

INTERNATIONAL RESEARCH JOURNAL OF MANAGEMENT SOCIOLOGY & HUMANITIES



ISSN 2277 – 9809 (online)

ISSN 2348 - 9359 (Print)

An Internationally Indexed Peer Reviewed & Refereed Journal

www.IRJMSH.com
www.isarasolutions.com

Published by iSaRa Solutions

POTTERY AS ALTERNATIVE KNOWLEDGE SYSTEM: UNPACKING THE POLITICS OF MARKET ORIENTED KNOWLEDGES.

NEHA KUMARI

Research scholar,

University of Delhi

Department of political science

Email; neha9677323@gmail.com

ABSTRACT

This paper explores pottery as alternative knowledge system emphasizing its role in preserving traditional or indigenous knowledge system. It examines how global Capitalist framework commodifies and standardizes pottery stripping of its local significance while marginalizing the potters or artisans who produce it. Here I will be going to analyze through the unpacking the politics of market-driven forces where though the political economy of market. We can understand the politics behind it where potters try to negotiate with the market through the parameter of the market. On the other hand, through this paper I will advocate for a balanced approach that integrates traditional knowledge with modern opportunities, ensuring the survival of this heritage craft rooted in tradition and community-based practices embodies a form of experiential and localized knowledge that challenges that dominant paradigm of commodification and standardization imposed by global markets. In present times for their survival of potters in political economy of market they compel to negotiate with market for their survival in the market. Society and market-oriented framework tend to commodify pottery according to their interest in transforming it from a cultural artifact into a marketable capitalist-oriented product. We can also say that furthermore, market-oriented systems often exploit potter economically by creating dependencies on intermediaries and large-scale industries which extract most of the value while compensating artisans inadequately and the potter knowledge tried to devalue or overshadowed by the industrial and westernized knowledge system. This paper argues that potter survival as an alternative knowledge system depends on integrating traditional practices with contemporary opportunities by combining experiential knowledge with modern knowledge systems. Potters can adapt to changing market demands without compromising their heritage. Policymakers and stakeholders must also play a crucial role by promoting fair trade practices providing access to resources through an interdisciplinary approach. This paper unpacked the politics of market-oriented knowledge system and highlights the value of pottery as more than an economic product.

INTRODUCTION

In this paper we will try to understand that how dominant Knowledge System marginalized the indigenous knowledge system where we will talk on the different aspect of the knowledge and which type of knowledge exist in the society. We will understand how there has been politics of knowledge that play an important role in society, where we will see that only one kind of

knowledge exists and other types of knowledge were called as traditional knowledge and labelled it as inferior. We will see that this traditional knowledge is not actually traditional or inferior but they change according to time and space and these knowledge is built upon people experience or indigenous knowledge where we can see that they never required any kind of training but due to continuous practices their skill enhanced and by doing same work their understanding increases which is not considered as knowledge. So, through this paper I worked to explain that there is need to talk on the knowledge production system and there is already existing indigenous knowledge system which include in this paper. Another part of the paper deals with how alternative knowledge system Or indigenous knowledge compelled to negotiate with the dominant knowledge. We will see that how potters change their product so that their product can be fitted on the parameter of the market, these potters must make changes so that they can negotiate with the market for their existence in the market. Here we must think that how these potters' indigenous knowledge is devaluing or excluded from the society. In context of market-oriented knowledge systems there is need to talk on the potters or pottery knowledge system to show the richness of Potters knowledge. Potters make various kinds of products which are sustainable and environmentally friendly and do not cause any harmful effect on the human being. So, we can understand from this that valuable knowledge is not considered as knowledge. In modern times we can see that that pottery system is based on the market and their real knowledge of pottery is lost in society. Traditional knowledge of pottery has lost its importance in modern times due to market competition. The key objective of this paper is to unpack Or exploring the dynamics of this conflicting knowledge system and the tension they create. In Pottery in its traditional form carries with it a wealth of knowledge about materiality environment, and culture knowledge that has been developed through centuries of practices. This knowledge is often collective, transmitted through generation and deeply tied to specific ecological context and social structures. Yet, when integrated into the globalized market, pottery often loses these specificities and the traditional knowledge that informs, it is overshadowed by the imperatives of man production, consumer demand and the drive for profit. As traditional pottery system is increasingly integrated into market economies, their unique cultural meanings, ecological sensitivities and artisanal value are frequently displayed by man production technique, and the pressures of market competitions. In this sense, the paper aims to critically engage with how market-oriented knowledge systems reshape traditional pottery according to their interest. Here I will search the answer to this question that – **How do the political economy of market shape the creation and dissemination of pottery knowledges?** And also explore both opportunities and challenge this shift present for potters' communities and the market cultural economy. Despite these challenges, pottery as an alternative knowledge system also offers pathways for resistance and renewal potters and artisans around the world have been resisting the pressures of the global market by reasserting the value of their craft and their knowledge system.

Historical understanding of knowledge system

At present, when we talk about knowledge, we find that apart from scientific knowledge, no other knowledge is considered as knowledge. But when we talk about the history of knowledge, we find that a very large area of the world has been left out of the field of knowledge. A large area of knowledge here has been more concerned with Third World countries. The basic reason for this has been a huge combination of traditional and local knowledge instead of scientific knowledge in this region. Here we can also see that the technology and skill system traditionally existing in human history has not been considered an integral part of knowledge. This knowledge has been present in the Third World countries at small local level which has been participating in the administrative operations of that area. Thus, we need to identify the different aspects of knowledge in the history of knowledge and how the aspect which is or is currently considered non-knowledge has been an integral part of knowledge and has been a victim of marginalization due to modernity. Science is generally viewed from the perspective of physical reality. These are in opposition to non-physical reality. Thus, physical reality should be seen not only from the ancient civilizations of the world, China, South, Asia and the Middle East, but also from smaller enclaves. He is at the level of the tribe. The idea that comes to the fore is that there is no single dimension that can explain physical reality based on science. This shows that in modern times, the existence of science can be seen in various fields even outside the concept of science as defined by the West. When we look at the Indian environment, we find that before colonial modernization, there was a specific level of knowledge and technology in India. This knowledge is often seen especially in Indian history. This aspect of knowledge is more associated with an individual and a community. (MADHAV GADGIL, 1993) If the work related to knowledge of technology and science in the history of Dharmapala is assessed factually, then there was a special storehouse of knowledge and science in the ancient Indian society before colonialism. This knowledge and science have existed in different ways in different places in India. The holders of this knowledge have been quite high in technology and skill in their respective fields. Here we take up many scientific and technical areas of knowledge. The knowledge of iron and steel can be discussed here. Regarding the technology of iron making, it is seen that this technology was already much higher in India and China than the Industrial Revolution in Europe in the 19th century. British scientists and technocrats themselves agreed with the opinion that this iron making technology was much superior to Western iron. (KUMAR, 2013)

From the above scholarly analysis, we identified how there has been a large body of knowledge that has been excluded from the knowledge domain of what we have identified as Third World countries. South Asia has been especially seen in this. While there is much evidence that the knowledge here existed before the knowledge of the West, the West has rejected their knowledge through the parameters of its dominant logic.

Positioning of knowledge and market Oriented knowledge system

Knowledge is rooted in contemporary knowledge production these knowledges are used for producing commodities or producing goods. Now here argument is the process by which all knowledge creates goods and then put them out of the market this process as old the civilization itself. the process by which modern commodity enter to the market is very different and that is where the contradiction between the traditional knowledge or the pluriverse knowledge, which produced goods and on the other hand capitalist form of production that produce goods become very startlingly evident and the everywhere across the world what we called the pluriverse knowledges which have been functioning for very periods of time or usually a long period of time encounter capitalist production through different process they encounter through early mercantile capitalism which is adopted by across the globe. Initially mercantile capitalism is about trading the finish product of over the world. (ARNDT, 1981) Some markets have not become the sellers of finished products. But become the sellers of primary goods this is fundamental shift that happen in character of mercantile with colonialism and this is how colonization feeds in to industrialization capitalism and with industrial capitalism the trade then become of different kind of parameters when the finish product of European are been sold off in the rest of the world so, here international political economy is creation of global market by linking colonizers across the world. (SCOTT, 2006) In this context fundamental power relations between the colonizers and the colonized determined the character of international political economy in the 19th century and so in that asymmetry of power relation that pluriverse knowledges that were earlier happily producing and also trading their product across the world those pluriverse knowledges were know expected to compete in an offered relation of trade that were set up by the colonizers in the 19th century. (LAL, 2002) So in that the pluriverse knowledges expected to be able to be conform to the parameters. PARAMETERS of largescale production. The product should be homogeneous, and they should be available at a very low price. That is why they were able to get large number of consumers. that is going to help them to beat the industry, this is the logic of capitalist industry. In this what is miss that the poor relation which has helped any industry to compete based on these parameters if you want to sell then you should be homogenous or available at very low price. In the history of capitalism there is need to remember that whenever capitalism sets down well will be able to produce in large quantities and sell at a low price. It is possible when they have protection from the state. (WHITE, 2005) They sell whatever cost they want this is possible because of the state protection and protectionism is coming from the state and pluriverse knowledge has had to encounter modern production, totally based on asymmetrical power relations. And when we talk about the homogeneity of the product it can't be possible in this pluriverse knowledge like potter or handlooms etc. they never have the criteria offered uniformity of the product. For example, in the ayurveda there are different types of medicine for every deceased and different type of people. So, it is shoes that show how rich knowledge they have but they never come in the parameters of these capitalist productions. And that capitalist industry produced goods through machines which are same and built in the same structure or parameters. Here we must understate the main thing, which is standard of quality. Here when we talk about the pluriverse knowledge or the potter when

the produced goods they never make things in those capitalist parameters which are also built in high quality as compared to capitalist products but still they are never considered as the high quality of products in this modern capitalist society. There is the politics of knowledge which is created by dominated knowledges system. we will focused on how different knowledges are positioning in different places where we will try to see how this knowledge of the potters has been ignored with time, and what will be the face if these potters are now forced to abandon their traditional knowledge for existing I this market system and adopt western knowledge, here we can see the politics of knowledge where dominant knowledges marginalize the traditional pottery knowledge system through the state policies, where market and state policies Plays an important role, where the market plays a dominant role in the face of state policies and excludes traditional knowledge, and the capitalist elite class, which promotes market-oriented knowledge, plays a dominant role in today's society. Where major policies are made for the interest of the dominated class which is not rural centric there is need to understand how discourse analysis is valuable tools for policy formation and implication and understand the role of languages and social practices which shaping the state policy narratives, stakeholders and interactions. (HEWIT, 2009)we must understand that public policy is not merely a product of rational decision-making, but this is also influenced by competing discourses. In this context we understand through a Foucauldian lens, it examines power relations and the negotiation of meaning in policy debates. It highlights the role of dominant narratives and explains how marginalized perspectives can be excluded in policymaking processes in society. Here we can talk on the rural policy issues, showing how language frames problems, prioritizes certain agendas, and influences the perception of rural development challenges. also considers how rural economic policies often reflect urban-centric viewpoints and their interest and sidelining the lived experiences and needs of rural populations in society. By interrogating the discourses that shape such policies, the study offers insights into addressing inequalities and fostering inclusive decision-making process. In this market orientation and understanding the capitalist sate there is another thinker which have also talk on this capitalist state, where the dynamics of capitalism in India through an interdisciplinary lens. We can understand how capitalism interacts with social structures, the state, and economic development. By integrating classical political economy with fieldwork insights where traditionalist or pluriverse knowledges are existing it examines various forms and processes of Indian capitalism, highlighting regional variations and sectoral differences. (BARBARA HARRISE WHITE, 2014) this explained that how capitalism transforms rural areas, focusing on agriculture and non-agricultural firms. It addresses labor relations, commodification of resources, and tries to focus on the interconnectedness of rural and urban economies and the roles of small-scale industries and entrepreneurship in sustaining local economies, emphasizing technical advancements and market competition in both rural and urban contexts. Through this we can understand how the capitalist market plays an important role through the protection of state in understanding the politics of knowledge system. Where this pluriverse knowledge tries to negotiate with the market through adopting their framework of production. When we looked the political economy of pluriverse knowledges that we find that because of modern production system that come with colonization

claim and they have the power to flood over market with their products so we see the transition in all argues all are traditional knowledges capitalist re – production everything and every knowledge or thing is replace by product of modern industrial product. So, the pottery system had some options that

1. Completely go away from whatever knowledge we have taken up new conforms global forms and stay in game.
2. Capitalists think that they make good products than us so wait and watch we also use your terms and condition and make goods better than you and try to compete with capitalist products also we tried to keep assemble the knowledge that we have inherently.
3. Those who say that how can we compromise with our principles and norms for this type of competition in the market.

From this we can understand that how the indigenous knowledges are marginalized or compel to negotiate with the market in the capitalist society and those rich knowledges are continuously ignored or marginalized and excludes from the society in this capitalist state. There is need to unpack the whole knowledges system and try to find out the alternative knowledge of this dominant capitalist system which created an unequal society.

“Pottery as an alternative knowledge system”

Here we will try to look at the knowledge of potter as an alternative knowledge and how the knowledge of the potter caste in India is based on the traditions and analysis of their history and their present circumstances. Their traditional knowledge base which builds and develops their understanding of clay, pottery shapes, energy sources and cooking utensils, (NONAKA,2023) We will try to understand how the activities of the state and the market affect the knowledge and systems of potters and will also try to analyze what is the condition of traditional knowledge in modern times. Here pottery as one of the oldest human craft which represents a form of knowledge engraved in tradition, culture and ecology. (KASEMI, 2014) We have to look beyond its functional and artistic value, pottery embodies an alternative knowledge system which shows a framework of understanding, that challenges the dominance of market-driven, industrialized forms of knowledge and this system is localized, and experiential and transmitted through practices, cultural expression and the interconnection between humans and their environment.

Pottery practices are deeply tied to local ecologies, as artisans rely on resources such as clay, water and firewood, often sourced from their immediate surroundings. This dependence shows an intimate understanding of environmental conditions, soil composition and seasonal variations. Which is never be possible by other person who is not working their Here we have to understand that the techniques which these potters are using for whether in shaping, firing or decorating are tailored to specific geographical, and cultural contexts, creating a systems of knowledges that cannot be easily replicated or standardized , also there is need to understand that the craft of pottery is learned through hand on experience, observation and practice which is passed down through generation. This also comes under a high or rich knowledge which is never included in this

dominant knowledge system. Unlike formal education system, this knowledge is embodied, meaning it resides in the skills, movement and sensory experience of the potter. This makes it distinct from abstract theoretical forms of knowledge often prioritized in industrial or market-based systems. When seen argues that capability as development then there is need to understand that capability is not only through the body, hand or our physical condition but also the capability of our mind which is shoes that how these potters are use their knowledges through their mind for making goods which is made by high or rich techniques. But still in contemporary times, pottery faces a significant challenge from market-oriented frameworks. The integration of pottery into global market often prioritizes mass production over traditional methods standardization for marketability strips pottery of its cultural specificity and ecological adaptability reducing it to a mere commodity. This process undermines the artisanal knowledge and creates freedom of traditional potters, these potters are particularly like India, are often marginalized within market system, they face exploitative labor condition and to the value generated by their craft in the market. Traditionally pottery relies on sustainable resource use but modern demands for cheaper materials and faster production have led to overextraction of resources like clay and firewood, this threatens the ecological knowledge embedded in pottery and undermines its sustainable nature. Here some other perspective on the pottery system where D. Lal's work "The Poverty of Development Economics," featured in The Political Economy Reader: Markets as Institutions (LAL D. , 1983) where he tries to critique the assumptions and approaches in development economics through the metaphor of pottery. He said that economic development strategies often rely on fragile theoretical "pottery" that cannot withstand the complexities of real-world application. (NAASNEEN BARMA, 2007) Also he further explained the traditional development models for over-reliance on state planning and intervention which is emphasizing that these approaches often disregard market mechanisms and individual freedoms and we have to highlights that many policies stem from a belief in the universality of Western economic models, which may not account for cultural and institutional specificities in developing countries. This leads to inefficiencies and unintended consequences. He critiques of dirigisme, the tendency of governments to control economic directions, often through large-scale planning and protectionist policies. He argues that this undermines market efficiency and stifles innovation. He advocates for minimal state intervention, emphasizing the role of free markets in fostering sustainable economic growth and development. Another thinker which is explain that **Damodaran's** work offers a social history of entrepreneurship in India, showing that caste has both shaped and been reshaped by contemporary economic changes. (DAMODARAN, 2008) He contrasts the old entrepreneurial elites, often associated with the urban centers, with new businesspeople emerging in rural areas, linking agricultural progress to industrial success. The book presents the dynamics of caste as crucial to understanding the rise of new capitalists and their integration into the national and global economy. So, the market, the things which people want generated first by the market through the advertisement etc., and this new modernized world shows how old knowledge is old fashion. Here is needed to develop the understand of this indigenous knowledge and their importance in contrast of this capitalist knowledge where M **GADGIL** argues that indigenous community have a

profound understanding of local ecosystem due to their longstanding interaction with these environments. Which made this pottery system sustainable work. In this context Another Giorgos Kallis explain through compelling argument for moving away from the paradigm of endless economic growth especially in wealthier countries is unsustainable degradation and we have to think about balance between them also well-being of future generations and pottery system is that system which have highly rich knowledges tradition (KALLIS, 2020) but in present time In this context we can understand that the knowledge of the potters themselves tries to negotiate with the market so that in order to compete in the market the potters have to reduce their traditional method and adopt the capitalist production system as we can see that, In pottery system through the state policies and market oriented knowledges are marginalized in the modern time period.

Conclusion

Although there are disputes over dominant knowledge, the alternative political dimension gives it a new aspect and this knowledge will contribute to it, which will be an important aspect. Many literary works on this subject have been seen here in the last two years. Here we are discussing the knowledge and life and behavior of potters in India. Which have a highly rich knowledge system and is intentionally marginalized by the dominate knowledge system. This view also emerges from the changes taking place in the politics of knowledge in contemporary times in which all types of local and traditional knowledge should be given priority. Here I have seen the politics of knowledge by keeping the knowledge of the potter at the center, in which I have tried to explain how the knowledge of the potter, which has been a living example of handicraft and hand skill, which has been influencing human life since its history. It has been associated with and at the same time has been a pioneer in the development of human civilization and today has been marginalized in the model of social development.

Here, by placing the knowledge of potter and clay art in the simplest Indian context, we can see that this knowledge has been struggling for its existence since ancient Indian history and always ignored by the modern time. The importance of traditional clay art products has largely diminished in comparison to today's high-tech industrial products. Here I have identified the basic reasons behind this condition of the potter's knowledge. It is basically related to the policies of the government. Here I have clearly seen how government policies give importance to new technological industrialization instead of development and protection of traditional knowledge. We can see that Despite these challenges; pottery continues to serve as a powerful site of resistance to industrialized and market-oriented systems. In present time there is need to Preservation of Traditional Practices. And acknowledges this knowledge as the alternative of other dominant knowledges system which have the understanding of sustainable development in the present time. Grassroots movements, artisan cooperatives, and cultural revival projects aim to protect and promote traditional pottery techniques. These efforts often emphasize the unique cultural and ecological knowledge that pottery embodies, resisting the homogenizing forces of global markets. Pottery challenges the dominant industrial-capitalist framework by reasserting the value of indigenous and localized knowledge. It reminds us that not all knowledge needs to be formalized,

universalized, or commodified to be valuable. The embodied and experiential nature of pottery democratizes access to knowledge, making it inclusive and intergenerational. This contrasts with market-oriented systems that often gain knowledge behind formal education or technological expertise. By advocating for fair trade practices and the empowerment of artisans, pottery as an alternative knowledge system aligns with broader efforts to reduce inequalities within global supply chains.

Pottery as an alternative knowledge system is a powerful lens through which to examine the intersections of culture, sustainability, and resistance to market forces. Its localized, embodied, and ecological dimensions stand in contrast to the abstract, profit-driven knowledge systems that dominate modern economies. By recognizing and supporting pottery as a living knowledge system, we can preserve cultural heritage, promote sustainable practices, and challenge the hierarchies of power embedded in market-oriented frameworks. This perspective encourages a reimagining of traditional crafts, not as relics of the past but as vital systems of knowledge that offer meaningful solutions to contemporary challenges in culture, economics, and the environment system.

REFERENCES

- ARNDT, J. (1981). THE POLITICAL ECONOMY OF MARKETING SYSTEM REVIVING THE INSTITUTIONAL APPROACHES JOURNAL OF MACROMARKETING ORDER. *SAGE JOURNALS*.
- BARBARA HARRISE WHITE, J. H. (2014). INDIAN CAPITALISM IN DEVELOPMENT . *ROUTLEDGE ,LONDON*.
- DAMODARAN, H. (2008). INDIA'S NEW CAPITALISTS CASTE,BUSINESS, AND INDUSTRY IN A MODERN NATION. *RESEARCHGATE*.
- HEWIT, S. (2009). DISCOURSE ANALYSIS AND PUBLIC POLICY RESEARCH. *CENTRE FOR RURAL ECONOMY NEW CASTLE UNIVERSITY* .
- KALLIS, G. (2020). THE CASE OF DEGROWTH. *JOHN WILEY AND SONS* .
- KUMAR, A. (2013). *THE SITUATION OF POTTERS IN IN THE CONTEMPORARY POLITICS OF KNOWLEDGES* , M.PHIL DESSERTTION
- LAL, D. (1983). *THE POWERTY OF DEVELOPMENT*. *RESEARCHGATE*.
- LAL, V. (2002). *EMPIRE OF KNOWLEDGES ,CULTURE AND PLURALITY IN THE GLOBAL ECONOMY*. SAGE PUBLICATION INDIA PVT LIMITED .
- MADHAV GADGIL, F. A. (1993). INDIGENOUS KNOWLEDGES FOR BIODIVERSITY CONSERVATION. *HTTP:WWW.JSTOR.ORG/STABLE/4314060*, 151-156.

NAASNEEN BARMA, S. K. (2007). *THE POLITICAL ECONOMY READER MARKET AS INSTITUTIONS* . ROUTLEDGE, LONDON.

SCOTT, B. R. (2006). THE POLITICAL ECONOMY OF CAPITALISM DIVISION OF RESEARCH . *HARVARD BUSINESS SCHOOL*.

WHITE, B. H. (2005). *INDIAS MARKET SOCIETY THREE ESSAYS IN POLITICAL ECONOMY DELHI*. THREE ESSAYS COLLECTIVE.



EARN YOUR

MBA

WWW.IIMPS.IN



Accreditation & Ranking



UGC / NCTE Approved.

INFO@IIMPS.IN

☎ 011-41005174

RESEARCH
GATEWAY

STOP PLAGIARISM



Arogyam Ayurveda
Holistic Healing through herbs



AROGYAM
ONLINE

PARIVARTAN PSYCHOLOGY CENTER

परिवर्तन

COLOR PSYCHOLOGY : HOW COLOR AFFECT YOUR CHILD



BLUE

Calms your Child's
Mind & Body

YELLOW

Promotes Concentration,
Stimulates the Memory

PINK

Evokes Empathy,
makes your Child Calm

RED

Excites and energizes
your Child's body

GREEN

Improves Reading speed
and Comprehension

www.parivartan4u.com



परिवर्तन

Confuse about your children's future?

भारतीय भाषा, शिक्षा, साहित्य एवं शोध

ISSN 2321 – 9726

WWW.BHARTIYASHODH.COM



**INTERNATIONAL RESEARCH JOURNAL OF
MANAGEMENT SCIENCE & TECHNOLOGY**

ISSN – 2250 – 1959 (O) 2348 – 9367 (P)

WWW.IRJMSST.COM



**INTERNATIONAL RESEARCH JOURNAL OF
COMMERCE, ARTS AND SCIENCE**

ISSN 2319 – 9202

WWW.CASIRJ.COM



**INTERNATIONAL RESEARCH JOURNAL OF
MANAGEMENT SOCIOLOGY & HUMANITIES**

ISSN 2277 – 9809 (O) 2348 - 9359 (P)

WWW.IRJMSH.COM



**INTERNATIONAL RESEARCH JOURNAL OF SCIENCE
ENGINEERING AND TECHNOLOGY**

ISSN 2454-3195 (online)

WWW.RJSET.COM



**INTEGRATED RESEARCH JOURNAL OF
MANAGEMENT, SCIENCE AND INNOVATION**

ISSN 2582-5445

WWW.IRJMSI.COM



**JOURNAL OF LEGAL STUDIES, POLITICS
AND ECONOMICS RESEARCH**

WWW.JLPER.COM

JLPE