



Research Paper

Is Pottery work losing its grace? An Empirical Study in Purulia, West Bengal

Amalesh Kanrar¹, Dr. Sutapa Choudhury², Dr. Debasis Kumar Mondal²

¹ Department of Anthropology, Narasinha Dutt College,
129, Belilious Rd, Tikiapara, Howrah - 711101

² Department of Anthropology, University of Calcutta
35, Ballygunge Circular Road, Kolkata – 700019

ABSTRACT: Pot making tradition is one of the oldest traditions in West Bengal. But now-a-days it is seen that, ceramic pots are not used randomly like before. This study has been focused on how the pot making occupation is changing to another one is followed by the generations and the influencing reasons and factors. To conduct this study five villages of Purulia district are selected. Interview, census, genealogical methods are used to collect the data. The informants are selected by the criteria that they're making pots during three generations. Occupational distribution has been showed by three categories- R- Respondent, F- Father, FF- Father's father. It is found that literacy is one of the factors. Most of the families gave the opinion that pottery shouldn't exist. Some reasons are given behind both existence and non-existence of pottery. Occupational changes are happening among the Respondent generation mostly.

KEYWORDS: - Pottery, Occupation, Tradition, Respondent, Existence, Generation, Purulia

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I. INTRODUCTION

Traditional occupation holds a unique position and plays an important role in the growth and development of a society. Pot making is a traditional occupation practised by the potters through generations. Pots, are utensils made from products collected from the nature are used for various purposes like cooking, storing and at different religious ceremonies. At present, the usage of pottery has decreased a lot because of the presence of plastic and low-cost metal pots, available easily in the market. So, many potters are changing their generation-old traditional occupation shifting to other occupations. Though, some still practice making earthen pots as before. In the past few decades, earthenware pots were used for various purposes in household chores. But in the present, they are used for worships and ceremonies.

Basic raw materials for pot making are clay, sand, water and fuel. The manufacturing of pottery is solely dependent on the available raw materials or resources. The durability and finish of pottery are depended on the availability of suitable raw materials (Behura, 1978). Clay is found all over the world in an abundant portion. But all types of clay may not be suitable for pot making. An important fact is that it is not a question of choice but the question of the availability of suitable clay for manufacturing pottery. Sometimes potters travel long-distance for collecting suitable clay for manufacturing the pottery. But fuel is collected from the forest which is located 13 to 17km away from the village. Distance of resources influences the occupation of pot making.

With the advancement of technology, in modern times many changes have occurred in a traditional community. These changes are especially noticeable to have influenced the traditional occupation. There have been some changes to the pot making process in the last 30 years. Saraswati (1978) noticed that the village potters supplied pottery to the town and the middle man played an important role in this process. It shows changes that occurred according to the traditional occupation of the potter (Saraswati, 1978).

An important study was carried out among the potters in the Maya community of Ticul, Yucatán, Mexico by Dean Arnold who trained originally as an ethnographer. The relevance of this study is to examine the growth of their craft specialization through 32 years of technological and social changes and also to understand the development of craft specialization (1965-1997). This study systematically discussed the changes in the

population and organization of potters and the demand, consumption and distribution of pottery within thirty-two years. This study is also focused on the social, economic and technological changes Ticul has experienced over these three decades. This study also highlights the change in clay and temper material, decoration and firing. It is also introducing the changes as well as an increase in demand for pottery (Arnold, 2008).

Saraswati (1978) said that the goods were sold often in temporary markets and fairs, but Hawking in the village is usually seen. Nowadays they do not follow this procedure for the traditional way of selling products but rather go to the market to sell them. This involves a change in modern times from traditional times. He observed professional mobility in traditional occupations in potters (Saraswati, 1978).

The present occupational statuses of the potter are changing tremendously and abruptly, particularly amongst the present generation. This may be due to population pressure and the hectic trend of occupational mobility among them. Also, white-collar or blue-collar jobs can be the reason for this occupational change.

II. THE OBJECTIVE OF THE STUDY

- To find out the changes in the traditional occupation through generations.
- To investigate the factors behind the changes.
- To gather the opinion of the craftsmen on the continuation of the pottery manufacture.

III. METHODOLOGY

For the present study, collection of data have been primarily made through the interview method. Specially structured schedules were formed to interview the craftspeople who are mainly engaged in pot making. The study was made to understand the socio-demography of the community. All the data were collected on the different aspects such as age, caste, education, marital status, place of birth, occupation and income. The genealogical method was also followed to collect data on the occupation generation wise. Potters were selected for this study under the criteria that they must have been practising for at least three generations.

IV. AREA OF STUDY

Purulia is located in the west part of West Bengal. Longitude is between 85°49'25" to 86°54'37"E. Latitude is between 22°42'45" to 23°42'00" N. Total geographical area is 6,882 sq. kilometres. There are 3 subdivisions, 20 blocks, 170-gram panchayats, 2,667 villages and 21 police stations. To conduct this study five villages have been selected. These villages are Baghabad, Bandwan, Madhupur, Kadma and Nekra. The Baghabad village is situated under Bargoria Jamtoria gram panchayat and Manbazar II block. The village Bandwan is under Bandwan gram panchayat and block Bandwan. Madhupur village is situated under Bisri gram panchayat and Manbazar I block. The village Kadma is under Bamnimajhihira gram panchayat and Manbazar I block. Nekra village is situated under Genruea gram panchayat and Balarampur block.

V. DEMOGRAPHIC PROFILE

Table-1: - Distribution of sex-based on population size

Baghabad		Bandwan		Madhupur		Kadma		Nekra	
Male (%)	Female (%)	Male (%)	Female (%)	Male (%)	Female (%)	Male (%)	Female (%)	Male (%)	Female (%)
112 (53.33)	98 (46.67)	107 (51.95)	99 (48.05)	91 (52.60)	82 (47.40)	88 (56.41)	68 (43.59)	148 (52.66)	133 (47.34)

In the village Baghabad, there are 112 males and 98 females. In Bandwan village the number of males and females are- 107 and 99 respectively. Madhupur village has 91 males and 82 females. In Kadma village there are 88 males and 68 females. In the village Nekra, the number of males and females are- 148 and 133 respectively.

Table-2: - Distribution of marital status of the population

Name of the villages	Unmarried		Married		Widow (%)	Widower (%)	Separated/Divorced	
	Male (%)	Female (%)	Male (%)	Female (%)			Male (%)	Female (%)
Baghabad	41 (19.52)	26 (12.38)	69 (32.86)	69 (32.86)	3 (1.43)	2 (0.95)	0 (0.00)	0 (0.00)
Bandwan	40 (19.42)	29 (14.08)	66 (32.04)	66 (32.04)	4 (1.94)	1 (0.49)	0 (0.00)	0 (0.00)

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Madhupur	35 (20.23)	24 (13.87)	54 (31.21)	54 (31.21)	4 (2.31)	2 (1.16)	0 (0.00)	0 (0.00)
Kadma	34 (21.79)	16 (10.26)	51 (32.69)	51 (32.69)	1 (0.64)	3 (1.92)	0 (0.00)	0 (0.00)
Nekra	52 (18.51)	33 (11.74)	94 (33.45)	94 (33.45)	6 (2.14)	2 (0.71)	0 (0.00)	0 (0.00)

In the village Baghabad, 41 males and 26 females are unmarried, 69 males and 69 females are married. There are 3 windows and 2 widowers. In Bandwan village, the number of unmarried males and females are- 40 and 29. There are 66 married males and 66 females. The number of widows and widowers are- 4 and 1. In the village of Madhupur, 35 males and 24 females are unmarried and 54 males and 54 females are married. There are 4 windows and 2 widowers. In Kadma village, the number of unmarried males and females are- 34 and 16. The numbers of married males and females are 51 both. The number of widows and widowers are- 1 and 3. In the village Nekra, 52 males and 33 females are unmarried. 94 males and females are married, 6 are widows and 2 are widowers.

No separated or divorced males and females are found in the villages.

Table-3: - Literacy status of the population

Name of the villages	Illiterate		Primary		Secondary		Higher secondary		Graduate	
	Male (%)	Female (%)	Male (%)	Female (%)	Male (%)	Female (%)	Male (%)	Female (%)	Male (%)	Female (%)
Baghabad	27 (12.86)	41 (19.52)	24 (11.43)	20 (9.52)	47 (22.38)	35 (16.67)	9 (4.29)	2 (0.95)	5 (2.38)	0 (0.00)
Bandwan	25 (12.14)	40 (19.42)	27 (13.11)	23 (11.17)	42 (20.39)	34 (16.50)	8 (3.88)	2 (0.97)	5 (2.43)	0 (0.00)
Madhupur	19 (10.98)	33 (19.08)	25 (14.45)	20 (11.56)	36 (20.81)	27 (15.61)	7 (4.05)	2 (1.16)	4 (2.31)	0 (0.00)
Kadma	13 (8.33)	24 (15.38)	21 (13.46)	15 (9.62)	48 (30.77)	28 (17.95)	2 (1.28)	1 (0.64)	4 (2.56)	0 (0.00)
Nekra	37 (13.17)	55 (19.57)	28 (9.96)	26 (9.25)	66 (23.49)	50 (17.79)	12 (4.27)	2 (0.71)	5 (1.78)	0 (0.00)

In the village Baghabad, 27 males and 41 females are illiterate. 24 males and 20 females are primary candidates. 47 males and 35 females are secondary passed. 9 males and 2 females are higher secondary passed. 5 males are found to graduate. In the Bandwan village, 25 males and 40 females are illiterate. 27 males and 23 females are primary candidates. 42 males and 34 females are secondary passed. 8 males and 2 females are higher secondary passed. 5 males are found to graduate. In the village of Madhupur, the number of illiterate males and females are- 19 and 33. The number of primary candidates is- 25 males and 20 females. 36 males and 27 females are secondary passed. 7 males and 2 females are higher secondary passed. 4 males are found to graduate. In the village Kadma, 13 males and 24 females are illiterate. 21 males and 15 females are primary candidates. 48 males and 28 females are secondary passed. 2 males and 1 female are higher secondary passed. 4 males are found to graduate. In Nekra village, the number of illiterate males and females are- 37 and 55. The number of primary candidates is- 28 males and 26 females. 66 males and 50 females are secondary passed. 12 males and 2 females are higher secondary passed. 5 males are found to graduate.

No graduate females are found in the villages.

Table-4: - Distribution of occupational patterns of the studied population

Name of the occupations	Baghabad		Bandwan		Madhupur		Kadma		Nekra	
	Male (%)	Female (%)	Male (%)	Female (%)	Male (%)	Female (%)	Male (%)	Female (%)	Male (%)	Female (%)
Pottery	36 (17.14)	24 (11.43)	33 (16.02)	24 (11.65)	23 (13.29)	17 (9.83)	28 (17.95)	25 (16.03)	49 (17.44)	33 (11.74)
Agriculture	6 (2.86)	0 (0.00)	6 (2.91)	0 (0.00)	6 (3.47)	0 (0.00)	11 (7.05)	0 (0.00)	12 (4.27)	0 (0.00)
Business	12 (5.71)	0 (0.00)	12 (5.83)	0 (0.00)	10 (5.78)	0 (0.00)	7 (4.49)	0 (0.00)	14 (4.98)	0 (0.00)
Home maker	0 (0.00)	44 (2.95)	0 (0.00)	42 (20.39)	0 (0.00)	38 (21.97)	0 (0.00)	23 (14.74)	0 (0.00)	56 (19.93)
Service	2	0	1	0	2	0	2	0	1	0

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	(0.95)	(0.00)	(0.49)	(0.00)	(1.16)	(0.00)	(1.28)	(0.00)	(0.36)	(0.00)
Daily wage	13 (6.19)	5 (2.38)	15 (7.28)	5 (2.43)	14 (8.09)	4 (2.31)	7 (4.49)	4 (2.56)	19 (6.76)	9 (3.20)
Masonry	7 (3.33)	0 (0.00)	8 (3.88)	0 (0.00)	3 (1.73)	0 (0.00)	3 (1.92)	0 (0.00)	9 (3.20)	0 (0.00)
Driver	0 (0.00)	0 (0.00)	0 (0.00)	0 (0.00)	1 (0.58)	0 (0.00)	0 (0.00)	0 (0.00)	1 (0.36)	0 (0.00)
Painter	3 (1.43)	0 (0.00)	1 (0.49)	0 (0.00)	4 (2.31)	0 (0.00)	2 (1.28)	0 (0.00)	1 (0.36)	0 (0.00)
Student	21 (10.00)	8 (3.81)	21 (10.19)	17 (8.25)	18 (10.40)	14 (8.09)	22 (14.10)	12 (7.69)	29 (10.32)	21 (7.47)
Unemployed	12 (5.71)	17 (8.10)	10 (4.85)	11 (5.34)	10 (5.78)	9 (5.20)	6 (3.85)	4 (2.56)	13 (4.63)	14 (4.98)

Men and women are involved in pot making process. Women are generally assisting the men in the pot making process. Women do not make pottery but play an important role in the making process.

In Baghabad village, 36 males, and 24 females are associated with pottery work. 6 males do agriculture. 12 males are attached to the business. 44 females are homemakers there and 2 males do service. 13 males and 5 females are daily wage labour. 7 males do masonry work. 3 males are the painter. 21 males and 8 females are a student. 12 males and 17 females are unemployed yet. In Bandwan, 33 males, and 24 females are associated with pottery work. 6 males do agriculture. 12 males are attached to the business. 42 females are homemakers there. 1 male does service. 15 males and 5 females are daily wage labour. 8 males do masonry work. 1 male is a painter. 21 males and 17 females are student. 10 males and 11 females are unemployed yet. In Madhupur, 23 males, and 17 females are associated with pottery work. 6 males do agriculture. 10 males are attached to the business. 38 females are homemakers there. 2 males do service. 14 males and 4 females are daily wage labour. 3 males do masonry work. 1 male is a driver and 4 males are the painter. 18 males and 14 females are student. 10 males and 9 females are unemployed yet. In Kadma, 28 males, and 25 females are associated with pottery work. 11 males do agriculture. 7 males are attached to the business. 23 females are homemakers there and 2 males do service. 7 males and 4 females are daily wage labour. 3 males do masonry work and 2 males are the painter. 22 males and 12 females are student. 6 males and 4 females are unemployed yet. In Nekra village, 49 males, and 33 females are associated with pottery work. 12 males do agriculture. 14 males are attached to the business. 56 females are homemakers there. 1 male does service. 19 males and 9 females are daily wage labour. 9 males do masonry work. 1 male is the driver and 1 is the painter. 21 males and 8 females are student. 12 males and 17 females are unemployed yet.

Table-5: - Distribution of families based on the size of the population

Name of the villages	Family size				Total no of family
	Small (%)	Medium (%)	Large (%)	Very large (%)	
Baghabad	3 (7.89)	24 (63.16)	10 (26.32)	1 (2.63)	38 (100)
Bandwan	3 (8.11)	23 (62.16)	9 (24.32)	2 (5.41)	37 (100)
Madhupur	3 (9.09)	20 (60.61)	9 (27.27)	1 (3.03)	33 (100)
Kadma	4 (14.29)	18 (64.29)	4 (14.29)	2 (7.14)	28 (100)
Nekra	3 (7.14)	26 (61.90)	11 (26.19)	2 (4.76)	42 (100)

In Baghabad, the total number of the family is- 38. Among them, 3 are small, 24 medium, 10 large, and 1 very large family are found. In Bandwan, the total number of the family is- 37. Among them, 3 are small, 23 medium, 9 large, and 2 very large families are found. In Madhupur, the total number of the family is- 33. Among them, 3 are small, 20 medium, 9 large, and 1 very large family are found. In Kadma, the total number of the family is- 28. Among them, 4 are small, 18 medium, 4 large, and 2 very large families are found. In Nekra, the total number of the family is- 42. Among them, 3 are small, 26 medium, 11 large, and 2 very large families are found.

A small-sized family includes 1-3 members. A medium family includes 4-6 members. A large family is made of 7-9 members and a very large family includes 10 and above members.

VI. OCCUPATIONAL CHANGE THROUGH GENERATION

To evaluate the changes in occupation among the potter community, data was collected from three generations – respondent (R), respondent's father (F) and father's father occupations (FF).

Table-6:- Generation wise occupation (Village wise)

Sl no	Occupation	Baghabad (In %)			Bandwan (In %)			Madhupur (In %)			Kadma (In %)			Nekra (In %)		
		R	F	FF	R	F	FF	R	F	FF	R	F	FF	R	F	FF
1	Pottery	11.11	71.43	100	9.76	80.00	100	7.69	68.42	100	16.13	70.83	100	10.00	71.79	100
2	Agriculture	5.56	17.86		4.88	13.33		3.85	21.05		16.13	25.00		8.00	20.51	
3	Business	13.89	10.71		24.39	6.67		26.92	10.53		22.58	4.17		22.00	7.69	
4	Service	5.56			2.44			3.85			6.45			2.00		
5	Wage labor	36.11			36.59			26.92			22.58			36.00		
6	Masonry	19.44			19.51			19.23			9.68			18.00		
7	Driver							3.85						2.00		
8	Painter	8.33			2.44			7.69			6.45			2.00		
	Percentage	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100

In all the villages, 100% of people from the father's father generation were involved in pottery. This was their primary occupation. No other occupations were involved then. In the father's generation, they do agriculture and business except for pottery. But they're not involved in service, masonry, wage labour, driving, painting etc.

In Baghabad village, 11.11% of people are involved in pottery in the present generation while 71.43% of people from their fathers were involved in the past. 36.11% of people are involved in daily wage labouring. 5.56% of the present and 17.86% of the father generation is involved in agriculture. 13.89% of present and 10.71% from the father generation do business. In the present generation, 5.56% do service, 19.44% do masonry work and 8.33% are involved in painting.

In Bandwan village, 9.76% of people are involved in pottery in the present generation while 80.00% of people from the father were involved in the past. 26.92% of people are involved in daily wage labouring. 4.88% of the present and 13.33% of the father generation is involved in agriculture. 24.39% of present and 6.67% from the father generation do business. In the present generation, 2.44% do service, 19.51% do masonry work and 2.44% are involved in painting.

In Madhupur, 7.69% of people are involved in pottery in the present generation while 68.42% of people from the father were involved in the past. 36.11% of people are involved in daily wage labouring. 3.85% of the present and 21.05% of the father generation is involved in agriculture. 26.92% of present and 10.53% from the father generation do business. In the present generation, 3.85% do service, 19.23% do masonry work, 3.85% do driving and 7.69% are involved in painting.

In Kadma, 16.13% of people are involved in pottery from the present generation while 70.83% of people from the father were involved in the past. 22.58% of people are involved in daily wage labouring. 16.13% of the present and 25.00% of the father generation is involved in agriculture. 22.58% of present and 4.17% from the father generation do business. In the present generation, 6.45% do service, 9.68% do masonry work and 6.45% are involved in painting.

In Nekra, 10.00% of people are involved in pottery from the present generation while 71.89% of people from the father were involved in the past. 36.00% of people are involved in daily wage labouring. 8.00% of the present and 20.51% of the father generation is involved in agriculture. 22.00% from present and 7.69% from the father generation do business. In the present generation, 2.00% do service, 18.00% do masonry work, 2.00% do driving and 2.00% are involved in painting.

VII. FACTORS FOR THE CHANGES IN TRADITIONAL OCCUPATION

Many of the people under study used to make pottery before, but, now they do not make pottery. Also, the present generation is not engaging themselves in pottery. There are various reasons behind the pottery making tradition that they do not practice. These are discussed below.

Table-7:- Frequency distribution of reasons for the changes in traditional occupation

Reasons	Educational status of the respondents											
	Illiterate		Primary		Secondary		Higher secondary		Graduate		Total	
	No	%	No	%	No	%	No	%	No	%	No	%
R1	0	0.00	0	0.00	0	0.00	6	2.80	11	5.14	17	7.94
R2	8	3.74	10	4.67	15	7.01	9	4.21	0	0.00	42	19.63
R3	11	5.14	8	3.74	4	1.87	2	0.93	0	0.00	25	11.68
R4	9	4.21	16	7.48	2	0.93	0	0.00	0	0.00	27	12.62
R5	13	6.07	15	7.01	4	1.87	3	1.40	0	0.00	35	16.36
R6	0	0.00	0	0.00	3	1.40	11	5.14	5	2.34	19	8.88
R7	0	0.00	5	2.34	6	2.80	6	2.80	0	0.00	17	7.94
R8	0	0.00	0	0.00	6	2.80	4	1.87	0	0.00	10	4.67
R9	0	0.00	8	3.74	6	2.80	0	0.00	0	0.00	14	6.54
R10	0	0.00	6	2.80	2	0.93	0	0.00	0	0.00	8	3.74
TOTAL	41	19.16	68	31.78	48	22.43	41	19.15	16	7.48	214	100

R1-Low status, R2-Low income, R3-Scarcity of Raw material, R4-Scarcity of fuel R5- Decreasing the demand, R6-High labour, R7-Irregular income, R8-Disinterest in learning the craft, R9-Seasonality of craft, R10-Distance of resources.

Data has been collected from 214 people including the present generation who are doing work other than pottery and also those who used to practice pottery do not now. There are a lot of reasons and factors explained by the potters why the pottery work is losing its grace over the previous generations. Literacy has an important relationship with these reasons. Reason 2 (Low income) is the maximum frequency (19.63). For this reason, one of those who have responded is a graduate. 3.74% of those who responded were illiterate, 4.67% are primary education, 7.01% were in secondary education and 4.21% is higher secondary education. Reason 5 (Decreasing the demand) frequency (16.36) is the next position among those reasons of which 6.07% is illiterate, 7.01% is primary education, 1.87% is secondary education and 1.40% is higher secondary education. Another important reason is the scarcity of fuel (R4) whose frequency is 12.62%. None of these respondents is higher secondary and graduate.

Education is playing an important role here. Those who are educated are not immersing themselves in this work. The reasons they have shown are low status (7.94%), low income (19.63%) and higher labour (8.88%). They are always showing interest in other occupations where the income is much higher. Moreover many are not showing any interest in this occupation whose frequency is 4.67%.

The income has become irregular (7.94%) due to declining the demand for pottery (16.36%) in the market. Because of this many potters have changed their occupations. This occupation is losing its importance when the new generation is seeing this occupational change.

Weather and climate play important role in pottery production. During the rainy season, raw material is not collected. This time potter of these regions has changed their occupation like agriculture. This seasonality of craft (6.54%) had a significant impact on this occupation.

The Collection of woods become huge obstacle for potters due to the Governmental regulation on tree felling. Also now they have to travel 15km to 17km to collect this wood from the forest which in the past they used to collect between 8km to 10km. They spend a lot of time and labour as a result of increasing this wood collecting distance. For that reason, many of them are changing their occupations.

VIII. OPINION OF THE POTTERS TOWARD POTTERY

Potters are struggling to raise their economy but unfortunately, this is not possible with traditional occupations. As a result, they are interested in other occupations. The potter has shown various reasons why the new generation is not growing interested in making these pots. To know the future of this tradition various opinions have been taken from them as to whether the tradition will exist or not. 178 families are surveyed for this reason.

Table-8:- Family-wise opinion toward the existence of the pot-making tradition

Hypotheses	Answer					
	Yes		No		Total	
	No	%	No	%	No	%
Tradition should exist	73	41.01	105	58.99	178	100

A total of 178 families were asked about the existence of pottery traditions should exist or not. Among the 178 families, 73 said 'YES' and 105 voted for 'NO'.

Table-9:- Reasons behind the existence of pottery

Reasons	No	%
Ritualistic purposes	18	23.08
Metal utensils are costly	11	13.02
Potters have no other option	33	46.15
Traditional occupation	11	11.24
Total	73	100

According to the people who supported the existence of pottery, some reasons are categorized. Among the 73 families who said "YES" to pottery-making as an occupation. 18 families told talked about pottery-making for ritualistic purposes. Pottery should exist as it is used for various ritualistic purposes. 11 families told that metal utensils are more costly than ceramics. So, it's easy to use ceramic pots. 33 families informed that potters have no other choice but to stay in this occupation. 11 families believe that it's their traditional occupation. So they should keep it up.

Table-10:- Reasons behind the decline of the existence of pottery

Reasons	No	%
Shortage of fuelwood	42	40.00
Deficiency of suitable clay	15	14.29
Longevity of the metal	17	16.19
More money in other jobs	12	11.43
Decreasing the demand	19	18.10
Total	105	100

The existence, there are also categorized behind the non-existence of pottery. Among the 105, 42 families told that fuelwood is getting shortened, so it will be very hard to make pots. 15 families told about the deficiency of suitable clay. 17 families told that metal pots have more longevity than ceramics. 12 families believe that there is less income in the pottery work. 19 people told that the demand for ceramic pots is decreasing day by day.

IX. CONCLUSION

To assess the trend of occupational changes among the potters, three generations of data were collected. It is seen that the occupational changes are fluctuating randomly in all the villages, especially among the respondent generation. Again some of them, especially the younger generations find the easy way to earn money rather than the hard work of making pots. With time, the demand for pottery has been declining and the penetration of metal vessels has grown significantly. The longevity of the metal is high as compared to the earthenware. In such a situation it is difficult to maintain a proportional balance between supply and demand. As a result, a change of occupation is likely to be inevitable. Such a change has brought about an admirable change in the traditional industry. Despite all this, the pattern of this traditional occupation still survived and the main criteria are money and religious issues.

Education can be considered to be one of the most important factors to change the traditional occupation of pottery making. Most of the members of the younger generations are educated. It is fact that educated people mostly prefer white or blue-collar jobs to any other kinds of jobs. A few males are also found as an agriculturalist. Agriculture is their main economy and they do not engage themselves in pot making process. Many of the people are doing daily labour jobs besides pottery. Most males engage in daily labour jobs for many of them had faced hardship in running the family following their father's occupation. Few males have now engaged themselves in business. Some have grocery stores and a few of them also run vegetable shops in the village. Some have taken up teaching in schools. Besides, working as a bus driver and conductor can also be found. This type of occupation does not demand any degree or higher education. Most of them lack higher education which makes them more attracted to these jobs.

The new generations are changing their traditional occupation for various reasons. One of the basic reasons they reported is that income from pottery is not sufficient for them to maintain their livelihood. The suitable clay for making pots is inaccessible due to the gradual erosion of soil day by day. This pot making tradition is difficult to continue during the rainy season. With deforestation and government regulations, on one hand, the crisis is met with fuel. The cost of fuelwood is increasing at a huge rate. But they are unable to raise the price of their pottery in the same proportion. Besides, the cost of living has increased dramatically, making it difficult for them to keep up with their income.

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