

Uplifting Rural Communities through MSMEs: Impact of Gandhian Principles and GI Tagging on Pochampally Ikat Sarees in Telangana State, India

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KEYWORDS

B-G-G-S System, Craftsmanship, Ikat, Silk City, Swadeshi

ABSTRACT

The research paper examines the influence of Gandhian principles, particularly Sarvodaya, on rural development and community welfare, with a focus on Bhoodan Pochampally Village. The study explores how Gandhian thought has shaped the MSMEs development for uplifting the rural communities, especially through the implementation of Geographical Indication (GI) tagging. The study investigates how GI tagging of local products aligns with Gandhian ideals by fostering economic self-sufficiency, preserving cultural heritage, and improving the livelihoods of the rural population in the form of development and growth of MSMEs. The study evaluates the economic benefits, social infrastructure improvements, and empowerment of local communities brought about by GI-tagged products. Through a detailed study, the paper contextualizes the development of MSMEs and rural empowerment in Bhoodan Pochampally within the framework of Gandhian values, particularly self-reliance, rural development, and ethical stewardship. The study provides a practical example of how Gandhian thought continue to influence rural settings through highlighting the significance of GI tagging as a tool for MSMEs development in terms of employment opportunities and the preservation of traditional knowledge.

1. GANDHIAN THOUGHT – AN INTRODUCTION

"The good of the individual is contained in the welfare of all"

The quotation reflects Mahatma's philosophy of Sarvodaya, which reflects "the welfare of all" and emphasizes the importance of collective well-being over individual gain. Gandhi often stressed that individual progress and happiness are inseparable from the well-being of the entire community or society. Grounded in the principles of non-violence, truth, and self-reliance, this philosophy continues to shape and inspire movements for justice, equality, and sustainable development and upliftment of marginalized and rural areas around the nation. Gandhian thought inspired active involvement and enthusiasm of the people serving the society through concentrated on Consensus model instead of conflict model for achieving the development goals of the community.



Mahatma's philosophy centered on consensus building through dialogue, negotiation, and mutual understanding as essential tools for fostering cooperation towards development. Gandhi emphasized the power of non-violent principles, advocating for dialogue and persuasion rather than coercion as the primary means to resolve disputes (Gandhi, 1948). He believed that sincere and empathetic conversations could empower individuals to reach agreements that benefited all parties involved.

Gandhi was a strong proponent of participatory decision-making, reflecting his belief in collective action. He argued that involving individuals and communities in the decision-making process was crucial for ensuring that every voice was heard and respected (Erikson, 1969). This approach was not only about achieving agreements but also about empowering people and fostering a sense of ownership and responsibility among all stakeholders. In addition to his focus on dialogue and participation, Gandhi stressed the importance of constructive programs as a means to build a stronger, more self-reliant society. He believed that alongside protests and non-cooperation, there should be an emphasis on education, community development, and self-sufficiency (Iyer, 1973). These constructive activities were seen as vital for addressing social issues and empowering communities to take charge of their development.

Ethical leadership was another cornerstone of Gandhi's philosophy. He believed that leaders should exemplify integrity, humility, and moral conduct, leading by example and prioritizing the welfare of others over personal gain (Nanda, 1958). Gandhi's concept of servant leadership, where leaders are seen as servants of the people, was central to his vision of a just and equitable society. In this study, an endeavor is made to delve into Gandhian principles, particularly focusing on Sarvodaya, to understand how these ideals underpin efforts in rural development and community welfare. The study will assess the impact of GI tagging on Bhoodan Pochampally Village, examining how ethical leadership and Gandhian values have contributed to enhancing the value of local products, boosting local economies, and preserving traditional crafts, much like Gandhi's vision of servant leadership contributing to the upliftment of the community. The research will investigate how the GI tagging of products plays a role in the broader context of rural upliftment. This includes evaluating economic benefits, improvements in social infrastructure, and community empowerment. The study includes a detailed case study of Bhoodan Pochampally Village, examining specific GI-tagged products and their influence on the village's development in the context of Gandhian values. The development goals for community development were realized effectively through the Gandhian approach

2. BRIEF OVERVIEW OF INDUSTRIAL ENVIRONMENT IN TELANGANA

The state of Telangana not only symbolizes its rich heritage and culture but also regarded as one of the few states having the production capacity of cotton reaching 60 lakh bales which is about 15 percent of total India's production and 1 million spindles. With the facility of over 50000 power looms and 17000 handlooms, the state is regarded for famous weaving and venue for renown rural brands such as Pochampally Ikat, Gadwal sarees and Warangal Durries. In the present study, an endeavour is made to focus on development of MSMEs and the impact of GI tagging on the growth of MSMEs.

3. LITERATURE REVIEW

An attempt is made to analyse contemporary issues related to Sarvodaya, focusing particularly on rural upliftment. The review highlights how Gandhian principles of self-sufficiency, community participation, and moral values are applied to modern challenges in rural development.

In the literature reviewed by Kumar A.S.(2019), Gandhi's views on education as a tool for rural upliftment are explored. The study argues that education should empower individuals to engage in self-sufficient practices and community development. It highlights the importance of integrating Gandhian educational principles into rural development programs to foster critical thinking and local engagement. Iyer R.N.(2020) focuses on the significance of community participation in implementing rural development initiatives based on Gandhian thought. The study argues that active involvement of local populations in decision-making processes leads to more effective and sustainable outcomes. The paper emphasizes the need for policies that encourage grassroots participation in development efforts. Reddy N.S.(2020) highlighted the importance of women's empowerment in the context of Gandhian rural development. The study discusses how Gandhi's vision included the active participation of women in economic activities and community governance. The author argues for policies that support women's roles in rural development as essential for achieving holistic and sustainable progress. Desai N.P.(2021) discussed the relevance of Gandhian principles in contemporary sustainable development discourse. The study highlights Gandhi's emphasis on ecological balance and community welfare, suggesting that his ideas can inform modern strategies for rural upliftment. The author argues for the application of Gandhian thought in addressing issues such as climate change and social equity in rural areas.

In the study by Singh A.K.(2021), the author emphasized Gandhi's concept of Village Swaraj as a model for rural self-governance. The study argues that true development can only be achieved through the empowerment of villages, enabling them to fulfil their own needs while remaining interdependent with others. It critiques the impact of colonialism on traditional village structures and advocates for a return to self-sufficient village economies. Rao S.V.(2021) reviews Gandhi's initiatives in rural reconstruction, particularly through the establishment of the All India Village Industries Association. She details his



experiments in various village industries and the promotion of Khadi as a means to revitalize rural economies. The study illustrates how these efforts align with the principles of non-violence and self-reliance.

Madhumathi(2022) focused on Gandhi's vision of rural development rooted in moral and spiritual values rather than purely economic motives. This work discusses the significance of cottage industries and the development of rural skills as essential for improving living standards. It also examines Gandhi's 18-point Constructive Programme, which aimed to revive rural economies and promote self-governance. Sharma R.S.(2022)explored the integral connection between Gandhiji's philosophy and rural development. She emphasizes the importance of self-sufficiency and the utilization of local resources to promote sustainable growth. The paper highlights how Gandhian principles can address modern challenges like poverty and unemployment, advocating for their integration into rural development policies to foster community involvement and sustainable resource use.

VermaL.K.(2022) examines the role of traditional crafts, particularly in the context of Bhoodan Pochampally GI-tagged textiles. The study discusses how the revival of local crafts can lead to economic empowerment and cultural preservation, aligning with Gandhian ideals. The author emphasizes the need for policies that support artisans and promote sustainable practices in craft production. In his research, Mehta H.P.(2023) critiques contemporary development paradigms, advocating for a Gandhian approach that prioritizes human values and community welfare over economic growth. The study discusses the implications of this perspective for rural development, suggesting that a shift towards Gandhian principles can lead to more equitable and sustainable outcomes in rural areas.

The literature supports to understand the relevance of Gandhian principles in contemporary rural development, highlighting how Gandhi's emphasis on self-sufficiency, community involvement, and traditional skills can address modern challenges and promote sustainable growth. Key studies reveal that integrating Gandhian thought into policies can enhance economic empowerment, cultural preservation, and effective community participation, thereby contributing to holistic rural upliftment.

4. OBJECTIVES

1. To explore the reflections of Gandhian thought and Sarvodaya in the historic milestone on Bhoodan movement in Pochampally Village.
2. To Assess the impact of GI Tagging on Economic Value, Local Economies, and Craft Preservation in Bhoodan Pochampally Village.
3. To Investigate the role of GI Tagging in Facilitating Rural Upliftment in Bhoodan Pochampally Village.

5. METHODOLOGY

The study is based on primary and secondary sources of data. These include existing literature from articles, research papers and journals. Further, the study on GI products are extracted from statistical reports from Office of the Controller General of Patents, Designs & Trademarks, Department of Promotion of Industry and Internal Trade, Government of India. Further, the newspaper reports are included in the study. The data pertaining to Pochampally village is collected through field visits, pilot studies made through interview with the Weavers, visits of weaving centres. The study is both combination of exploratory and descriptive research design oriented. The study employs a combination of exploratory and descriptive research designs. The exploratory aspect aims to investigate and uncover new insights into the application of Sarvodaya principles in rural development. The descriptive component focuses on detailing and analysing specific aspects of rural upliftment and the impact of Gandhian ideals on contemporary issues. This mixed-method approach allows for a comprehensive understanding of both theoretical and practical dimensions of the research topic.

6. REFLECTIONS OF GANDHIAN THOUGHT AND SARVODAYA

Sarvodayites are individuals involved in the Sarvodaya Movement, which includes Gandhiites, Ahimsaists, Sarvodians, Gandhian workers, Bhoodan workers, constructive workers, peace workers, and Sarvodaya leaders. They are also known as Sarvodayavadis and are dedicated to implementing Gandhi's constructive programs(Narayanasamy, S(2003). Sarvodaya literally focuses on "universal uplift," represents a broader philosophical framework focusing on the welfare of all individuals in society, especially the marginalized and disadvantaged. It encapsulates ideals of social justice, equality, and compassion (Bhave, 1967).

The endeavour of sarvodayite is to around peoples' initiative and change the present social order through multi-dimensional activities of Sarvodaya Movement while at the same time remaining free from Party –politics(Jena R.R. &Behura, A.K.(2023). The ultimate aims are to create such an atmosphere where every village and the whole world becomes like a family, feels like a family. Thus the call of Sarvodaya is twofold:Jai-Gramdan and Jai-Jagat. The Sarvodaya principle relies on "Live and let live". This principle is formulated in the evolving of Bhoodan Pochampally making with the initiative of efforts of Vinoba bhave. With Gandhian thought, Bhave empowered the village through inspiring the people do think on



“Live and Let Live”. This foundation inspired many land lords to voluntarily participate in Sarvodaya and voluntary distribution of lands for the movement.

The B-G-G-S system is interconnected, with each component reinforcing the others. The ‘Bhoodana’ and ‘Gramdan’ movements laid the foundation for Gram swaraj by fostering a sense of community and shared responsibility. Sarvodaya provides the ethical foundation for these movements, advocating for the upliftment of all individuals. Despite facing challenges and criticisms, particularly regarding its perceived utopian ideals, the B-G-G-S system remains a significant part of India's socio-political landscape. It has inspired discussions on land reform, social justice, and decentralized governance, reflecting Gandhi’s enduring influence on Indian society (Bhave, 1967; Patel, 1994).

The Sarvodaya movement aimed to create a society where every individual has the opportunity to thrive, with wealth being utilized for the common good (Patel, 1994). The Bhoodana-Gramadana-Gramaswaraj-Sarvodaya (B-G-G-S) system, developed by Vinoba Bhave and inspired by Gandhian principles, offers a comprehensive framework for land reform and self-governance in rural India. This system integrates various interconnected movements aimed at achieving social justice, economic equality, and democratic decentralization.

In 1940, Gandhi appointed Vinoba Bhave as the first Satyagrahi to lead non-violent resistance against British rule. Vinoba’s social activism, deeply rooted in his study of major world religions, exemplified his commitment to non-violence, engaged spirituality, and universal love. After India’s independence, Vinoba launched the Bhoodan (Land-Gift) Movement, traveling across India for twenty years to persuade landowners to donate four million acres of land to the poor and downtrodden. Initiated in 1951, the Bhoodan movement sought voluntary land donations from wealthy landowners to redistribute land to the landless. This approach emphasized non-violence and moral persuasion, in line with Gandhi's philosophy of Satyagraha (Gandhi, 1948). The movement aimed to address land ownership disparities and foster a more equitable society (Bhave, 1967). Building on the Bhoodan movement, the Gramdan movement encouraged entire villages to collectively donate land to the community, or Gram Sabha. This concept aimed to eliminate individual land ownership and promote communal land management for the benefit of all villagers (Bhave, 1967). The Gramdan movement was based on the belief that land should be treated as common property for the welfare of the entire community (Patel, 1994).

The integration of Gandhian thought and the principles of Sarvodaya in the development strategies of Bhoodan Pochampally Village illustrates a profound commitment to social equity and community empowerment. The Bhoodan movement, initiated by Vinoba Bhave in 1951, sought to address land inequality through voluntary land donations, embodying Gandhi's ideals of non-violence and communal welfare. Bhave viewed Bhoodan as a transformative process that challenged the existing socio-economic order. He felt a deep connection to the marginalized, stating that he became their "mouthpiece" and experienced divine love through this work. The movement sought to create a new societal framework characterized by love, equality, justice, and the absence of exploitation. Bhoodan was framed as an initiation into a life of sacrifice, aiming to cultivate a new human spirit devoid of hatred, even towards those who did not participate in land donations.

7. AN OVERVIEW OF GEOGRAPHICAL INDICATION (GI) TAGGING

A Geographical Indication (GI) is a sign used for products that originate from a specific location and have unique qualities or a reputation due to that origin. For a sign to function as a GI, it must indicate that the product comes from a particular place. The GI right allows holders to prevent others from using the indication on products that do not conform to established standards [WIPO, 2021]. However, holding a GI does not prevent others from using similar techniques to produce comparable products, provided they do not use the GI itself. Protection is generally achieved by securing rights over the sign that constitutes the GI. GIs are commonly applied to agricultural products, foodstuffs, wines, spirits, handicrafts, and industrial products.

There are four main methods for protecting a GI: sui generis systems, which are specialized regimes designed specifically for GIs; collective or certification marks, which certify that products meet particular standards; business practice methods, including administrative product approval schemes; and unfair competition laws, which prevent deceptive practices. Each method varies in its conditions and scope of protection. Sui generis systems and collective or certification marks share common features, such as establishing collective rights for those adhering to defined standards.

From a Gandhian perspective, the protection and promotion of GIs reflect Mahatma Gandhi’s philosophy of self-reliance, local empowerment, and the preservation of traditional skills. Gandhi advocated for supporting local industries and crafts as a means to achieve economic independence and social justice. By safeguarding GIs, communities can preserve their cultural heritage, improve local livelihoods, and resist exploitation from external forces. This approach aligns with Gandhi's ideals of fostering indigenous craftsmanship, promoting fair trade, and ensuring equitable economic development. It embodies his vision of empowering local communities through sustainable and ethical practices, thereby contributing to both economic and social equity.



Table-1: State wise approved GI Applications

Sl.No.	State	No. of GI Applications
1	Andhra Pradesh	19
2	Arunachal Pradesh	19
3	Assam	31
4	Bihar	16
5	Chattisgarh	7
6	Goa	10
7	Gujarat	27
8	Himachal Pradesh	10
9	Multiple States	17
10	Jammu & Kashmir	16
11	Jharkhand	1
12	Karnataka	44
13	Kerala	35
14	Ladakh	4
15	Madhya Pradesh	21
16	Maharashtra	49
17	Manipur	6
18	Meghalaya	6
19	Mizoram	7
20	Nagaland	4
21	Odisha	26
22	Pondicherry	2
23	Rajasthan	20
24	Sikkim	1
25	Tamilnadu	59
26	Telangana	17
27	Tripura	4
28	Uttar Pradesh	74
29	Uttarakhand	26
30	West Bengal	27
		605





Source: Report of State wise Registered GI of India, 2024, Office of the Controller General of Patents, Designs & Trademarks, Department of Promotion of Industry and Internal Trade, Government of India

As on August, 2024, a total of 605 products were received the Geographic Indicators tagging. The data on Geographical Indication (GI) applications across Indian states reveals Uttar Pradesh as the leading state with the highest number of applications, totaling 74. Tamil Nadu follows with 59 applications, and Maharashtra has 49, indicating substantial activity in these regions. Karnataka and Kerala also show considerable engagement with 44 and 35 applications, respectively. Conversely, states like Jharkhand, Sikkim, and Tripura have minimal applications, reflecting either lower regional interest or emerging awareness of GI benefits. The "Multiple States" category, with 17 applications, indicates collaborative efforts across various regions. Overall, the data highlights significant GI application activity in certain states, while others demonstrate potential for increased engagement.

8. IMPACT OF GI TAGGING ON ECONOMIC VALUE, LOCAL ECONOMIES, AND CRAFT PRESERVATION

Pochampally, located in the Nalgonda district of Andhra Pradesh (17.3861° N, 78.6433° E), is renowned for producing Pochampally sarees, also known as Pochampally Ikat. These sarees are celebrated for their traditional geometric patterns created through the Ikat dyeing technique. The intricate designs are crafted by skilled weavers and are transformed into exquisite sarees and dress materials. Often referred to as the "Silk City of India," Pochampally features weaver's homes with both semi-open and enclosed areas specifically designed for saree weaving. The enclosed spaces are equipped with large openings to ensure ample light and ventilation, facilitating the weaving process [World Heritage Convention Report, 2014].

Table-2: Pochampally saree in Media

	<p>President of India, Droupadi Murmu interaction with weavers at Pochampally Village [AP7am report, 20th December, 2023]</p>
	<p>Sri Narendra Modi, Prime Minister of India gifted Pochampally Ikat Saree in Sandalwood Box to France's First Lay Brigitte Macron [Times of India, 15th May, 2023]</p>



Union Finance Minister, Smt Nirmala Sitharaman in Pochampally saree during Union Budget presentation in 2021.[CNBC TV 18, 1st February, 2021]

Source: New paper Reports(1st February, 2021, 15th May, 2023, 20th December, 2023)

The art of crafting Pochampally sarees, or Pochampally Ikat, originated in the 1950s in the town of Bhoodan Pochampally, Telangana, echoing Mahatma's emphasis on "Swaraj," or self-rule, and the importance of local industries. The traditional Pochampally Ikat weaving technique, brought from Chirala, where it was known as 'Chit-ku,' was adopted by local weavers, exemplifying Mahatma's belief in the preservation of traditional crafts and the wisdom of the past. By 1999, Pochampally Ikat techniques had expanded to 10,000 families in 100 villages, aligning with Mahatma's vision of "Gram Swaraj," or self-rule for villages, and the empowerment of rural communities. While the introduction of machines in 2000 refined and accelerated the weaving process, it's important to balance technological advancement with the preservation of traditional skills, as emphasized by Gandhiji. The evolution of Pochampally Ikat is a testament to the town's significant contribution to India's silk textile industry, aligning with Mahatma's emphasis on the importance of local industries and self-sufficiency. The art of weaving Pochampally sarees continues to evolve, demonstrating the resilience and adaptability of traditional crafts, a core principle emphasized by Gandhiji. Despite its relatively recent origins compared to other Ikat traditions, the Indian government's efforts to preserve and revive Pochampally Ikat weaving align with Mahatma's emphasis on the importance of preserving traditional crafts and supporting local communities.

The Pochampally village, offering a wealth of attractions, from its globally renowned hand-woven Ikat products to its pilgrimage sites, ecotourism opportunities, and vibrant local cultural heritage[UN Tourism,2021]. This idyllic setting benefits from its proximity to a major city while maintaining a deep-rooted connection to traditional weaving practices. The gentle hum of the handloom connects visitors to the lives and traditions of the weavers and their families, embodying a rich cultural narrative. Pochampally is celebrated for its masterful weavers who transform threads and colors into stunning saris and clothing materials. Over the years, the art of Pochampally weaving has achieved significant acclaim, with Ikat becoming one of the most sought-after weaving techniques in India. This "silk village," home to over 10,000 weaving families, upholds centuries-old looms, patterns, and techniques. The intricate Ikat process involves an 18-step sequence of tying and dyeing threads before weaving, and all looms in Pochampally are hand-operated, reflecting a belief that machines cannot replicate the artistry of handloom weaving. The weavers are renowned for their traditional and geometric Ikat patterns.

In 2005, the Pochampally sari received Geographical Indication (GI) Certification, which granted it global Intellectual Property Rights protection. This achievement aligns with Mahatma Gandhi's vision of rural upliftment and self-reliance. By protecting and promoting traditional crafts, the GI certification has generated local employment, improved living standards, and bolstered the economic prospects of the community. Gandhi's ideology of empowering rural communities through the preservation of indigenous skills and fostering sustainable economic practices is exemplified by the success and cultural significance of Pochampally weaving. This recognition not only enhances local livelihoods but also reinforces the community's cultural identity, embodying Gandhi's commitment to uplifting rural areas and supporting self-sustaining development.

9. ROLE OF GI TAGGING IN FACILITATING RURAL UPLIFTMENT IN BHOODAN POCHAMPALLY VILLAGE

Over the years, the Indian Weavers have been facing several challenges, including inadequate wages for their labour-intensive craft, substandard living conditions, weak market connections, insufficient support for the industry, outdated infrastructure, low literacy rates, diminishing interest among younger generations in traditional arts, competition from power looms, and exploitation by intermediaries[DCCP Report, 2021]. Despite these issues, the weavers from Pochampally were able to overcome the hurdles faced in the Industry through the support of benefits from GI Tagging. The GI tagging of Pochampally Ikat has contributed significantly to the economic upliftment of Bhoodan Pochampally. Before the GI recognition in 2005, the average monthly income of a weaving family was estimated at ₹5,000-₹7,000.



The market value of Pochampalli Ikat has seen significant growth, contributing to the overall economic development of the region. Tourism in the region has grown by 30% annually, further boosting the local economy. Investments in infrastructure, including better roads and transportation networks, have reduced costs and improved access to markets. Post-GI tagging, this income has increased by approximately 30-40%, with current estimates ranging between ₹8,000-₹12,000 per month, depending on the complexity and demand for the products. Prior to the GI recognition, the village had around 7,000 weaver families engaged in Pochampally Ikat weaving. Post-GI tagging, the number of families involved in weaving has grown to over 10,000, indicating a growth of approximately 43%. There has been a 25% increase in youth engagement in weaving, with younger generations showing renewed interest in continuing this traditional craft, due in part to increased income potential and global recognition. This development resonates with Gandhian ideals of empowering local communities and fostering self-sufficiency, revitalizing interest in traditional arts while improving economic conditions and sustaining cultural heritage.

The GI tag has enabled Pochampally Ikat to penetrate national and international markets more effectively. Export volumes have seen a growth of around 50% post-GI tagging, with key markets including the USA, UK, and Japan. The GI-tagged Pochampally Ikat commands a price premium of 20-30% compared to non-GI products, enhancing the profit margins for local weavers. The economic benefits brought about by the GI tag have translated into improved living standards in Bhoodan Pochampally. There has been a noticeable improvement in housing conditions, access to education, and healthcare facilities. Surveys indicate a 35% increase in literacy rates among children from weaver families.

The GI tag has played a crucial role in preserving the traditional Ikat weaving technique, which has seen a resurgence in popularity. The number of workshops and training sessions aimed at preserving this heritage craft has increased by 40% in the past decade. The GI recognition has attracted government initiatives aimed at rural development, including the improvement of roads, establishment of marketing facilities, and provision of financial assistance. Infrastructure development in the village has increased by 20% since 2005, facilitating better connectivity and access to markets.

The statistical representation of empowerment of Pochampalli village and development of MSMEs is presented here.

Sl.No.	Type of facility	Number
1.	Pit Looms	1000
2.	Number of artisans	5000
3.	Number of Cluster villages	60
4.	Number of MSMEs	10053
5.	Supporting Agencies	<ul style="list-style-type: none"> a) National Centre for Design and Product Development(NCDPD) b) EXIM Bank c) MSME Global Mart powered by NSIC d) RB Pochampally Handlooms and Handicrafts Producer Company Limited e) TSIIC

Source: TSIIC reports, 2024

9.1 Role of T-HART

The Telangana State Handicrafts and Artisans Revival with Technology program(T-HART) is a program implemented by the Government of Telangana for ensuring the growth and sustainability of MSMEs functioning in the category of Handicrafts. Especially, the GI tagged products such as Pochampalli Ikat Saree, Bidri Ware, Nirmal Paintings, Dokra Metal work which got the status of GI tagging are encouraged and the artisans working in this area are promoted through better financial assistance and providing the common facility centres. Further, the Cluster approach is implemented for these specific arts and crafts with a view to encourage more number of artisans to actively involve in making of the GI tagged products. From the Industrial Policy report of Telangana, 2014, it is also observed that IP and GI registration support is given for the rural innovations stemming from Telangana State. The design support centres are introduced in these areas for the upliftment of MSMEs. The training programs are initiated for skill up gradation and quality improvement. Further, to encourage sales of the products made from MSMEs in this category, the marketing assistance and Marketing events participation is facilitated. Overall the T-HART program is directed for the upliftment of MSMEs functioning in the area of development of weaving



10. CONCLUSIONS

Gandhi's approach to consensus building was characterized by non-violence, dialogue, empowerment, ethical leadership, and a commitment to constructive action. His philosophy underscored the importance of resolving conflicts through mutual understanding and collaboration, guided by moral principles and a focus on the common good. Geographical Indication (GI) protection boosts local economies by preserving cultural heritage and improving livelihoods, reflecting Gandhian ideals of self-reliance. Regional disparities are evident, with high GI activity in states like Uttar Pradesh, Tamil Nadu, and Maharashtra, and lower engagement in Jharkhand, Sikkim, and Tripura. Sui generis systems and collective marks play a crucial role in safeguarding traditional crafts. There is potential for increased GI applications in underrepresented regions, supporting Gandhi's vision of sustainable and equitable development.

The GI tagging of Pochampally Ikat has profoundly advanced the rural upliftment of Bhoodan Pochampally village, reflecting Gandhian principles of self-reliance and community empowerment. By significantly increasing income levels, creating job opportunities, expanding market access, and improving social infrastructure, the GI tag has transformed the village's socio-economic landscape while honouring its cultural heritage. Specifically, the GI recognition has led to a 30-40% rise in monthly incomes and a 50% increase in export volumes, aligning with Gandhi's vision of economic independence and fair trade.

The GI tag has rejuvenated interest in traditional weaving techniques, evidenced by a 40% increase in workshops and training sessions, thereby preserving and promoting local crafts. Additionally, the improved living standards, education, and healthcare facilities are a testament to the successful integration of cultural preservation with economic development, embodying Gandhi's ideals of equitable progress and sustainable development.

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