

Potters and Pottery in North 24 Parganas of West Bengal: Struggling for Survival in Competitive World under Globalization

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ABSTRACT

The present study has been under taken in three villages, i.e. the *Krittipur*, located under the jurisdiction of P.S. Banduria, Sub-Division: Basirhat , Dist: North 24 Parganas and the twin villages i.e. *Chaltaberia* and *Ramkrishnapalli* villages located under the jurisdiction of P.S: Duttapukur, Sub-Division: Barasat, Dist: North 24 Parganas. The *Krittipur* village is located in rural remote area and farthest away from Kolkata metropolitan city. In this village and adjoining areas the modern system of transportation and communication are not well developed. The twin villages *Chaltaberia* and *Ramkrishnapalli* are located near to the Kolkata metropolitan city. Here the modern system of transportation and communication are available. The main objective of this study is to throw light on impacts of the Globalization on pottery and how the *Kumor* (potters) have been coping with the forces generated by the Globalization in the above mentioned villages. The study also throws light on the consequences of globalization in the socio-cultural spheres of the pot making families in the villages. The study, specifically, reveals the findings which focus that the *Kumor* families in the village *Krittipur* are unable to cope up with forces generated by Globalization. Therefore, a large number of *Kumor* families have been giving up their traditional occupation. On the other hand, the *Kumor* communities in the villages *Chaltaberia* and *Ramkrishnapalli* are coping with the forces generated by Globalization have been earning huge amount of cash money.

Keywords: Pottery, Kumors, Terracotta figurines, Occupations, Globalization, Industrialization

INTRODUCTION

West Bengal is famous for its arts and crafts, which include *Dokra* metal craft, *Terracotta* works and various kinds of embroideries. One of the most famous handicrafts of West Bengal comprises of the age-old pottery, which is practiced in exquisite styles, with beautiful variations. Pottery is basically prevalent in the rural parts of West Bengal, where the men and women of *Kumor* (Potters) community are engaged in this art. Pottery is an indigenous art that has been practiced in the state since ages. The archaeological finds at Bengal have

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proved that the same degree of skill and excellence were achieved by Bengal potters too in those remote past days. *Pandu Rajar Dhibi* in the Ajay valley is an important site in West Bengal period I, with calibrated dates from 1500 BCE onwards. The districts of Bankura, Murshidabad, Medinipur (both east and west), Nadia, and North 24 Parganas in West Bengal are mostly famous for this art. In West Bengal as well as in India, pottery may be divided into two traditions, i.e. wheel made and handmade pottery. A number of distinct styles emerged from the simple and cruder form of pottery. Some of the most popular forms of the pottery include unglazed pottery, glazed pottery, and terracotta and so on. Today pottery in West Bengal as well as in India is fairly a large business with so many small and large-scale industries making high-class pottery all over the nation as well as various parts of West Bengal (Jana 2007). In West Bengal pottery is one of the most popular craft made by *Kumors* mainly found in the districts of Bankura, Murshidabad, Medinipur (both east and west), Nadia, and North 24 Parganas. Generally the women folk of the Kumor community in the rural areas are involved to make handmade pottery. In rural West Bengal, many of the Kumors family are unable to cope with forces generated by Globalization as well as Industrialization. Therefore, a large number of Kumor families have been giving up their traditional occupation (Ashtage S and J Thakur 2014). On the other hand, those Kumor communities are coping with the forces generated by Globalization have been earning huge amount of cash money. The authors did field work in three villages mainly among the *Kumor* families to find out the impacts of globalization on pottery.

The field area encompass villages under study are *Krittipur* under P.S. *Banduria, Chaltaberia* and *Ramkrishnapalli* under P.S. *Duttapukur* in North 24 Parganas district of West Bengal. The *Krittipur* village is located in rural area where as the *Chaltaberia* and *Ramkrishnapalli* are twin villages located nearer to the Barasat Sub-Divisional Town and the Kolkata metropolitan city.

THE AIMS AND OBJECTIVES OF THE STUDY:

The aims and objectives of present study are to throw light on impacts of the Globalization on pottery and how the potters have been coping with the forces generated by the Globalization in the villages *Krittipur, Chaltaberia, and Ramkrishnapalli* in North 24 Parganas district of West Bengal. Finally, the study also throws light on the consequences of globalization in the socio-cultural spheres of the pot making families in the villages.

THE AREA OF OBSERVATIONS:

The present study has been undertaken in three villages, i.e. the *Krittipur*, located under the jurisdiction of P.S. *Banduria*, Sub-Division: *Basirhat*, Dist: *North 24 Parganas* and the twin villages i.e. *Chaltaberia* and *Ramkrishnapalli* villages located under the jurisdiction of P.S: *Duttapukur*, Sub- Division: *Barasat*, Dist: *North 24 Parganas*. The *Krittipur* village is located in rural remote area and farthest away from Kolkata metropolitan city. In this village and

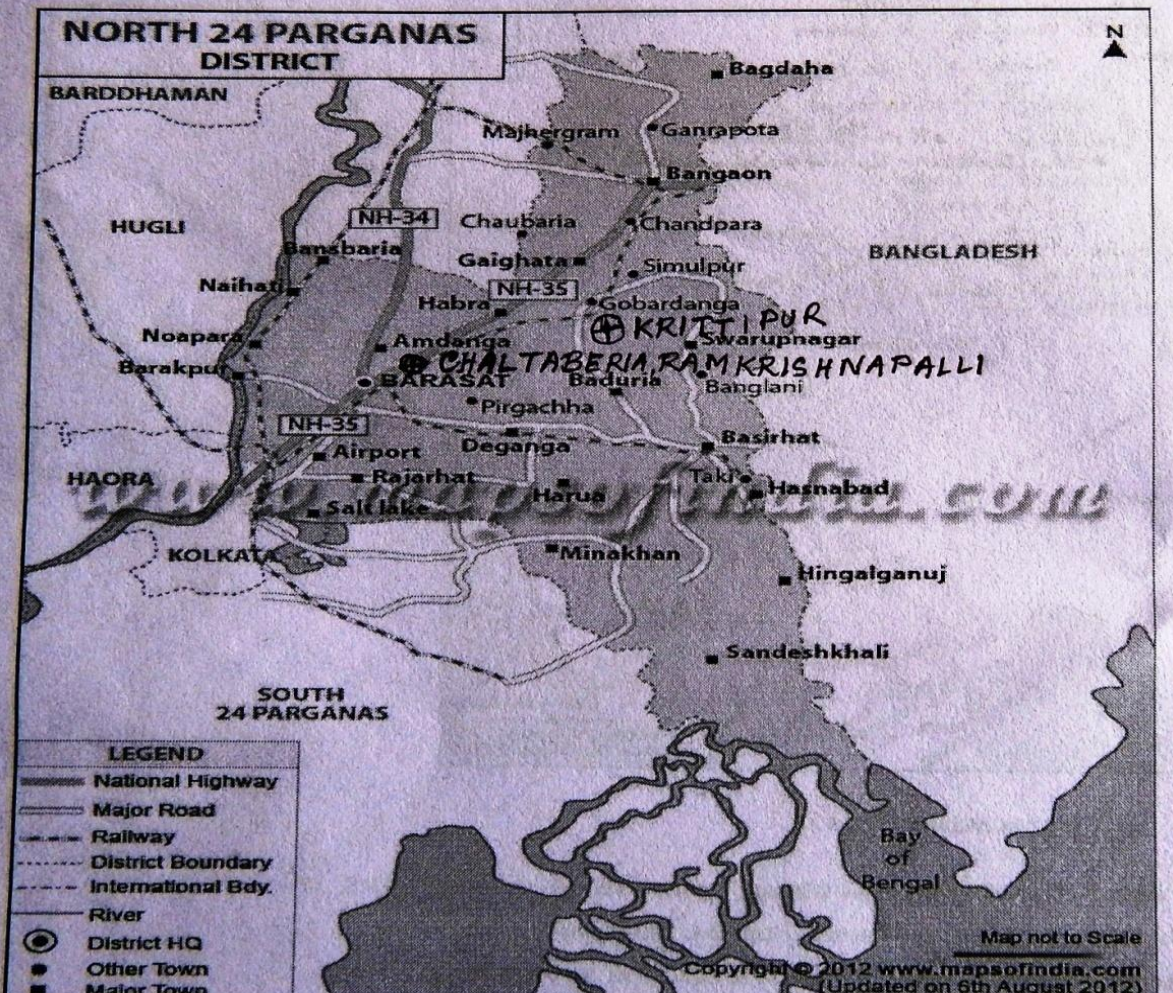
adjoining areas the modern system of transportation and communication are not so developed. The village Krittipur is peopled by dominantly Muslims but the Hindu caste groups like the Brahmin, the Goala, the Namasudra and the Kumor cover rest of the population. Since Krittipur is a remote village it does not have the growth of modern facilities of urban life. So the study focuses on the socio-economic condition and their traditional occupation in the era of globalization of 21st century. The twin villages Chaltaberia and Ramkrishnapalli are located near to the Kolkata metropolitan city. The majority of the above mentioned villages governed by the Kumor population numerically, but rest of the section includes the Brahmin, Mushahar, the Kayastha and the Namasudra. Here the modern system of transportation and communication are available. The villages Chaltaberia and Ramkrishnapalli are in exposure to modern facilities of life of contemporary era. Not only that the Kumors of those villages have adopted advanced technology for pot making in order to push themselves in the premises of globalized market. So the study has been carried out to observe and perceive aforesaid features in those villages.

METHODOLOGY OF THE STUDY:

In order to collect data as per requirement of the above mentioned aim and objectives following methods are employed in association with specific materials of study, which is mentioned below:

The household census of each and every *Kumor* family in the village Krittipur is taken for getting primary information regarding their primary and secondary occupations during the year 1995 and 2014. In the villages Chaltaberia and Ramkrishnapalli 50 *Kumor* families are selected by simple random sampling technique and then their census is taken. Among the 50 potter families in the Chaltaberia and Ramkrishnapalli, 24 are Kumor, 11 are Namasudra, 8 are Kayastha, 01 is Brahmin, 2 are Mushahar and 4 are Muslim families. The Participant Observation, Intensive interview, Case Studies, and Photographic methods were used for collecting data about impacts of globalization on pottery and how far the potters have been coping with the forces generated by progressively larger system comprising region and nation with a global appeal. Data from secondary sources like books, journals, and internet sources have also been utilized for the present study. Relevant descriptive statistics have also been used to analyze the data properly.

LOCATION OF KRITTIPUR, CHALTABERIA AND RAMKRISHNAPALLI VILLAGES IN THE DISTRICT OF NORTH 24 PARGANAS.



Source: Maps of India

OBSERVATION AND DISCUSSIONS:

At present, in the village Krittipur 32 *Kumor* families are living consisting of 169 souls (Table- 02). Among them only 5 male and 1 female are primarily engaged in pot making (Table- 5 & 6). But during 1995, 26 families were living in the village consisting of 138 people (Table –01). Of those 138 people, 30 male and 32 female were primarily engaged in pot making (Tables – 07 & 08). During that time, their productions had a great demand in the locality. On that time they made different types of pots on wheel and by hand. At that time generally they made household utensils like *Hari* (Pot for boiling rice), *Sara* (Earthen lid), *Karai* (Frying pan), *Ghat* (water pot), *Kolshi* (Pitcher), *Thile* (Date juice container), *Nada* (Big bowl shaped container), *Methe* (Big basin) *Chayer var* (Cup), etc. The Muslim as well as Bengali Hindu people living in the village and adjoining areas mainly used their productions.

The *Kumors* of Krittipur are lagging behind in case of intense competition in modern globalized markets owing to following reasons:

Due to industrialization different metal, plastic and glass made household utensils are now available in the local markets so the local people are prefer to use these utensils for domestic purposes, as these are more durable, easy to handle and more fashionable. Different companies have been giving advertisement about their productions through T.V channels, Radios, Posters and News papers. The local people are being allured from such advertisements and thereby purchasing the industrial products. Therefore, the demands of earthen utensils are going down day- by- day. Those *Kumors* are engaged in earthen pot making still today in Krittipur village producing only the *Chayer var* (Earthen Cup) *Var* (curdle milk pots), some religious pots, and *Choba Handii* (Medium pot for carrying sweets).

The *Kumors* of the village Krittipur are unable to cope with global forces. They are unable to produce globally demanded productions. Even in twenty first century, they are relied on traditional pot making technologies. The *Kumors* of this village have no opportunity to access the modern system of transportation and communication because these are not so developed in this area.

They are not financially assisted by any governmental or nongovernmental sectors. To earn loan from nationalized banks it is necessary to fulfill certain conditions like mortgaging of document of homestead land property and recordation of the panchayat member of the area as well as one granter who is government servant. But they lack the capabilities of mortgaging property as because it is of meager amount. Side by side the granter does not rely on them for paying that the amount lend. Sometimes the bank authority becomes also suspicious about their earning from production to pay back the loan. Moreover, the panchayat member demands a part of the loan as bribe while recommending for the loan. Owing to very poor economic condition the *Kumors* are unable to initiate modern technologies of pot making and spread information about their productions all over the nation and world through the media like T.V, internet, news paper etc.

Due to their habitat in remote area and of being far away from Kolkata metropolitan city, the *Kumors* are unable to tie- up to the merchants living outside of the locality and across the nation. In such situation, the *Kumors* in this village are giving up their traditional occupations and searching for new one to ensure hand- to- mouth.

On the other hand, the *Kumors* of the villages Chaltaberia and Ramkrishnapalli are coped up with the forces generated by globalization. At present among the 266 people of 50 selected families in the villages Chaltaberia and Ramkrishnapalli 122 male and 78 female are engaged in pot making respectively (Tables- 9 & 10).

But *Kumors* of the villages Chaltaberia and Ramkrishnapalli are gaining some privileges in connection with the advent to the global market situation. This event has been facilitated with the following reasons:

The *Kumors* of these two villages have been producing their products as per global demands instead of traditional products like *Hari* (Pot for boiling rice), *Kolshi* (Pitcher), *Karai* (Frying pan), *Sara* (Earthen lid), etc they have been producing different types of terracotta figurines like the Lord *Ganesh*, the Goddess *Laxmi*, Lord *Buddha*, *Rama*, *laxman*, *Sita*, Sun God, different animals and other show-pieces since last few years. A few *Kumors* of these two villages have been making Glasses, Plates, *Tather dali* (Plates for giving marriage gifts), *Ghat* (sacred water pot), *Khuri* (Ice cream cup) etc. These productions have a good demand in local as well as in national markets. Some of the *Kumors* have been producing globally demanded various types of religious articles like *Dhunochi* (Incense pot), *Laxmir Ghat* (Pitcher for depositing money), *Ghat* (sacred water pot), different types of *Pradips* (earthen lamps) etc. The *Kumors* of these villages are also making locally, nationally, and internationally demanded different types of colourful pillars and dustbins. According to the opinion of the *Kumors* all the above mentioned productions have a great demand in the local, national and international markets. The demand of the *Lord Ganesh*, *Lord Buddha*, *Goddess Laxmi*, colourful Pillers and Dustbins has been increasing day- by-day in the international markets. These items are now exported to various countries like Japan, Thailand, China, South Korea, North Korea, Sri-Lanka, and USA. The merchants who are living in metropolis like New Delhi, Jaipur, Bombay, Bangalore, Hyderabad, Madras, and Luck-new used to purchase these productions from the *Kumors* of the Chaltaberia and Ramkrishnapalli villages. These productions are exported to the above mentioned countries by these merchants.

The demand of glossy and colourful terracotta figurines as well as pots have been increasing day- by- day in regional, national, and world markets. So the *Kumors* have engaged themselves in the production of aforesaid terracotta figurines in order to stand themselves in the competitive market in the global spectrum.

To produce such glossy polished terracotta figurines and pots suitable clay is required. The sticky alluvial soil is suitable for making such glossy and polished figurines and pots. This alluvial clay is sticky in nature and need not requires mixing any type of tempering materials. It is a recent alluvial soil of the river *Ganga* and is not available in this locality. Such alluvial soil is only available in Canning and adjoining areas of South 24 Parganas in West Bengal. Therefore, the *Kumors* have to bring such alluvial clay from Canning area of South 24

Parganas. There are so many clay merchants in Canning area who supply clay to the *Kumors* of Chaltaberia and Ramkrishnapalli villages. A few of the clay merchants are, Sri Gopal Paul, Sri Kamal Paul, Md. Ansar Ali Molla, Sri Mouni Saha and Sri Laltu Saha. The *Kumors* of these villages request to any of the clay merchants over telephone or mobile phone to supply clay as per requirement. After getting order, the clay merchants supply the clay to his client as early as possible by a truck. After receiving the clay, the *Kumors* transferred price to the merchant's bank account through net banking system. Sometimes, the clay merchant visits to his client's house personally and collect cash from the clients.

The glossiness, finishing and polishing of the pottery depends upon the kneading of the clay. Well-kneaded clay produces well-finished, polished and glossy pottery. Generally the *Kumors* of the villages Chaltaberia and Ramkrishnapalli kneaded the clay by stamping. The kneaded clay is further kneaded by means of a machine. After kneading in the machine it is fit for making polished and glossy pots. The kneading machine kneaded a lot of clay in shorter time-period which reduced the labour cost. Most of the *Kumor* families possess a kneading machine. Those *Kumors* who have not a kneading machine used to rent from the neighbours. So the *Kumors* of these villages have introduced modern technology for kneading clay.

The *Kumors* of these villages made pots on electric motor driven wheel which reduced the physical labour and saved the time of the *Kumors*. The *Kumor* can work on such wheel throughout the day with minimum physical effort and produced maximum numbers of pot. By introducing such modern technologies, the *Kumors* reduce their physical effort leading to increase profit. The *Kumors* of the villages Chaltaberia and Ramkrishnapalli, the wet pots are dried under a shed at least for one day. If the wet pots or figurines are kept under direct sun light for drying, cracks may be appeared on the pots or figurines. The cracked pots or figurines are valueless to them because these remain unsold. For appearing the glossiness on the pots or figurines the *Kumor* rubbed the same with a wet cloth. It is done after half drying of the production.

A few *Kumors* colour their productions with terracotta colour. The colouring is done after drying of the pots properly. The coloured and uncoloured products are then fired in a *Bhati* (Kiln). The uncoloured fired pots and figurines are then coloured by applying either distemper or synthetic enamel colour. They used spray machine to colour the pots and figurines. The spray machine helps colour evenly on the pots and figurines and also reduce time and labour. One day after colouring the pots or figurines is again polished by burnish (Lac liquid) for appearing glossiness over the surface of the products. It is done with the help of a spray machine. Before polishing, the artist painted the eyes of the figurines. These finished products are then packed in a paper or wooden box. Only one pot or figurine is inserted in a box. A large number of such boxes are packed in a large wooden or paper-made box. The large pot or figurine is rolled up with straw, *Farmacol* or sponge and then packed in a wooden box. The straw, *farmacol* or sponge will protect the production from outside blow. The glossy colourful pots and figurines have a great demand in regional, national and international markets. So, the *Kumors* of these villages engage in such types of productions and earn huge amount of cash money.

The *Kumors* of these two villages have been able to grow tie-ups with the pottery merchants of New Delhi, Jaipur, Bombay, Jodhpur, Bangalore, and Hyderabad, Luck-new, Chennai and other places of the nation. They also foster tie-up with regional merchants of Dakshindari in Kolkata, Siliguri, Durgapur and Asansol. The merchants living inside or outside of West Bengal give order for pottery to the *Kumors* by mobile phone or through e- mail. Most of the time the merchants deposited a portion of money to the client's bank account as an advance. The merchant used to tell in details about his requirements to the *Kumor* by mobile phone or personally when visited to this place. The *Kumor* made the pots or figurines according to the order of merchant. The *Kumor* transported the ordered productions by a truck to merchant. After receiving the materials the merchant transferred total amount of money in bank account of the Client. The truck is hired from various transport companies working in Kolkata. The truck-fare is paid by merchant.

The *Kumors* of the villages *Chaltaberia* and *Ramkrishnapalli* give advertisement about their productions in internet as well as in local and national craft fairs like west Bengal handicraft fair by giving a stall in the fair. The pottery merchants are also give advertisement in T.V channels and internet about their productions. The pottery merchants of New Delhi, Jaipur, Bombay, Jodhpur, Luck-new, Bangalore, Hyderabad grow a network with the merchants of different countries like Japan, Thailand, South and North Korea, China, USA, Sri-Lanka and other countries. The Indian pottery merchants transported their goods either by air or by ship to the merchants of the foreign countries. The money is transferred through net banking system. The glossy coloured figurines of Lord *Ganesh*, Lord *Buddha*, Goddess *Laxmi*, a few types of Pillars, and Dustbins have a great demand in the above mentioned countries. In the *Chaltaberia* and *Ramkrishnapalli* villages, pots are not only made by *Kumors* but also by the caste of *Namasudra* and the people of Muslim community. Due to the global forces the demand of their products is increasing day- by- day in global markets. So the *Namasudra* and the Muslim people are being engaged in this business.

CONCLUDING REMARKS:

In rural West Bengal, many of the *Kumor* communities are unable to cope up with the forces generated by globalization. A large number of *Kumor* communities are living in the remote rural areas that are unable to initiate modern technology and tie- up with regional and national pottery merchants. Due to wretched economic condition, they are unable to give advertisement about their production in media. Therefore, they have been facing a number of problems while selling their traditional products in the local markets. Most of the *Kumor* communities living in remote rural areas are giving up their traditional occupations. Those *Kumors* are able to tie- up with the regional and national pottery merchants, are presently able to earn huge amount of cash money. It is happened in case of the villages *Chaltaberia* and *Ramkrishnapalli* (Table- 12). On the other hand the *Kumors* of the village Krittipur are giving up their traditional occupations and searching new occupations (Table-07 and 08) for survival. But the rural *Kumors*, if rendered assistance both from governmental or non-governmental sectors, it may help to revive their traditional occupation in modern form like the *Kumors* of the villages *Chaltaberia* and *Ramkrishnapalli* (Table- 11) and thus the *Kumors*

may able to cope up with the forces generated by globalization in the jobs of pottery making as their primary occupation.

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Table- 01

Age-groups wise distribution of *Kumor* population in the village *Krittipur* during 1995

Age-groups	Male	%	Female	%	Total	%	Sex Ratio
0-04 Years	09	6.52	12	8.69	21	15.21	1029.41
05-09 Years	08	5.79	09	6.52	17	12.31	
10-14 Years	08	5.79	10	7.24	18	13.04	
15-19 Years	07	5.07	09	6.52	17	12.31	
20-24 Years	06	4.34	07	5.07	13	9.42	
25-29 Years	07	5.07	08	5.79	15	10.86	
30-34 Years	07	5.07	04	2.89	11	7.97	
35-39 Years	05	3.62	02	1.44	07	5.07	
40-44 Years	04	2.89	01	0.72	05	3.62	
45-49 Years	01	0.72	01	0.72	02	1.44	
50-54 Years	01	0.72	02	1.44	03	2.17	
55-59 Years	0	0	03	2.17	03	2.17	
60 Years & above	05	3.62	02	1.44	07	5.07	
Total	68	49.27	70	50.72	138	100	

Table- 02

Age and Sex wise distribution of Kumor population in the village Krittipur during 2014

Age-Groups	Male	%	Female	%	Total	%	Sex Ratio
0-04 Years	03	1.77	06	3.55	09	5.32	857.14
05-09 Years	06	3.55	07	4.14	13	7.69	
10-14 Years	12	7.10	05	2.95	17	10.05	
15-19 Years	07	4.14	04	2.36	11	6.50	
20-24 Years	09	5.32	10	5.91	19	11.24	
25-29 Years	07	4.14	07	4.14	14	8.28	
30-34 Years	08	4.73	07	4.14	15	8.87	
35-39 Years	06	3.55	06	3.55	12	7.10	
40-44 Years	08	4.73	07	4.14	15	8.87	
45-49 Years	07	4.14	06	3.55	13	7.69	
50-54 Years	04	2.36	04	2.36	08	4.73	
55-59 Years	07	4.14	01	0.59	08	4.73	
60+ Years	07	4.14	08	4.73	15	8.87	
Total	91	53.84	78	46.15	169	100	

Table- 03

Age-groups wise distribution of population of the fifty families in Chaltaberia and Ramkrishnapalli villages

Age-groups	Male	%	Female	%	Total	%
0-04 Years	04	1.50	07	2.62	11	4.12
05-09 Years	05	1.87	04	1.50	09	3.37
10-14 Years	07	2.62	08	3.00	15	5.62
15-19 Years	17	6.37	13	4.87	30	11.25
20-24 Years	18	6.75	11	4.12	29	10.87
25-29 Years	19	7.12	12	4.50	31	11.62
30-34 Years	15	5.62	14	5.25	29	10.87
35-39 Years	17	6.37	11	4.12	28	10.50
40-44 Years	15	5.62	10	3.75	25	9.37
45-49 Years	06	2.25	06	2.25	12	4.50
50-54 Years	09	3.37	08	3.00	17	6.37
55-59 Years	08	3.00	09	3.37	17	6.37
60+ Years	04	1.50	09	3.37	13	4.87
Total	144	54.13	122	45.87	266	100

Table- 04

Sex wise distribution of potter's population as per Caste and Religious community (fifty selected families in the villages of *Chaltaberia* and *Ramkrishnapalli* respectively)

Name of the caste/ community	No of families	%	Religion	Male	%	Female	%	Total	%
<i>Kumor</i>	24	48.00	Hindu	86	32.33	60	22.55	146	54.88
<i>Namasudra</i>	11	22.00		25	9.39	32	12.03	57	21.42
<i>Kayastha</i>	08	16.00		18	6.76	16	6.01	34	12.78
<i>Brahmin</i>	01	02.00		02	0.75	01	0.37	03	1.12
<i>Mushahar</i>	02	04.00		07	2.63	04	1.50	11	4.13
Muslim	04	08.00	Islam	06	2.25	09	3.38	15	5.63
Total	50	100		144	54.13	122	45.86	266	100

Table-05

Age-group wise distribution of Labour and Non-labour force of the Male population in the village *Krittipur* during 2014

Age-group s	Po t m a k i n g	%	Da y l a b o u r	%	B u s i n e s s	%	A g r i c u l t u r e	%	D r i v i n g	%	S e r v i c e	%	S t u d e n t	%	N o w o r k	%	T o t a l	%
0-14 Years	0	0	0	0	0	0	0	0	0	0	0	0	17	18.68	04	4.39	21	23.07
15-59 Years	04	4.39	25	27.47	1	20.87	04	4.39	04	4.39	01	1.09	06	6.59	0	0	63	69.23
60+ Years	01	1.09	0	0	0	2.19	01	1.09	0	0	0	0	0	0	03	3.29	07	7.69
Total	05	5.49	25	27.47	2	23.17	05	5.49	04	4.39	01	1.09	23	25.27	07	7.69	91	100

Table-06

Age-groups wise distribution of Labour and Non-labour force of the Female population in the village *Krittipur* during 2014

Age-groups	Hous ehold work	%	Po t m a k i n g	%	Da y l a b o u r	%	S t u d e n t	%	N o w o r k	%	T o t a l	%
0-14 years	03	3.84	0	0	0	0	8	10.25	7	8.97	18	23.07
15-59 years	32	41.02	01	1.28	19	24.35	0	0	0	0	52	66.66
60+ years	5	6.41	0	0	0	0	0	0	03	3.84	8	10.25
Total	40	51.28	01	1.28	19	24.35	8	10.25	10	12.82	78	100

Table-07

Age-groups wise distribution of Labour and Non- labour force of the Male population in the village *Krittipur* during 1995

Age-groups	Pot making	%	Business	%	Van pulling	%	Student	%	No work	%	Total	%
0-14 Years	01	1.47	0	0	0	0	15	22.05	09	13.23	25	36.76
15-59 Years	26	38.23	03	4.41	01	1.47	08	11.76	0	0	38	55.88
60+ Years	03	4.41	0	0	0	0	0	0	02	2.94	05	7.35
Total	30	44.11	03	4.41	01	1.47	23	33.82	11	16.17	68	100

Table-08

Age-groups wise distribution of Labour and Non- labour force of the Female population in the village *Krittipur* during 1995

Age group	Pot making	%	Household work	%	Student	%	No work	%	Total	%
0-14 Years	0	0	0	0	19	27.14	12	17.14	31	44.28
15-59 Years	30	42.85	05	7.14	02	2.85	0	0	37	52.85
60+ Years	02	2.85	0	0	0	0	0	0	02	2.85
Total	32	45.71	05	7.14	21	30.00	12	17.14	70	100

Table- 09

Age-groups wise distribution of Labour and Non- labour force of the Male population in the villages *Chaltaberia* and *Ramkrishnapalli*

Age groups	Pot making	%	student	%	No work	%	Total	%
0-04 Years	0	0	0	0	04	2.77	04	2.77
05-09 Years	0	0	04	2.77	01	0.69	05	3.47
10-14 Years	02	1.38	05	3.47	0	0	07	4.86
15-19 Years	09	6.25	08	5.55	0	0	17	11.80
20-24 Years	18	12.50	0	0	0	0	18	12.50
25-29 Years	19	13.19	0	0	0	0	19	13.19
30-34 Years	15	10.41	0	0	0	0	15	10.41
35-39 Years	17	11.80	0	0	0	0	17	11.80
40-44 Years	15	10.41	0	0	0	0	15	10.41
45-49 Years	06	4.16	0	0	0	0	06	4.16
50-54 Years	09	6.25	0	0	0	0	09	6.25
55-59 Years	08	5.55	0	0	0	0	08	5.55
60+ Years	04	2.77	0	0	0	0	04	2.77
Total	122	84.72	17	11.80	05	3.47	144	100

Table-10

Age-groups wise distribution of Labour and Non- labour force of the Female population in the villages *Chaltaberia* and *Ramkrishnapalli*

Age groups	Pot making	%	House hold work	%	Student	%	No work	%	Total	%
0-04 Years	0	0	0	0	0	0	07	5.73	07	5.73
05-09 Years	0	0	0	0	04	3.27	0	0	04	3.27
10-14 Years	02	1.63	0	0	06	4.91	0	0	08	6.55
15-19 Years	04	3.27	04	3.27	05	4.09	0	0	13	10.65
20-24 Years	05	4.09	05	4.09	01	0.81	0	0	11	9.01
25-29 Years	09	7.37	03	2.45	0	0	0	0	12	9.83
30-34 Years	11	9.01	03	2.45	0	0	0	0	14	11.47
35-39 Years	09	7.37	02	1.63	0	0	0	0	11	9.01
40-44 Years	09	7.37	01	0.81	0	0	0	0	10	8.19
45-49 Years	06	4.91	0	0	0	0	0	0	06	4.91
50-54 Years	07	5.73	01	0.81	0	0	0	0	08	6.55
55-59 Years	08	6.55	01	0.81	0	0	0	0	09	7.37
60+ Years	08	6.55	01	0.81	0	0	0	0	09	7.37
Total	78	63.93	21	17.21	16	13.11	07	5.73	122	100

Table-11

Caste, Religious community and Family wise distribution of bank loan among the fifty selected families in the villages of *Chaltaberia* and *Ramkrishnapalli* respectively

Name of the caste/ community	Religious community	No of families loan taken from the bank								Total	%
		Loan not taken	%	Loan taken less than Rs10 Lacs	%	Loan taken Rs 10 to 20Lacs	%	Loan taken more than Rs 20 Lacs	%		
<i>Kumor</i>	Hindu	02	4.00	08	16.0	10	20.0	04	8.00	24	48.00
<i>Namasudra</i>		01	2.00	06	12.00	04	8.00	0	0	11	22.00
<i>Kayastha</i>		03	6.00	4	8.00	01	2.00	0	0	08	16.00
<i>Brahmin</i>		0	0	01	2.00	0	0	0	0	01	02.00
<i>Mushahar</i>		0	0	02	4.00	0	0	0	0	02	04.00
Muslim	Islam	01	2.00	01	2.00	02	4.00	0	0	04	08.00
		07	14.0	22	44.0	17	34.0	04	8.00	50	100

Table – 12
Family wise Level of Income per annum in the villages *Krittipur, Chaltaberia, and Ramkrishnapalli* during the year 2014

Income per annum	Name of the village				Total	%
	Krittipur		Chaltaberia and Ramkrishnapalli			
	No of family	%	No of family	%		
Less than Rs 60000	11	34.37	0	0	11	13.41
Rs 60001 to 120000	20	62.50	02	4.00	22	26.82
Rs 120001 to 180000	0	0	07	14.00	7	8.53
Rs 180001 to 240000	01	3.12	13	26.00	14	17.07
Rs 240001 to 300000	0	0	11	22.00	11	13.41
Rs 300001 and above	0	0	17	34.00	17	20.73
	32	100	50	100	82	100

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