDLEMEN AND THE MARKETING OF UPPAGE

Uppage changes hands a number of times before it reaches the consumer in Kerala and elsewhere.

The initiator of this long chain is the Government i.e. the Forest Department which auctions Uppage as a separate MFP in different forest divisions. It was in the Sirsi - Siddapur Division, that Uppage collection first commenced legally and this division in many senses continues to be the central and most important collection area, especially since it produces the largest quantum of Uppage, relative to the other Forest Divisions. This study for the above reasons and also those mentioned earlier concentrates on the Sirsi-Siddapur Division.

The Government over the years as the Uppage trade grew, has earned an increasing amount of revenue from Uppage contracts.

Table 4 presents details of the revenue earned by the Government through Uppage contracts.

TABLE - 4

Revenue Earned by the Government for the years 1981-83, 1983-85, 1985-87 and 1987-89 in the 5 ranges of the Sirsi-Siddapur Forest Division

Forest Range	Revenue Earned			
	1981-83 (in Rs.)	1983-85 (in Rs.)	1985-87 (in Rs.)	1987-89 (in Rs.)
Siddapur	-	43,999	-	52,500
Kyadgi	-	-	-	87,500
Janmane	-	35,999	-	85,614
Hulkal	-	15,999	-	42,714
Sirsi	-	4,001	-	74,669
Total	1,511	99,998	1,00,000	3,42,997

Source - Office of the Deputy Conservator of Forests, Sirsi-Siddapur Division, Sirsi.

This Table reveals that the Government's revenue has increased by more than three lakhs between 1981 and 1987. This phenomenal increase can be attributed mainly to the high revenue obtained in 1987. The sudden hike in revenue obtained is quite simply a result of the intense competition between two rival contractors. The antagonism between the two was fairly obvious in the local auctions where both tried to out - bid each other. Therefore this is yet another common example of a competitive market with entreprenuers vying with each other for a recently discovered scarce raw material.

Middlemen

The middlemen/institutions who have obtained the Uppage contract in the last few years are as follows:-

1981-83	:	Prabhu
1983-85	:	N. G. Pai (Puthu Rao)
1985-87	:	Bakkal Society
1987-89	:	P. M. Rajan

Prabhu's involvement in the Uppage trader as narrated to us by him, was initially extremely satisfactory. At the beginning, one particular Keralite offerred him Rs.10/- per Kg of Uppage and gave him an advance of Rs.10,000/- to get the collection started. Prabhu made about 50% profit on this rate and was able to sell 18 quintals, before he heard the last of that particular businessman. Hopes of large profits had instigated Prabhu to borrow from different sources and buy Uppage from villagers in large quantities, and then he discovered that he was without a buyer. An attempt to personally intervene at the retail markets in Kerala, was not successful because of lack of contacts. Prabhu eventually managed to sell the Uppage to other Keralites but by retaining a low profit margin of 20-25 paise per kg. The same low margin he retained in the second year of the contract and this time he made no attempts at speculation. Altogether between 1981-84 Prabhu got collected and sold about twenty lorry loads i.e. 2000 Quintals of Uppage.

Prabhu's claim [illegible] through Uppage sale, is however countered by townsfolk who believe that his wealth was substantially enhanced through the Uppage trade. All the same what is certain is that the Prabhu did get the Uppage trade rolling.

After Prabhu, [illegible] businessman from [illegible] collection of Uppage in the period [illegible] from Sirsi-Siddapur Division amounted to 50 lorry loads i.e. 5000 quintals. He claimed [illegible] he had only a profit of 25 to 50 paise per kg.

[illegible] the Agriculture and Milk Producers Multi [illegible] Co-operative Society, of Bakkal, more easily called the Bakkal Society, obtained a sanction for collecting Uppage in the Sirsi - Siddapur Forest Division. The research team had lengthy discussion with the Secretary of the Bakkal Society, C. S. Hegde, about the people, produce and profit involved in Uppage collection. These discussions were probably made possible, because this particular collection organiser was not a businessman, careful to keep everything under wraps, but a member of a co-operative society, with accounts claimed to be open to the scrutiny of all.

The Bakkal Society started as a Primary Agricultural Co operative Society in 1962. [illegible] branches one in

Salkani and one in Hulekal with the Head Quarters being located in Bakkal. Its activities cover the retail supply of consumer goods, the marketing of Milk and Areca and the supply of credit in both cash and kind. It has a membership of 210 persons belonging to different classes and castes.

The Bakkal Society, through its members, was able to engage agents in different villages. These agents motivated the villagers to collect Uppage, for which the villagers were paid a rate fixed by the society. The agents, in turn got a commission of Rs. 0.50 for each kg collected. The quantity of Uppage collected and sold, the revenue and expenditure involved and the profits earned by the Bakkal Society, for the years 1985-86 and 1986-87 are indicated in the following pages. This is a translated version of the some information given in Kannada to the Forest Department by the Bakkal Society. The true Kannada version is presented in Annexure A-1.

Agriculture and Milk Producer's Multipurpose

Co-operative Society Limited, Bakkal

Sirsi (U.K.)

Annual Report on the Uppage Sections for the year 1985-86

A) In the year 1985-86, total quantity bought- 2300 quintals

B) In the year 1985-87 total quantity sold - 2050 quintals

C) In the year 1985-86 amount paid to the Government-

1) Royalty,	- Rs. 25,000
2) Rural Development Tax	- Rs. 8,000
3) Other Sales tax	- Rs. 46,000
Total	Rs. 79,000

Net amount paid per quintal to the members in the year 1985-86

Details	July '85	August '85	September '85	August '86
a. Purchase price	350	325	375	425
b. Processing charges	100	125	125	140
c. Collection charges	50	50	50	60
d. Commission charges	50	50	50	75
Net amount paid to the members	450	550	600	700

D) Other Average Expenditure per quintal

Details	July '86	August '86	September '86	October '86
e) Sales tax	25	28	30	40
f) Royalty	25	25	25	25
g) Empty bags, collie	15	15	15	15
h) Average interest at 16%	75	75	75	75
i) Average wastage at 12%	45	55	60	70
j) Transport expenditure from Bakkal to Kerala	50	50	50	50
Average expenditure per quintal	685	798	855	975

E) Details of the sales during the year 1985-86 -

a) Selling price in December 1986 - 750.00 per quintal

b) Selling price in January 1986 - 800.00 per quintal

c) Selling price in February 1986 - 850.00 per quintal

d) Selling price in March 1986 - 900.00 per quintal

e) Selling price in May 1986 - 1000.00 per quintal

f) Selling price of fungus attacked goods (Second quality) 1986 - 300.00 per quintal

(Note: In sales rate, as Processing rate + Collection charges + Sales Tax + Interest + Transport Expenditure are separately collected, these are not included.)

F) Society got a Net Profit of Rs. 25,500-00

G) Total Profit of Rs. 2,03,000-00

Agriculture and Milk Producer's Multipurpose Co-operative

Society Limited, Bakkal

Sirsi (U. K.)

Annual Report on the Uppage Section for the year 1986-87

A) In the year 1986-87, total quantity bought- 3,300 quintal

B) In the year 1986-87, total quantity sold - 2,950 quintal

C) In the year 1986-87, amount paid to the Government -

1) Royalty	-	Rs. 75,000
2) Sales Tax & other surcharges	-	Rs. 95,000
3) Turn over tax	-	Rs. 10,000
Total	-	Rs.1,80,000

D) Net amount paid per quintal to the members during the year 1986-87

Details per quintal	Jul, '87	August '87	September '87	October '87
a) Purchase price	800	750	700	650
b) Processing expenditure	110	110	110	110
c) Collection expenditure	60	60	60	60
d) Commission paid	50	50	50	50
Net amount paid to the members	520	530	580	730

E) Other Average Expenditure per quintal

Details	July '87	August '87	September '87	October '87
e) Sales Tax	30	32	35	40
f) Turn over tax	10	10	11	12
g) Royalty	25	25	25	25
h) Empty bags, coolie	15	15	15	15
i) Average interest at 16%	75	75	75	75
k) Transportation from Bakkal to Kerala	50	50	50	50
Average expenditure per quintal	775	832	921	992

F) Details of Sales during the year 1986-87

1. Selling price in October - Rs. 750.00 per quintal

2. Selling price in November - Rs. 850.00 per quintal

3. Selling price in December - Rs. 940.00 per quintal

4. Selling price in January - Rs.1015.00 per quintal

5. Selling price in January - Rs. 675.00 per quintal
(Second Quality)

G) Society got a Net Profit of Rs. 20,500/- in 1986-87

Two years report from 1985-87

A) Paid to the Government

1) Royalty	:	Rs. 1,00,000
2) Rural tax	:	Rs. 14,000
3) Sales tax	:	Rs. 1,30,000
4) Turn over tax	:	Rs. 15,000
Total		Rs. 2,59,000

III. Total Purchase quantity in 2 years	5,600 quintal
C) Total quantity sold in 2 years	5,000 quintal
D) Total quantity lost in 2 years	600 quintal
E) Interest paid for 2 years	Rs. 2,30,000
F) Profit earned in 2 years	Rs. 46,000
G) Transportation expenditure in 2 years i.e. from Bakkal to Kerala	Rs. 2,10,000

The Secretary of the Bakkal Society informed the research team that it had not proved worthwhile for the Society to engage itself in Uppage collection. The net profit made being a little more than Rs. 20,000/- annually, it did not merit the hardwork needed to sustain the trade.

A number of practical problems arise with regard to the organising of Uppage collection. Firstly, all along there has existed the constant threat posed by smugglers - it was claimed that nearly 50% of the Uppage in Sirsi - Siddapur got smuggled out. While in Siddapur the research team heard

an interesting story of how C. S. Hegde, the Bakkal Society Secretary, while touring Siddapur Taluk late one evening, came face to face with a lorry filled with people brought on the sly to collect Uppage. Hegde and his three companions were apprently unable to lift a finger against the smugglers because of the lateness of the hour and the sheer numbers they were up against. The smugglers, it is alleged, usually are rival contractors with Uppage contracts in other Forest Divisions/Ranges, or businessmen from Kerala.

The second problem relates to unevenly dried or hastily dried Uppage which gets attacked by fungus and which needs to be re-dried, with this cost borne by the contractors. While visiting the Bakkal Society office, the Research Team noticed large quantities of such second quality Uppage which sells for a price lower than that of A grade Uppage.

The Bakkal Society also faced problems with the marketing of Uppage. The whole sale Uppage dealers who used to usually collect Uppage from the contractors in Sirsi Siddapur, apparently did not seek the Societ, out and initially took an united stand against them. The Secretary had to therefore transport Uppage to Kerala and search and find a market for the rind. In 1985-86, 22 lorry loads of Uppage were transported to Kerala and in 1986-87, 16 lorry loads were transported, while 13 lorry loads were made available to Rajan, the industrialist who obtained the Uppage contract in 1987.

The research team was informed that approximately 1500 persons participated in the Uppage collection every season. On an average collectors were paid Rs. 6 per kg of Uppage. At the start of the season, Rs. 3 per kg was offerred which was later raised to Rs.8 as the season came to a close. This Uppage on an average sold for Rs. 10 per kg in 1985-86 and Rs. 11.50 per kg (to Rajan) in 1986-87.

All these years, the Uppage contract in the Honnavar, Yellapur, Sirsi-Siddapur and Sagar Forest Divisions has never been the monopoly of any single person. Different contractors have so far controlled collection in these different areas.

This year however, through single minded persistence and clever business tactics, Parameshwaran M. Rajan, the earlier mentioned Keralite industrialist, has managed to obtain all the Uppage contracts in the different Uppage producing forest divisions. An industrialist hailing from Hyderabad who claims to have business interest in different centrres in India and abroad, Rajan, has various plans for expansion within Uttara Kannada District, with the marketing of Uppage being one amongst these.

Rajan's plans to take over the Uppage market were obstructed at each step by Puthu Rao who was also keen on obtaining the Uppage contracts. Each auction in 1987 seemed like a climax to an action thriller with Rajan and Rao

employing different tactics for getting the contract. While in Sirsi-Siddapur, blind bidding lead to Rajan getting the contract, at a price 243 % higher than the 1985 rate; in Yellapur, no bidding took place, yet Rajan having quoted Rs. 1000 More than the opponents tender quotation, got the contract. In Sagar the situation was a little different. Information obtained indicates that the two businessmen came to a settlement, with Rajan agreeing to pay Rs. 3,750/- to Rao, for each quintal collected in this area, for the assurance that Rao would not hike the Uppage contract price at the auction.

In Honnavar, the contract for Uppage collection is already in the hands of Rao, as the auction was held in 1986, much before Rajan came into the picture. However, the Research Team heard that by agreement, between Rao and Rajan, this right is being transferred to Rajan on the payment of a certain sum of money.

These complicated intense business games have therefore made Rajan the sole person incharge of Uppage collection in the entire Uttara Kannada/Sagar belt. Yet another coup brought out by Rajan is seen in the emergence of C. S. Hegde the Bakkal Society Secretary as his business partner. Hegde when the research team last met him in July, planned to resign as the Secretary of the Society and to join hands with Rajan. He is likely to be an extremely valuable local asset.

VILLAGE LEVEL AGENTS

The contractors who obtain the Uppage contracts from the Government and the villagers who actually collect the Uppage are brought together by a number of agents who live in villages in Uppage producing areas. These agents have over the years established themselves as Uppage and other MFP collection facilitators. They act as a linking bridge between the persons who would like to collect MFP to enhance their earnings, and those who officially obtain the right to get the MFP collected.

These agents are usually local landlords or shopkeepers i.e. people who are in constant touch with the villagers.

The contractor on getting an Uppage contract, meets these agents and asks them to get the collection started. Given in the following page is an advertisement which appeared in a local paper in Sirsi requesting agents to get in touch with Rajan the current Uppage contract holder, along with another which warns likely smugglers.

Advertisements.

ಪ್ರಕಟಣೆ

ಈ ಕೆಳಗೆ ಸಹಿ ಮಾಡಿದವರು ತಾ: 1-7-1987 ರಿಂದ ತಾ: 30-6-1989 [illegible]

[illegible]

ಸಹಿ
ಪಿ. ಕೆ. ರಾಜನ್
[illegible]

ದಿ: 21-6-87 [illegible]

NOTIFICATION

The undersigned has obtained the right to collect and sell Uppage from the ranges of Sirsi Division ie., Siddapur, Janmane, Hulekal, Sirsi and Kydagi, from the Forest Department for a period of two Years from 01.07.1987.

Therefore we would like to appoint agents for the collection of Uppage. Interested persons with previous experience may send their applications within a week to the address given below:

Sirsi
Dt.21.06.87

Sd/-
P.K.Rajan
Sirsi Agro Marketing &
Manufacturing Company,
'Jyothi Nilaya'
Behind State Bank of India
Sirsi. Uttara Kannada Dist.58140:

ಪ್ರಕಟಣೆ

ಈ [illegible] 1987-88 [illegible]
1988-89 [illegible] (ತಾ|| 1-7-87 ರಿಂದ 30-6-89 [illegible])
[illegible]
UPPAGI/2/87-88 ತಾ 8-6-87 [illegible]

ತಾ|| 1-7-1987 ರಿಂದ [illegible]

ಸಹಿ
ಪಿ. ಕೆ. ರಾಜನ್
[illegible]

ದಿ: 24-6-87 [illegible] 581401

NOTIFICATION

We would like to inform the public that for the years, 1987-88 1988-89 i.e.,(dated 1.07.87 to 30.06.89) within the ranges of Sirsi forest Division ie., Sirsi, Janmane, Hulekal, Siddapur an Kydagi, the right of collection and sale of Uppage has been giv to the undersigned by the Conservator of Forests, Sirsi Divisio as per No.A-4/MFP/UPPAGI/2/87-88 dated 08.06.87.

If any illegal collection or transport of Uppage is noticed aft 01-07-87, legal action will be taken according to the above ord

Sirsi
24.06.87

Sd/-
P.K.Rajan
Sirsi Agro Marketing &
Manufacturing Company,
'Jyothi Nilaya'
Behind State Bank of Ind
Sirsi. Uttara Kannada Di

"Lokadwani" 30/06/1987

The contractor then specifies to the agents the exact price he is willing to pay to the villagers for each kg of Uppage collection. For organising this collection, the agent is paid a commission of Rs. 0.50 Per kg of Uppage made available to the contractor.

These agents usually get Uppage collected from villages falling within six to seven miles of their own. They sometimes engage sub-agents to organise the collection in interior villages. Of the 50 paise earned per kg of Uppage, 20 paise is paid to these sub-agents.

The ties which exist between the agents and the villagers, in many instances, are deep rooted and well established, and based on the economic dependence of both sets of people on each other e.g., Bhat, a big landlord whom we met in a village called Gadihitlu, who also acts as an Uppage agent, employs a good number of the villagers who collect Uppage for him, as paid labourers for working on his lands. He also runs a small provision store. He often obtains Uppage from the villagers and pays them in kind i.e. from his store if they so wish. Sometimes loans made by him are paid off through Uppage.

In 1986, Bhat was able to make available to the Bakkal Society around 190 quintal of Uppage. He claims to have

earned approximately Rs. 7,500/- through the sale of Uppage, but is likely to have earned much more, considering that he was paid Rs. 0.50 per kg.

The other agents whom the research team met, the amount of Uppage collected by them, and their likely earnings, are presented in Table 5.

TABLE 5

Village Level Agents with details of Uppage collection

Sl. No.	Name of Agent	Village	Amount of Uppage collected in 1986 (Quintals)	Likely earnings at Rs.0.50 per kg	Likely earnings at Rs.0.30 per kg
1.	V.M.Hegde	Vanahalli	60	3000	1800
2.	Bhatt	Gadihithlu	190	9500	5700
3.	S.R.Bhatt	Kyadgi	175	8750	5250
4.	Rai	Bilgi	55	2750	1650
5.	Nabbi Sab	Bilgi	70	3500	2100

The above Table indicates to what extent the village level agents are able to earn through the Uppage Trade. At the value of Rs. 0.50 per kg, the agents, the Research Team met with, are likely to have earned amounts ranging from at Rs. 3,000/- to Rs. 9,500/-. However there exists the possibility of the collection being organised through

sub-agent and if such is the case, the agents are likely to be earning only Rs.0.30/- per kg. As the actual quantity collected directly and that collected through sub agents is not known, the earnings indicated in Table IV reveal only possible upper and lower limits.

There is also the possibility of agents buying from the villagers, stocking the quantity bought till later when the market price rises and then selling it for higher profits. Eg. , Nabbi Saab told the Research Team that in the later months of 1986 the Bakkal Society stopped collecting Uppage and that he therefore made over the quantity he had with him to dealers from Kerala, making a profit of Rs. 3/-per kg, for himself.

THE MARKETING PROCESS

The Uppage market, like any other free market adjusts itself to demand and supply forces. During the peak collection period of July and August, the price offered by the contractors, has in the recent past, usually ranged between Rs. 4/- to Rs. 5/- per kg of Uppage collected. However, later in the year, to bring out all the hidden supply, the price is raised.

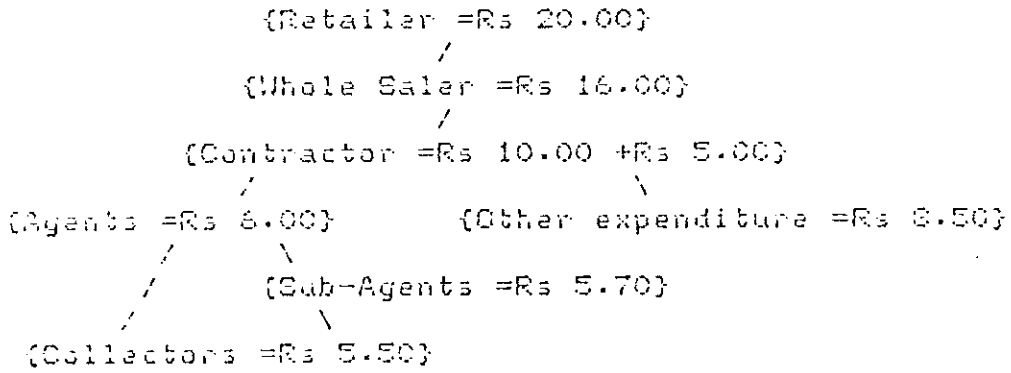
The contractor, every now and then, comes to the Uppage area and collects the Uppage stocked with the agents. In certain villages the contractor even goes from house to house collecting the Uppage.

The Uppage thus collected from local villagers is transported in trucks to the Keralite whole sale market. The Uppage is sold to the whole salers at approximately Rs. 10 per kg - exclusive of certain charges like that of transport collection, processing etc., and about Rs. 15 per kg inclusive of all of these. (However, if any of the gathered Uppage is found to be attacked by fungus, it is redried as was the case with a large amount during the Bakkal Society's tenure as the Uppage contractor, and then sold as second quality Uppage). In Kerala, to the dried Uppage, salt is added, to the extent of 10 - 15% of its weight. Salt not only acts as a preservative but also ensures that less Uppage per kg is sold.

The retail markets for Uppage in Kerala are concentrated in the Trivandrum, Trichur, Ernakulam, (Matancherry) and Alleppey (Kayamkulam) Districts.

At the retail outlets Uppage is available for Rs. 20 per kg. The retailer is known to retain a 20-30% profit margin. The retail rate is even known to rise to Rs. 25 per kg. In other retail centres, for example in Bangalore, Uppage on an average costs, Rs. 35 per kg.

The following diagram depicts an approximation of the money flow, through the collection and sale of one kg of Uppage.



If a single person undertook all the marketing operations, the profit percentage retained at the point of sale would be a phenominal 200%.

The contractor Rajan who currently holds the Uppage contract, hopes to exploit the situation in a similar manner. He intends to start a factory in Sirsi, which with the help of local labour will process the Uppage and will most likely manufacture sauces and concentrates for which Rajan hopes to find a country wide market.

CHAPTER VI

FUTURE POSSIBILITIES

I. The proposed Uppage processing factory is to have a minimum life span of 10 years. P. M. Rajan intends to negotiate with the Government for a recurring Uppage contract so as to ensure continuous supply of the basic raw material.

An industry set up near the raw material souce is likely to be a welcome addition to the local industrial sector. It is likely to

(a) ensure a steady market for the rural sellers;

(b) provide local employment opportunities;

(c) control the current inclination of villagers to fell trees, in view of the long run employment opportunities which would emerge.

However there exist two important factors which may negate all these advantages.

The first is, that of the price offered to the villagers per kg of Uppage collected and sold.

The sheer arduousness of the task of Uppage collection, under conditions of rain and thick hilly forests and with possibilities of leech bites, demands that the payment per

kg of Uppage be higher than the Rs. 4 suggested by P. M. Rajan to the Research Team.

Further, the profit gains which the industry is likely to make will most likely be high enough to accommodate greater costs in terms of collection charges.

II. The second factor relates to the problem of possible ecological damage because of the Uppage trade. At the behest of the Deputy Conservator of Forests, Sirsi - Siddapur, a local landlord, M. V. Hegde, has designed and got constructed a one room multipurpose dryer in Janmane, at a cost of approximately Rs. 30,000/-. The plan of the dryer is simple . It comprises of a room (22 feet x 10 feet), within which compartments which are 8 feet height, 2 feet apart and between which are rungs for placing steel trays, have been built. In all, the room can hold 336 trays, each of which can carry approximately 11/2 kgs of Uppage. Two pipelines have been fixed which pass through this compartment and end as a chimney at the roof. A stove has been fixed into one wall of the room, which if fed with fuel wood and lit, allows the smoke to enter the chimney and heat the room. A filled dryer i.e. one carrying approximately 5 quintals of Uppage would require 5 to 6 quintals of fuel wood or hay. If this estimate of M. V. Hegde's is right, fuelwood which is presently consumed at the rate of 1 kg of Uppage : 20 kgs of fuelwood would get drastically reduced to a rate of 5 : 6 -a

reduction of over 90%. M. V. Hegde claims that eventhough the dryer was made on a trial and error basis, it is a perfectly viable contraption.

This dryer is a multi purpose one, in that, it can be used to dry cardamom which is grown along with Areca in the Uppage belt, as well as wild nut meg, which is yet another MFP collected in these areas. The forest department may also be able to use it to dry seeds in winter/monsoons.

Two specific qualities of the Uppage dried on mats,at the homes of the villagers are,

[a] the dried Uppage obtains a dark black hue.

[b] the Uppage retains a smoky smell and flavour.

It is essential that the Uppage dried on the dryer has the same attributes. To give it a smoky smell, it was suggested by M. V. Hegde that tiny holes be punched on the pipes from which smoke could escape and fill the room. These holes could easily be filled, while drying cardamom or wild nut meg. The colour of the Uppage dried in the dryer is yet to be established.

If the dryer experiment is successful, it can be built in key Uppage producing areas and its facilities popularised amongst the Uppage collectors as well as cardomom growers and wild nut meg collectors. This would result in the saving of a great deal of fuel wood.

CHAPTER VII

THE ROLE OF THE GOVERNMENT & NON-GOVERNMENT ORGANISATIONS

GOVERNMENT

The Development Agency, the private sector and a large number of villagers are caught together in the Uppage belt in a situation of inter-dependency. The industrialist needs the co-operation of the Forest Department, if he is to be assured of a recurring Uppage contract. More easily got is the cooperation of the villagers, since he has ensured for himself a monopoly market. However it is also likely that, if the price obtained by the villagers causes income through Uppage to fall below the daily wage rate than supply of Uppage will decline.

The villagers in turn are entirely dependent on the industrialist and the Government for the sale of the Uppage they collect.

The Forest Department is now placed in a strategic position, which it can use to bargain to the advantage of the villagers.

1. An agreement can be signed between the Government and the industrialist through which it could be arranged for the industrialist to obtain the contract for Uppage collection

for a period of 10 years - the royalty being renegotiable every 2nd year. Another important clause to this agreement should be that of the government holding all rights to withdraw the contract in case of large scale ecological disturbance through Uppage tree felling. This agreement will act as an incentive to the contractor who will be assured of unhindered supply of raw material for a minimum period of ten years.

Having given the industrialist this security the forest department will need to take steps to protect the interest of the poor villagers. A minimum rate of Rs. 7 Per kg of Uppage collected and sold (re-negotiable every 2nd year) to the contractor can be fixed by order of the Government. This is a fair price considering the arduousness of the task and the high profit margin which the industrialist is likely to earn.

Uttara Kannada is a labour short district and this may lead to an increase in the daily wage rate paid to labour by the Areca and Paddy growers. This may also lead to greater migration of labour into Uttara Kannada District during the paddy transplanting period of July-August which is also the peak paddy transplanting period.

All this will only be in accordance with the long term aims of development of equitable distribution of income. The

development agency is therefore in a position where it can either step into the fray to help the rural poor or remain a silent witness to the further enhancement of a capitalist's gains.

II. The Forest Department as mentioned earlier, has had a Uppage drying room built in Jammane on an experimental basis. This dryer can be opened for public use under the surveillance of any one person. If the villagers find it convenient to dry their Uppage in it, the dryer can later be hired out to either village level Uppage agents or to the contractor on nominal terms.

In the intial stages a certain amount of effort will need to be exerted to convince the villagers to use the Uppage dryer. The "motivators" who work under the Official Social Forestry Scheme can be requested to undertake this task of motivating the villagers.

The villagers have so far used the ample fuel wood resources around them for drying the Uppage. Though the wood they use for drying Uppage serves other purposes, if the Uppage dryer becomes successful a large reduction in timber use can be brought about.

However it needs to be understood that the villagers will find the job of carrying the Uppage to the dryer

tedious and time consuming. Therefore, if it can be arranged for the agents to collect the Uppage from the point where the dryer is built, then the villagers will be saved the second trip to the agents home and will most likely be willing to undertake one to the dryer.

Another problem which was raised by the villagers (as was raised when the researchers spoke to them about the dryer) is that of how it can be ensured that the same amount collected by each villager is returned to them after drying, since the dryer at any one point of time can dry several quintals of Uppage.

This problem can be tackled in two ways.

As mentioned earlier the dryer comprises of different compartments and of a number of trays in each compartment. Villagers could be allotted a compartment or a certain number of trays each. Therefore the need for combining the Uppage brought in by different persons will not arise.

The second solution is in keeping with the earlier one of making agents responsible for the use of the dryer.

The Uppage brought in by the villagers can be weighed and collected by the agent at the site of the dryer and then dried. However, this will most definately mean that the agent will incur a loss in terms of the amount of Uppage

obtained per kilo gram paid for, since once the Uppage is dried, its weight decreases. If the agent pays for the dried Uppage as is currently the custom he (a) will obtain more Uppage for the same money (b) will not be hindered with the responsibility of drying it.

Therefore if this experiment is to be successful in the above mentioned manner, motivators will need to convince the agents as well. An increase in the commission they obtain will have to be considered. A nominal charge may have to be levied on the villagers themselves - especially if the agents need to hire the services of the dryer or atleast that of a person to take care of it.

The question then arises of whether it is possible to do away with these middlemen altogether. In the long run, if the dryer experiment with the agent collecting the Uppage at the drier site is successful this may be possible. Once a system which incorporates a Central collection and drying procedure gets established, the agents could be substituted by personnel (the same agents perhaps, but fewer in numbers) hired by the contractor. However, currently both the contractor and the villagers are dependent on the agents and it would be wiser to let the status quo continue.

One cannot emphasize enough the organisational requirements of undertaking to set dryers up at strategic

points in Uppage areas and of liasoning with the villagers, agents and contractors. However this task is not impossible. During their stay in Sirsi-Siddapura, the researchers came across women in Janmane who had already made enquiries at the Forest Range Office where the dryer has been built about whether they could use it. The fact that they were willing to adapt themselves to this new system was encouraging. However at the Nayakanakere (Surgal) village, the researchers came across a very suspicious set of villagers who felt that they could easily be cheated of their personally collected quantum of Uppage if the dryer were used and that it would cause them unnecessary problems. Therefore to pull all these divergent forces together the Deputy Conservator of Forests will not only have to take on responsibility for this speical project but will also need to ensure that the motivators consider the task of liasoning amidst the villagers and others as a part of their social forestry based duties.

III. Uppage collection is likely to be further assisted if the local Forest Departments undertook to make the Garcinia Cambogia specie a part of their afforestation programmes. The Sirsi-Siddapur Deputy Conservator of Forests has already planted a good number of Uppage saplings - with the main intention of promoting Uppage collection. It would be worthwhile for the other Deputy Conservators in the Uppage belt to follow suit.

NON GOVERNMENT ORGANISATIONS

Problems related to Uppage collection like that of tree felling and fuel wood burning can best be tackled if the concerned government body and local NGOs co-operate. NGOs are likely to have number of contacts at the grass root level and it would help if they could make the anti Uppage tree felling compaign a permanent component of their other general awareness creation programmes. The smoke less chula more popularly known as the Astravale is now a common feature of a number of rural households in Uttara Kannada District. This has come about because of the active efforts of both the Government and Non-Government fuctionaries. Similar efforts to counter Uppage tree felling and encourage collection and drying through the use of a dryer could be as successful if NGOs and the government could together work on it.

If the dryer experiment is successful, Non-Government funding organisations may have to come forth along with the Government, to build more dryers. Further, as mentioned earlier, a sustained and long period effort by both the Government and NGOs needs to be put in to making Uppage collection a continuous yearly activity. Therefore such non government funding and developmental organisations, could also undertake to assist local NGOs in recruiting special personell to look into the Uppage issue.

CHAPTER VIII

POLICY NOTES

1. This case study acts as an indicator of the immense but hidden potential that exists in the form of minor forest produce. A lot of the state machinery is currently geared towards the exploitation of major forest produce, which is seen as most profitable in terms of revenue earned by the forest department as well as employment generated. However, as emphasised in the National and Karnataka State papers on Women in Small Scale Forest Based Enterprises*. It is now essential to divert attention and funds from timber to minor forest produce. The Uppage story which has so far been a success story and which if awareness and vigilence are increased will continue to be one, presents a practical case at the micro level, strengthening the macro-information based conclusions which recommend a new outlook towards minor forest produce.

II. The Uppage case study also narrates the tale of how the opening of market avenues can result in increased income earning possibilities and employment opportunities. In the

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* a) Institue of Social Studies Trust - Small Scale Forest Based Enterprises with special reference to the roles of Women, National Review Paper.

b) Institute of Social Studies Trust - Small Scale Forest Based Enterprises with special reference to the roles of Women, Karnataka State Overview Paper.

Uppage case, as with so many others, with access to information, came knowledge, and with knowledge came business, and with business came money.

The commercialisation of the Uppage Trade has opened up to hundreds of people, especially to women, a means of being profitably self employed for a short period every year. The work involved is arduous but the returns are reasonably high. On many occassions the village women are able to work for half a day on Uppage collection and devote the rest of their time to household tasks, while earning the same income they would be, by working as labourers for the entire day. This is one of the major advantages of Uppage collection.

III. However this same case study also acts as an example of how the <u>advent of commercialisation can create chaos within the natural and existing eco-system.</u> The Uppage trees have stood and sustained themselves for centuries untouched by human greed - their fallen seeds being accepted only as yet another of nature's gifts. These Uppage trees which have for so long remained a silent natural asset, have now become a commercial proposition; but what is unfortunate is that even this truth is not fully accepted. The sustainable value of the tree is not recognised while its immediate returns are. One of the most crucial questions which arises therefore is whether this overwhelming

enthusiasm for Uppage collection can result in its own death. This is likely to happen if this enthusiasm is not tempered by prudence if not wisdom.

In the same Uppage regions till a few year ago, villagers were allowed to tap the Halmaddi tree. This MFP is used in the preparation of incense for Agarbathi manufacturing. However it was soon realised that indiscriminate tapping was resulting in the death of these trees and therefore the extraction of this MFP was banned. The same fate can befall Uppage collection if stringent steps are not taken to control the felling of Uppage trees and branches.

The research team heard that there have been cases where the Uppage tree has been felled and the wood thus obtained used for drying the rind obtained from the very same tree. This cannot be allowed to happen, and while the villagers who indulge in such destructive acts are to blame, the contractors, the village-level agents and the Government together with the villagers are all responsible for controlling this wanton destruction - this truth needs to be brought home to each of the above mentioned groups.

The forest department officials, especially those functioning at the grass root level need to be constantly

aware of the potential dangers of Uppage Collection. The contractors need to be cautioned against the possible destruction of Uppage trees. Constractors in turn need to request the village level agents to be as far as possible, vigilant about Uppage tree destruction.

Therefore,as suggested in the Karnataka State Overview Paper, while accepting that there exists a great amount wealth in the form of MFP one should understand that indiscriminate and unplanned commercialisation can result in great danger.

ರ.ನಂ.ಎ.ಆರ್.ಸಿ.ಎಸ್:4೮34:7೦-77 ಫೋನ್ ನಂ.ಬಕ್ಕಳ:೨೨

ಕೃಷಿ ಮತ್ತು ಕ್ಷೀರ ಉತ್ಪಾದಕರ ವಿವಿಧೋದ್ದೇಶ ಸಹಕಾರಿ ಸಂಘ ನಿಯಮಿತ

ಬಕ್ಕಳ, ಶಿರಸಿ(ಉ.ಕ.)

ನಂ.೭7೮:೮೦-೮7 ತಾರೀಖು:೨೨-೨-೮7.

ಮೆ:ಉಪ ಅರಣ್ಯ ಸಂರಕ್ಷಣಾಧಿಕಾರಿಗಳು
ಶಿರಸಿ ವಿಭಾಗ
ಶಿರಸಿ(ಉ.ಕನ್ನಡ) ಇವರಿಗೆ:

ಮಾನ್ಯರೇ,

ವಿಷಯ:1೯೮೫-87(೨ ವರ್ಷ) ರ ಅವಧಿಯಲ್ಲಿ ಸಂಘದ ಉಪ್ಪಾಗೆ ವಿಭಾಗದ ಮಾಹಿತಿ.

ಉಲ್ಲೇಖ:ತಮ್ಮ ಕಛೇರಿಯ ಪತ್ರ ನಂ:ಅ4:ಕಿ.ಉ.ಮಾ:ಪಿವ:1:೮೫-೮೬.

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ಈ ಮೇಲಿನ ತಮ್ಮ ಕಛೇರಿಯ ಪತ್ರದ ಪ್ರಕಾರ ನಾವು 19೮೫-೮7 ರ ವರೆಗೆ ಅಂದರೆ ಎರಡು ವರ್ಷದಲ್ಲಿ ಶಿರಸಿ ವಿಭಾಗದ ಅರಣ್ಯ ಪ್ರದೇಶದಲ್ಲಿ ಬೆಳೆಯುವ ಉಪ್ಪಾಗೆ ಹಣ್ಣಿನ ಸಂಗ್ರಹಣೆಯ ಗುತ್ತಿಗೆಯ ವ್ಯವಹಾರದ ಕುರಿತು ವಿಸ್ತಾರವಾದ ಮಾಹಿತಿಯನ್ನು ಕಳಿಸುತ್ತೇವೆ. ಹಾಗೂ ಜೊತೆಯಲ್ಲಿ ಸದ್ಯದಲ್ಲಿ ಸಂಘದಲ್ಲಿ ಇರುವ ''ಮೆಂಬರರ ಯಾದಿ'' ಯನ್ನು ಕೂಡ ತಾವು ಕೇಳಿದಂತೆ ಕಳಿಸುತ್ತೇವೆ.

ಇಂತಿ ತಮ್ಮ ವಿಶ್ವಾಸಿ
ಸಹಿ
(ಚಂದ್ರಶೇಖರ ಹೆಗಡೆ)
ಕಾರ್ಯದರ್ಶಿ

ಬಕ್ಕಳ
೨೨-೨-1೯೮7.

ಜೊತೆಯಲ್ಲಿ ಇಟ್ಟ ಮಾಹಿತಿಗಳು:-

(1)1೯೮೫-೮೬ ರ ಮಾಹಿತಿ

(೨)1೯೮೬-೮7 ರ ಮಾಹಿತಿ

(೩)1೯೮೫-೮7(೨ ವರ್ಷಗಳ)ಮಾಹಿತಿ

(4)ಸದ್ಯದ ಮೆಂಬರರ ಯಾದಿ.

ಕೃಷಿ ಮತ್ತು ಕ್ಷೀರ ಉತ್ಪಾದಕರ ವಿವಿಧೋದ್ದೇಶ ಸಹಕಾರಿ ಸಂಘ ನಿಯಮಿತ, ಬಕ್ಕಳ
ಶಿರಸಿ (ಉ.ಕ.)

1983-84 ನೇ ಸಾಲಿನ
ಉಪ್ಪಾಗೆ ವಿಭಾಗದ ಮಾಹಿತಿ ಪತ್ರಿಕೆ.

ಎ) 1983-84 ರಲ್ಲಿ ಒಟ್ಟು ಖರೀದಿ ಮಾಡಿದ ಪ್ರಮಾಣ:- 2500 ಕ್ವಿಂಟಲ್

ಬಿ) 1983-84 ರಲ್ಲಿ ಒಟ್ಟು ವಿಕ್ರಿ ಮಾಡಿದ ಪ್ರಮಾಣ :- 2020 ಕ್ವಿಂಟಲ್

ಸಿ) 1983-84 ರ ಕುರಿತು ಸರಕಾರಕ್ಕೆ ತುಂಬಿದ ಹಣ:

(1) ರಾಜಧನ	ರೂ.25,000
(2) ರೂರಲ್ ಡೆವಲಪ್‌ಮೆಂಟ್ ಟ್ಯಾಕ್ಸ್	ರೂ. 8,000
(3) ಸೇಲ್ಸ್ ಟ್ಯಾಕ್ಸ್ ಇತರ	ರೂ.46,000
ಒಟ್ಟು	ರೂ.79,000

ಡಿ) 1983-84 ರಲ್ಲಿ ಬೆಳೆಗಾರರಿಗೆ ನೀಡಿದ ನಿಕ್ಕಿ ದರ

ವಿವರ	ಜುಲೈ 83	ಆಗಷ್ಟ 83	ಸಪ್ಟೆಂಬರ 83	ಅಕ್ಟೋಬರ 83
ಎ) ಖರೀದಿ ಕಿಮ್ಮತ್ತು	250	325	375	425
ಬಿ) ಸಂಸ್ಕರಣ ಖರ್ಚ	100	125	125	140
ಸಿ) ಸಂಗ್ರಹಣೆ ಖರ್ಚ	50	50	50	50
ಡಿ) ಕಬ್ಬುಲ್ಬನೆ ಕೊಟ್ಟದ್ದು	50	50	50	75
ನಿಕ್ಕಿ ಬೆಳೆಗಾರರಿಗೆ ಕೊಟ್ಟದ್ದು	450	550	600	700

ಇ) ಸರಾಸರಿ ಇತರ ಖರ್ಚ

ಇ) ವ್ಯಾಪಾರಾಕರ	25	28	30	40
ಎಫ್) ರಾಜಧನ	20	20	20	20
ಜಿ) ಹಾಳಿ ಬಳ್ಳಿ, ಕೂಲಿ	15	15	15	15
ಎಚ್) ಸರಾಸರಿ ಬಣ್ಣ ಶೇಕಡಾ 16	75	75	75	75
ಐ) ಸರಾಸರಿ ತುಂಡು ಶೇಕಡಾ 12	45	55	60	70
ಜೆ) ಬಕ್ಕಳದಿಂದ ಶೇರಳದ ವರೆಗೆ ಸಾಗಾಟ ಖರ್ಚ	50	50	50	50
ಒಟ್ಟು 1 ಕಿ.ಗೆ ಬಂದ	680	798	850	975

ಇ) 1೯೮೭-೮೮ ರಲ್ಲಿ ವಿಕ್ರಿ ಮಾಡಿದ ವಿವರ:

(ಎ) ಡಿಸೆಂಬರ ೮೭ ರಲ್ಲಿ ವಿಕ್ರಿ ಮಾಡಿದ ದರ 7೦೦-೦೦ ಪ್ರತಿ ಕ್ವಿಂಟಲ್ಲಿಗೆ

(ಬಿ) ಜನವರಿ ೮೮ ರಲ್ಲಿ ವಿಕ್ರಿ ಮಾಡಿದ ದರ ೮೦೦-೦೦ -ಸದರ-

(ಸಿ) ಫೆಬ್ರುವರಿಯಲ್ಲಿ ೮೮ ರಲ್ಲಿ ವಿಕ್ರಿ ಮಾಡಿದ ದರ ೮5೦-೦೦ -ಸದರ-

(ಡಿ) ಮಾರ್ಚ ೮೮ ರಲ್ಲಿ ವಿಕ್ರಿ ಮಾಡಿದ ದರ ೯೦೦-೦೦ -ಸದರ-

(ಇ) ಮೇ ೮೮ ರಲ್ಲಿ ವಿಕ್ರಿ ಮಾಡಿದ ದರ 1೦೦೦-೦೦ -ಸದರ-

(ಎಫ್) ಜೂನ ೮೮ ರಲ್ಲಿ ಬರಾಸಲು ಬಂದ ಮಾಲು ವಿಕ್ರಿ ಮಾಡಿದ ದರ (11 ಕ್ವಿಂಟಲ್) 3೦೦-೦೦ -ಸದರ-

(ನೋಟ್: ವಿಕ್ರಿ ದರದಲ್ಲಿ ಖರೀದಿ ದರ + ಸಂಸ್ಕರಣ ದರ + ಸಂಗ್ರಹಣೆ + ಮಾರಾಟಕರ + ಬಡ್ಡಿ + ಸಾಗಾಟ ಖರ್ಚು ಸೇರಿ ಬೇರೆ ಬೇರೆಯಾಗಿ ವಸೂಲಿ ಪಡೆಯಲಾಗಿದೆ)

ಎಫ್) ಸಂಘವು ಈ ವ್ಯವಹಾರದಲ್ಲಿ ಎಲ್ಲಾ ಖರ್ಚುಗಳನ್ನು ಕಳೆದು ನಿವ್ವಳ ಗಳಿಸಿದ ಲಾಭ ರೂ. ೨5,೦೦೦:

ಜಿ) ಒಟ್ಟು ಲಾಭ ರೂ. ೨,೦೩,೦೦೦:

ಸೂಚನೆ: ಮೇಲಿನ ಲೆಕ್ಕಾಚಾರವನ್ನು ಒಂದು ವರ್ಷದಲ್ಲಿ ಇಡಲಾಗಿದೆ.

ಸಹಿ/-
ಕಾರ್ಯದರ್ಶಿ

ರಿ.ನಂ.ಎ.ಆರ್.ಸಿ.ಎಸ್:೪೦೩೪:7೩—77 ಫೋನ್ ನಂ.ಬಳ್ಳಾರಿ:೨೨

ಕೃಷಿ ಮತ್ತು ಕ್ಷೀರ ಉತ್ಪಾದಕರ ವಿವಿಧೋದ್ದೇಶ ಸಹಕಾರಿ ಸಂಘ ನಿಯಮಿತ, ಬಳ್ಳಾರಿ

೬ರಸ.(ಸಾ.ಕ.)

1೯೮೬—೮7 ನೇ ಸಾಲಿನ
ಮಹಾಸಭೆಗೆ ವಿಭಾಗದ ವರದಿ ಪತ್ರಿಕೆ

ಎ) 1೯೮೬—೮7 ರಲ್ಲಿ ಒಟ್ಟು ಖರೀದಿ ಮಾಡಿದ ಪ್ರಮಾಣ: ೩೫೦೦

ಬಿ) 1೯೮೬—೮7 ರಲ್ಲಿ ಒಟ್ಟು ವಿಕ್ರಿ ಮಾಡಿದ ಪ್ರಮಾಣ) ೨೫೫೦

ಸಿ) 1೯೮೬—೮7 ರಲ್ಲಿ ಒಟ್ಟು ಸರಕಾರಕ್ಕೆ ತುಂಬಿದ ಹಣ

(1) ರಾಜ ಧನ	ರೂ.7೫,೦೦೦
(೨) ಮಾರಾಟ ಕರ ಸರಚಾರ್ಜ್ ಇತರ	ರೂ.೯೫,೦೦೦
(೩) ಟರ್ನ ಓವರ ಟ್ಯಾಕ್ಸ	ರೂ.10,೦೦೦
ಒಟ್ಟು ರೂ.	1,೮೦,೦೦೦:

ಡಿ) 1೯೮೬—೮7 ರಲ್ಲಿ ಮೆಂಬರರಿಗೆ ನೀಡಿದ ನಿಕ್ಕಿ ದರ:—

ವಿವರ ಪ್ರತಿ ಕ್ವಿಂಟಾಲ್ಗೆ	ಜುಲೈ ೮7	ಆಗಸ್ಟ ೮7	ಸೆಪ್ಟೆಂಬರ ೮7	ಅಕ್ಟೋಬರ ೮7
(ಎ)ಖರೀದಿ ಕಮೀಶನ್	೩೦೦	೩೫೦	೪೦೦	೪೦೦
(ಬಿ)ಸಂಸ್ಕರಣ ಖರ್ಚು	11೦	11೦	1೪೦	1೪೦
(ಸಿ)ಸಂಗ್ರಹಣೆ ಖರ್ಚು	೮೦	೦೦	೩೦	೦೦
(ಡಿ)ಕಮೀಶನ ಕೆಲಸಗಾರರು	೫೦	೫೦	೫೦	೫೦
ನಿಕ್ಕಿ ಮೆಂಬರರಿಗೆ	೫೨೦	೫7೦	೮೫೦	7೦೦.

ಇ) ಸರಾಸರಿ ಇತರ ಖರ್ಚ ಪ್ರತಿ ಕ್ವಿಂಟಾಲ್ಗೆ

(ಇ)ಮಾರಾಟಕರ	೩೦	೩೨	೩೫	೪೦
(ಎಫ್)ಟರ್ನ ಓವರ ಟ್ಯಾಕ್ಸ	1೦	1೦	11	1೨
(ಜಿ)ರಾಜ ಧನ	೨೫	೨೫	೨೫	೨೫
(ಎಚ್)ಹಾಳಿ ಚೀಲ, ಹಮಾಲಿ	1೫	1೫	1೫	1೫
(ಐ)ಸರಾಸರಿ ಬಡ್ಡಿ ಶೇಕಡಾ 1೮	7೫	7೫	7೫	7೫
(ಜೆ) ಸರಾಸರಿ ತುಟ್ಟಿ ಶೇಕಡಾ 1೫	೫೦	೫೫	೬೦	೮೫
(ಕೆ) ಬಳ್ಳಾರಿಯಿಂದ ಕೇಂದ್ರಕ್ಕೆ ಸಾಗಾಟ	೫೦	೫೦	೫೦	೫೦
ಸರಾಸರಿ 1 ಕ್ವಿಂಟಾಲ್ಗೆ	77೫	೮೩೨	೯೨1	೯೮೨

ಎಫ್) 1986-87 ರಲ್ಲಿ ವಿಕ್ರಿ ಮಾಡಿದ ವಿವರ

(1) ಅಕ್ಟೋಬರದಲ್ಲಿ ವಿಕ್ರಿ ಮಾಡಿದ ದರ 700-00 ಪ್ರತಿ ಕ್ವಿಂಟಲ್ಲಿಗೆ

(2) ನವೆಂಬರದಲ್ಲಿ ವಿಕ್ರಿ ಮಾಡಿದ ದರ 650-00 -ಸದರ-

(3) ಡಿಸೆಂಬರದಲ್ಲಿ ವಿಕ್ರಿ ಮಾಡಿದ ದರ 940-00 -ಸದರ-

(4) ಜನವರಿಂತರಲ್ಲಿ ವಿಕ್ರಿ ಮಾಡಿದ ದರ 1015-00 -ಸದರ-

(5) ಜನವರಿಂತರಲ್ಲಿ(11 ಕ್ವಿಂಟಲಿ)ವಿಕ್ರಿ ದರ 675-00 -ಸದರ-

ಜಿ) ಸಂಘ ಈ ವ್ಯವಹಾರದಲ್ಲಿ ಎಲ್ಲ ಖರ್ಚು ಕಳೆದು ಮಾಡಿದ ಅಂದಾಜು
ನಿಕ್ಕಲ್ ಲಾಭ ರೂ. 20,500

ಸಹಿ
ಕಾರ್ಯದರ್ಶಿ

1985-87 ರ ವರೆಗೆ ಎರಡು ವರ್ಷಗಳ ಮಾಹಿತಿ ಪತ್ರಿಕೆ

ಎ) ಸರಕಾರಕ್ಕೆ ತುಂಬಿದ ಹಣ:-1) ರಾಜ ಧನ ರೂ. 1,00,000

2) ರೂರಲ್ ಬ್ಯಾಂಕ್ ರೂ. 14,000

3) ಸೇಲ್ ಟ್ಯಾಕ್ಸ್ ರೂ. 1,30,000

4) ಟರ್ನ್ ಓವರ್ ಟ್ಯಾಕ್ಸ್ ರೂ. 15,000

ಅಂತೂ ರೂ. 2,59,000

ಬಿ) 2 ವರ್ಷ ಅಂತೂ ಬರೀದಿ ಪ್ರಮಾಣ:- 5600 ಕ್ವಿಂಟಲ್

ಸಿ) 2 ವರ್ಷ ಅಂತೂ ಎಕ್ಕ ಪ್ರಮಾಣ 3000 ಕ್ವಿಂಟಲ್

ಡಿ) 2 ವರ್ಷದ ಅಂತೂ ತುಟ್ಟಿ ಪ್ರಮಾಣ 600 ಕ್ವಿಂಟಲ್

ಇ) 2 ವರ್ಷದಲ್ಲಿ ಈ ಭಾಗದ ನೀಡಿದ ಬಡ್ಡಿ 2,30,000 ರೂಪಾಂತರಗಳು

ಎಫ್) 2 ವರ್ಷದಲ್ಲಿ ಸಂಘವು ಗಳಿಸಿದ ಲಾಭ ರೂ. 40,000

ಜಿ) 2 ವರ್ಷದಲ್ಲಿ ಸಂಘವು ಬಕ್ಕಳದಿಂದ ಕೀರಳದ ಎಲೆಗೆ ನೀಡಿದ ಸಾಗಾಟ ಖರ್ಚು 2,10,000 ರೂಪಾಂತರಗಳು

ಸಹಿ
ಕಾರ್ಯದರ್ಶಿ.

CASE STUDY — II

LAC TURNERY

CHAPTER IX

GENESIS OF THE CRAFT

Lacquerware (LW) is an indigenous and traditional handicraft practiced in and around the town of Channapatna. Channapatna is 60 Kilometers away from Bangalore - the capital city of Karnataka state in South India. According to the 1981 Census the total number of male and female LW artisans, in Channapatna taluka is around 3000. 60% of these are concentrated in Channapatna Town.

Given the technique used in this craft, it would be appropriate to call it Lac-turnery, rather than Lacquer-ware as it is popularly known, as in this craft, wood in the first process is turned into circular shapes by the dextourous use of suitable cutting tools, and then painted in a dry state by means of frictional heat. (Refer to Annexure B-I and B-II for further information on raw materials used and production proceses). The painted lac deposits itself on the turned wood and gives it a bright and colourful appearance. To finish the process buffing with the screw-pine leaf is undertaken and sometimes some delicate art work. The basic wood usually used is the soft Halewood (Wrightia Tinctoria).

This industry is also known as the 'toy-industry of Channapatna', due to the fact that the craft was restricted

to producing a few toys in the beginning of the twentieth century. However, now the production of LW articles had been diversified to include jewellery, decorative pieces, and educational aids. [The Lacquerware articles currently produced range from decorative pieces and utility articles (flower vases, bowls, salt and pepper cellars, napkin rings, wall-panels etc.); toys and dolls depicting characters from Hindu mythology and famous nursery rhymes; dolls in the costumes of various countries around the globe; articles used in sports, games and educational aids (skipping rope handles, chess sets, disc-sets, counting frames with beads etc.); to stationary articles such as pin cushions, pen holders, paper weights, rubber stamp holder etc. Apart from these, a major LW product is jewellery - bangles, necklaces and ear tops which are exclusively for the export markets of USA, West Germany, Norway, Sweden, Netherlands, U.K. and Italy are produced.]

Lac-turnery was first introduced as an experiment at the industrial school of Channapatna, to diversify the wares produced by a group of people called 'Chitragars'. 'Chitragars' are heriditary artists who also possessed the skill of wood-turnery. The Government of Mysore started Industrial Training Schools at different centres, all over the state as early as in 1892 to foster and nurture the

indigenous crafts and fine arts. The Channapatna school was established in 1902 which started with the training in crafts such as Carpentry, Smithy and the manufacture of special strings for the stringed musical instrument - 'Veena'. Later in the 1920s, one of the Superintendents of the training school, Baba Saheb popularly known as Bavasmia, introduced 'lac-turnery' as a course of study, with the specific intention of improving the artistic skills of the Chitragars and of enhancing the economic status of this community. Bavasmia is the originator and initiator of this craft in Channapatna and near by areas. He undertook to study Lacquerware in Punjab, where it was practiced and invested his time and energy to improve the technique used there. After a period of experimentation he introduced this craft as a subject of study at the Industrial School and worked incessantly to refine the technique. He substituted zinc sulphide for pigment of sulphur in the preparation of the lac sticks. While the artisans of Punjab were using rags for buffing the finished article; he found the screwpine leaf (the local name is Talegari) most suitable and effective for spreading the lacquer evenly on the article and to make it lucid. He went ahead to mechanise the operations through the use of a power lathe.

As early as in 1929 the Mysore Gazettier Volume III

edited by Sri C. Hayawadana Rao observed "Lac-turnery is an old indigenous industry in Mysore, practiced chiefly at Channapatna, by a class of people called Chitragars. .. .. Since the introduction of the subject in the local industrial school, boys of other castes trained in the school have taken to this profession and are earning an independent living. The introduction of power driven lathes has facilitated the increase of production of these toys".

Though Bavasmia specifically introduced this course to encourage the Chitragar community, their response was found to be one of reluctance and hesitation and therefore admission to the Lac-turnery course was thrown open to students of other castes and religions. It was probably Bavasmia's presence and his role as the originator of this craft which motivated many members from the Muslim community who joined the course along with members of the scheduled castes. Currently the bulk of the craftsmen and women in Channapatna belong to these two communities.

Past trends

The application of power lathes in Lacquerware started in 1930 which was one of the root causes for boosting the productivity of the lacquer-ware craftspersons. The power lathes ushered in a new era in the history of this

craft by introducing the possibility of exporting lac articles to Western nations. However upto 1940, the craft which remained in its infancy had to surmount a lot of difficulties due to non-availability of tools, materials etc.

During the 50s, M. A. Sreenivasan, Minister of Industries, Government of Mysore, initiated Development inputs by appointing a renowned and skilled artist and designer - Shudhodhan at the Industrial School. Shudhodan's entry into this craft, revolutionised the designs and this at a time when the Lacquerware craft had limited itself to six or seven types of toys. The craft witnessed the emergence of a multitude of designs and a wide range of utility articles. Many craft persons were trained in designs and art under Shudhodhan.

In 1963, a separate training centre called "Lacquerware training centre for women" was established under the Social Welfare Department of the Government of Karnataka. The local Block Development Officer supervised the administration of the Centre. Recently when the Social Welfare Department was bifurcated by the Government of Karnataka, into the Scheduled Castes and Scheduled Tribes (SC/ST) Welfare and Women and Child Welfare Department, this centre had come under SC/ST Welfare Department.

Around 1962-63, i.e., ever since the Regional Design and Technical Centre of the All India Handicrafts Board took a key role in the Development of the craft, one notices a spurt in its growth.

The first Director of this Centre, Hariharan is remembered with reverence and affection by the crafts persons of Channapatna town. Many of them, both men and women whom the researchers met, spoke of the euphoric experience of visiting northern India upto Himachal Pradesh for exhibitions and demonstrations of this craft during his tenure. This period is referred to as a glorious and historic period of this craft.

After a brief absence of 3 years, Hariharna returned to Channapatna as the first Director of the Rural Craft Development Organisation (RCDO) sponsored by the Government of India. This organisation involved itself in the development of crafts such as lacquerware, the manufacture of cardboard, tiles, pottery etc) and focussed development inputs on the areas populated by Muslims and Scheduled Caste Hindus. Japanese crafts persons and designers were brought to Channapatna and they remained for two years, to teach and train people in gaining various skills related to crafts, agriculture etc. ,The organisation also performed the role of procuring raw materials and served as a marketing agency.

Yashodaramma Dasappa former Minister of Karnataka took an active role in the development of the craft. She requested the late Prime Minister Indira Gandhi not to close down RCDO and to sustain it through intensive efforts. But after a few years, this organisation was closed down.

The Karnataka State Handicraft Development Corporation (KHDC) took a keen interest in this craft as early as in 1964. KHDC started a production centre in Channapatna for LW and also procured raw material for the crafts-persons and organised the marketing of finished lac products through their own retail outlets. Crafts-persons worked on a piece rate basis in the production centre.

Exhaustive and comprehensive training inputs in design, operation of machine lathes and the manufacture of a variety of LW items were initiated by the Design Centre of the All India Handicrafts Board (AIHB), Ministry of Commerce Government of India. Iyyappa, the present Deputy Directory of this Centre launched an intensive programme to develop and sustain the craft on a long-term basis. The Centre conducted a survey of crafts-persons in and around Channapatna and in 1978-79 established three training centres. One centre is situated in Yelakeri and is only for women. The two other centres are at Syedwadi and Daira. These three centres are very active and impart skills and

knowledge to 60 trainees in all, in one year. However, the composition of trainees at present is 5% female and 95% male.

In 1980 KHDC converted the production centre for LW into a "Rural Marketing Service Centre" and widened its activities to include not only procurement and marketing but also design development and financial assistance. Around 1983-84, KHDC surveyed the 900 artisan families living within 10 KM radius of Channapatna town to identify the poorest and most deserving crafts-persons. In 1985-86, with the collaboration of the Dutch Government, KHDC built a LW craft complex consisting of Common Facility Centre, with 30 power lathes, an administrative office and 126 living quarters for LW crafts-persons. A standing committee was established for allotting the quarters. Each crafts-person's family on allotment of a house in the complex, pays Rs. 40/- per month for 25 years to own the premises. The production centre is open to all crafts-persons at a rent of Rs. 30/- per month or Rs. 2/- per day to work on the power lathes. This complex is a major hall mark in the development of this craft and it has bestowed a new identity to the crafts persons.

Lac articles are also produced in Ramanagaram Taluka which skirts Channaptna. Details of the practice of this craft in Ramanagaram are included in Annexure B-III.

CHAPTER X

PROFILE OF ENTERPRISE/EMPLOYMENT IN LACQUERWARE

The LW craft, in its infancy was a household craft with a very low productivity, catering to the tourist market of Karnataka. Over the years, it has been making steady strides and grown into a small and medium scale Industry serving a large export market.

Due to this phenomenal growth and the influence of market forces from abroad, the nature of employment of the artisans has become multifaceted, as against the traditional artisans who sold their wares solely to the local market at Channapatna.

In the present context, the LW industry can be broadly classified into -

i. Independent household units;
ii. Small scale enterprises;
iii. Medium scale industries;

In the first category of independent household units, all family members of the household may or many not be engaged in this economic activity. The artisans falling under this category either hire power lathes at the KHDC Facilities' Centre or own their power or hand lathes to

produce their wares. Most of these artisans are self employed and market the manufactured goods at various market outlets such as export units, agents of exporters, KHDC, retail shops at Channapatna, purchasers and shops in Bangalore city etc.

The small scale enterprises are set up at the artisan's houses with a minimum of 4 to 10 lathes with hired labourers working on a piece rate basis. These enterpreneures may or may not be artisans. As a rule, these enterprises supply their products either directly to the exporters or to them through agents, or to the KHDC.

The Entreprises set up and owned by exporters at Channapatna are generally medium-scale industries with a minimum turnover of 3 lakhs. These units employ artisans on wages or on piece rate terms. There are a few exporters at Bangalore who enter into a contract with artisans for producing a desired quantity, for which generally, the rates to the artisan/small scale enterprise are fixed on piece-rate terms. The specifications are given by the exporter - with a strict focus on quality.

Within the first two categories a fair amount of employment gets generated as a spin off, owning to the unique nature of this craft. For instance, many artists,

both men and women, who are engaged in art work for dolls, and other export and utility items, also undertake to do the assembling work. In this category of artists, some of the less-skilled work for wages and skilled artists work on piece rate terms. Some of the more entreprising artists, also act as middlemen for the KHDC or for export units. They sub-contract the articles to artisans, but do the assembling and artwork as a finishing process at their own premises. Further, packaging units which produce cartons for LW articles have sprung up around Channapatna town. These are household or small-scale in nature and employ both men and women.

A veteran in the craft who is also a large exporter himself estimates the total LW production of Channapatna to be around Rs. 3 Crores.

CHAPTER XI

RESEARCH METHODOLOGY

A specific and comprehensive methodology was designed to suit the nature of the craft, the locals and the issues to be probed.

1. To begin with, the researchers launched preliminary sensing visits to familiarise themselves with the craft in its entirety and to build a rapport with the state and central government development agencies.

2. Available secondary data both published and unpublished was collected meticulously and a critical analysis was undertaken to get a clear understanding of the history of the craft and its various other dimensions - traditional, social and economic.

3. Before starting the field visits and designing the questionnaire, in-depth discussions were held with key personnel in the following departments/centres.

   i. Forest Department, Government of Karnataka;

   ii. Forest Research Laboratory, Government of India;

   iii. Karnataka State Handicraft Development Corporation - both the corporate and project office;

   iv. All India Handicraft Board (AIHB) Ministry of Commerce, Government of India, Bangalore;

   v. National Productivity Council, Bangalore;

   vi. Three AIHB training Centres, Channapatna;

   vii. Lacquerware Women Training Centre, Channapatna, Department of SC/ST, Government of Karnataka;

   viii. Artisans Training Centre, Department of Industries and Commerce, Channapatna;

   ix. Department of Industries and Commerce, Ramnagaram;

   x. Block Development Office, Channapatna and Ramanagaram;

Additionally the researchers met and held discussions with private exporters and private enterprenuers engaged in ancillary units such as the manufacture of cartons to pack the L. W. Articles, around Channapatna. The veterans associated with LW in Channapatna with whom in-depth interviews were held, helped the researchers to obtain a comprehensive understanding of the history, past trends technology and their personal perceptions regarding this craft.

4. As a result of the sensing visits and the above mentioned discussions and interviews, the researchers were able to list the following villages and urban centres where LW is practiced.

Channapatna Taluk

Rural

Harisandra

Neelasandra

Sunnaghatta

Honganur

Muniappanna Dhoddi

Rampura

Singarajapura

Uppagere

Urban

Yelakeri

Syedwadi

Daira

Kottai

Makkan

KHDC Channapatna Lacquerware Craft Complex

Ramnagaram Taluk

Rural

Anknahalli

Jakkanahalli
(Shivanahalli)

Out of a total of 16 sites, the research team visited 12 and interviewed a minimum of three female and male artisans in each site to assess the extent of female participation in Lacquerware.

Selection of sample sites

A total absence of secondary data/information focussing on female artisans and their participation, served as an impetus to undertake a complete census of 3 sample sites where female participation was observed to be higher, either in the past relative to the present or currently, relative to other L. W. Areas.

A questionnaire was designed, keeping in view the limitations of local enumerators to be employed and the number of households to be covered. Through the questionnaire researchers decided to elicit information regarding the extent and nature of female/male/child participation in LW, traditionality of the occupation, the seasonality of craft, the differentials in male and female income, market outlets and training acquired by both female and male artisans.

The criteria for the selection of 3 sample locales were as follows:

(i) High female participation in the LW craft in a particular area, either in the past or at present.

(ii) A fair representation of both muslim and scheduled caste women engaged in LW.

No rural site could be selected as a sample due to the fact that female participation was found to be insignificant and very marginal in rural areas.

Secondly, all the sites except the KHDC Complex where both Hindus and Muslims were found, exhibited either a Muslim dominated population or an entirely Hindu dominated population, with a clear segergation in each locale. Therefore, one Muslim area - Makkan and one Hindu area

Yelakeri and the KHDC LW complex representing both Hindu and Muslim populations were selected as the three sample sites for the Census and further analysis. It is, interesting to note that at Yelakeri, the Adi Karnatakas (SC) and the other caste Hindus such as Vokkaligas and Lingayats who are basically agriculturist castes, were distinctly segregated in their residential areas. The LW artisans come solely from the SC community and hence a census was undertaken of only the SC colony at Yelakeri. None of the caste Hindus practice this craft at Yelakeri as per field observations and this was further corroborated by local artisans and the veterans.

In-depth interviews and micro-studies were conducted with female artisans to observe and understand their perceptions regarding LW and elicit information on their social and economic status. While selecting the female artisans for in-depth interviews, their capacity to work on power lathes, training acquired, and their skills in artwork were considered as essential criteria.

CHAPTER XII

EMPLOYMENT, INCOME AND MARKET FORCES- QUANTATIVE ANALYSIS AND QUALITATIVE PERCEPTIONS

The quantitative analysis in the following section is based on the census conducted by the Research Team with the help of a few local persons in the three selected sample sites - Yelakeri, Makhan and the KHDC LW Complex.

The qualitative perceptions, that follow the quantitative analysis, emerge from the experiential context of field observations and the interphase with key personnels from the Government, Non-Government, and other agencies indicated in Chapter V.

QUANTITATIVE ANALYSIS

(1) Female and male participation in the Lacquerware craft

(a) Each of the selected three sample sites is unique in composition and exhibits no similarity to the others. 52% of the population of the KHDC LW craft complex is Muslim, while 48% is Hindu. The Makhan population is however totally Muslim, without any exception, and the Yelakeri Adi-Karnataka Colony comprises of only Schedule Caste Hindus.

Analysing the Lacquerware Participation Rate (LPR) prevalent in the three sample sites, caste and religion

seem to emerge as the most crucial variables (refer Table I). An overview of Table I indicates the percentage population engaged in Lacquerware in the Yelakeri Adi-Karnataka (AK) Colony as the highest i.e. a percentage of 33.4 as against the lowest of 5.9% in the Makhan area consisting of Muslims and a 32% LPR in the KHDC complex which has both Muslims and Hindus.

An examination of the LPR of both the Hindu and Muslim populations at the KHDC complex indicates that the Hindu LPR is 35.8% as against a 28.3% LPR amongst Muslims.

TABLE I

OVERVIEW OF POPULATION & PARTICIPATION IN LACQUERWARE CRAFT IN THE SAMPLE SITES

Sample Sites	Total No. of Households				Total Population										Population engaged in Lacquerware								% of population in L.W	Female participation in L.
					Muslim					Hindu					Muslim				Hindu					
	Muslim	Hindu	Prodn Centre*	Locked**	Male	Female	Children M	Children F	Total	Male	Female	Children M	Children F	Total	Male	Female	Children M	Children F	Male	Female	Children M	Children F		
KHDC Lacquerware craft Complex	58	63	2	3	96	93	63	72	324	81	81	67	67	296	69+	17@	3	3	71	30	2	3	31.9	26.
Yelakeri A.K. Colony	-	53	-	-	-	-	-	-	-	201	115	73	54	443	-	-	-	-	66	80	1	1	33.4	54.
Makhan	97	-	-	-	163	169	130	143	605	-	-	-	-	-	14	21	1	-	-	-	-	-	5.9	58.

* Production Centres are owned by Muslims
+ 2 male are engaged in sandal wares
@ 1 woman engaged in sandal ware
** 3 households were found to be permanently locked.

(b) The caste variable also seems to influence the extent of female employment in LW. The percentage of female artisans in L. W. out of the total female population in each of the sample sites is indicated in Table II.

TABLE II

Percentage of Women Employed as Lacqureware Artisans

Sample Sites	Percentage of Female Artisans to Total Female Population.		
	Hindu	Muslim	Aggregate
K. H. D. C.	22.3	12.1	16.9
Yelakeri	47.9	-	47.9
Makhan	-	6.7	6.7

At Yelakeri and the KHDC complex, 47.9% and 22.3% of the Hindu Women are engaged in Lacquareware, while the Muslim women artisans at Makhan and the KHDC complex participate to the extent of a 6.7% and 12.1% respectively. Therefore, it clearly emerges that a larger percentage of Hindu women participate in the craft of lac-turnery, relative to Muslim women.

c) The general FPR, at the sample sites are very significant, especially when the organised, state Government supported KHDC complex is viewed along with the other two

sites of Makhan and Yelakeri, which are unorganised, home based and lack the degree of development inputs enjoyed by the artisans at the KHDC complex. At the Yelakeri Adi-Karnataka Colony Female artisans are 81 in number out of a total of 148 artisans [FPR=0.54]. In Makhan, though the total LPR is as low as 5.9%, out of the total number of 36 artisans, 21 are female [FPR =0.58]. Both the areas register a high female participation as against male participation in LW. However the KHDC complex presents a contrasting picture where the female artisans number 53 as against a total of 198 artisans. [FPR=0.27]. Perhaps the focus and the inputs of the development agency were directed solely towards the male artisans. This may be one of the factors influencing FPR at the KHDC Complex.

(II) Nature of Female participation:

From Table III emerges a picture of the nature of the participation of female artisans in LW. The percentage of women engaged in the export sector towards which, around 75% of the total a LW production in Channapatna is directed is insignificant. Out of a total of 148 female artisans, 6 are engaged in producting export wares. Therefore the contribution of women to large export market is marginal. Table III also indicates that the bulk of the female artisans produce beads and small tubes for curtains for the

local market. 84 Female artisans out of the total 148 (57%) are found to be engaged in less-skilled LW production. [Production of beads and tubes, preparation and assembling of wood]. 12% (18 Out of 148) produce a small range of toys and only 24% (35 out of 148) have the opportunity of producing a large range of LW articles. It is interesting to note that though women are generally found to be proficient in traditional designs and art, very few i.e. 3% find the opportunity to work as artists.

TABLE - III

NATURE OF WOMEN'S EMPLOYMENT IN LW

Sample sites	Wood Preparation assembly	beads/ small tubes for curtain	Small dolls	Art work	All Wares	Export Wares	Total Female artisans
Makhan	-	-	11	-	10	-	21
KHDC Complex	3	19	4	5	14	2	47
Yelakeri A. K. Colony	-	62	3	-	11	4	80
Total	3 (2.0)	81 (55.0)	18 (12.0)	5 (3.4)	35 (23.6)	6 (4.0)	148 (100)

NOTE: Figures in parenthesis denote percentages.

(III) Traditionality of LW as an occupation:

To assess the traditionality of LW, we assume here that if a women starts producing LW articles at the early ages of 10-15 years, her occupation is bound to be traditional, to a large extent. It is likely that a few elders in the family took to LW as their primary occupation and that these women in turn got influenced and motivated to take up LW as an occupation. Table IV reveals that 113 female artisans (76%) started to work on LW in their early years of 10-15, while 35 women (24%) started practising LW after 15 years. This phenomenon highlights the need to consider the fact that large number of women (76%) are skilled artisans by virtue of their long years of experience and exposure to this craft.

TABLE - IV

LW AS A TRADITIONAL OCCUPATION

Sample sites	No. of women engaged in LW between the age of 10 years and 15 years	No. of women engaged in LW after the age of 15 years	Total No. of women
Makhan	19	2	21
KHDC Complex	36	11	47
Yelakeri	58	22	80
Total	113 (76)	35 (24)	148 (100)

NOTE: Figures in parenthesis denote percentages.

(IV) Seasonality/Hours of work:

Data collected from the sample sites indicate that 92% of female artisans work all through the year while the rest (8%) work for 11 months in a year. The women on an average work around eight hours a day and few of them even extend their working hours beyond the eight hour period if necessary.

(V) Employment and market pattern of female LW artisans

(a) Employment: The data collected from the sites reveal that 95% of the total female artisans are 'self employed' while 5% are employed as wage earners/ piece-rate home workers under a local employer, in Small Scale Enterprises or for private exporters. This is well illustrated in Table V.

TABLE - V

EMPLOYMENT PATTERN OF FEMALE LW ARTISANS

Sample Sites	Self Employed	Piece-rate/wage earners under SSE or Exporters
Makhan	20	1
KHDC Complex	42	5
Yelakeri A.K. Colony	79	1
Total	141 (95%)	7 (5%)

Contextually, we would like to define the 'self employed' female artisans as "those who independently secure the rawmaterials from retail outlets, produce lacquer-ware at their homes and sell their wares directly to the buyers/shops/agents in and around Channapatna. These activities may be performed with or without the help of the household members".

(b) Market Forces: The bulk of the female artisans sell their wares to intermediary consumers who happen to be KHDC, private agents and local wholesale as well as retail shopkeepers.

TABLE - VI

DISTRIBUTION OF FEMALE L.W.ARTISANS BY MARKET OUTLETS USED

Sample Sites	Market Outlets		
	K.H.D.C.	Private Agents	Local Wholesale/ Retail Shops
Makhan	1	5	15
K.H.D.C. Complex	16	14	17
Yelakeri A.K. Colony	-	35	45
Total	17 (11.5)	54 (36.5)	77 (52)

NOTE: Figures in parenthesis denote percentages.

Table VI illustrates the market network for lacquer wares produced by the female artisans in the three selected sample sites. A total of 88.5% (36.5% + 52%) of female artisans sell their wares to private intermediary consumers such as private agents and local wholesale/retail shops and 11.5% of them cater to the KHDC Complex at Channapatna. It is of great significance that only 6 female artisans work for the export market through private agents and that the rest of them supply their goods to the local market as indicated earlier in Table III. This fact further clarifies the total picture of market environment and pattern of sale of wares produced by female artisans.

Sixteen of the female artisans residing in the KHDC quarters, supply their wares to the KHDC complex as against 1 female artisan in Makhan and none in Yelakeri. Perhaps this could be due to greater accessability to the KHDC project office enjoyed by the female artisans living in the kHDC quarters or because they work together with the male artisans in households, where the male artisan supplies his goods to the KHDC project office.

(VI) Income:

An overview of the range of income earned by the female artisans in the selected three sample sites is illustrated in Table VII. 61.5% of total female artisans earn an income below Rs. 10/- per day. Field visits seem to indicate that within this category most of the women earn Rs. 5/- to Rs. 7/- per day. 34.5% of female artisans earn an income ranging from Rs. 11/- to Rs. 20/-; only 4% of the female artisans earn an income above Rs. 20/- per day.

TABLE - VII

RANGE OF INCOME OF FEMALE ARTISANS IN THE SELECTED SAMPLE SITES

Sites	Upto Rs.10/-		Rs.11/- to Rs.20/-		Above Rs. 20/-	
	Female	Male	Female	Male	Female	Male
Makhan	7	4	10	5	4	5
KHDC Complex	17	26	28	60	2	54
Yelakeri A.K. Colony	67	38	13	27	-	1
Total	91 (61.5%)	68 (30.9%)	51 (34.5%)	92 (41.8%)	6 (4%)	60 (27.3%)

10 Female Artisans (40%) out of a total of 21 in Makhan and 28 (60%) female artisans out of 47 at the KHDC complex earn an income ranging between Rs. 11 And Rs. 20/-. However

the Yelakeri A. K. Colony gives a contrasting picture with only 13 female artisans (16%) falling under the above income range and with the rest of the 67 female artisans (84%) earning less than Rs. 10/-, and none earning above Rs. 20/-.

Table VII also highlights the comparitive picture of male and female earnings. In all the three sample sites a total of 61.5% female artisans earn upto 10 while only 30.9% of male artisans fall within this range. A greater percentage of male artisans (41.8%) fall within the income range of Rs. 11-20, whereas only 34.5% female artisans fall with in this category of income. A glaring difference is seen in the highest income range of Rs. 20/- and above as this amount is earned by 27.3% of the male artisans against only 4% of female artisans.

(VII)Training inputs to female artisans:

Analyses of date from the field suggests that because of the consistent and exhaustive training inputs given by AIHB through its three centres, since 1977, and the additional inputs given by the Social Welfare Department of the Government of Karnataka (now under SC/ST Department) through its LW Training Centre for Women, each of the sample locales have benifitted, but in different manners.

At the Yelkeri A. K. Colony, the number of women trained (39) surpasses the number of men, (15) trained. In contrast at the KHDC complex the number of male artisans trained (23) is more than that of female artisans (6). At the Makhan out of 21 artisans, 2 women have been trained as against 1 trained male artisan. Glancing through the above data it can be infered that where training inputs have been gained by women to a large extent, the female participation tends to be higher-as witnessed in the Yelkeri A. K. Colony. Yelakeri has the highest female participation rate of 54.1% (relative to the other two sample sites) out of the 23.4% of the population which is engaged in LW, and this could be due to the absorbtion of training inputs that are made available to them.

QUALITATIVE ANALYSIS

The ensuing qualitative analysis is based on field experiences, observations and the research team's understanding of the multidimentional factors pertaining to LW in Channapatna and the inter-phase of the researchers with female/male artisans, the Government, Non-Government and related sectors.

A distinct phenomenon that repeatedly came up during the entire course of field study is that of the decling trend of female participation in LW. In the words of the Deputy Director, AIHB, "In the 1960's out of an approximate number of 2000 artisans engaged in L. W. in and around Channapatna, 50% were women, which has now dwindled to a mere 5%. "During the course of field work in the Makhan area, the researchers came to understand, that traditionally Muslim women of each household in this locale were engaged in LW and each one was a skilled artisan producing a vast range of products. The Research Team came across 32 women who were earlier skilled LW artisans but have now left LW and sought employment mostly in beedi rolling. The reasons for this change listed by them, were, lack of a steady supply of raw materials, increase in cost of raw materials but static market price, resulting in reduced income for artisans, and exploitation by intermediary agents.

It was in this context, that the researchers set out to understand and explore the possible reasons and forces affecting participation of women in LW.

(i) Market forces/dimensions:

The advent of the export market in the late 1970's influenced this craft phenomenally. Exports soared to the current rate of 75% of the total LW production, in Channapatna. This fact necessitated not only precision and speed in LW production but also resulted in a greater demand for mechanized wares. 90-95% Female artisans work on hand lathes and they have neither access to nor opportunities for working on power lathes along with the male artisans in any of the production centres. Power lathe operation has always been totally dominated by male artisans. This process contributed to a steady decline of female artisans and hence their work participation almost became invisible.

Through many of the export Jewellery items such as beads of various sizes for necklaces can be produced by women (as it needs hand lathe operation), the exporters preferred to give their orders to male artisans. The exporter's bias can probably be attributed to the less visible female participation in LW wherein they either cater to a small portion of the local market producing educational toys and

games (e.g. counting frames, skipping rope handles etc.) or help the male artisans of the household by preparing the wood for turning and by assembling toys. Such LW articles produced by these women have a very low profit margin compared to other LW articles, as they are consumed by schools (rural and urban) and one of their crucial distribution outlets is the village 'shandy' (weekly/monthly village market).

In the village Harisandra, male artisans are found in each household, whereas there exist only 4 to 5 female artisans in the entire village. In this village, male artisans prepare beads out of Ebony and Rakthachandan (Red Sandal wood) for export agents. They get an income of Rs. 9/- for 100 beads produced with an 1/4 inch diametre and Rs. 12/- for 100 beads with an 1/2 inch diametre. Each male artisan earns a minimum of approximately Rs. 20-25/- per day. However female artisans producing 100 beads in ten colour (each colour x 10 beads) for a local market, get Rs. 3/- or a maximum of Rs. 4/- per day. This phenomena is another indication of the marginalisation of the skills as well as incomes of female artisans in and around Channapatna.

The low income, less skilled work for skilled female artisans, coupled with raw material scarcity in the 1970's has forced many of the Muslim female artisans to shift their

employment base. The beedi industry offers steady incomes, job security, and other benefits such as bonus which were attractive inspite of the possibility of increased health hazards because of constant inhaling of tobacco dust. Further, the beedi factories in Channapatna are owned by Muslims who prefer to employ women from the same community.

This opportunity of alternate employment does not seem to have been available for the Hindu female artisans as they still continue to work on LW despite their low incomes, ranging from Rs. 5/- to Rs. 10/- per day, which they earn, even as their Muslim counterparts earn Rs. 15/- to Rs. 20/- per day in beedi rolling.

(ii) Technological Variables:

Excluding these above mentioned processes, yet another very strong force, that seems to have pushed female artisans behind the scene is that of technology.

In general, the technological changes that have taken place in LW production can be termed 'appropriate' as they have not jeopardized the traditional skills but have enhanced productivity and employment and helped the artisans to cope with the increasing export markets. The Channapatna case acts as an example of how appropriate technology can strengthen the traditional occupational skills (of at least one section of the population.)

Substitution of handlathes by powerlathes is the major technological change that has revolutioniased the LW craft. However, by some queer and subtle process the power lathe operation is generally associated with male artisans only. Many female artisans are trained and have skills equivalent to their male counterparts. Wherever the researchers encountered a few female artisans operating power lathes, they did not voice any complaints but rather felt it to be less strenuous than the hand-lathe operation. The Research Team came across both favourable and encouraging attitudes and strong prejudices from male artisans regarding women taking up the power lathe operation. A renowned veteran in the craft and the owner of an SSI residing in Kumbharagere in Channapatna observed, "The Hand Lathe (Patri) is very strenuous for women and un-suitable as the posture held affects the chest and spinal chord. Power lathes are most suitable for women. All my three daughters work on power lathes for 5 - 6 hours a day". In contrast we heard another experienced male artisan who grumbled "women are not good at the power lathe operation. Even if you give them ten years of training, they would still be unable to gain expertise like men and achieve precision and a sharp finish in turnery".

Due to such prevailing assumptions and strong biases, female artisans are generally not encouraged or motivated to

take up Power-Lathe operation either at home or outside. For instance in the KHDC complex's Common Facilities Centre which is equipped with 30 Power Lathes, not a single female artisan uses these facilities. Further the entirely male-oriented atmosphere inhibits the female artisans from demanding any access to it. To a large extent, if there is a power lathe at home, the husband or the other male members of the household monopolises it and even if the female members of the house have the skills and training to work on power lathes, they are neither given the opportunity nor any encouragement, and their skills are sub-optimised.

Field exploration therefore reveals that technology has been blind to women in contrast to the general claim that 'technology is neutral'. These findings strengthen the conclusions made in the NRP and the KSOP* about the adverse effect of technology on women's employment in SFE.

(iii) Training inputs and Development Variables:

Although an exclusive women's training centre exists - under the SC/ST Welfare Department Administered by the Block Development Office in Channapatna, a lack of concerted efforts and a definite focus towards the development of

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* Small Scale Forest Based Enterprises in India - With Special Reference to the Roles of Women - National Review Paper.

Small Scale Forest Based Enterprises in Karnataka - With Special Reference to the Roles of Women - Karnataka State Overview Paper.

skilled female LW artisans is witnessed. For the past two three years, the power lathes at the training centre (specially designed 'baby lathes for women') have been idle and no training has been imparted to trainees to operate them. This is due to the appointment of a less-skilled instructor who does not possess adequate knowledge and expertise in power-lathe operation. The Research Team found many female artisans to be literate and skilled in power lathe operation at Yelakeri, the KHDC complex and Kottai in Channapatna. Therefore there is no real dearth for such women, they only need to be identified and allowed to impart their skills.

The Block Development Office (BDO), Channapatna faces a problem of decling response year after year from female artisans. One of the key officials observed "I have suggested to the Government to close down the L.W. training Centre for women and start something worthwhile instead." It is quite unfortunate that the BDO personnel instead of enquiring into the causes of the declining response from women and adopting remedial measures, are thinking in terms of closing the institute. While exploring the causes of the declining response of women for training in this institute, the Researchers came across some very strong deterrants experienced by women.

These are -

(a) no training is imparted to work on power lathes.

(b) the stipend of Rs. 75/- per month paid to the women trainees is inadequate as these women are generally semi-skilled and even without the training earn a minimum of Rs. 5/- per day.

(c) no follow up action or scheme after training, to support any likely infrastructure needs to enhance their income is undertaken.

(d) urban location of the institutes.

(e) unattractive to the rural female population as commuting to and from Channapatna costs time as well as money.

The research team also came across a lot of bureaucratic hurdles. These include securing raw materials from the lowest bidder by calling for tenders here quality is sacrificed; the LW products manufactured by the trainees during the course of training are not permitted to be sold in the open market - they are only disposed through public auction and in the last few years there have been very few bidders for these articles.

A different kind of situation prevails at the three training centres of the Regional Design and Technical Centre of All India Handicraft Board (AIHB). Though the Yelakeri Centre was started as a women's centre, the very next year,

the composition of trainees was 50% male and 50% female. Over the years the number of female trainees dwindled and currently there exist 3 female trainees to 57 male trainees. The research team's inter-action with AIHB personnel at the decision making level, proved that they have focused their efforts towards training a greater number of women in their centres in Channapatna. These officials also voiced their concern over the declining female participation in the craft. On the other hand discussions with the AIHB field staff revealed that inspite of 20 - 25 existing women applicants every year, the field staff restrict the admission to very few women trainees. This attitude seems to arise because of the shift which has occurred from the past practice of recruiting older women to the current one of recruiting, school dropouts aged 12 to 17.

It is very disheartening to note that female trainees trained at the different LW women training centres do not get any development inputs or any support in terms of financial assistance (Loans)., infrastructures (lathes on hire, tool kits etc), guidance to become an entrepreneur placement opportunities, marketing assistnace etc. Even at the L. W. women's training centre, the grant of tool kits worth Rs. 200/- to each trainee had been stopped since 1980.

A veteran craftsman who has worked for 26 years at the Artisan Training Institute, and who is now an entrepreneur vehemently stated "unless primarily a production centre is linked to all the existing and future training centres the craft cannot survive, more so because craftspersons/trainees generally do not have any access to working capital or resources or electricity facilities in the houses to operate Power Lathes or raw material procuring and storing facility. Therefore, the production centre where crafts persons can work on piece rates and assurance of steady income and market is essential for the development of the craftsperson".

(iv) Rural-urban variable:

The general picture of female participation that emerged during field visits to villages where LW was practiced in the households, was totally different from that obtained in the urban setting. In the rural areas, any two adjoining villages do not present the same picture even if they are close to each other and there is a great amount of inter-action between them. For instance, in Harisandra and Neela Kantanahalli most rural women are engaged in coir rope making whereas in the adjoining village Nellasandra the Adi Karnataka Community (SC) practice LW.

Among the rural villages where LW is practiced one distint commonality emerges. The LW artisans are generally male with a handful of women (2 to 5) being engaged in LW- a self taught occupation emerging from the influence exerted by the male members' occupation. At the villages the male artisans produce beads for the local market and earn around Rs. 3 To Rs. 5 per day.

However, in the urban locales of Channaptana as discussed in the earlier sections a good number of Adi-Karnataka (SC) women and a comparitively smaller number of Muslim women are engaged in LW. As a rule it was found that the female participation in LW is higher in the urban settings than in rural areas.

Perhaps this trend could be attributed to the opportunity that exists for rural women to take up seasonal agricultural work which is totally absent for their urban counterparts. It is also noticed that urban women have easy access to training centres, which are set up in urban locales. The rural women are totally unattracted to and lack the motivation to seek training in these urban centres. The distance, the need for daily travel and the low stipend probably act as deterrants for the rural women.

(v) External Variables:

The advent of the ball pen seems to have adversely affected the female participation in LW. Earlier women used to produce pen holders which are made of Hale wood and at the top of which there is a provision for inserting a pen nib. This is dipped into the inkpot and used for writing. The demand for these pen holders is now non-existent. This phenomena is said to be a major cause for the decline in FPR in LW as was revealed during discussions with female and male artisans.

The invasion of the plastic industry into areas where LW enjoyed monopoly has also affected Female Participation. For instance chess coins were traditionally made in wood by the LW artisans, especially by women. Now substitutes made in plastic have completely taken over the LW market. Curtains, made of beads and tubes of various sizes and colours are also now duplicated in plastic. This factor (of the emergence of substitutes) is bound to affect the general demand for LW products.

Alternate employment opportunity for urban women is yet another cause for the decline in FPR in LW. Earlier urban women of Channapatna did not have any options for employment. Now that the beedi industry in Channapatna is organised and well developed, and is able to provide alternate employment especially for Muslim female artisans.

Case Histories

As in the earlier section, a few individual case studies are presented which attempt to throw light on a few of the Lacquerware artisans and present their personal problems and perspectives.

(i) A Muslim Female Artisan Shaheen Bi* residing in the KHDC Quarters

My name is Shaheen Bi. I started working on the Patri (hand lathe) when I was twelve years old. I learnt the LW craft from my mother. At 15 I got married - my husband used to work as a cleaner of a lorry. He died in an accident when I was 18 and at that time my son was two years old. My mother gave me refuge and I brought up my son through my income from LW. I am now 45 years old. I used to produce chess boards with coins and a variety of small dolls. The demand for such products declined and life became very difficult. The decline in demand was due to the production of plastic chess board coins.

Then later I went through a 2 year training programme at the AIHB LW training centre at Yelakeri in the years 1978 and 1979. They gave me Rs. 75/- per month as stipend. I was one of the first all women's batch trained at Yelakeri. Since I was semi-skilled in LW even before training, I used

to help the master in training other women. I learnt to work on the power lathe and to produce a range of LW article during this training programme. This has definitely made me a skilled crafts person.

Neither my son nor I have any access to nor opportunity for working on power lathes and therefore both of us work on handlathes only. Together, we earn Rs. 30 to 40 per day. We buys the rawmaterial, either Halewood or any other suitable timber wood to produce small tubes which form a part of the LW curtains. 1 mana (10 Kgs) of 6 inch sticks costs us Rs. 10/- to 12/- at Channapatna town or Ramanagaram and we buy other accessories like lac, colour etc. from the local market. I make the lac-sticks at home myself.

I am illiterate but I can work on the power lathe. I do not think education is necessary to work on power lathes. I can also teach others now.

(ii) A scheduled caste craftswomen - Muniamma* residing in KHDC Quarters

I am just 19 years old. I am married and I have a six month old daughter. Can you believe I have undergone a family planning operation as well?. I do not want any more children. My parents got me married with the hope of seeing me very happy but it all turned out otherwise. My husband is against my working outside the home and he is very rigid about this.

I have passed S.S.L.C. (Secondary School). I was fascinated and enthused when I saw Yelakeri women produce LW articles. I joined the first LW training centre for women of the Social Welfare Department in 1980-81. Since it was inadequate, I decided to go through the AIHB Yelakeri Centre's Training Programme for one year in 1981-82. I received a stipend of Rs. 80/- per month from this centre. Before the birth of my dauther I used to make 200 to 300 beads on the Patri (hand lathe). I used to get Rs. 6/- to 9/- per day (Rs. 3/- for 100 beads). I have not yet re-started work on the Patri I hope I can get piece work with an exporter or SSI. My husband is working for daily wages in a LW small scale industry.

(iii) A young skilled craftswoman of Kumbhargere in Channapatna Town

I am Lalitha* and am seventeen. My father has been a source of encouragement for me to become a skilled LW Craftswoman. Since my childhood, I have been acquainted with our household LW industry and seen my sister working on the power lathe. Therefore after finishing my 7th standard, I joined the AIHB Syedwadi LW training centre in 1983. Ever since I completed my training, I have worked on power lathes, in my father's SSI, along with my sister. I work for about 6-8 hrs a day. My father started the SSI in 1961. Though our unit is a household SSI, my wages are paid separately.

I feel more comfortable working with Power Lathes than with the Patri (hand lathe) I am not sure whether I will continue with this craft after I get married. It depends on the household practice and the encouragement given by my future in-laws.

I produce bangles, a variety of articles which my father supplies to KHDC and other private exporters.

(iv) A veteran, super-skilled craftswoman of Makhan

I think I must be around 70 years old. I have studied in Urdu upto the third standard. You can see that even now I prepare lac sticks and work on the Patri (hand lathe). My husband died long ago. I live with my son and daughter-in law. My son is also a LW artisan. Both of us make LW at home. I earn around Rs. 20/- per day and my son earns Rs. 40/- to 50/- per day.

I started making lac articles when I was thirteen years old. During the AIHB Director Hariharan's time I was trained for 3 months in Bangalore and received a stipend of Rs. 150/- per month. We are three sisters and all of us used to be engaged in LW. One of my sisters who worked as an instructor in the industrial school, is retired and now draws a pension of Rs. 700/- per month. By the way, I was working as instructor in LW in AIHB's centre at Bangalore and used to

receive a salary of Rs. 200/- per month. We were a group fourteen working together, 7 of us were women and the other 9 were men. We used to go to different places such as Delhi, Bombay, Indore, Madhyapradesh, Madras, Kashmir, Himachal Pradesh etc., for demonstrating the LW Craft. My mother used to look after my son. She was getting old and asked me to leave the job. She lived upto 120 years. I even instructed and taught the LW craft to the nomadic tribe of Hakki-bikki under a programme for imparting skills. Those were all my golden days. I was a fool. I left the job because you know they wanted me to go to Kashmir again. It is so cold there, so I refused to go and left the job.

(v) Shivamma* of Yelakeri - A scheduled caste craftswomen

Members from around 100 households in Yelakeri AK Colony are engaged LW and atleast 40 women work on hand lathes and produce beads. I buy 1 mana (10 kgs) of Hale wood (Wrightia Tinctoria) for Rs. 12/- and produce around 300 beads. Now I get Rs. 3/- for 100 beads and I earn around Rs. 9/-. But after my expenses for lac, wood etc. my real profit is about Rs. 5/- only. After the passing of 'Aashaada' (between July -August), I should be able to get Rs. 4/- for 100 beads. I

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* All names of female artisans have been changed for confidentiality.

got trained in the LW Training Centre for women in 1985-86. But I did not get any benefit and they did not teach me to work on power lathes at all. Before training also, I was making the same beads and now again I produce beads.

My husband works on LW in a SSI and gets a wage of Rs. 20/- per day. We have two children and I am only 25 years old. My husband, when he was very young during AIHB Director Hariharan's time, went all over India for a demonstration of LW. But now look at his plight he is still engaged in wage work.

CHAPTER XIII

INSTITUTIONAL SUPPORT TO THE LACQUER WARE INDUSTRY

CURRENT SCENARIO

There exist a number of institutions which are engaged in supporting and nurturing the craft of lac turnery. To understand the different forces which work for and against the development of this craft it is essential to study the role played by these institutions. A rather interesting factor which needs to be noted is that most of these institutions are Government bodies. Therefore, this chapter seeks to assess and understand the modes of inter action between the Development Agencies in Channapatna and the local craftspersons.

(i) Government of India, Ministry of Commerce, All India Handicrafts Board (AIHB) - Regional Design Centre at Bangalore.

Since 1977 AIHB through its design centre has played a very crucial and dominant role in the development of LW, by starting training centres at three different sites in Channapatna.

Each year these training centres taken on 60 trainees to impart skills in design, operation of power lathes and production of a variety of LW articles. Each training centre is staffed with one store keeper, one master craftsman, one

assistant master, one helper and one chowkidar (watchman). Apart from these staff members, one master artist is employed in all the three centres.

The three training centres are situated in the urban extentions of Channapatna town - at Yelakeri (SC dominated area) Syedwadi and Daria (both Muslim dominated areas). Each centre trains a batch of twenty candidates. Currently the trainees are school drop-outs within the age groups of 10-15 years. Training is for a period of one year. A stipend of Rs. 100/- per month is given to each trainee.

Every year there are around 200 applications for the 60 traineeships. Last year out of the 200 applications, 20 were female. Though the centre at Yelakeri was started in 1978-79 to train only female candidates, in the very next year, 50% of the trainees were men. Currently there are only three female trainees out of a total of 60.

(ii) Government of Karnataka - Karnataka State Handicraft Development Corporation (KHDC) Bangalore.

An active and pivotal role has been taken up by the KHDC in the development of the LW craft since 1964, when KHDC started a Production Centre at Channapatna and allowed local artisans to work on a piece rate basis at these centres. In 1980-81 the production centre was

converted to a 'Rural Marketing Service Centre' where financial and design assistance, raw materials supply, and procurement of finished goods were undertaken to facilitate the development of the craft. By 1983-84 KHDC surveyed 900 artisan families around a radius of 10 KMs from Channapatna to select deserving artisan families for allotting living quarters at the complex. KHDC collaborated with the Dutch Government to raise funds for infrastructure and buildings to house 126 artisan families and common facilities centre with 30 power lathes attached to it. Since 1986, 126 artisan families have started residing in the allotted quarters and utilise the common facilities. KHDC also runs a raw material depot at Channapatna to supply the required raw materials to local artisans. The centre procures the finished goods from selected artisans and markets them through their various show rooms all over India. The following Table indicating the procurement of lac articles by KHDC from 1980 to 1987 depicts the growth of the craft through the help of the centre.

TABLE - VIII

KHDC Procurement of lac articles in Channapatna over the years 1980-87

Year	Value of procured articles in Rs.
1980-81	25,963.00
1981-82	46,635.10
1982-83	2,26,872.45
1983-84	79,674.50
1984-85	1,95,349.30
1985-86	5,53,957.65
1986-87	6,42,000.00

Source: Record books - KHDC, Bangalore

The procurement, design assistance, supply of raw material production facilities and arrangement of credit through banks, are all administered by the KHDC project office at Channapatna with the support and guidance of the Corporate office at Bangalore.

Of the total estimated LW production of Rs. 3 crores, the KHDC's 1986-87 procurement figures indicate, that a mere 2.1% was sold to the Karnataka Government. 70% of the total LW production goes to the export market, out of which, only 1% of the exports is handled by KHDC and the 99% is effected by a few exporters. This fact clearly indicates that immense

and urgent action and development inputs are required for protecting the artisans from any future exploitation by a handfull of exporters.

Until now, KHDC's focus has been towards male artisans only. However, there exist commendable future plans through which KHDC envisages a training cum production centre for female artisans in collaboration with the Norwegian agency - NORAD.

(iii) Government of Karnataka - Department of Industries and Commerce (DIC) - Artisan Training Centre, Channapatna

The Artisan Training Centre which holds a glorious and illustrious past record since its inception in 1902, is now taking a peripheral role in the development of LW. Currently 5 craftsmen are undergoing training under various development schemes such as the Rural Artisan Programme, the Special Component Plan for Scheduled Castes and Scheduled Tribes, and the Training of Rural Youth for Self Employment (TRYSEM) Programme. The stipend to the trainee artisan under each programme is different. However, the role played by the DIC is currently very marginal in nature and there is absolutely no focus on training or developing female artisans.

(iv) Government of Karnataka - Scheduled Caste/Scheduled Tribe Department, Lacquer Ware Training Institute (LWTI) for Women.

Since its inception in 1963 the training centre has been imparting training to a batch of 20 women each year. This gradually increased to 25 women and later in 1980 to 30 women per batch. A stipend of Rs. 75/- is paid to each trainee per month during the course of the training period of one year. Until 1984-85, the institute had a full enrollment of 30 women. However, later in 1986-87, this declined to 16, and at present the number of trainees at the institute to 13 women only. Women in the age group of 16-35 years are selected with priority being given to widows and destitutes.

The decline in the number of trainees can be attributed to factors like lack of training in powerlathes due to their being taught by a semi-skilled instructor, and the meagre stipend of Rs. 75/-, which is not even sufficient to cover transport costs and the consequent reluctance of the artisans to sacrifice the income of Rs. 7-10 per day which they earn even without the training. Until 1984-85, a competent and skilled woman instructor was available and trainees gained training to work on power lathes. Till then there was a full complement of 30 trainees per batch and the response was more than adquate as can be observed in Table IX.

TABLE - IX

Enrollment of Trainees at the LW Training Institute for Women

Year	Total number of Trainees
1976-81	30
1981-82	30
1982-83	30
1983-84	30
1984-85	30
1985-86	20
1986-87	16
1987-88	13

Source: Record Books - Lacquer Ware Training Institute for Women, Channapatna.

All the trainees, in the last few years have been from Channapatna town, and no women from the nearby rural areas has responded to this training facility. The administration of the institute is the responsibility of the Block Development Officer of Channapatna. It is rather painful to note that attempts are underway to close down the institute due to the decline in the response from women without any one enquiring into the factors causing the decline in participation and without any attempts towards remedial action.

v) Channapatna Lacquerware Co-Operative Society:

The society claims a membership of 250 artisans but at present is found to be a rather passive institution. Orginally a large number of female artisans from the Makhan area of Channapatna were members of this coeity, but this is no longer so. Three lorry loads of raw material of Wrightia Tinctoria (Hale) are allotted every month to this society, but this seems to help only a few rich artisans who act as private contractors and who are able to invest amounts as huge as Rs. 4,000 - 5,000, as cash payments at a time.

(vi) Nationalised and Scheduled Banks:

The financial institutions such as nationalised and scheduled banks are generally found tobe working under a universal frame of rules applicable to all and any rural area. There is no special focus on the LW crafts-person. If an artisan along with an application submits the certificate of training skills obtained from the AIHB or LWTI for Women, an amount of Rs. 5,000/- towards working capital, is given depending on other criteria, such as guarantor, financial soundness of the client etc.

Under the Self Employment/Small Scale Industry Scheme on amount of Rs. 25,000/- is sanctioned to install power lathes. However, the percentage of artisans who obtain such

credit facilities are very few. There exists no special credit schemes for female artisans.

(vii) Government of Karnataka Forest Department:

Inspite of the fact that LW craft is largely dependent on both forests and village waste lands for the crucial supply of raw material such as Hale Wood (Wrightia Tinctoria) and Lac and the Forest Department is eager and willing to intensify its efforts to facilitate a proper raw material supply, there seems to be no action plan available to translate this desire into effective inputs.

The price of Hale Wood has shot up from Rs. 100-120 per ton 15 years ago, to the current rate of Rs.1,200/- per ton.

The forest Department does not possess any separate mechanism for identifing and sorting the felled trees (Wrightia Tinctoria) as raw material supply for LW craft, but it categorieses these trees as 'timber' for firewood.

Due to the long harvesting period of 20-25 years of the Wrightia Tinctoria tree, the Department is reluctant to encourage the cultivation of these trees on a large scale. However, currently the Forest Research Laboratory, Government of India is engaged in finding substitute species for Wrightia Tinctoria, for use in the LW industry.

(viii) Forest Research Laboratory, Government of India:

To combat the raw material shortage experienced by the LW artisans, the Forest Research Laboratory has evaluated the suitability of a few non-conventional timber trees and found Acacia Ariculiformis (Bengal Jolly/Haldi Meese Mara), Alstonia Scholaris (Janthalla) Artocarpus integrefolis, Elaeocarpus Tuberculatos (Rudrak), Eucalyptus Hybrid (Bluegum/Eucalyptus), Grevillea Robusta (silver Oak), Maesopsis eminii (Masizi), Swietenia Mahagoni (Mahagoni) and Terminalla Bellerica (Thare) to have the potential for substituting the currently used raw material.

Of the above 9 species, extensive experimentation has been conducted with the Acacia Ariculiformis tree. In 1965, 70 seedlings were planted in the Forest Experimental station at Mudigere (Bangalore District). This species is also being introducted in many soil conservation plantations.

With the collaboration of the Government of India, Regional Design and Technical Development Centre, Bangalore, experiments were undertaken to assess and find out the suitability of Acacia ariculiformis tree for the LW industry for which turning and lacquer coating properties are most vital. By virtue of its 10 years harvest period, the Forest Department and the Research Laboratory are confident of meeting the demand for good turnery wood through this tree.

The active and in many ways successful role played by the State and Central Development Agencies in Channapatna, from the very inception of the LW industry suggests that positive support by the Government to traditional handicrafts can go a long way in strengthening them. If the vigour which existed in the past, (as seen in the Chapter on the Genesis of the Craft) seems somewhat absent now, this can probably be attributed to the transition of the craft from a home based industry to an export oriented commercial industry which no longer has the dedicated support of individuals like Bavasmia and Hariharan. What also seems lacking currently is a wholistic joint effort by all the Development Agencies towards assisting crafts men and women. Each institution is doing its bit on its own but the rewards of co-ordinated assistance are likely to be richer.

CHAPTER XIV

Future Course and Possibilities

The KHDC is currently poised on the course of a well designed plan of action in developing the LW craft, in potential exhibiting regions of Karnataka. In Channapatna, a production and training complex has been planned entirely for women with the collaboration of the Norvegian Government. Three to four batches of 20 women are be trained in this complex and a stipen of Rs. 250/- per month is to be given to each trainee.

Recently, in 1987, a LW training centre was set up in Kinhal, in Raichur district in Karnataka, where traditionally wooden toys have been manufactured by the local crafts-persons.

Theerthahalli, in Shimoga District in Karnataka has been identified as a potential place to launch a LW development and training centre. This is primarily because the raw material, 'Halewood', is available in plenty, in the forests of Shimoga.

The Department of Industries and Commerce, Government of Karnataka, Ramanagaram is mobilising the necessary infrastructure to start a training centre in the village of Anknahalli. Under the Integrated Rural Development Programme

(IRDP), a batch of 30 persons are to be trained in the production of LW articles. At Anknahalli both men and women are currently engaged in preparing rubber stamp holders with the use of jungle wood from the neighbouring forests and village lands.

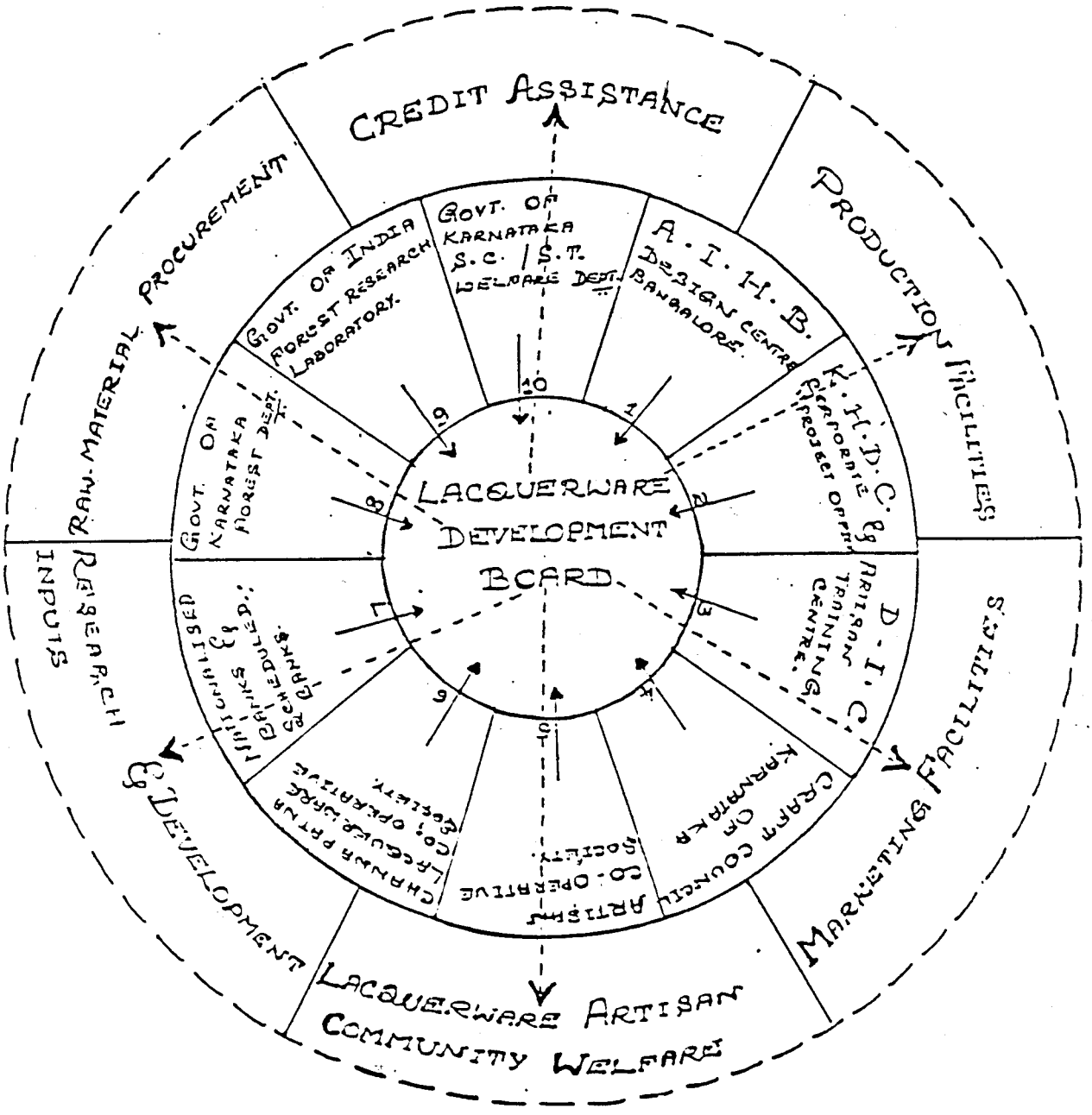
It is therefore clear that the Development Agencies concerned with Lacquer Ware are keen on further strengthening its base and on creating employment opportunities in different potential exhibiting regions of Karnataka by starting Lacquer Ware centres there.

However, to bring together the isolated efforts of the different institutions engaged in promoting Lacquer Ware, an Agency which can integrate all the different existing organisations may be essential.

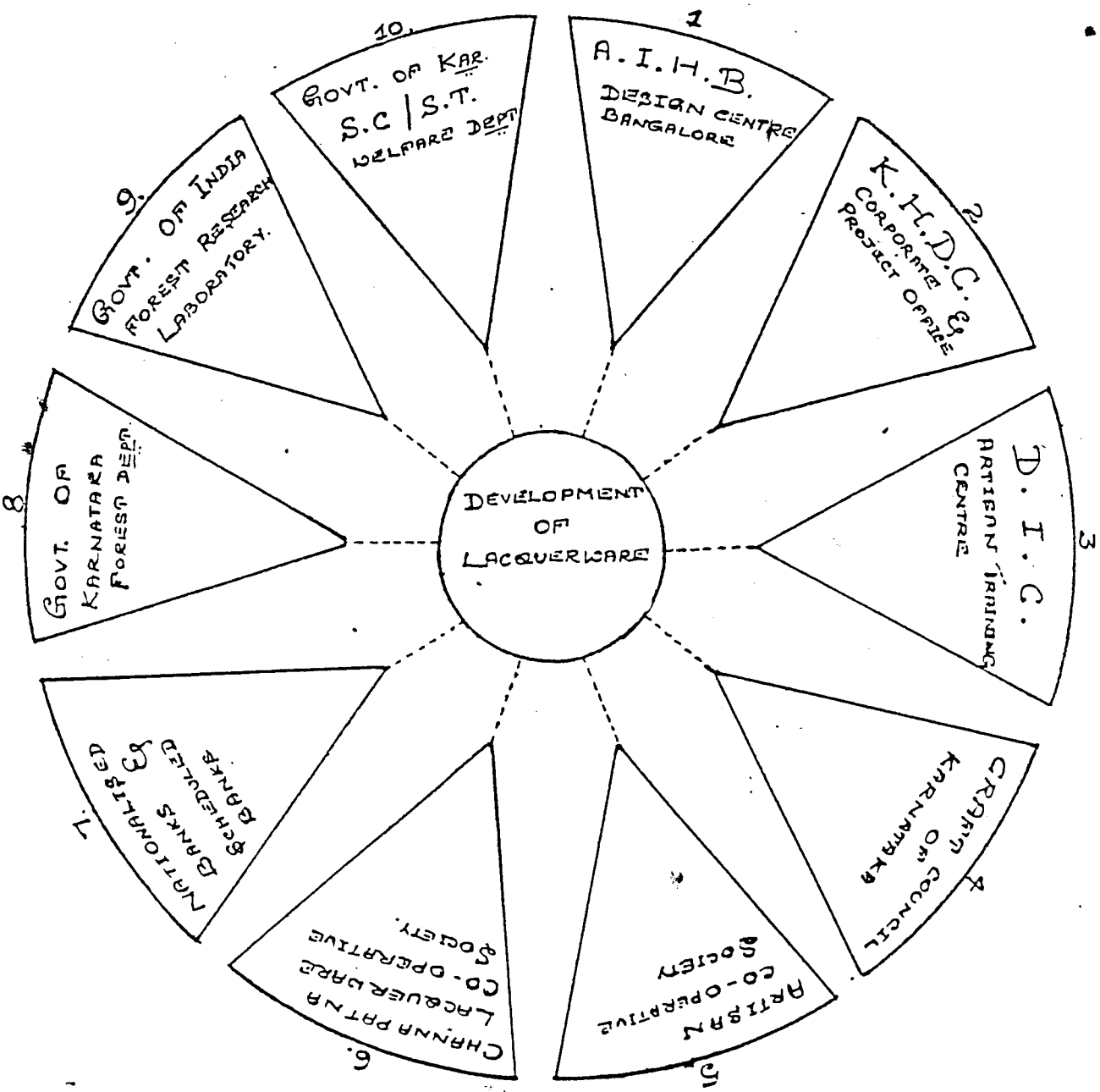
For this purpose it is suggested that a Lacquer Ware Development Board be formed.

This Board's purpose and goal would then be to bring about a comprehensive approach to serve the needs of LW artisans through one common institution. To depict effectively the need and likely structure of such a board, a Schematic Presentation is made in the following page, along with which is also presented a diagram depicting the existing structure of the organisations currently involved with lacquereware.

SCHEMA DEPICTING A SINGLE CO-ORDINATIN AGENCY / BOARD FOR LACQUERWARE DEVELOPME



PICTURE OF ORGANIZATIONS CURRENTLY INVOLVED IN LACQUERWARE CRAFT



The body of members of this board could consist of one representative from each of the 10 organizations currently engaged in LW development, along with four (two male and two female) representatives from LW artisans. The board could serve the needs of LW artisans in the spheres of raw material supply, credit and production assistance, and marketing facilities. The role of this board would be essentially that of liasoning in nature. The mode of functioning and general set up can be suitably evolved by the baord itself.

In view of the fact that the LW craft is now being promoted and encouraged by KHDC through their project offices, in Kinhal in Raichur District and Theerthahalli in Shimoga District, the emergence of an integrated Board could be vital in the development of this craft in Karnataka.

CHAPTER XV

POLICY RECOMMENDATIONS

I. For the Development of Female Artisans and the Enhancement of the FPR:

(i) Revival measures to infuse enthusiasm and commitment to work for the development of female arisans in the existing Lacquer Ware Training Institute for Women under the Directorate of SC/ST need to be initiated. It may be more appropriate if this centre were brought under the Directorate of Women and Child Welfare of the Government of Karnataka. This measure could enable all female artisans to benefit from this centre, and of course 50% of the seats could be reserved for SC and 25% for Muslim and the other 25% for women from other communities. This may alter the present trend of a declining FPR and the benefits of the centre could be enjoyed by female artisans belonging to different communities.

A skilled woman instructor with commitment and with the will to work for women, should be appointed as a regular employee of the centre. Intensive training to work on powerlathes need to a part of the curriculum, as it is with the All India Handicraft Board's L. W. Training Centres.

The current stipend of Rs. 75/- per trainee is rather meagre. A realistic stipend needs to be evolved to compensate the minimum daily wage obtained by less-skilled LW artisans and to adequately cover their transport costs.

To attract and to impart skills to female artisans residing in rural locales, training centre ought to be rural based. Perhaps a policy of shifting the centre every three years to another rural area where potential female LW artisans reside can be evolved.

(ii) One out of the three LW Training Centres of AIHB needs to be reserved only for Women. One master craftswoman and one woman assistant to impart a complete range of skills in LW production need to be appointed.

(iii) To enhance the FPR, a separate Production Centre with 10-20 powerlathes needs to be set up in an appropriate rural area, which trained female artisans can utilise. The centre could act as a liaisoning agency to mobilise financial support for female artisans; to procure raw materails and also to take up the responsibility of marketing the finished LW articles produced by the female artisans at the centre and in near by rural areas.

(iv) A need consistently voiced and felt by many of the veterans involved with the LW craft is that of a Special Course in Art Work and Design related to LW for women. It

has been felt that both Muslim and Hindu women are good at traditional art work and designs. Muslim women's potential as artists is seen in the creative designs they draw on their palms in Mehendi paste*. Hindu women's artist skills are witnessed in the rangolli** patterns they draw in front of their houses and on festival days, with the help of rice flour/or coarse white powder. Now-a-days the export market requires art work on all the LW articles and there is a dearth of artists experienced by exporters. Hence such a course in art work for a period of 6 months on a stipendary basis can integrate more female artisans in to LW. However, the women who complete the course would need to be referred to exporters and any other production centres to get employment on either full time or on a piece rate basis.

(v) The Artisan Training Institute of Department of Industries and Commerce (DIC), Govt. Of Karnataka which can boast of an illustrious history is at present in a dismal state, as far as the LW craft is concerned. The good facilities and resources available here are sub-optimized.

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* Mehendi is a paste made out of a particular leaf which is first dried and powdered and stored with the help of any long slender stick, designs are made on women's palms which leaves behind an orangish red colour after a few hours.

** Rangoli is the traditional art of decorating floors by drawing patterns on it with rice flour or other coloured material (similar to rice flour). This is especially witnessed in South India.

The DIC could evolve a regular training scheme at this institute for a batch of 20-25 LW artisans on a yearly basis or short term skill development courses could be started to impart additional skills to the male artisans. The Centre also posseses facilities to start a production centre which can be initiated as a development measure for poor artisans.

The DIC can take up a liaisons role to secure financial support towards fixed and working capital for artisans including through the TRYSEM (Training Youth for Self Employment) and Speical Component Schemes. Additionally the Rural Artisans Programme (RAP) can be intensified - at present only the male artisans benefit from this programme, even though it is intended for both male and female artisans.

2. For Improving and Channelising Raw Material Resources:

A paradox which seems to exist in the case of raw material supply, is that Halewood which is claimed to be in scarce supply by the Forest Department Officials, is available in large quantities and at cheaper rates with the contractors.

LW artisans feel that the Forest Department should cut down overhead expenses and that this would make Hale wood cheaper.

Further they also feel that the Department should consider changing the unit of sale from cubic metres to tonnes (as it was earlier).

The Forest Department of the Government of Karnataka could launch a long-range plan to take up afforestation of Hale wood. Currently such a plan seems to be non-existent in the forest department's plan of action.

The Forest Research Laboratory of the Government of India which is at present engaged in finding substitute wood for Wrightia Tinctoria, could work in close collaboration with the Forest Department of the Government of Karnataka and the artisan groups and organizations involved in the development of LW. Research findings should be steadily disseminated through an evolved process to the LW artisans. This would not only increase awareness, but also create an atmosphere of confidence towards the application of such species of substitute of wood in the preparation of LW articles.

The Forest Department of the Government of Karnataka or any other NGO could organize the artisan community in regional groups and extend support systems to encourge community forestry to develop raw material resources.

3. For Initiating Future Research and Development Inputs:

(i) Exhaustive research to assess scientifically the existence and degree of poisonous/hazardous contents in LW articles so that if necessary, remedial measures can be adopted, and to diversify the production of children's toys both in India and abroad, needs to be undertaken.

(ii) Artisans working on powerlathes need a few safety precautions, such as goggles to protect their eyes from any small chip of wood or wood dust. This can be enforced by the Government as a safety measures in this industry.

(iii) The existing model of power lathes at Channapatna is extremely noisy. Technological improvements/refinements to reduce the noise is essential.

4. For the Long Term Development of the LW Industry:

To integrate all the prevailing and isolated development efforts of various institutions/govt bodies, an exclusive Lacquerware Development Board could be formed - the objectives and possible structure of the Board have already been dealt with in the previous Chapter.

ANNEXURE B-I

RAW MATERIALS AND TOOLS USED IN LACQUERWARE CRAFT

Raw Materials

(i) Halewood (Wrightia Tinctoria)

The basic raw material used in the LW craft is Wrightia Tinctoria (local name - Hale). This wood is extremely close grained, moderately hard and turns to fine shapes by hand or machine. It has very low moisture and oil content. Due to the low oil content it renders a good finish and lucidity on polishing. It is available in the forest ranges and village waste lands of Channapatna and Ramnagaram Talukas, Mysore, Shimoga, Chickmagalur, Hassan and Coorg in Karnataka State.

Artisans also work with yellow teak wood, (Adina Cordifolia), silver oak (Grevillea Robusta), Ebony and Rakthachandana, red wood (Lal Agar), blackwood (Kale Agar), rose wood, grey wood, red cidar, pine wood and occasionally other species of jungle wood. The government rate for Wrightia Tinctoria (Hale) is Rs. 1200/- per ton, whereas with private suppliers it costs around Rs. 900/- per ton. The retail rate in the market is Rs. 12/- for a small billet of 10 kg.

(ii) Lac: The lac that is used in LW craft is a resin lac - a gummy deposit ofthe insect 'Technadria Lacca', which is available in the forests of Bihar, Madhya Pradesh, Maharashtra, Orissa, Uttarpradesh and West Bengal. Though in the beginning of 19th century Lac was available in plenty in the Mysore forests, this is no longer so.

There are 3 types of lac used in LW craft. The first quality known as Button Lac is light and golden coloured. The second quality is medium brown in colour. The third quality appears dark and black in colour. The first quality costs Rs. 120/- per kg., the second quality Rs. 80/- per kg and the third Rs. 60/- per kg. A major proportion of Lac supplies comes from Madhya Pradesh.

(iii) Lithophone: Lithophone is a compound of barium sulphate and zinc sulphide. It is a white pigment which enables Lac to lose its transperancy and become opaque. This is imported from Czechoslovakia and Germany and costs around Rs. 50/- per kg., in Channapatna. The artisans sometimes favour Titanium di-oxide (white-super quality) which costs around Rs. 120/- per kg.

(iv) Aniline Colours: This is one of the main raw materials utilized in LW. To prepare lacquer-sticks of desired colours, Aniline colours are used. The basic Aniline colours and their respective prices are as follows:

	Cost	Unit of measurement
Rhodomine (Rose)	Rs. 8/-	10 Gm
Auromine (Yellow)	Rs. 4/-	-do-
Diamond Green	Rs. 4/-	-do-
Purple	Rs. 4/-	-do-
Violet	Rs. 6/-	-do-
Red	Rs. 5/-	-do-

By blending the basic colours, the artisans prepare many other shades as well.

(v) Poster colours and Enamel Paints

These are used to paint scenaries on calender plates and to draw facial features on dolls. Indian made Enamel paints are used and their cost ranges between Rs. 5/- and Rs. 8.50 for 100 ml depending on the colours. The poster colours for a packet of 30 ml costs around Rs. 3/-.

The LW artisans also use clear varnish (Rs. 43 per litre) special wood varnish (Rs. 60 per litre) and thinner (Rs. 25/- per litre).

(vi) Sand Paper: For smoothening the surface before lacquering, abrasive paper is used. The cost of sand paper is around Rs. 1/- to Rs. 1.75/- depending on its quality for a sheet of 12 inches x 10 inches.

(vii) Talegiri: (Screwpine leaf) - Screwpine leaf is an important accessory for buffing the wood after lacquering it to make it lucid. A bundle of 100 leaves cost around Rs.20/-.

(viii) Tools: The main tool in lac turnery is the lathe. Both handlathes and powerlathes are commonly used.

(i) Hand Lathe: (Patri) - These lathes are made by the local carpenters. The hand lathe consists of two parallel rectangular wooden bars of size 19 inches x 31/2 inches. Both the bars have two iron discs at the working ends. Another wooden bar is attached to the parallel bar at a right angle position. The free end of this third wooden bar passes through a rectangular hole made in the right parallel bar. This right parallel bar is movable, sliding on the connecting bar, while the left one is fixed. A thick iron bar about 35 inch long rests horizontally on both the parallel bars serving as a tool rest. The craftsperson sits on a low stool placed between the parallel bars. The wood to be turned and lacquered is fixed to the rotating axle which carries at its free end a cup chuck. This rotating axle is fixed in between the dead centres of the lathe. A hole bored at the dead centre holds the turning piece securely in position. Motion is imparted to the rotating axle (locally called `chandrike') by forward and backward movements on a bow string. While the right hand is engaged in moving the

bow, the crafts-persons holds the turning tool in their left hand and use their right foot to regulate the pressure on the tool.

(ii) Power Lathe: The operations of the hand lathe is mechanised in the Power Lathe and the speed of work is increased.

The head stock of the lathe consists of a revolving axle attached to two belt pulleys. The other end of the belt runs over a pulley mounted on a revolving shaft driven by an electric motor. Of the two pulleys at the headstock, one is a fast pulley and the other a loose pulley. The fast pulley is keyed to the shaft and rotates. The loose pulley can be detatched from the axle to stop motion.

(iii) Cutting tools that are used to turn wood in hand/power lathes are chisels, gauges, snappers, etc. For preparing the wood to be turned, tools such as axe, handsaw and the fenon saw are used.

ANNEXURE B—II

PRODUCTION/PROCESSES IN LACQUERWARE

The general production involved in the making of Lacquereware process can be classified into seven sub-processes:

(i) Preparation of Lacquer sticks – The Lac is allowed to soften by sticking it on to one end of a wooden stick. The maximum quantity of molten lac which two identical splinters can possibly lift, is taken and heated to attain a plastic condition. This is kept warm from time to time. To this moss, a specific amount of lithophone is added and is beaten continuously until a homogenous moss with a white tinge is obtained. To this warm moss, a small portion of a required shade of dye in powder form, mixed with a small amount of water, is added and beaten to obtain the correct shade. The mixture then assumes the consistency of rubber. When the coloured mixture is sufficiently hot and before it solidifies, it is removed from the splinters by hand and a long stick of coloured lacquer 1/4 inch thick and 5/4 inch wide is drawn out and cut into a length 6 inches to 8 inches. The craftspersons prepare 4 to 5 sticks of one colour at a time. These sticks have a shelf life of one month only after which they become hard and unfit for lacquering.

(ii) Seasoning of wood: Logs of wood are cut into small billets and stored away from heat and sunlight allowing free circulation of air, for about ten days to a month, depending on the moisture content of the wood.

(iii) Preparation of wood for turning: The edges of the seasoned billets are chiselled and superfluous wood is removed to render an even and smooth surface. The billets thus prepared assume cylindrical shape.

(iv) Shaping the wood on the lathe: To shape a cylindrical wood, crafts-persons apply cutting tools to the revolving piece so that thin continuous chips are scraped out of the wood. By dexterous handling and practice, craftspersons are able to apply the tools such that a uniformly thin layer of wood is removed from the wood block and desired shapes are evolved. With power lathes both hands can be used to shape the wood whereas with hand lathe only the left hand is used for shaping the wood, while the right hand okperates the bow string for movement.

(v) Preparing the base for lacquering: By constant and steady movement of sand paper on the revolving wood, a smooth and uniform surface is secured.

(vi) Lacquering: The quality of finished goods to a great extent depends on the skillful application of lac on

the turned piece of wood. Lac is applied by pressing a lacstick of a given colour to the revolving and shaped wood on the lathe. The lac melts due to the heat produced by friction and gets uniformly deposited on the wood.

(vii) Finishing: The lacquered piece is buffed by pressing a screwpine leaf on the revolving piece. This process renders a certain lucidity to the article by spreading the lac effectively on the turned piece.

The lacqured article is cut off with the help of a cutting tool and taken out of the lathe.

Articles which need painting, or other artistic work, such as designs or facial features are painted by the artist.

ANNEXURE B—III

Lacquerware Craft in Ramanagaram Taluka

Ramanagaram is a neighbouring taluka of Channapatna, and is situated 50 kms away from Bangalore city. In few of the villages of Ramanagaram taluka (within a radius of 15 kms of each other) the LW craft is practiced by male and female artisans. Such villages include Jakanahalli, Shivanahalli, Anknahalli and Uragahalli.

A distinct feature of the LW craft, found in these villages is that of the production of rubber stamp holders/handles in bulk. No other types of Lac articles are produced any where. The LW craft is restricted completely and solely to the production of such handles.

Another interesting fact is that artisans of Ramanagaram do not depend on Wrightia Tincloria (Hale Wood) for their raw material. They use any timber/jungle wood. The raw material is never purchased in the market and it is always collected from the nearby forests/waste lands. Ramanagaram artisans extensively use black lac sticks and very rarely white sticks for colouring the stamp holders.

Each artisan gets 10 paise per stamp holder and produces around a minimum of 200 to 250 holders and earns Rs. 20 to Rs. 25/- per day.

The agents who purchase the stamp holders from the rural artisans, mostly live in the same villages. Such agents procure the stamp holders and distribute them in the Bangalore. The agents claim that they get 1 paisa for each stamp holder. The development of the LW artisans of Ramanagaram has caught the attention of the Department of Industries and Commerce (DIC) of the Government of Karnataka. The DIC is planning to start a training programme in the village of Anknahalli for skill development of LW artisans under the Integrated Rural Development Programme (IRDP).

One of the rural banks i.e. the Kalpatharu Grameena Bank has gradually begun catering to the financial needs of these artisans. Initially a few of the artisans received Rs. 1000/- as working capital and which has now been increased to Rs. 3000/-.

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