



LIFE STYLE OF TRIBALS IN MARKETING OF ECONOMY IN ANDHRA PRADESH

B. Rajesh* Dr. T. N. Murty**

*Research Scholar in Commerce & Business Administration, Acharya Nagarjuna University, Nagarjuna Nagar, India.

**Director, Nimra College of Business Management, Vijayawada, India..

Abstract

The tribals constitute 8.61 per cent of total population of India. Though they are called by different names in different parts of the country, they have in common, many socio-economic and cultural characteristic features. In the graded socio-economic unequal structure of Indian society, the tribals are at the lowest rung and being poor, lead a substandard and subsistence living. The traders, money lenders, contractors, etc., sordidly exploit the tribals as the latter are innocent and illiterate. Tribals' perpetual indebtedness and alienation of lands aggravated their misery and inflicted their peace and happiness. Tribal revolts in the pre and post independent India have their roots in the inhuman exploitation of tribals. To ensure social, economical and political justice to this suppressed segment of the Indian society, the Constitution of India envisaged that the State shall protect the tribals from all forms of exploitation and take steps to promote their educational and economic interests. The subject of tribal development has drawn the attention of planners, politicians, academicians, administrators and philanthropists. During the era of planning, many strategies have been evolved and implemented by Central and State governments to achieve an all-round development of tribals.

Key Words: Tribal, Economy, Marketing.

Introduction

The tribal people of India are often referred to as Vanajati, Vanavasim Pahari, Adimjati and Anusuchit Janjati. All these different names signifying them as castes of forests, inhabitants of forests, hill dwellers, aboriginal communities, forest settlers, folk people, primitive people or scheduled tribes respectively. Among all these terms, Advasi is known most extensively and Anusuchit Janjati or Scheduled Tribe is the constitutional name covering all the names. The term "Scheduled Tribe" first appeared in the Constitution of India. Article 366(25) defines Scheduled Tribe as "such tribes or tribal communities or parts of groups within such tribes or tribal communities as are deemed under Article 342 prescribes the procedure to be followed in the matter of specification of scheduled tribes. The tribal people are the oldest ethnological segment in the Indian population. The existence of these tribals in India has been recorded long before the penetration of Aryan speaking people who came to India following some ethnic upheaval or change of climate in Central Asia. The scientists trace the origin of Indian Tribals to three roots "The Negro, the proto-Astroloid and the mongoloid. The tribals with proto-Astroloid root form the major group who came from the basins of Mediterranean sea and established themselves in north-east part of India. A later swarm of Aryan groups in the mountains regions of the south of Hindu kush and Indo-gangetic plains pushed many of these simple and coy tribals to search inhospitable regions which lacked communication facilities and amenities of daily life. The tribals put a brave front to all the calamities and in hospitability of man and nature and tried to retain unique identity and simplicity born and brought up in the lap of nature, they never lost contact with their roots. They were an encapsulated society living in the hills and forests for centuries. Being early settlers of India, they have tried to retain many traits of primitivism. Recently, however, the traces of civilization have started surfacing here and there. A process of social change seems to have set in many tribes. Shandy is a market place where the buyers and sellers of the surrounding villages gather once in a week. These shandies offer a variety of goods at competitive rates by private and public agencies. Thus the present study of shandies in Srikakulam District has been chosen as they constitute the centre of business activity and are the pulse beat of the tribal economy.

Review of the Literature

Hodder¹ in his conventional theory of market origins argued that an individual's propensity to barter creates a need for local small scale exchange, division of labour and market places. This endogenous theory stated that markets originated from local exchanges and demand. Gradually with the lapse of time, the scale of local trading activity swells and thus generates external relations and long distance trade. In contrast to the above hypothesis, Pirenne² and Webber³ have evolved an "exogenous theory" which reversed the sequence of events. These authors argued that trade and markets cannot originate from local demand, but must be based on external relations. Local markets are seen to originate from the stimulus of outside traders and the availability of non-local goods. It is widely accepted that most of the periodic markets in Africa support the exogenous theory of market origins. Belshaw⁴ was of the opinion that markets did not originate as places for local subsistence producers to dispose of their surplus production. But they were the result of increasingly specialized division of labour and growing exploitation of regional sources. The various studies on the origin of periodic markets have brought out that the early markets were playing only a limited socio-economic role. The sales in the market were not the dominant source of material livelihood



to the entire economy. It was felt that only a few people were engaged in producing for the market or selling in the market, and those who were so engaged were only part-time traders. Their livelihood came largely from non-market spheres of economy. From the above studies on the origin of periodic markets it can be derived that periodic markets originated in stratified societies with sharp divisions of labour and strong external links and influences. External traders played a predominant role in stimulating local markets and most of the local participants in the early markets were primarily engaged in economic activities outside the market place. It is believed by Bromley⁵ and others that periodic markets came into existence because many of the earliest local traders were producers seeking an outlet for their goods or the means to obtain other commodities. As a result, early markets had to be adopted to the requirements of producers, trading part-time, rather than to the needs of full-time traders. The majority of traders, even in many of the modern and ultra-modern markets, are part-time and they have two or more different occupations and they are also engaged in some form of primary or secondary production. Hence, these factors contributed to the development of effective periodic markets. Stine⁶ in his study of periodic markets expressed his opinion that most explanations for periodic markets and mobile trading have been developed in an economic pattern which is free from social and cultural factors. He felt that periodic markets are no doubt developed on economic principles, but at the same time they are also influenced by the social and cultural factors of the people living in these settlements. The application of economic location theory to explain periodic markets is not a new concept. Skinner⁷ in his study had brought to light that even anthropologists have applied economic location theory to explain periodic markets and the functions of different settlements within regional social systems. Some scholars like Mintz⁸ and Piault⁹ have emphasized the social functions of market, trade and the role of local authorities and privileged trading groups. However, the emphasis of economic location theory in current thinking has not received sufficient critical evaluation. In view of the opinions and observations made by the above authors Bromley¹⁰ and others postulated that exchange systems and patterns vary with the types of society, and are founded upon value systems that are shaped by cultural processes. They further observed that exchange patterns are among the most important social relationship which bind society together, and they make an impact on all aspects of social life.

Statement of the Problem

Srikakulam District has been chosen for the present study due to several reasons. Firstly, this is the district in the State having the highest density of tribal population in the agency areas, Secondly, this is the only district in the State where the programs of Integrated Tribal Development Agency have been initially implemented. Thirdly, Seethampeta is a tribal block where several tribal development programs were implemented. Fourthly this is also the district in the State which has gone through a historic and violent revolt, namely, Naxalite Movement⁷ by the tribal population as a reaction against various forms of injustice done to them by the money-lenders and the private traders from the plains and lastly the researchers native place i.e., Srikakulam town is more accessible to these six shandies. This study is aimed to throw light on the ways in which the development of a reasonably scientific marketing system helps the tribals to mitigate their miseries and injustice done to them by certain sections of the society.

Objectives of the Study

To be precise, the study has undertaken with the following objectives:

1. To examine the features of tribal economy and its marketing practices,
2. To suggest the steps to be taken for strengthen the shandies so as to serve as an effective marketing organization to improve the socio-economic lot of the tribals.

Methodology of the Study

The study is based on the primary as well as secondary data. The secondary data were collected from Books, Journals, periodicals, websites and bank manuals, files and records. The study depends mainly on the primary data collected through well-framed and pre-tested structured schedules to elicit the well-considered opinions of the respondents. The main tools adopted for the investigation were two printed schedules –one for the sellers and the other for the buyers visiting the shandies. In drafting the schedules, due care was taken to incorporate the various aspects which influence the individuals activities at the shandies. The sellers schedule was designed so as to elicit information regarding the number of shandies visited by them during a week, the distance traveled, the commodities sold and purchased at the shandies, the mode of transactions like cash, credit or barter, the amount spent to reach the shandy, etc. Due emphasis was also given to get information like the profit earned on the shandy day, the trend of sales, etc. The schedule for buyers was prepared to collect information about their occupation, household composition, the average monthly income, the number of shandies attended in a week, approximate distances traveled, the reasons for attending more than one shandy in a week and the products sold and purchased by them at the shandies. Since one of the main aims of the Government is to relieve the tribals from the exploitative clutches of the private traders, it has been felt pertinent to pose some questions on the agency to whom the tribals mostly sold their minor forest and agricultural produce and from whom they made the purchases of domestic requirements, the magnitude of such transactions, reasons for preferring a particular agency etc..



Discussions and Results

1. State-wise distribution of Scheduled Tribes

India has a total tribal population of 10,42,81,034 which constitutes 8.6 per cent of the total population as per the census of 2011. Data pertaining to distribution of tribal population in different states and union territories according to 2011 census is presented in Table 1.1. It may be observed from the table that tribal population as a percentage of its State's total Population is higher in States like Mizoram (94.43 per cent), Meghalaya (86.15 per cent), Nagaland (86.48 per cent) and Arunachal Pradesh (69.79 per cent). On the other hand, there are States such as U.P., Tamil Naidu, Bihar, Goa and Kerala where the tribal population is only around one per cent of their respective State's population. For other states such as Uttaranchal, Himachal Pradesh, West Bengal, Karnataka and Andhra Pradesh, the share of tribal population to the respective states population is between two and seven per cent. From the above, it can be concluded that tribals are heavily concentrated only in few States of India. Scheduled tribe means any tribe or tribal community or part of or group within any tribe or tribal community residing in agency tracks and specified as such by a public notification by the President of Indian Union under clause (1) of Article 342 of the Constitution. The Constitution guarantees them certain reservations in educational and employment opportunities and the election to State and Central Legislature is reserved for the tribals of the State. Both the central and state governments reserved six per cent of educational and employment opportunities to them.

Table 1.1: State-wise distribution of Scheduled Tribe population in India

S.No	State / Union Territory	Scheduled Tribe Population (2011)	Percentage of ST Population to the total population of the State
I. India/States		10,42,81,034	8.61
1	Andhra Pradesh	59,18,073	7.00
2	Arunachal Pradesh	9,51,821	68.79
3	Assam	38,84,371	12.45
4	Bihar	13,36,573	1.28
5	Chattisgarh	78,22,902	30.62
6	Goa	1,49,275	10.23
7	Gujarat	89,17,174	14.75
8	Haryana	--	--
9	Himachal Pradesh	3,92,126	5.71
10	Jammu & Kashmir	14,93,299	11.91
11	Jharkhand	86,45,042	26.21
12	Karnataka	42,48,987	6.95
13	Kerala	4,84,839	1.45
14	Madhya Pradesh	1,53,16,784	21.09
15	Maharastra	1,05,10,123	9.35
16	Manipur	9,02,740	35.12
17	Meghalaya	25,55,861	86.15
18	Mizoram	10,36,115	94.43
19	Nagaland	17,10,973	86.48
20	Orissa	95,90,756	22.85
21	Punjab	--	--
22	Rajasthan	92,38,534	13.48
23	Sikkim	2,06,360	33.80
24	Tamilnadu	7,94,697	1.62
25	Tripura	11,66,813	31.75
26	Uttar Pradesh	11,34,273	0.57
27	Uttaranchal	2,91,903	2.89
28	West Bengal	52,96,953	5.80
II. Union Territories			
1	Andaman and Nicobar Islands	28,530	--
2	Chandigarh	--	--
3	Dadra & Nagarhaveli	1,78,564	--
4	Daman & Diu	15,363	--



5	Delhi	--	--
6	Lakshnadweep	61,120	--
7	Pondichery	--	--

Excludes Mao Maram, paomata and Pural sub-divisions of Senapathi District of Manipur State, Source : Census of India 2011.

2. Scheduled areas

The Scheduled Tribes live in contiguous areas unlike other communities. It is, therefore, much simpler to have area approach for development activities and also regulatory provisions to protect their interests. In order to protect the interests of the scheduled tribes with regard to land alienation and other social factors, provisions of "Fifth Schedule" and "Sixth Schedule" have been enshrined in the Constitution. The Fifth Schedule under Article 244 (1) of the Constitution defines "Scheduled Areas" as such areas as the President may by Order declare to be Scheduled Areas after consultation with the Governor of the State. The Sixth Schedule under article 244 (2) of the Constitution relates to those areas in the north east, which are declared as "Tribal Areas", and provides District or Regional Autonomous Councils for such areas. These councils have wide ranging legislative, judicial and executive powers.

3. Tribals in Andhra Pradesh

The State Government of Andhra Pradesh right from beginning has been playing a pioneering role in the development of its tribals who constitute a large chunk of the State's total population. It has also established Girijan Co-operative Corporation in 1956 with the prime objective of uplifting the tribals through marketing and credit activities. Efficiency in the marketing function of the Corporation is sine-qua-non of the magnitude of economic benefits to tribals. Finance function is one of the determinants of the efficient performance of marketing function. Efficient Management of marketing and finance is of paramount important if the Corporation is to function successfully in attainment of its goals being the maximum benefit to maximum number of tribals. Andhra Pradesh now has the largest concentration of tribals in Southern India. The forest – clad hill ranges and the forests flanking the mighty Godavari and Krishna rivers constitute the traditional habitat of as many as 33 forest tribes. It is in these isolated parts that each tribe has fashioned its artifacts, manifests and socio facts in consonance with their environs and according to its genius. However, the identical environment and long interaction among the tribes who shared the same habitat in harmony for several centuries resulted in certain degree of unity within diversity in ways of life of the co-existing tribes of a cultural region. On the basis of geographical propinquity and cultural affinity, the tribal areas of the State are therefore divided into seven cultural zones viz., (1) Vamsadhara – Vegavathi basin : (2) Machkund – Gostani basin : (3) Godavari basin : (4) Penganga – Pranahita basin : (5) Nallamalai region : (6) Rayalaseema : and (7) Guntur – Nellore Seema. Andhra Pradesh is one of the states having large tracts of hilly and agency areas and sizeable scheduled tribe population. According to 2011 census, the tribal population of the State with 13 districts is 26.31 lakhs constituting 5.3 per cent of the total population of the new State. It may be observed from table that out of total 26.31 lakhs of total scheduled tribe population of the new State 13.09 lakhs are males and 13.23 lakhs are females (Table 1.2).

Table 1.2.

Distribution of ST Population by Gender – District-wise(population in lakhs)

S.No	District	Total Population	ST Population	ST Males	ST Females	% of ST of Total population
1	Visakhapatnam	42.91	6.19	3.03	3.16	14.4
2	Vizianagaram	23.44	2.36	1.15	1.21	10.0
3	Nellore	29.64	2.86	1.45	1.41	9.7
4	Srikakulam	27.03	1.66	0.81	0.85	6.1
5	Guntur	48.88	2.47	1.25	1.22	5.1
6	Prakasam	33.97	1.51	0.77	0.74	4.4
7	East Godavari	51.54	2.13	1.04	1.08	4.1
8	Chittoor	41.74	1.59	0.80	0.80	3.8
9	Anantapur	40.81	1.54	0.79	0.76	3.8
10	Krishna	45.17	1.32	0.67	0.66	2.9
11	West Godavari	39.37	1.09	0.53	0.56	2.8
12	Cuddapah	28.83	0.76	0.38	0.37	2.6
13	Kurnool	40.53	0.83	0.42	0.41	2.0
	Andhra Pradesh	493.87	23.31	13.09	13.23	5.3

Source : Population Census 2011.



a) Socio-economic features

Wherever they live the tribals have many socio-economic characteristic features in common. They live in remote hills and forests and have been leading a life of their own for centuries, generally uninfluenced by the main currents of development in the outside world. They have their own culture and tradition which are different from those of the non-tribals. According to Haimendorf, there are no people in India poorer in material possessions than the jungle chenchu tribes. Bows and arrows, knives and axes, digging sticks, etc., constitute their entire belongings. Most of them are unambitious, simple, honest, innocent, ignorant, and lead a food gathering and pastoral life. The tribal people suffer from malnutrition and under-nutrition. However, they very much like to enjoy the forest life with its wild profusion of tinted flowers, murmuring brooks, the enchanting streams and the green hills. Thus, the basic characteristic features of the tribals are poverty and misery but they are a highly contented people not worrying anything about their future. They are cut off from the progress of the plain areas and remain in the marooned camps, the isolated world of their own in thick forests and hills. The tribals depend on a subsistence of economy and they adopt primitive technology which fits well with their economical surroundings. Low fertility of soil, extremely inadequate irrigation facilities, primitive and outdated methods of cultivation, etc., are the inhibitory factors for the growth of tribal economy. About 82 per cent of tribals are engaged in agriculture. The technology adopted by the tribals is simple and primitive and their economy shows endless variations from shifting cultivation to settled cultivation in India, from the malayars of Malabar Coast to the Nagas of Nagaland, many a tribal group resorts to shifting cultivation as a means of livelihood. It is called by different names by different tribal groups inhabiting in various states of our country. It is called 'Kumri' by the Malayars, 'podu' by the tribes of Andhra Pradesh. 'Bewar' by the Baigas of Madhya Pradesh and 'Jhum' by the Khasis of Asam and Nagas of Nagaland. After selecting the suitable patches, the tribals cut the trees and clear the bushes and leave them on the podu patches to dry for about one month. When the branches are sufficiently dried up, they set fire to them. As early as the monsoon season begins, seeds are dibbled in these podu fields for two or three years and after the patches are exhausted, they are abandoned and another plot is selected to repeat the process.

Owing to the low fertility of soil, scant irrigation facilities, primitive agriculture practices, etc., the income of the tribals from agriculture is too meager to sustain them even for a few months in a year. Fromces Sinha and Canjay Sinha's study reveals that agricultural income for a majority of cultivation tribal households was barely at subsistence level-below Rs. 800 per year. The incidence of unemployment is very high among tribals. For most of the days in a year they remain without work. D.V.Singh and J.P.Bhats survey has brought to light that in the hill areas of Himachal Pradesh, a tribal male worker was found unemployed on an average for 151 days on marginal farms, 128 days on small farms and 129 days on medium farms. Unemployment among female tribal labour was estimated as 157 days, 130 days and 160 days per annum on marginal, small and medium farms, respectively. Consequently, they had to lead a substandard and subsistence level of living and their income from agriculture and manual labour is too inadequate to sustain them round the year. They supplement their income by going on hunting and fishing.

b) Lifestyle of different types of tribes in Andhra Pradesh

The most striking feature of tribal life is their simplicity. Their demands are few; the forest is able to provide them with everything. Professionally they are food-gatherers, hunters, small farmers and nomads. The tribals worship nature and each tribe group has its own totem. It may be a tree or animal. The object of worship could simply be a wooden pole or a stone or a group of stones arranged in a circle. Music, dance and craft are important pastimes. Crafts involve making of useful items like basket weaving or making terracotta pots. Inhabited by many large tribes, Andhra Pradesh presents a rich wealth of traditional folk and tribal dances. ' Dhimsa', 'Lambadi', Bathakamma', 'Mathuri', 'Dhamal', 'Dappu' are a few famous tribal dances. Liquor, fermented toddy juice or fermented rice or garlands made from the flowers of the 'Mohua' tree are offered to everyone visiting a family in the tribal village. It is considered offensive to refuse it. During every ritual and festival liquor flows like water.

i) **Koyas** : The koyas are supposed to have migrated from Bastar in Madhya Pradesh and form the bulk of the aboriginal population of Adilabad, Warangal, East Godavari and Krishna Districts. They are nomadic by nature and practice shifting cultivation. They are divided into two sections, the Langadaris and the Gonus. The Koyas of East Godavari Districts are well built.

ii) **Lambadies (Banjaras)** : Also known as ' Sugalis', Lambadies are found in Rayalaseema, Warangal and Mahaboobnagar Districts. They collect firewood and other minor products from the forest and sell it in towns and villages. It is said that formerly they worked as carriers, transporting goods and merchandise on bullock backs, but they have now taken to cultivation.

ii) **Hill Tribes** : The hill tribes live mostly in the agency areas. They have many castes, and some of them apparently have come over from the Orissa side of the frontier because their language is Oriya. The 'Mokadorlu' however, are distinct



from the rest. So are the 'Bhagatas' and 'Ranas' who wear the sacred thread. So also are the 'Jatapus' and the jatapu Doras.

The 'Parojas' are the most numerous among the Oriya speaking tribes. There are seven different types of them. The 'Gadabas' are palanquin-bearers as well as cultivators. The 'Savaras' are divided into 'Primitive' who live in the hill areas of 'Gunupur' in Orissa, and the 'Civilised' ones who inhabit the Palakonda hills in Srikakulam District. Their chief centre of habitation is the 6,000 square miles of mountainous territory in the East Godavari and Visakhapatnam Districts. About 20 tribes live in them speaking Dravidian and 'Mudari' dialects. Leading a primitive, and in many ways precarious existence, they are a happy-go-lucky folk, picturesque in their costumes, and greatly addicted to dance and music.

- iv) **Savaras** : These are the most notable among the Tribals. Their homes are the lofty hills and deep mountain valleys. They are ingenious people who have built bunds on mountain streams to water their fields, and even their villages show systematic designs. The huts are in parallel rows indicating their sense of orderliness.
- v) **Chenchus** : The Chenchus live in the Nallamalai hills of Kurnool District. They are very peaceful and inoffensive people who acquire a livelihood on roots, wild game and fish, and only occasionally cultivate millets in small patches of fields. This tribe is badly off, and unless they take to full time cultivation there is no hope for them. And yet, it is difficult to wean them from their habit of wandering off into jungles in search of minor forest produce such as honey, wild berries and tubers that they sell in the villages and towns in an effort to eke out a livelihood. The popular legend is that when Lord Narayana took on Narasimhavatara, the Goddess Lakshmi was born in the chenchu tribe, and both were living here happily. This love of Lord Narasimha with Goddess Lakshmi as 'Chencheta', a chenchu bride, is famous in many folk songs of the place.
- iv) **Yenadis** : These people considered partly tribal, their origin is obscure. Their men are tall, dark, lanky, their muscles soft and flabby, and their cheekbones prominent. They are good 'shikaris' (hunters) and specialize in trapping hares, rats, cobras and leopards.
- v) **Yerukalas** : The Yerukalas are semi-tribal people who had been reluctantly granted status as 'Shudras'. They are basket weavers who often live in separate villages and speak a dialect different from that of Telugu.

The tribal people are the oldest ethnological segment in the Indian population. As per 2011 census, they constitute 8.61 per cent of Indian total population. The tribal economy is completely primitive and is based on the concept of subsistence. The other characteristics of the tribal economy are collection of minor forest produce, absolute belief in superstitions, high incidence of poverty, high rate of illiteracy, podu type agriculture, frequent ill health due to malnutrition and very poor and transport and communication facilities. The technology used by them is primitive as well as simple and is often in consonance with their ecological surroundings. They cultivate their lands on primitive lines without any irrigation facilities or scientific cropping pattern resulting in very low yields. The traders, money lenders, contractors sordidly exploit them as they are innocent and illiterate. Their perpetual indebtedness and alienation of lands aggravated their misery and inflicted their peace and happiness. Tribal revolts in the pre and post independent India have their roots in the inhuman exploitation of tribals. The isolated location of the tribal population away from the rest of the mainstream of the society and lack of organized marketing and credit facilities have led to the entry of professional money lenders and the businessmen from the plains to exploit by buying minor forest produce from them at lower prices and in turn sell them their household requirements at prohibitive prices.

The above characters of the tribal economy are not favourable for creating fully developed permanent market centres. But at the same time they should not be denied of marketing facilities. One important step to help them is to provide marketing facilities through shandies. The market centres in the tribal economy are not only important for business but are also centres of social stratification as they provide occasions for social get together to discuss varied topics of mutual interest ranging from enquiries about crops, market trends, political issues and last but not the least are matrimonial affairs which are usually settled at these places. In 1956 the Government of Andhra Pradesh established "The Andhra Pradesh Scheduled Tribes Finance and Development Corporation Limited" with an intention to cater to the basic needs of the tribals with respect to procurement of minor forest produce and agricultural produce of the tribals and supply of domestic requirements of the tribals at fair prices. In the year 1970 the name of the above corporation has been changed as "Girijan Cooperative Corporation". Two reasons can be attributed for low presence of youth (15 -19 years) in the shandies. First they were still in the youth stage and to a great extent depended upon their parents for their subsistence, who made the purchases on their behalf. The second reason was the people in this age group prefer to buy in local established shops rather than in weekly shandies.



Findings

The high rate of illiteracy is one of the major reasons for making several developmental programs of the government as they are unable to understand the malpractices of private merchants and money-lenders. The study revealed that about 39 per cent of the buyers were illiterates and only 37 per cent had primary education. Only 24 per cent of them claimed to have had secondary education. Of late, educational programs have made their way into the tribal pockets by the opening of a number of primary, ashram and missionary schools. As a result, there is some awareness among tribal families to send their children to these schools. The mid-day meal program of the Government has also responsible for this change. Teachers from the urban areas were being posted to the Government schools and they were not interested to work in an environment surrounded by forests and hills which is far away from their residential places. The occupational pattern of the buyers visiting the six shandies under study was uneven. Agriculture and collection of minor forest produce were the main occupations to the tribals, while manual labour and business are the main activities of the non-tribal buyers. The income of the tribals in the study area was at its lowest level. Traditional form of podu cultivation, poor fertility of the soils in the tribal areas, mixed type of cropping pattern, poor quality of seeds, lack of applications of scientific fertilizers, inadequate irrigation facilities were the reasons for their pathetic plight. Due to these socio-economic characteristics of the buyers it can be said that shandies were the only economic entities in the tribal area. Shandies were economically feasible because the demand for the various products could be accumulated over a week and the tribals, could avail of the market facilities once a week. While studying the socio-economic features of the buyers it was observed that although a majority of the buyers visiting the shandy were mature adults between the age of 20 to 49 years, there was less rationale in their purchasing habits. This could mainly be due to their very low level of literacy. Although the Domestic Requirement Depots of the Girijan Corporation maintained stocks of certain essential commodities, the tribals preferred to purchase these from the private merchants due to their long acquaintance. In the process, the private merchants did not hesitate to cheat the tribals by using false weights and measures. It was also observed that due to the meager monthly income and the low per capita income of the tribal buyers, it was mainly the necessities that were being purchased. According to the culture of the tribals they preferred bright colour of clothing and in the purchase of textiles it was the female that dominated the purchase decisions. The selling activity in all the six shandies under study was mainly dominated by the males. Only 17.35 per cent among tribals and 9.80 per cent among non-tribals were females engaged in the selling activity. The disparity between those sellers that had (49.35 per cent) and those that did not (53.85 per cent) have business at their native place was only marginal say around four per cent. A significant percentage of 45.11 tribal sellers however expressed that they had business at native place.

Suggestions

It is suggested that the Government may take steps to identify teachers from the tribal community and if possible from the same village or mandal and post them to these schools so that they could fit in well into the environment and also have a greater commitment to educate the children belonging to their own community. The Government may also consider the possibility of taking up adult education programmes to enlighten the tribal parents regarding the utility of educating their children.

References

1. Hodder, B.W., "Some Comments on The Origins of Traditional Markets in Africa, South of Sahara", Transactions of the Institute of British Geographers, Landon, No: 36, 1965, pp. 77-105.
2. Pirenne, Henri, Medieval Cities, Princeton University Press, Princeton, 1925, pp. 75-91.
3. Webber, Max, General Economic History, George Allen and Unwin, Landon, 1927, pp. 202-222.
4. Belshaw, Cyril, S. Traditional Exchange and Modern Markets, Prentice Hall, Englewood Cliffs, 1965, pp. 75-76.
5. Bromley, R.J., Symanski, Richard and Good, Charles, M., "The Rationale of Periodic Markets", Annals of the Association of American Geographers, Washington, D.C. No.65, 1975, p.531.
6. Stine, James, H., "Temporal Aspects of Tertiary Production Elements in Korea", Urban Systems and Economic Development, Oregon, 1962, pp. 68-88.
7. Skinner, G.W., "Marketing and Social Structure in Rural China", Journal of Asian Studies, Ann Arion, Part I, Vol. 24, 1964, pp. 5-31.
8. Mintz, S.W., "Pratik: Haitaian Personal Economic Relations, in Annual spring Meeting, m Seattle, 1961, pp. 54-63.
9. Plault Mark, "Cycles de Marches et "Espaces" Socio-Politiques", in Claude Meillasoux, The Development of Indigenous Trade and Market in West Africa, Oxford University Press, Landon, 1971. pp. 285-302.
10. Bromley, R.J., Symanski, Richard, and Good, Charles, M., "The Rationale of Periodic Markets", op. cit., No.65, 1975, pp. 531.