## CHAPTER - 1

**INTRODUCTION**

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CHAPTER - I
INTRODUCTION

1.1 Importance of the Study:

Out of many issues concerning the tribal India, one aspect which is yet to receive an appropriate attention in the planning perspective, is the marketing activities of the tribals. The tribal, living in a subsistence economy, sells his marketable surplus in the weekly market, locally known as ‘Haat’. It is the only economic institution in the tribal economy through which he satisfies some of his basic demands that he fails to do by himself from his own production. The extent to which he can satisfy his demand for the external goods and services fairly depends upon the value of his sales proceeds. But, unfortunately, the tribal being unaware of the marketing intelligence due to lack of adequate information and exposure, falls an easy prey to the powerful segment of non-tribal tradesmen in the haat. He is exploited on several counts. As a consequence, he gets a low return from his marketable surplus and fails to meet all his basic wants. While purchasing for these bare wants he also becomes, more or less, the victim of the same exploitation. Absence of standard weights and measures or their improper use, and sale of low cost goods at higher prices make him loser again. The working of the marketing system in the tribal area, thus, appears to be unregulated which continues to be a dominating reason for keeping the tribal economy depressed.
The importance of the present study is felt from three angles. Firstly, the Indian planners through their experience of more than four decades of planning in general and that of rural and tribal development in particular are progressively realising the defects of planning from the top. In spite of a number of developmental programmes launched by the government over period, the socio-economic conditions of the rural population, especially that of tribal population, have not improved significantly (Chaudhury, 1992; xi). No doubt the volume of production has increased in some areas. But, mere increased production has no meaning unless the farmer gets a remunerative price for his produce in the market. Weekly market, the only marketing channel in the tribal area, does not promise such prices to farmers, collectors of minor forest produce (MFP) and other non-farm producers because of many market imperfections. They are also not equally assured of getting adequate return of their money from the purchases. Large scale presence of unscrupulous market operators in the haats leave the poor tribals fairly cheated. It seems, due attention has not been given to the development of these primary markets. In spite of all these odds, the impact of a tribal haat is well felt due to the huge congregation of local population and outsiders on a haat day. All the agricultural and other economic activities of the locality are stopped on this day and a large number of people attend the haat. Here, the tribals, get an opportunity to inter-act with their kith and kin and local as well as outside non-tribals. This, to some extent, helps them to increase their marketing intelligence, social awareness and outlook. The success of some rural producers and local
vendors through trading in haats, also creates a possibility of inducing the tribals to shift from their traditional agriculture to cash crops and vegetables or other non-farm activities to multiply their income. Thus, it becomes a matter of priority and needs greater attention and proper planning, so that the production attains better economic value, the purchase cost matches with the utility and quality and the inter-action becomes smooth and easy.

Secondly, many modern marketers (Ganguly, 1981; Ganguly, 1983; Ahmad, 1991) and after globalisation of Indian economy, many multinational companies of consumer products (Tripathy, 1996, 53) are on their sustained efforts to tap the vast, yet unexplored rural markets of India. The rapid change undergoing in the pattern of demand of rural (non-tribal) population due to rise in their disposable income for various reasons, also adds to the optimism of the above marketers (Mundra, 1995; 47). It is yet to be examined whether the change in the demand pattern remains confined only to the non-tribal villages or has spread to the tribal areas as well. The study of change in the buying habits, if any, of the tribals in haats will be able to throw some light in this respect, that may help the marketers to look into these markets also. This, in turn, will ensure a better standard of living to the tribals.

The third reason, of course, is to add slightly to the feeble volume of works done on the marketing mechanism of the tribal economy of the Indian sub-
continent, that will help the academicians, researchers, NGOs, planners and policy makers to have a better insight into the tribals marketing problems for their analyses and policy formulations.

1.2 Review of Literature:

Although the volumes of literature on weekly and periodic markets contributed by the scholars of underdeveloped and developing countries are vast, (some important ones are Hodder, 1961; 1965; Stine, 1962; Dewey, 1962; Hill, 1963; Skinner, 1964-65; 1967; Christaller, 1966; Chayanov, 1966; Miracle, 1969; Fagerlund and Smith, 1970; Hill and Smith, 1972; Bromley, 1974; 1976; 1980; Good, 1975; Harriss, 1975; Hay, 1977; Hay and Smith, 1979; 1980; Senanayake, 1980; Epstein, 1982; etc.), the studies made on this important aspect of rural and tribal economy in India are very less. Bromley (1974) in his bibliography on 'Periodic markets, Daily markets and Fairs observed that there were only eight studies on periodic markets in the whole of South Asia and they were mainly confined to the periodic markets in urban centres. Tarnaskar (1989), Rao (1988) and Saxena (1988) also observed that very few studies had been done on weekly markets or 'haats' in India. These studies, however, touch mainly the geographical, anthropological and sociological aspects of the weekly markets. There are few scholars in economic geography and agricultural economics (Wanmali, 1979; 1981; Rajagopal, 1982(a); 1982(b); 1988(a) who have attempted to study the economic and commercial aspects of weekly markets. But these studies emphasise
only the theoretical aspects of the exchange systems in 'haats' and hardly analyse in depth the economic and commercial activities carried on by the market participants, especially the tribal participants in the haats. Roo’s (1988) contribution in this respect is significant, but he has not studied the impact of haats in the socio-economic life of tribal, and rural non-tribals.

Yet, the studies already made by the scholars of above mentioned fields have amply provided the basic framework for understanding the structures and functions of weekly markets. Although, references of the relevant studies have been given in each chapter of the present work an attempt is made in the following paragraphs to outline some of their important observations on weekly and periodic markets of rural as well as tribal areas of India.

Saxena (1964) has described weekly market ('haat') as tiny fair meeting weekly on a fixed day at a fixed place. Hodder (1965) put it as “an authorised public gathering of buyers and sellers of commodities at an approved place at regular intervals”. Periodic market is a place where farmers, traders and consumers gather at least once a week in order to buy and sell (Senanayake, 1980; Wamnali, 1979; 1981; Saxena, 1984; 1988; Jogaiah, 1983). Besides this, it is also a place of social and cultural inter-action (Sinha, 1968; Mohanty, 1970-71; Ramesh Chandra, 1973; Mehta, 1980; Gell, 1982; Jha, 1983).
The weekly markets play an important part in the tribal economy because these markets serve as the main channels through which the local products and important goods are distributed (Jha, 1983; Rajagopal, 1986). They are the nerve centres of the adjoining villages which provide the villagers an opportunity to sell their articles and to purchase those they need (Vidyarthi and Rai, 1976; Raja, 1987). The haats are generally of primary economic nature, a majority of which deal with agricultural produce, whereas others handle livestock or both livestock and agricultural produce (Jogaiah, 1983; Singh, 1985; Rajagopal, 1986; Rao, 1988). The haats serve as the assembling centres for many rural produce meant for urban consumption (Rajagopal, 1982(b); Rao, 1980; Saxena, 1988). The tribal markets are comprehensive ones in which many articles are available. These markets cater to all the requirements and needs of tribals, apparent or concealed (Rajagopal, 1982(a); 1982(b). Thus, these haats simultaneously act as the centrepetal centres for collection of small marketable surpluses of the farmers and as centrifugal centres in terms of providing grocery and allied consumer articles apart from agricultural inputs to the producer sellers (Rajagopal, 1988).

The social and anthropological aspects of haats are discussed by Saxena, (1964); Sinha, (1968); Ramesh Chandra, (1973); Mehta, (1980); Gell, (1982); Jha, (1983); Gupta, (1985); Raja, (1987); Shrivastava, (1987); Ramamani, (1988); Rao, et al. (1991). A 'haat' has been described as a sort of country club where villagers meet and acquaint themselves with the people of other villages, meet their own
kith and kin from other villages, that help them in widening their social circle. The market also serves as a communication centre for these villagers, because information regarding the celebration of various rituals, caste meetings and other functions are communicated to them here and this communication is treated as a valid invitation (Mehta, 1980).

Fairs are also identified as periodical market exchange systems by Krishnan (1940); Wanmali (1981), Tamaskar (1989) and Saxena (1984, 1988). They have divided the periodic markets into weekly markets and fairs. Weekly markets are held once, twice or thrice a week, but fairs are held in certain big villages once a year. They are associated with religious activities and continue for a longer duration of three to fifteen days. During the time of fairs, the population of villages which hold fairs increases enormously. During the fairs, only the selling traders, local artisans and those engaged in services display their wares to public for sale. Producer sellers, collector sellers and buying traders are not visible in such fairs. After the period of festivals, there is no sign of any trading activity in those villages until the next gathering a year later.

development of roads and transportation networks, political and administrative factors.

The spatio-temporal distribution of periodic markets in the Third World countries have been studied with the hypothesis that the markets held on the same day were located farthest apart (Skinner, 1964-65; Fagerlund and Smith, 1970; Hill and Smith, 1972; Hay and Smith, 1980). Few Indian geographers have also attempted to study in depth this aspect of periodic markets. Wanmali (1977, 1979, 1981) has examined that proximity in space implies separation in time. While studying the periodic markets of Bihar, he observed two nearby markets do not sit on the same day and a new market is in the process of adjusting itself to the convenience of one or two sets of people who are its most frequent users. He found that all the new markets which had emerged were low order markets and decided their days of marketing by considering those of more important markets in their respective areas. He tried to analyse the hierarchy of markets and their space-time relationship, and found that the low order markets were not integrated spatio-temporally. But such relationship existed between a lower order market and a higher order market. Sur (1985), while studying the spatio-temporal synchronisation of weekly markets of Darjeeling district of West Bengal through the nearest neighbour index, found the progressive increase of distances with the progressive decrease of temporal spacing and vice versa. Saxena (1988) studied the distribution of periodic markets in Rajasthan and observed that the same day
markets were widely located, but in case of pre or post adjacent one, two or three
day markets, there was more or less little variation in the distance of markets.

Shrivastava (1987) argued that in the analysis of spatio-temporal
characteristics of market centres the existence of market cycles and market rings
must be taken into account. The concept of market cycle is related to time whereas
that of a market ring is related to space. The market days must be spread in such a
manner over space that consumers in all parts are able to visit the markets
conveniently. Under an integrated system of market days over space the consumer
fulfils his need from the nearest market centres. A market ring thus consists of a
few such markets whose days are systematically spread over a week in a limited
area and the consumers visit them on different days of the week at different places.
In such analysis, however, Shrivastava has considered only the consumers and
ignored the traders forming market cycles and rings. Rajagopal (1986) observed
that in a tribal region (Madhya Pradesh), the traders formed market cycles or rings
than the consumers. Tamaskar (1989) observed, to a certain extent, the buyers’
travel behaviour and mobile traders’ behaviour are mutually inter-linked. Market
circuits of the itinerant traders are the out-come of their travel behaviour stemming
from the length of the markets.

Wanmali (1981) tried to analyse the impact of religion on market
periodicity and found Friday as the most favoured day of trading for the rural and
tribal people of Singhbhum district of Bihar. But he could not be able to trace any religious link with such periodicity.

Researchers like Dewey (1962), Skinner (1964-65), Miracle (1969), Wanmali (1981), Tamaskar (1989), Rajagopal (1990); and Bhusan (1994) have studied the functional hierarchy of periodic market places. They have identified a three-tier hierarchy of markets starting from lower order markets (Periodic or Village markets) to inter-mediary markets and terminal markets at the urban centres. Wanmali (1981) identified a four-tier hierarchical arrangements of markets in Bihar, viz., local (village) markets, important markets, sub-regional markets, and regional markets. The local produce, especially the agricultural produce flows upwards from the local markets to the regional market and urban products flow downward from regional market to local markets for distribution in the villages.

One significant observation made by some of the researchers relates to the significance of periodic markets for rural development. Bromley (1976) hopes that in the rural areas housewives, farmers and artisans may enter into service occupations on one or two days a week, while continuing their other occupation(s) on the remaining working days of the week. Similarly, the rural consumers may concentrate their purchase or use of service facilities on one major shopping trip every week or fortnight. Thus, the rural primary and secondary production are
interrupted as little as possible by such trips. Thirdly, the local shops and public offices may do any thing from two to ten times as much business on market day as on an ordinary day because of the influx of rural customers attracted by the periodic markets. Fourthly, the provision of rural periodic market facilities enables the tribal producer to sell his produce to local customers or to collecting wholesalers who take the produce to other areas. Fifthly, the local authorities, besides maintaining law and order in the market place, taxing and licencing the market traders, should attempt to impose controls on prices, product quality, weights and measures and should also intervene in the bulk ing, distribution and processing of goods handled in the market place. This will help in preventing the development of exploitative monopolies and monopsonies in the market place. Sixthly, the market sites as potential rural growth centres should receive favourable consideration in the location of schools, community centres, soils, and other government provided facilities. However, in a situation of scarce government resources, Bromley suggests mobile government services to periodic markets like mobile clinics, mobile cinema, agricultural extension workers, home economics demonstration team and other government employees concerned to contact rural population.

The Indian researchers like Rao (1980), Wanmali (1981), Shrivastava (1987) and Saxena (1988) more or less agree to Bromley (1976). Wanmali (1981) further adds that LAMPs should be given the responsibility to purchase agricultural, forest produce and vegetables in the periodic markets which will
ensure better terms of trade for the villagers. He is critical of the government’s rural development planning by emphasising that such planning is “Planning from Above” having urban bias, which does not recognise the real “grass root level problems”. He suggests that the government should give importance to the “Planning from Below” for rural development.

Bansal (1994) suggests evolving a pragmatic legal framework for managing the rural primary markets to accelerate the pace of development. He views that the panchayats should be handed over the responsibility of managing and developing the rural markets in a professional manner. The panchayats should be discouraged to auction-away the management of rural markets to private individuals. Wherever the panchayat is not in a position to take over the responsibility of managing the rural markets, the nearest market committee may be asked to step in.

The observations and recommendations, made in the above paragraphs lead to some pertinent questions.

(a) Have the observations made about the structure and functions of weekly market got universal applicability, especially in the tribal areas of India?

(b) Have the recommendations for developing the rural markets been implemented for rural development or remained as utopian models?
(c) Are the tribals able to effectively participate in the trading and marketing activities taking place in the ‘haats’ of their locality?

(d) If not, what are the constraints that restrain them from such participation?

(e) Are the haats able to influence the socio-economic life pattern of the tribals?

The present study makes a modest attempt to find answers to these questions.

1.3 Objectives of the Study:

In the light of the above issues, the objectives are designed to analyse the following aspects of weekly ‘haats’ in the tribal areas.

(a) The importance of weekly ‘haats’ in the socio-economic life of tribals.

(b) The status of management and administration of ‘haats’ in the tribal areas.

(c) The infrastructural supports available in the tribal haats for marketing operations.

(d) The role of tribal co-operative marketing institutions in the haats.

(e) The buying habits of the tribals and other rural people attending haats.

(f) The participation of traders, especially that of the tribal traders in different trades and the nature of their business transactions.

(g) The transformation in the socio-economic life pattern of the tribals due to the influence of haats.
1.4 Hypotheses:

In order to make the study appropriate and meaningful, the above mentioned objectives are intended to be tested through the following hypotheses:

Ho1. The defective management and administration of haats fail to prevent the marketing exploitation of small producers in general and tribals in particular.

Ho2. The poor infrastructural facilities in ‘haats’ often force the producer sellers to make distress sales.

Ho3. The tribal cooperative marketing institutions have failed to solve the tribal marketing problems.

Ho4. The consumer buyers spend more on food items than on non-food items in the haats.

Ho5. While the distribution of non-tribal traders is uniform in different types of trades, the tribal traders are more confined to petty businesses.

Ho6. The volume of sale and income of traders attending haats has increased over a period of time.

Ho7. The trader population, especially that of the tribal traders, has increased in the haats over a period.

Ho8. Continuous inter-action with non-tribals in the haats has brought about some transformation in the socio-economic life styles of tribals.
1.5 The Study Area:

The present study aims at covering the Koraput (divided) district of Orissa, a backward district with tribal population accounting for more than fifty percent of the total population. The district, forming a part of the Eastern Ghats Highland Zone, has got distinct agro-ecological patterns. A very large portion of it remains under hill and forest cover while the rest lies in the low or medium land. As such, the highland cultivation is more than the low and medium land cultivation.

The economic life of the majority of people centres around agriculture and forest related activities. The important agricultural produce are paddy, jowar, ragi, maize, pulses, niger, mustard and vegetables, etc. Similarly, the forest produce include firewood, leaves, grass, bamboo and bamboo shoots, tamarind, myrobalan, various roots, seeds and barks of commercial value. All these produces are brought to 'haats' for sale with varying degree of marketable surplus. In the 'haats' because of the strong buyers' lobby the tribals and the small producers remain at losers’ end. While this is probably one of the reasons for keeping the tribal economy depressed, other factors like lack of proper transport, storage, communication network and information system add further to these market imperfections.

1.6 Period of Study:

The period of the study was spaced throughout the year 1995-96. Further, in order to study the socio-economic transformations of the tribals and local rural
people due to influence of haats, relevant information prior to a decade of the reference year was collected from the respondents. Similarly, in order to measure the change in the volume of sale and business income of the traders attending haats, information prior to five years of the study period was also sought for.

1.7 Research Methodology:

The present work although attempts to study the weekly markets (haats) of Koraput (divided) district, resource and time constraints force for a micro study of few sample ‘haats’.

(i) Sampling technique and size:

For the selection of samples, a multistage sampling technique has been used. Firstly, out of 14 C.D.Blocks 7 Blocks constituting 50 percentage were conceived of being the sample size at the macro level. The district has been divided into two administrative sub-divisions, that is, Koraput sub-division having 9 C.D. Blocks and Jeypore sub-division having 5 C.D. Blocks. Most of the part of the Koraput sub-division lies under highland region whereas most of the parts of Jeypore sub-division lies under low land region. Thus, to make the sampling adequately representative, 5 C.D.Blocks from Koraput sub-division and 2 C.D. Blocks from Jeypore sub-division were chosen by using simple random sampling technique.
In the second stage of sampling, the sample haats were selected. The criterion was that two haats from each sample Block would be selected for micro-study based on the distance from the Block headquarters. Thus, one ‘haat’ remains at or closer to the Block headquarters, while the other lies in the interior pocket at a distance from the Block headquarters. Besides, ‘Kunduli’ haat was selected purposively in the sample as a special case due to its importance and size. This haat has earned the reputation of being the largest haat in the district in respect of both market arrivals and population.

In the third stage of sampling, the market participants were divided into 3 stratas: - Buyers, Traders and Tribal co-operative marketing institutions. Initially, it was conceived that the sample size of these market participants would consist of 5% of buyers, 10% of traders and all the tribal co-operative marketing institutions. But during the pilot survey, it was found that the targeted percentage of buyers could not be covered under the sampling fold due to two reasons. Firstly, the buyers stay in the haats hardly for 3 hours, out of which almost two hours are spent on marketing. The last one hour is the leisure hour of the buyers when they could be interviewed. During this limited time, it could not be possible to cover the targeted numbers as each buyer took on an average half an hour to 45 minutes to answer all the questions asked of him. Secondly, the study team consisted of only three investigators including the researcher. Thus, considering the stretching limits
of the buyers' visiting patterns and capacity of the investigators, it was decided that from each sample haat 20 buyers would be chosen for interview on the basis of simple random sampling technique.

While selecting the sample traders, the traders were further sub-divided into 15 different categories and 10% of the traders from each category were chosen by applying systematic random sampling technique, taking the first trader from each category as the first sample and the 11th trader as the second sample and so on.

The absence of any tribal marketing institution in the sample haats during the field visits, however, forced the researcher to drop them from the sampling fold.

Thus, in the final phase the sample size consisted of 20 buyers, 10% of traders from each different category from the sample haats. Table 1.1 gives the details of the sample size.
**Table 1.1**
Details of the size of samples under different stages of sampling

<table>
<thead>
<tr>
<th>Name of the Sample C.D.Blocks (First stage sampling)</th>
<th>Name of the sample Haats (2nd stage sampling)</th>
<th>Number of sample Buyers (3rd stage sampling)</th>
<th>Number of sample Traders (4th stage sampling)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Dasmantpur</td>
<td>1. Dasmantpur (0)</td>
<td>20</td>
<td>27</td>
</tr>
<tr>
<td></td>
<td>2. Podagada (30)</td>
<td>20</td>
<td>24</td>
</tr>
<tr>
<td>2. Bandhugan*</td>
<td>1. Badasurupalli (01)</td>
<td>20</td>
<td>28</td>
</tr>
<tr>
<td>3. Pottangi</td>
<td>1. Pottangi (0)</td>
<td>20</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>2. Pukali (13)</td>
<td>20</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>3. Kunduli** (10)</td>
<td>20</td>
<td>46</td>
</tr>
<tr>
<td>4. Semiliguda</td>
<td>1. Semiliguda (0)</td>
<td>20</td>
<td>29</td>
</tr>
<tr>
<td></td>
<td>2. Subai (12)</td>
<td>20</td>
<td>27</td>
</tr>
<tr>
<td>5. Nandapur</td>
<td>1. Nandapur (0)</td>
<td>20</td>
<td>29</td>
</tr>
<tr>
<td></td>
<td>2. Padwa (26)</td>
<td>20</td>
<td>36</td>
</tr>
<tr>
<td>6. Kotpad</td>
<td>1. Kotpad (01)</td>
<td>20</td>
<td>34</td>
</tr>
<tr>
<td></td>
<td>2. Kusumi (20)</td>
<td>20</td>
<td>16</td>
</tr>
<tr>
<td>7. Baipariguda</td>
<td>1. Baipariguda (0)</td>
<td>20</td>
<td>31</td>
</tr>
<tr>
<td></td>
<td>2. Kathpada (12)</td>
<td>20</td>
<td>16</td>
</tr>
<tr>
<td><strong>Total 7 C.D.Blocks</strong></td>
<td><strong>14 Haats</strong></td>
<td><strong>280</strong></td>
<td><strong>379</strong></td>
</tr>
</tbody>
</table>

(Figures in the parenthesis indicate the distance of the haats from their respective Block Headquarters).

* Bandhugan Block has only one haat functioning.

** Kunduli haat is the biggest haat in the district in terms of both market arrivals and population. So, this haat is taken for study as a special case.
(ii) **Number of Visits to Sample Haats:**

In order to adequately cover the sample population and accommodate in the data, the seasonal influences in the trading and marketing activities of the haat participants, if any, each sample ‘haat’ was visited three times during the year of study. First visit was made during the normal period from March to May; second visit during the agricultural and pre-harvest period from June to September and final visit was made during the harvest and post harvest period from October to February.

(iii) **Data Collection:**

The collection of data was made through face to face administration of structured questionnaires. Two schedules of questionnaires were designed for the purpose:

- **Schedule - I - for the Traders**
- **Schedule - II- for the Buyers**

The questionnaires were improved after the pilot study of three haats.

In order to study the performance of tribal co-operative marketing institutions, data from secondary sources were collected. Besides, in other relevant situations data from secondary sources as well as oral conversations were also collected from the respondents through the use of tape recorder.
(iv) **Analysis of Data:**

At the final stage, the data collected were tabulated, classified and analysed in the light of the objectives and hypotheses of the study. However, before tabulation, utmost care was taken to edit each filled in questionnaire, so that the errors of commission or omission, if any, committed by the investigating team during the field study could be detected and rectified, and the data could appear reliable.

For analysis, different statistical tools like percentages, mean, median, mode, co-efficient of skewness, standard deviations, standard errors, tests of significance, 't' tests, pie charts and bar diagrams, etc. were used. In order to substantiate the statistical analysis, in some cases, oral expressions of the respondents were also considered useful.

For finding out the modal value of a frequency distribution, the following formula is used.

\[ M_0 = L + \frac{\Delta_1}{\Delta_1 + \Delta_2} \times i \]

where

- \( L \) = Lower limit of the modal class
- \( \Delta_1 \) = Difference between the frequency of the modal class and the frequency of the pre-modal class (ignoring signs)
\[ \Delta_2 = \text{Difference between the frequency of the modal class and the frequency of the post modal class (ignoring signs).} \]

and \[ i = \text{The class interval of the modal class.} \]

The formula used for finding and Bowley's co-efficient of skewness of a sample distribution.

\[ SK_B = \frac{Q_3 + Q_1 - 2M}{Q_3 - Q_1} \]

Where,

\[ Q_1 = \text{value of the first Quartile} \]

\[ Q_3 = \text{value of the third Quartile} \]

\[ M = \text{value of the median} \]

The test of significance of variables is made with the following formulae -

1. Standard Error of Difference between two means (SE_D)

\[ SE_D = \sqrt{\frac{\delta_1^2 + \delta_2}{N_1 + N_2}} \]

where, \[ N_1 \text{ and } N_2 = \text{sizes of the two different samples} \]

\[ \delta_1 \text{ and } \delta_2 = \text{standard deviation of the respective means} \]

2. Student's t - distribution ('t') = \[ \frac{\overline{X}_1 - \overline{X}_2}{SE_D} \]

where \[ \overline{X}_1 \text{ and } \overline{X}_2 = \text{Means of two different samples} \]
The ‘t’ value measured at 2.58 SE (1% level of significance) or 1.96 SE (5% level of significance) as the case may be.

For testing the difference between two proportions (percentages) the formulae used are -

1. Standard Error of Difference between two percentages -

\[
SE_{D\%} = \sqrt{PQ \left[ \frac{1}{N_1} + \frac{1}{N_2} \right]}
\]

Where \( P \) = pooled estimate of the actual proportion (%) in the population.

The value of \( P \) is obtained as follows

\[
P = \frac{N_1P_1 + N_2P_2}{N_1 + N_2}
\]

\( Q = 1 - P \)

\( N_1 \& N_2 = \) sizes of the samples drawn from the different populations

\( P_1 \& P_2 = \) Proportions (%) of the respective population

2. The test of difference between two proportions (%)

\[
't' = \frac{P_1 - P_2}{SE_{D\%}}
\]

The value of \( t' \) is measured at 2.58 SE (1% level of significance) or 1.96 SE (5% level of significance as the case may be).
1.8 Scope of the Study:

The scope of the study is confined to examine the impact of the weekly markets (haats) in the tribal district of Koraput. It tries to embrace within its fold the activities of the buyers and traders in the ‘haats’. Their expenditure pattern, the sales volume and profits of the selling traders, and the nature of transformation taking place in the socio-economic lives of the tribals as well as the local rural population due to the influence of haats. It also tries to find out the extent of infrastructural facilities available in the haats, the forward and backward linkages, activities and performance of the Tribal Co-operative Marketing Institutions and the Regulated Market Committees. The study, although is restricted to the geographical boundaries of Koraput district, it is expected, will be of much relevance to understand the nature of trading and purchasing functions carried on by the ‘haat’ participants in the other tribal areas of the state as well as of the country. Besides, it will be able to highlight the catalytic role of such haats in the development of tribal areas.

1.9 Limitations of the Study:

In spite of the best efforts and utmost care taken by the researcher to make the present study full fledged and unbiased, several limitations were found manifesting as the study progressed. Some of such limitations could be overcome after sincere endeavours, while the others had to be discriminately ignored due to some reason or other. Yet there may be some lapses which might have escaped the
notice of the researcher due to his lack of in-depth analytical vision at the time of investigation. For such lapses, the blame, of course, is entirely borne by the researcher himself. But the limitations which came to the notice, but could not be overcome due to resource and time constraints are outlined in the following paragraphs.

First limitation, obviously, is the size of the samples. Out of 86 ‘haats’ in the district, only 14 haats could be studied at the micro level. Similarly, a sample size of only 20 buyers out of several thousands of buying population in the haats can hardly be accepted as adequately representative. Yet, in a tribal economy a vast majority of people live in conditions of poverty resulting from meagre farm and allied income. Their socio-economic conditions, consumption or expenditure patterns donot differ much from one another. So the presumption that the limited sample buyers would be able to generate adequate information about a larger population need not be treated unjustified.

The second limitation is the reliability of data collected from the sample buyers during the field study. It was hard for the respondents to calculate their average monthly income. Their incomes are highly periodical and hardly continuous and regular. Thus, the calculation of average monthly income was a guess work for the investigators based on the capacity of the respondents to recollect their total annual income from all the sources both in cash and kind.
Thirdly, the land holdings disclosed by the respondents, especially the tribal buyers, was again a guess work. Most of the tribals were not able to tell their land holdings in terms of hectares or acres. They could specify a space infront of them to indicate the size of cultivable land they possessed or expressed the number of bags or baskets (‘kaudi’) of their production after which the investigators had to assess about the size of their land holdings. In some cases the quantity of seeds sown by the respondents were taken as the basis for estimating the size of land holding. In order to check the reliability of such guess work, on some occasions the investigators went to the nearby villages of some haats and verified the size of the land holdings of the respective respondents by going to their agricultural fields. Such visits also helped the researcher to verify some other information furnished by the respondents.

Fourthly, the cause of transformation taking place in the socio-economic conditions of tribals and the local rural population has been attributed to the influence of haats. However, there may be some extraneous factors like presence of school teachers, ICDS workers, health visitors, VLWs and their increasing mobility to the towns and other areas, which more or less contribute to such transformations. But these factors have been ignored on the presumption that the tribal people get greater contact with the outside non-tribals in haats rather than in the villages which contribute significantly to their change. Such a presumption was
intentionally made to measure the role of weekly markets in the field of socio-economic change of the tribals.

Fifth limitation relates to the reliability of information furnished by the traders, especially the non-tribal traders. The moment they found the investigators asking their whereabouts, landed property and other assets, business income, sales volume and profit margin, etc. they became apprehensive lest the investigators belonged to the sales tax or vigilance department of the government who might impose penalty or prosecute them for their unfair trade practices. In spite of the repeated assurances by the researcher and other investigators that they did not belong to such departments and had come to 'haats' only for making a survey of the marketing activities taking place in the tribal 'haats', they could not fully overcome their fear. So they disclosed information which the investigators believed were understated. The small and petty traders, however, thought otherwise. They considered that the investigators were government officials who were making survey to assess the poor businessmen to whom loans could be granted. These people, on several occasions, voluntarily came forward and requested the investigators to write their names and other information and to process the files at the government levels for grant of loans in favour of them. On one occasion an old woman trader selling small quantity of traditional brass jewellery used by tribal women cried out and told that several times the local village politician had assured her to arrange some loan for her business, but
nothing had come. She and her sick husband, being unsupported by their son, were leading a miserable life in acute poverty. She appealed desperately to the researcher to persuade the officials concerned to grant loan in her favour. Though some traders like the above woman trader might be genuine in their statements; others, it was believed, understated the information asked of them. However, efforts were made by assessing their stocks and frequency of customers, to inflate the value disclosed by them. But it was again a guess work.

Thus, on many occasions the data were incorporated through estimations, which definitely were not the facts. But in the absence of any genuine information, the guess-work was the only alternative available for the study. However, it is believed that the estimations made by the investigators in the field have possessed adequate degree of reliability for interpretation and analysis.

1.10 Contours of the Study:

The study including the present chapter has been divided into seven chapters. This chapter, as has already been noted, contains the significance of the study, review of some important literature, objectives, hypotheses, the scope and limitations of the study.

The second chapter has two parts. The first part outlines the profile of the study area, i.e. the Koraput district, while the second part provides some basic information about the ‘haats’ of the district.
The third chapter contains the administrative and managerial aspects of the haats. It also analyses the marketing linkages, infrastructural facilities in the haats and evaluates the performance of the Regulated Market Committees, and two tribal co-operative marketing institutions, namely, LAMPs and TDCCOL.

The fourth chapter attempts to describe the buyers and their buying habits. It analyses the buyers from two angles - firstly, as the sellers of agricultural, forest or other produces and then as buyers of necessary products for their consumption. Care has been taken to distinguish the tribal buyers from the non-tribal buyers which facilitates comparison between them.

The fifth chapter concentrates its analyses on the traders, both the selling and the buying traders. It also tries to study the tribal traders vis-a-vis the non-tribal traders.

The sixth chapter discusses the impact of the haats on the socio-cultural and socio-economic conditions of the tribals and the rural people living in the tribal areas. It also highlights the influence of the 'haats' on the traders.

The seventh chapter, as the concluding chapter, portrays the brief summary of the broad findings, concluding remarks with suggestive measures and identifies certain related areas for further research in future.