

Socio-Economic Profiles and Government Scheme Awareness Among Potters in Nohar, Rajasthan

Alok Sharma*¹, Roumi Deb¹, Sanjay K. Manjul²

Abstract: This paper is concerned with the objective of assessing the socio-economic status of potters in Nohar in addition to understanding the awareness about government initiatives like KSY and PMAY among the potter community, 110 potters were selected through purposive and snowball sampling who were then personally interviewed. The study concludes that the majority of participants fall under the lower middle group in the Kuppaswamy socioeconomic status (SES) scale emphasizing the importance of tailored policies for socio-economic development. It was found that the potters are engaging in agricultural activities and their migration can be observed to semi-rural settings which indicates the craft's adaptability to changing lifestyles while preserving its traditional essence. Low awareness among potters about schemes like KSY and the PMAY indicates the need to enhance awareness and understand potential gaps in implementation.

Keywords: Pottery, Socio-economic status, Nohar, Kumhar Sashaktikaran Yojana, Pradhan Mantri Awas Yojana

Introduction

Pottery has played an essential role in human civilization, serving both practical and artistic functions throughout history. This traditional craft carries significant cultural, historical, and socio-economic importance, offering valuable insights into the lives of communities engaged in this art form (Arthur, 2002). In India, pottery-making stands as one of the oldest and most fundamental crafts, deeply intertwined with the nation's rich cultural heritage. For centuries, pottery held a special and revered status in India. It was considered a sacred and pure craft that imposed strict principles of cleanliness and a virtuous way of life upon the Kumhar, or potter. Working with clay demanded precision and orderliness throughout the entire process (Gupta, 1988).

The clay objects created were primarily utilitarian, serving the essential needs of the people. These objects were used for storing drinking water, offering it to deities, holding fruits and edibles for immediate consumption, or presenting them as offerings to gods and goddesses (Allchin, 1994). The craft of pottery in India has been passed down through generations, preserving traditional techniques and designs. This art form not only fulfils practical needs but also holds cultural and artistic significance, reflecting the aesthetics and values of different regions and communities across the country (Behura, 1967). Pottery-making in India has a rich history and cultural importance, embodying the principles of purity and precision. It continues to be a vibrant and cherished aspect of the nation's heritage,

¹ Research Scholar, Department of Anthropology, Amity Institute of Social Sciences, Amity University, Noida, Uttar Pradesh, India.

¹ Professor, Department of Anthropology, Amity Institute of Social Sciences, Amity University, Noida, Uttar Pradesh, India.

² Additional Director General, Archaeological Survey of India, Dharmar Bhawan, New Delhi, India.

providing both utilitarian and artistic contributions to society (Kramer, 1997). Nohar, a town in the Indian state of Rajasthan, holds significant cultural and archaeological importance due to its association with ancient civilizations, the presence of archaeological sites, and its diverse cultural heritage. The region is situated within the Ghaggar River basin, which was historically a thriving center of human activity. This area played a vital role in sustaining the Harappan civilization, as indicated by archaeological evidence. Notably, the presence of Harappan sites in and around Nohar, including Kalibangan, Sothi, and Siswal, highlights the region's importance in understanding the Harappan culture, trade networks, and social dynamics (Pawar et al., 2013).

Nohar is also known for its rich history as a pottery center. Ethnoarchaeological research conducted in the early 1980s documented traditional earthenware pottery practices of Hindu and Muslim potters in the nearby urban centers of Jodhpur and Udaipur. Pottery is a popular handicraft in Rajasthan, and Nohar is renowned for its unique pottery styles, including - Blue Pottery of Jaipur, Kagzi pottery of Alwar, Glazed pottery, Bikaneri pottery, Pokhran pottery (Meghwal, 2023).

The art of pottery-making in Nohar and Rajasthan, in general, has been passed down through generations and is still actively practiced today. Traditional methods involve using a potter's wheel and hand-building techniques to create functional and decorative pieces. Its cultural heritage is diverse and vibrant, deeply rooted in local Rajasthani traditions, folklore, music, dance forms, and religious practices. The region is known for its colorful festivals, traditional art forms, and architectural marvels, including ancient forts and temples. The cultural heritage of Nohar reflects the amalgamation of indigenous traditions and external influences brought by various dynasties that have ruled the region over the centuries (Sharma, 1966).

The pottery industry in Rajasthan is an integral part of the state's cultural and economic landscape. Rajasthan has a long history of pottery production, and the various pottery styles, as mentioned earlier, contribute to the rich tapestry of the state's handicrafts. The pottery industry provides employment and economic opportunities for local artisans and has also contributed to the preservation and promotion of traditional artistic techniques. It continues to play a crucial role in Rajasthan's cultural heritage and economic development.

Socioeconomic status is one of the most essential indicators to evaluate the health status and nutritional status of a family. It allows an understanding of the affordability of health services, amenities and their purchasing capacity, the health-seeking behavior. It supervises changes over time or across different regions, and social groups and evaluates whether policy targets to diminish health inequalities. Among several scales for determining socioeconomic status, the most widely and popularly used scales in India include “updated modified Kuppuswamy SES” (Kumar et al., 2022). This scale was devised by Kuppuswamy in 1976 and consists of a composite score that includes the education and occupation of the family head along with the income per month of the family, which yields a score of 3–29. This scale classifies the study populations into five SES, i.e., upper, upper middle, lower middle, upper lower, and lower. Often, the occupation and education of the head of the family are not changeable with time. However, the income categories in the scale lose their scoring following the change in the value of the rupee. Therefore, there is a need to update the scale as per the changes in the consumer price index (CPI), thus making the socioeconomic scale applicable to the study populations (Wani, 2019).

The head of the family is assigned the scoring for the education, irrespective of whether he/she was the subject or not. Credit for the completed degree is only given that is the highest level earned and not the one currently pursued or not completed. Secondly, the latest classification includes all persons less than 7 years of age as “illiterate”. As per the Census of India, people who are incapable to read and write are treated as illiterate. The scoring is assigned only for the occupation of the head of a family. In case, the Head of the family has retired, credit may be given for his/ her last job. When an individual is scored, we have to move up the categories that is from unemployed to professional. For classifying the shopkeepers, the size of the shop can differ from an inferior stall to a big best-selling store. Thus, they are classified as a lower-ranking shopkeeper. The income scale in the Kuppuswamy SES is revised, “as per changes in the consumer price index (CPI) for industrial workers as projected by the central ministry of statistics and programme implementation on their website.” Consumer price Index is an index measuring the change in the cost of typical wage-earner purchases of goods and services expressed as a percentage of the cost of these same goods and services in some base period or year. This is also known as a cost-of-living index (Kumar et al., 2022).

The Kumhar Sashaktikaran Yojana, launched in 2018 by the Khadi and Village Industries Commission (KVIC), is a transformative initiative aimed at empowering the marginalized potter communities in rural India. Recognizing the importance of preserving India's rich heritage of pottery, the program focuses on enhancing the living conditions and economic prospects of these artisans. Through the introduction of new technologies such as electric pottery wheels, the scheme has provided training to around 200 families in villages of Rajasthan, particularly in Bikaner, enabling them to create pottery more efficiently and increase their income. The government's support under this scheme, including the distribution of electric potter wheels and the provision of necessary training and infrastructure, reflects a commitment to fostering self-reliance and promoting traditional crafts. Notably, the KVIC has actively engaged in training approximately 750 potters in Rajasthan, showcasing its dedication to sustaining and promoting the art of pottery in the region (Jagriti, 2021).

A comprehensive study of the demographic profile of potters in Nohar, along with an assessment of the awareness level regarding the implementation of the Kumhar Shashaktikaran Yojana (KSY) and Pradhan Mantri Awas Yojana which provides crucial insights into the social and economic dynamics of the pottery industry in the region. This research aims to uncover the unique challenges and opportunities faced by potters, assess the impact of government initiatives, and offer recommendations for enhancing their socio-economic well-being.

Materials and methods

Study Area and Population

The present study was carried out within Nohar town, which is divided into 223 villages and has 30 archaeological sites. Nohar town is in Hanumangarh district which is one among 33 districts of Rajasthan state, India. It is in the extreme north of Rajasthan at 29° 5' to 30° 6' north latitude and 74° 3' to 75° 3' east longitude. Nohar is a town in Nohar tehsil in Hanumangarh district of Rajasthan State, India (Figure 1). It belongs to the Bikaner division which is located 77 KM towards south from district headquarters (Singh, 1971). Nohar city occupies an area of approximately 2450.92 sq.km. Nohar town in Hanumangarh is positioned at 29.18°N 74.77°E. It has an average elevation of 186 meters (610 feet). The

town was earlier known as Navahara and is a semi- arid area that experiences exceptionally low rainfall. The population of the district is 17,74,692 (Census, 2011).

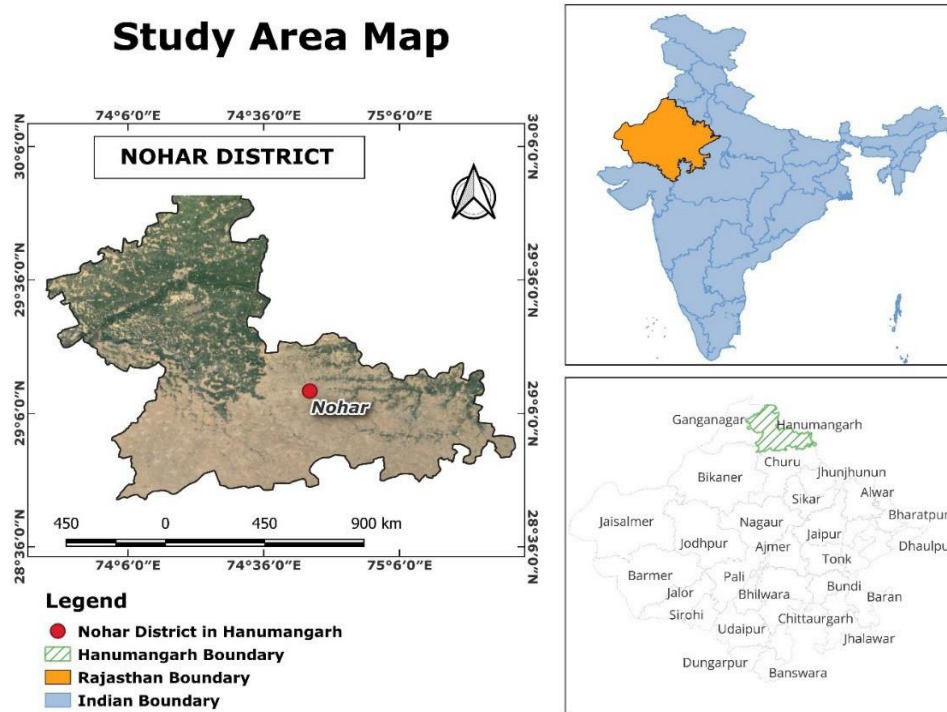


Figure 1: Map of Nohar tehsil in Hanumangarh district of Rajasthan, India

Sample Size

Qualitative data was collected from 56 potters in the Nohar region, a total number of 110 (n = 110) individuals were chosen through purposive and snowball sampling techniques who have participated in this study to depict the socio- demographic landscape of the potters in the Nohar town.

Tools of Data Collection

The semi-structured interview schedule contained three distinct sections (Annexure). The first part of the interview contains personal basic information of the participants including information about their age and gender. In the second part of the schedule, respondents were asked 20 questions on various demographic parameters including their caste, marital status, level of poverty, level of education, family composition, housing condition, economic status

and more. The last section focused on the participants' socioeconomic condition and the knowledge of Kumhar Sashaktikaran Yojana and Pradhan Mantri Awas Yojana.

Data Analysis

The entire study is conducted based on the responses given by 110 individuals. All the variables were expressed as frequency (f) and percentage (%). To evaluate the socioeconomic status of participating potters, the modified Kuppaswamy socioeconomic Status (SES) analysis was used. The Kuppaswamy socioeconomic status (SES) classification is based on a scoring system that considers education, occupation, and family income to categorize individuals into distinct SES.

Table 1 depicts the modified Kuppaswamy Socioeconomic Status scale for scoring of education, occupation and income. The scores for education range from 1 to 7 for Illiterate, primary school certificate, middle school certificate, high school certificate, intermediate or diploma, graduate, and profession or honours, respectively. The scoring of occupation is assigned only for the occupation of the head of the family. The scores for occupations ranging from 1 to 10 for unemployed to legislators, senior officials and managers. The income scale in the Kuppaswamy SES is taken as the total monthly income of the family. It is scored and assigned as shown in Table 1. The Kuppaswamy socioeconomic status (SES) scales can be categorized as Upper (I), Upper Middle (II), Lower Middle (III), Upper Lower (IV), and Lower (V) ranging from a score of less than 5 to 29 (Table 2). For determining the SES scale, a combination of scores for education, income and occupation are taken into consideration.

Table.1 Modified Kuppaswamy Socioeconomic Status Scale, 2022

<i>Education of the head</i>	<i>Score</i>
Profession or Honours	7
Graduate	6
Intermediate or diploma	5
High school certificate	4
Middle school certificate	3
Primary school	2
Illiterate	1
<i>Occupation of the head</i>	<i>Score</i>
Legislators, senior officials and managers	10

Professionals	9
Technicians and associate professionals	8
Clerks	7
Skilled workers and shop and market sales workers	6
Skilled agricultural and fishery workers	5
Craft and related trade workers	4
Plant and machine operators and assemblers	3
Elementary occupation	2
Unemployed	1

<i>Monthly family income in rupees</i>	<i>Score</i>
≥212,929	12
106,468-212,928	10
79,648-106,467	6
53,234-79,647	4
31,938-53,233	3
10,662-31,937	2
≤10,661	1

Source:

Table 2: Modified Kuppuswamy socio-economic classes based on total score

<i>S. No.</i>	<i>Total Score</i>	<i>Socioeconomic class</i>
1.	26–29	Upper (I)
2.	16–25	Upper Middle (II)
3.	11–15	Lower Middle (III)
4.	5–10	Upper Lower (IV)
5.	<5	Lower (V)

Ethical Guidelines

Informed consent was obtained from all participants, and the protection of their privacy and confidentiality before the data collection is maintained.

Results

The study's findings provide valuable insights into the socio-economic status and demographic characteristics of Nohar's potters. The data underscores a striking gender disparity in the practice of pottery craft within Nohar, Hanumangarh with all the study participants being male (Table 3).

Table 3: Gender of the participants

<i>Variables</i>		<i>f</i>	<i>%</i>
Gender	Male	99	90%
	Female	11	10%

The participants exhibited a distinct age distribution, with the majority falling within the 26-to-30-year age range. Even a small portion of the respondents represented other age groups. The 31 to 35 and 41 to 45 age groups represented 10.91% each, indicating sustained engagement with the craft into adulthood. Additionally, participants in their mid-40s to early 50s contribute significantly, comprising 12.73% of the total. There is a notable presence of participants in their late 50s to early 70s, with 9.09% each in the 51-55, 61 to 66, and 66-70 age groups, indicating that pottery-making remains a meaningful pursuit into later stages of life. These age groups reveal that there is a range of individuals across different stages of life engaged in pottery-making, further emphasizing the diversity and inclusivity of this craft within the community (Table 4).

Table 4: Age-wise distribution of the participants

<i>Variables</i>		<i>f</i>	<i>%</i>
Age-group (Year)	21–25	6	5.45%
	26–30	16	14.55%
	31–35	12	10.91%
	36–40	8	7.27%
	41–45	12	10.91%
	46–50	14	12.73%
	51–55	10	9.09%
	56–60	12	10.91%
	61–66	10	9.09%
	66–70	10	9.09%

Table 5 presents data on the marital status of a group of individuals, categorizing them into “Single” and “Married”. It shows that 71 individuals (64.55%) are married, while 39 individuals (35.45%) are single.

Table 5: Marital status of the participants

<i>Variables</i>		<i>f</i>	<i>%</i>
Marital status	Single	39	35.45%
	Married	71	64.55%

The caste/religion wise distribution of the participants is shown in the Table 6. 90.9% of the participants in the study are Muslims while only 9.1% are Hindus. Despite the Muslim identity of a high number of respondents, the potters actively engage in crafting pottery for Hindu festivities.

The educational attainment of potters, displays a wide range of education, with illiterate potters accounting for a sizable number. According to the education status, 15.45% of respondents were illiterate, 5.45% had a primary school level of education, 31.82% had a middle school level of education, and 27.27% had high school level of education. Additionally, 12.73% of respondents were educated up to the intermediate level, while the remaining 7.27% were graduates (Table 7).

Table 6: Caste/religion wise distribution of the participants

<i>Variables</i>		<i>f</i>	<i>%</i>
Caste/ Religion	Muslim	100	90.9%
	Hindu	10	9.1%

Table 7: Educational attainment of the participants

<i>Variables</i>		<i>f</i>	<i>%</i>
Educational status	Professional degree/PG & above	0	-
	Bachelor/graduate	8	7.27%
	Intermediate	14	12.73%
	High school	30	27.27%
	Middle school certificate	35	31.82%
	Primary school certificate	6	5.45%
	Illiterate	17	15.45%

The distribution of occupation among potters in the study reveals a multifaceted landscape, with many individuals engaging in pottery alongside various other occupations such as agriculture, business ventures, animal husbandry, and manual labor (Table 8). Approximately 57.27% of the respondents were primarily dedicated to pottery making, constituting a full-time commitment to their craft. This group focuses exclusively on pottery as their primary livelihood. About 27.27% of the respondents were engaged in pottery making while concurrently participating in agriculture. Additionally, 9.09% of the respondents combined

pottery-making with small-scale business activities. Moreover, 6.36% of the respondents pursued pottery making while also undertaking animal husbandry and engaging in wage labor to fulfil their basic needs, as individuals in this business face a variety of hurdles or issues, such as a scarcity of raw materials, personnel, and space to dry formed pottery, fire pottery, and store finished items alongside the various raw components.

Table 8: Occupation distribution of the participants

<i>Variables</i>	<i>f</i>	<i>%</i>
Full time	63	57.27%
Allied occupation		
Potters with other income	30	27.27%
Change occupation	10	9.1%
Other business	7	6.36%

The tabulated data in Table 9 provides a detailed breakdown of monthly household incomes among potter families in Nohar. The income scale is taken as to fulfil the modified Kuppuswamy scale 2022. Notably, the income distribution reveals a peak in the ₹31,938 to 53,233 range, with 36 families, representing a substantial 32.73% of the study population. This concentration signifies a prevailing middle-income status within the community. As we move towards higher income brackets, the frequency of families decreases, 29 families (26.36%) fall within the ₹53,234-79,647 range, 25 families (22.73%) in the ₹10,662-31,937 range, and 18 families (16.36%) in the income range below ₹10,661. Furthermore, only 2 families (1.82%) fall in the ₹79,648-106,467 range of income. Interestingly, no families are reported in the highest income brackets (\geq ₹212,929 and ₹106,468-212,928), indicating a notable absence of households in the upper echelons of income.

Table 9: Monthly household income of the participants

<i>Variables</i>	<i>f</i>	<i>%</i>
\geq 212,929	0	0%
106,468-212,928	0	0%
79,648-106,467	2	1.82%
53,234-79,647	29	26.36%
Monthly household income of the family		
31,938-53,233	36	32.73%
10,662-31,937	25	22.73%
\leq 10,661	18	16.36%

This Table 10 sheds light on the varied family sizes within the potter's community in Nohar. Notably, the distribution indicates a diverse range, with about 27.27% of families consisting of fewer than 5 members, underscoring a trend towards relatively smaller households. Furthermore, half of the families, constituting 50%, fall within the range of 5 to 7 members, highlighting a substantial proportion with moderate family sizes. Additionally, 22.73% of families have more than 7 members, suggesting a notable presence of larger households.

Table 10: Family size wise distribution of the participants

<i>Variables</i>	<i>f</i>	<i>%</i>
Family size (No. of members)	< 5	30
	5–7	55
	> 7	25
		27.27%
		50%
		22.73%

The distribution of potters across different types of households in Nohar presents an intriguing and dynamic picture of the pottery-making landscape (Table 11). This data provides valuable insights into the craft's adaptability to varying environments and the multifaceted influences of both rural and urban factors. Notably, approximately 28.18% of the potters are associated with rural households. The link between pottery and rural life remains strong, highlighting the craft's historical and cultural significance in these regions. Conversely, around 20.91% of the potters have chosen to reside in urban areas, suggesting a discernible shift of pottery-making towards urban centres. A significant 50.91% of the potters hail from semi-rural households, which straddle characteristics of both rural and urban settings. This group represents a blend of cultural and economic dynamics, where potters may maintain their rural roots while engaging with the urban aspects of life.

Table 11: Household type distribution of the participants

<i>Variables</i>	<i>f</i>	<i>%</i>
Household type	Rural	31
	Urban	23
	Semi-rural	56
		28.18%
		20.91%
		50.91%

The potters in Nohar exhibit a varied range of experience levels (Table 12). Around 12.73% are newcomers with less than 5 years of experience, while 33.63% have 6 to 15 years of experience, signifying a significant group with moderate expertise. Additionally, 31.82% have

16 to 30 years of experience, and 21.82% boast over 30 years of experience, highlighting a considerable number of seasoned artisans. This diversity in experience levels showcases the craft's resilience, with fresh talent joining while skilled potters continue to enrich the tradition.

Table 12: Pottery experience in years of the participants

<i>Variables</i>	<i>f</i>	<i>%</i>
< 5	14	12.73%
Pottery experience (Year)		
6 – 15	37	33.63%
16 – 30	35	31.82%
>30	24	21.82%

According to Table 13, there are 18 participants who are aware of the KSY program. This data point suggests that 32.1% of participants know about the Kumhar Sashaktikaran Yojana, its objectives, and the opportunities it offers to potters and related craftspeople. While 67.9% participants were unaware about the Kumhar Sashaktikaran Yojana. Along with KSY, it was also noted that only 19.6% of the villagers are aware of the benefits provided by the government housing scheme (Pradhan Mantri Awas Yojana). A major percentage of participants, i.e., 80.4% are unaware about Pradhan Mantri Awas Yojana scheme by the Government of India to facilitate access to affordable housing.

Table 13: Awareness about Government initiatives- Kumhar Shashaktikaran Yojana and the Pradhan Mantri Awas Yojana

<i>Govt. Initiatives</i>	<i>No. of participants who are aware about KSY and PMAY respectively</i>		<i>No. of participants who are unaware about KSY and PMAY respectively</i>	
	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>
Kumhar Sashaktikaran Yojana	31	28.18%	79	71.82%
Pradhan Mantri Awas Yojana	19	17.27%	91	82.73%

The Kuppaswamy socioeconomic status (SES) classification for the potters of Nohar in 2023 reveals a diversified distribution across different socioeconomic levels (Table 14). In this

context, the data shows that none of the surveyed potters fall within the Upper SES category, with the majority situated in the Upper Lower and Lower Middle categories, comprising 58.18% and 38.18% of the respondents, respectively. Notably, the Upper Middle SES category represents 3.64% of the participants. The SES score, as per the Kuppuswamy classification, reflects the socio-economic diversity within the pottery community of Nohar, highlighting a significant proportion in the lower strata. This distribution provides a nuanced understanding of the economic landscape of the potters, emphasizing the need for targeted interventions and policies that address the specific challenges faced by individuals in different SES groups to promote inclusive socio-economic development within the community.

Table 14: Kuppuswamy socioeconomic status class classification 2022 of the participants

<i>S.No.</i>	<i>Level</i>	<i>SES score</i>	<i>Potters of Nohar</i>	
			<i>f</i>	<i>%</i>
1.	Upper (I)	26–29	0	-
2.	Upper Middle (II)	16–25	4	3.64%
3.	Lower Middle (III)	11–15	42	38.18%
4.	Upper Lower (IV)	5–10	64	58.18%
5.	Lower (V)	<5	0	-
Total			110	100

Discussion

Although many studies have been carried out on the socio- economic condition of the potter’s community, this study is the one that exclusively explores the socio-economic status of pottery-making and awareness about government initiatives on preserving India’s pottery heritage in Nohar, Rajasthan.

The present study shows that all the participants were male. This exclusive involvement of males in pottery-making in Nohar, Hanumangarh stands in stark contrast to the findings reported by Surajit Rauth in 2021, which highlights active female participation in pottery-making, particularly in rural areas of states like Rajasthan and Gujarat. The discrepancy between these observations suggests that the gender dynamics within the pottery craft industry can vary significantly across different regions, even within the same broader geographical contexts.

Even though all the participants are Muslims in the present study, these potters actively engage in crafting pottery for Hindu festivities. This study aligns with the findings reported by Ravi Mokashi Puneekar and Shivaji in 2015, which highlights the cross-cultural infusion of pottery forms along the silk trade route, connecting the middle eastern region to the Indian subcontinent.

Certain distribution of educational levels, from illiteracy to graduates, aligns with similar findings reported by Bhadouriya et al. in 2021, emphasizing that almost a similar range of the respondents had middle and high school certificates. Although only a rare proportion of participants pursued the graduation level of education. Despite the similar findings in most of the educational levels, primary educational attainment shows a contrasting result with only a few respondents (3) in the present study while the other study reports the highest number of respondents (20) with primary educational attainment.

The present data depicts that a substantial proportion of participants have moderate family sizes while almost a similar proportion of participants have fewer than 5 members and more than 7 members. These findings are in contrast with the results reported by T. Y. Rao and B. Suresh Lal in 2019, emphasizing the small family size dynamics (up to 3 members within potter communities).

Conclusion

The comprehensive study on the demographic profile of potters in Nohar, Rajasthan, has provided valuable insights into the socio-economic dynamics of pottery-making in the region. The Kuppuswamy socioeconomic status (SES) reflects the socio-economic dynamics within the pottery community of Nohar, highlighting a significant proportion in the lower strata specifically in the Upper Lower group. The research sheds light on the historical, cultural, and economic dimensions of this ancient craft, emphasizing its resilience and adaptability across generations. The age distribution of respondents underscores the physically demanding nature of pottery work, particularly among individuals in their prime years. Marital status and educational backgrounds reveal diverse characteristics within the pottery community, emphasizing the need for nuanced interventions. The dual role of potters engaging in additional agricultural activities showcases their resourcefulness in diversifying income streams. The migration to semi-rural settings indicates the craft's adaptability to changing lifestyles while preserving its traditional essence.

Furthermore, the study highlights low awareness about government initiatives, such as the

Kumhar Sashaktikaran Yojana and the Pradhan Mantri Awas Yojana, on the pottery community. While the former aims to enhance awareness and provide technological support, the latter addresses housing needs. However, the low utilization of the housing scheme suggests potential gaps in implementation or awareness.

This research contributes to a deeper understanding of the challenges and opportunities within the pottery sector, emphasizing the importance of tailored policies for socio-economic development. This study serves as a comprehensive exploration of the intricate interplay between tradition, adaptation, and government interventions in sustaining this vital aspect of India's cultural heritage.

Conflict of Interest

The authors declare no conflict of interest, financial or otherwise.

Acknowledgment

The authors are deeply grateful for the indispensable support provided by Amity University Uttar Pradesh, Noida and the Archaeological Survey of India, New Delhi, India. Also, the authors believe that this study would not have been possible without the participation and assistance of so many people whose names may not all be enumerated. Their contribution is sincerely appreciated and gratefully acknowledged.

References

- Ahern, F. (1993) *Pottery Stylistic Variation Among Coastal Mixtec and Amuzgo: An Ethnoarchaeological Study*. PhD Thesis, Department of Anthropology, State University of New York, Stony Brook
- Allchin, B. (Ed.) (1994). *Living Traditions: Studies in the Ethnoarchaeology of South Asia*, Oxford and IBH Publishing Co. Pvt Ltd, New Delhi, India.
- Arthur, J.W. (2002). Pottery use-alteration as an indicator of socioeconomic status: An ethnoarchaeological study of the Gamo of Ethiopia. *Journal of Archaeological Method and Theory*. **9**: 331-355.
- Behura, N.K. (1967). Sociology of pottery among certain groups of potters in South India. *India Anthropological Survey Bulletin*. **13**: 19-38.
- Bhadouriya, A.S., Ara, A., Jahanara. (2021). A Study on Socio- economic Condition of Kumhar's (Pottery Makers) of Jasra District Prayagraj, U.P. *International Journal of Emerging Technologies and Innovative Research*. **8(3)**: 1908-1916.
- Jagriti. (2021, April). "KVIC Empowers 1000 Potter Families of 11 Districts in Rajasthan

- under Kumhar Sashaktikaran Yojana.”. *Jagriti*, **65(5)**: 15-17.
- Kramer, C. (1997) *Pottery in Rajasthan: Ethnoarchaeology in Two Indian Cities*. Smithsonian Institution Press, Washington, DC.
- Kumar, G., Dash, P., Patnaik, J., Pany, G. (2022). SOCIOECONOMIC STATUS SCALE-MODIFIED KUPPUSWAMY SCALE FOR THE YEAR 2022. *International Journal of Community Dentistry*. **10:1-6**. <https://doi.org/10.56501/intjcommunitydent.v10i1.26>.
- Meghwal, P. (2023) *The Handicrafts of Rajasthan*. Sahityagar publications, Jaipur, India.
- Office of the Registrar General & Census Commissioner, India. (n.d.). *Population finder / Government of India*. Census of India. Retrieved August 16, 2023, from <https://censusindia.gov.in/census.website/data/population-finder>
- Pal, S.K. (2021). Reviving Pottery Industry by Solving Problems: A Study in a Developing Economy. *IOSR Journal of Business and Management*. **23(7)**: 44-49.
- Pawar, V., Sharan, A., Parmar, N. (2013). Harappan Civilization: Emerging Picture in Hanumangarh District, Rajasthan. *Heritage Journal of Multidisciplinary Studies in Archaeology*. 475-485. <https://doi.org/10.13140/RG.2.2.35270.80966>.
- Punekar, Ravi Mokashi, and Shiva Ji. “Cross Cultural Infusion on Product Form - A Study of Changsha Pottery Vis-a-Vis Indian Pottery & Metalware along the Silk Trade Route.” *New Silk Road Program 2015*, pp. 1–13.
- Rao, T.Y., and Lal, S.B. (2019). Rural Artisans-Indigenous Technology: An Empirical Study on Village Potters in Warangal. *Indian Journal of Development Research and Social Action (An International Journal)*. **5(1)**: 309-317.
- Rauth, S. (2021). THE STUDY OF TRADITIONAL POTTERY MAKING IN WEST BENGAL AND ITS CONNECTION WITH MEGALITHIC CULTURE. *International Journal of Creative Research Thoughts*. **9(2)**: 89-100.
- Sharma, Dasharatha. (1966). *Rajasthan Through the Ages. Vol. I&II*. Rajasthan State Archives, Bikaner, India.
- Singh, R.L. (1971) *India: A Regional Geography*. National Geographical Society of India, Varanasi.
- Wani, R.T. (2019). Socioeconomic status scales-modified Kuppuswamy and Udai Pareekh's scale updated for 2019. *Journal of family medicine and primary care*. **8(6)**: 1846–1849. https://doi.org/10.4103/jfmpc.jfmpc_288_19