

On-Site Research

Project Name: Jhappi, Kutch Series

Research By:

Parth Dayal, Rhea Sen, Riya Garg, Saksham Pandey, Sakshi Verma,
Sheehan Suthar, Shruti Sheel, Siya Divate, Teesha Madan, Tejas Suresh

Documentation by:

Riya Garg, Saksham Pandey, Tejas Suresh

Mentor: Prof. Hardik Pancholi

Locations: Rudramata, Ajrakhpur

Unitedworld Institute of Design,

Karnavati University

Rudramata

Hindu Village

Interview 1

Deep Sanjot -male

Leather workshop owner's son

Age: 31 years

Product: leather bags

Material: pure leather

1. Buffalo
2. Goat
3. Camel

Sourcing: Ahmadabad

Market:

1. Online - instagram page - Karan Handicraft
2. Exhibition - Varodra, Ahmadabad, Surat, Pune, Delhi, Bangalore, Chennai, etc.
Two people go for exhibitions.
3. Linked with parties
4. Export

During covid: linked parties helped in sale. Even when the sales dropped, they didn't change jobs. Instead, they made stock for post-covid sales. After 1.5 years of covid, exhibitions started again. There were some difficulties but they went through them.

Passed on generation by generation (4 generations)

Age when started the craft:

Male- 16 years

Female - 6 years they start working from an early age. Their work becomes good when they reach the age of 13. They work both at home and for craft.

Workshop:

Workforce- 8 men

Father, 4 sons, uncle and his sons

Home:

Before 2001 earthquake, they lived in a village called *Dropaana* near *Kala Dungar* (10km). After the earthquake, they shifted to *rudramata* village in Kutch. It was just a jungle at that time. They made small huts (*katche ghar*) and slowly built the whole village. An organisation named *Navnirmaan Abhiyaan*, provided them with materials to build their homes. They built their own home. They made the walls, painted and decorated it.

Other jobs they have done before:

We can do all sorts of work. Jaha se paisa mile hum voh kaam kar lete hai. Hum toh majduri bhi kar sakte hai.

Interview 2

Male

Same workshop owner

Age: 57 years

Meghwar community – Marwada

Family:

Joint family

Wife, 3 sons, their wives and children; younger brother and his family. Whole family is dedicated to the same business. They have a proper timetable and routine which they follow daily.

Adults wake-up: 5:30 am

Kids wake-up: 8am (considered late)

Tea: 10 am, 4 pm (at least 4 times a day)

Lunch: 1pm

Dinner: 10 pm

They work all day till 10pm.

They made a *jhula* worth 10k for their grandson. Handcarved, completely out of wood.

Importance of tea:

Village people have a tradition of drinking tea. Everyone in the family and workshop drink tea from early childhood. Whenever a guest comes, the first thing served is tea made by sons. 17 people share the same kitchen.

How did he learn the craft? A brief history:

He learnt the craft in his childhood. During his father's times, they used to make heavy leather overcoats for livestock farmers. Earlier, everyone used to wear designer coats made by artisans. As he watched his father work, he started making his own designs. People didn't use handbags like they do today. As new trend and items entered the market, their handicraft evolved. People in the industry divided into different subgroups. Some people started making shoes, the other worked on handbags. In those days, a variety of materials were not available, so people mostly used leather. Leather *Pakhal* was used to draw water from deep wells; even ropes were made out of leather. The leather made in Kutch was used in Kutch. But now that's clearly not the case.

How do they get the leather?

Nowadays, they can get leather from anywhere across India. Leather is usually made from dead animals. Muslims in the community rear animals for leather. They get their leather from Ahemdabad.

Political Support:

Government provides loans and subsidies to artisans based on their work, need and ownership. Government officials and bankers come to check their work.

Hardships:

They require some small machines, but it is hard to afford. The machines would reduce the wastage of both time and

Festivals and gods:

They all celebrate all *Hindu* festivals. They have *Baba Ramdev's* temple and he is the main priest. His sons wake up at 5am for *aarti*. They celebrate the inauguration date of temple every year. On every monthly *Shudh Dasam*, villagers bring sweets to the temple for *Bhog*.

Food: *Mishtan* (sweets) are eaten more in Gujarat. Sweets and gifts are exchanged on festivals.

Speciality: *chulhe ki khichidi*, *Patthar par masli hui lissan ki chutney*, *bengan ka saag*, *desi ghuhar*, *chhote cheevde ki sabzi*, *makkhan*, *chaas*, *bajra ki rotli*. In winters, guest are served jiggery and ghee.

Weddings

Food is prepared at wedding holder's home. 6-7 days before marriage *Ganesh ji ki Stapna* is done.

Relatives arrive, they play *dhol*, and ladies sing songs, they play *taash* (without money). Their traditions and rituals haven't changed from the beginning unlike urban areas.

They engage their younger children along with their older children often. But they are married off when they come to a certain age.

Laaj and maryada: The engaged girl stays in the house if their in-laws come over. She doesn't come in front of them. This is their tradition. The girl's side of the family doesn't see the groom either. Sometimes, they call him over on festivals. But the girl still stays in.

Respect for elders:

They respect their elders a lot. They consider sending them to old-age home as a sin (*paap*).

Related folktale:

A man became blind due to old age. The *bahu* told her husband, "tum toh jaate ho dhandhe par, aur mai iske kapde badlati hu, islo ghumne leker jaati hu. Mujhe toh nahi chahiye yeh!"

Toh uska pati, buddhe baap ko jungle mien chhod kar aa gaya. voh bechara Buddha toh 2 din mien mar gaya. Fir jab voh khud Buddha ho gaya. Toh uske ladke ko bahu boli, "ab ye Buddha andha ho gaya hai, toh mai kya karu usko chhod ke aao."

Ab jo apne baap ko chhod ke aaya, uska beta use chhodne gaya. uss hi jungle mien jab beta chhodkr chala gaya. Jab beta thoda aage jaake wapas dekhne aaya, toh uska baap zameen pr haath ghuma raha tha. Toh beta bola, "ye kya kar rahe ho papa?"

Baap reply karta hai, "Tera kasoor nahi hai beta, mai bhi mere papa ko ek zameen pr chhodkr aaya tha. Toh dekh raha hu ki vahi zameen hai ki dusri hai."

Tabhi bete ne socha, *mere papa ne mere dada ko chhodkr gaya, aur aur aaj mujhe bhi use chhodna pada; toh shayad mera bachha hoga, voh mujhe bhi chhod dega toh?*

Fir beta apne baap ko wapas khushi khushi ghar le aaya.

Maa-baap, saas-sasur ki seva sabse badi seva hai.

Folktales are vanishing.

Medicine:

Easy access to hospital; ambulance arrives on one call (108).

Distance: 10km

Covid didn't affect them much. And they didn't stop working. Organisation comes every Wednesday to supply heavily discounted medicines.

Languages:

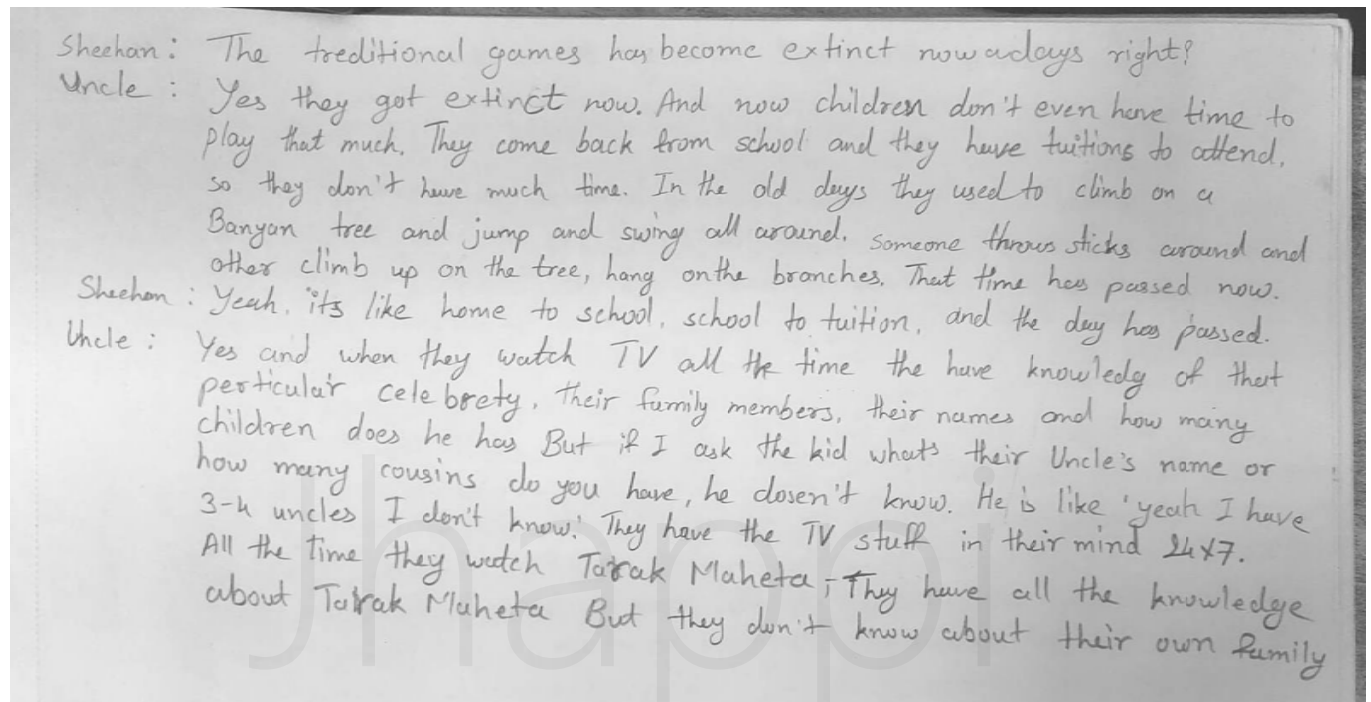
Kuchhi (mother tongue), Hindi, Gujarati, English (slightly)

Childhood games:

They used to play in jungles, rain and rivers. They didn't get money for toys then; so they used to make their own toys out of broken vessels, wood. They used to play *kabadi*, with balls, stones, etc.

Today's kids don't even know these games. They will come and ask for their mobile phones, if denied, they say *haye haye!*

They don't know much about mobiles and how to operate them. They are just aware of the basic functions. But the kids know everything about phones. They know how to operate and play on it properly.



Interview 3

Ram - male

Leather worker

He studied till 10 class and then he joined the business

Language: Hindi, gujarati, kachi

Tools used in making leather bags:

Rampi, sui, dhaga, punch, aari

Wide chisel, needle, thread, punch, hand saw

Source: Ahmedabad

It's a family business going on from generations

In-field: 13 years

Market:

They sell their products online, exhibition

They sell their products to artists too. Example- Aanchal Gujrani

Home:

Before the earthquake they lived in a village named Jobana.

After the earthquake they moved to Rudramata

Their ancestors were from the same village Jobana

Main festivals:

All festivals, example- Holi , Diwali etc

Daily food:

gaon ki roti, bajra ka rotla with makhan, sabzi ,makki(makka ka aata) ,bhindi, baingan ka bharta, lal mirch ki chutney

Interview 4

name: sarda bahan

Jewelry seller

In-Field: 30 years

language: hindi,kachi,gujrati

They never gone outside the village

Son works in house construction

Her Maika is there in Gandi gaun

5 children(3girls/2boys) in the family

They do not go to schools

They collect old notes which are of no use nowadays

Most celebrated festival: garba

Interview 5

4 colors are mixed to make indigo color

House of 8 people

name -chanda

Mummy, papa, 2brother, 2 sisters

Chacha in leather embroidery

Leather work done on daily basis

They also sell these products

The craft is being passed on generation by generation

They wear bangles as is their tradition but they do wear them when they become vidwa.

Widwa women wear the same dresses but they can't wear jewelry.

All day they do work at home

in-Field: silai or stitching-4 years

Jhomar made from moti in different designs

They lived in khadu village

Worked in leather and embroidery

They dye color in chemical colors

They go to exhibitions but after covid they collect all online orders

Interview 6

They make bags from goat and camel leather

All the material are made by cotton clothes they cut the clothes in small pieces

The colors are put in pulp

The printed designs are made with marble

They make denim textured paper and then they give the look to them like grass effect

Interview 7

I've been towards Ahmedabad so many times in a truck. I used to drive truck.im a truck driver .We have just come here to live.we had truck business before.right now we have a truck and a container

both.they have their own drivers for the truck.this is a good income source of him plus it was his hobby too.

IN-field: 11 years

Lives 2 km away from here

Family- 2 kids they are still young

Interview 7

Live before- khada,kado dunger (Block will)

profession-Handicraft and leather work,embroidery work.

It is all about hardwork.As well as Bhunga(Traditions hut)building.

We used to use grass as ceiling at First.now we use nadiya(stone bricks shaped flat)

Mud Work design is done afterwards when someone dies in our family so that the plan gets postponed .

Family:7 people

They celebrate festivals as kids light crackers during diwali. People of the village get together and celebrate .They usually sing bhajans and all. We are going to have a music night in ajrakhpur in a few days. "My brother is a musician too."

Ajrakhpur

Muslim village

(Audio file: Ajrakh 1)

Interview 1

Ahmed khan: 18 yrs.

New designs at geometric

Going to Exhibition reduced due to more people visit ajrakhpur more than Exhibitions

100+ workshops in the village

Cotton and mashroo modal silk r the common mediums

Silk dupatta rs1200 to rs6000

15 days to make 1 dupatta

1 day 40 dupattas

1 day 6 prints

Final process is done after 15 days

Closed during covid

Came to ajrakhpur after 2001 earthquake before at dhamatka 45 km from ajrakhpur

The shops are around 20 yrs old

They invest on themselves

Wooden blocks r used for printing which comes from pethapur

Made of sesame wood

Blocks r u used to make 2 borders and 2 types of patterns for body

He works with his uncle

He passed tenth n working from 2 years

He started helping the shop when he was 12 13yrs coz block printing is the livelihood of the people in ajrakhpur

The villagers' profession has been block print for 3-4 generations

Jute is used to control the flow of paint

They create variation of the design from the blocks they have.

They draw for the ideation of the ideal design for the cloth

They use chalk just to make sure that the pattern fits in

They make variety of colors

They keep the cloth for drying after printing

Then they boil the cloth with a few chemicals

The current generation is educated till grade 10 n some even study after that n majority of those people come back to work at the workshops of ajrakhpur

Village is divided into 2 halves workspace n residential

Cloth is sold all over India and also online

They advertise n sell through social media

Post covid sales are moreover online than offline

They hire models to wear it n sell it

Interview2

Course year- 1 year

Content- Basic design,colors

Education: somaiya college Bombay since 75 years

1 year total 6 classes

Work on 1 theme

Owner: Self design

Boiling is the last process

He has a design name 'Laws of the life' its a big star and the star is bigger than the world and is named as larger the life

Color palette was taken with new colors

They use dye which are natural

They make clothes using any fabric such as silk , fabric, modale, chanderi

It contains white starch which is removed by the boiling process then it is kept for a day and then it is washed and then it is given for printing purposes.

3 colors are used in which the outline is made by chuna and gum arabic and then the piece gets ready.

1 meter-350 and these are given in wholesale

Go to the exhibitions and sell it for approx 500 to 600 rs per meter.

They have to cut it when selling

Waste material is stored in house

Purchase fabric - Surat

They give clothes to "W" in wholesale

1 design cost -2500 to 3000 rs they get

No govt and NGO help them

In-field : 25 years

This is a family business and done from generations

Education - 7 class

Job - bombay 12 years

2019 he came back and done artisan design course

He was studying in 5 class and side by side he was learning this also with the help of his family

When he knew all the work he left the study and worked in this field.

Silk and all the designs are made by him and he made a completely new color regular color are different

Zari work come from surat and then they do work on them

Modale work is cheaper but zari work is pity expensive approx 7000 rs pure silk

All blocks are made from sheesham wood

Wood block made: pethapur and ahmedabad

All layout are made on paper

Projects: America

Work: bedsheets, table runner

They search them from somaiya vidya college

Jury fetter was supplied with the material she liked so the first theme board was made for her .

Interview 3

Name: abdul jaguar

In this village maximum people have same work

On sundays children come and see that how work is done and they will also do the same business in future

Waste materials are reused if they are less than 2.5 meters then they try to sell it in a market difficult to sell so in case some new garments are made then they combine the material in the form of kaftan and sell it in the market.

In rainy weather it's a difficult task so it is completely closed. Even a single drop of water can change the color of the cloth and fade.

Sunlight is a must

Meaning of Aj: aaj usko rakh do and wash it tomorrow

Most difficult task: Last process finalize the result of the material

Print and all the things are done then in case water drops on the cloth they know that in this part this amount of indigo will only be there and any other color will come here or not.

Silk and cotton processes are the same color measured and are changed in which silk color quantity should be used more.

Famous food : Dabeli bhuj is the best place

Common food : roti, sabzi ,dal etc

Tools: wood block, brushes , tray , jute cloth, color

Jute cloth supports the color in the trays it maintains the quality of the color

Printing name: Ajrakh Print

10 percent chances are there of cloth tearing when washing is done it totally depend on worker how washing is done and much it should be put in water to maintain the quality of the product

Entertainment purpose: play cricket and interact with workers.