



RURAL LIVESTOCK MARKETS IN INDIA

AN ANTHROPOLOGICAL
EXPLORATION OF ECONOMIC,
SOCIAL AND CULTURAL
FACETS

REPORT ON CHANDUR
BAZAR *BAIL BAZAR*,
AMRAVATI, MAHARASHTRA

ANTHROPOLOGICAL SURVEY OF INDIA

Central Regional Centre, Nagpur
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Rural Livestock Markets in India: An Anthropological
Exploration of Economic, Social and Cultural Facets

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Chandur Bazar *Bail Bazar*,
Amravati district, Maharashtra

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Chapter 1

INTRODUCTION

Livestock, that generally refers to domesticated animals, are used for various purposes including as animal workforce in agricultural operation, in transportation as well as source of consumable commodities. The term is sometimes used to refer solely to those that are bred for consumption, while other times, it refers only to farmed ruminants, such as cattle and goats. The Indian livestock sector has reported notable growth in the last decade; its share is more than 95%, and its contribution has increased from 24.32% in 2014-2015 to 30.19% in 2021-2022 (BAHS:2023). In the years 2021-2022, it contributed 5.73% of total GDP (BAHS: 2023) and employed 8.8% of the total population of laborers in the Indian livestock sector. As a component of the agricultural sector, its share has been rising in GDP gradually, while that of the crop sector has been declining in recent years (1.65% in 2023[BAHS:2023]). Livestock output has been at a rate of about six percent a year (BAHS:2023), higher than the growth rate of the agricultural sector in recent years. Even the growth rate for the Livestock sector is more than the overall growth rate of the Agriculture & Allied Sector, which is 3.51% (BAHS:2023), which draws special attention to the better performance of Livestock to drive the Indian economy. Economic liberalization is opening up opportunities for the expansion of the livestock market in India. The distribution of Livestock is more than that of land; hence, from the equity and livelihood perspectives, it is considered as an important component in poverty alleviation programmes.

Despite scientific and technological advancements in mechanical farming, many agricultural operations in India continue to depend on bullocks and buffaloes for draught power and dung for organic manure and fuel, supporting the farming community, which has small and marginal land holdings. India has a vast livestock resource, which plays a vital role in improving the socio-economic life of the rural population. There are 302.78 Mn bovines (cattle-192.49 with 35.93%, buffalo-109.85 with 20.45%, Mithun-0.38 with 0.07% and yak-0.06 with 0.01%), 148.88 Mn goats with 27.80%, 74.26 Mn sheep with 13.87%, and 9.06 Mn pigs with 1.69% as per total livestock population of 535.78 Mn of 20th Livestock Census in India. India is placed first in the total buffalo and goat population in the world, and just like this, it is placed second in the case of cattle and sheep population (GOI:2014). In the current scenario, India is the largest producer of milk and buffalo meat, the 2nd largest producer of goat meat, 3rd in egg production and 8th in overall meat production in the world. India ranked 5th in the world in terms of meat production with a total of 9.77 Mn tonnes produced in 2022-23. Maharashtra is the leading state in meat production, contributing 12.25%. Maharashtra state is placed number one in meat-producing states with 12.25%.

According to the 20th Livestock Census, there are 303.76 million cattle (cattle, buffalo, Mithun, yak), 74.26 million sheep, 148.88 million goats, 9.06 million pigs and 851.81 million chickens in

the country. Under the National Digital Live Stock Mission, the Department of Animal Husbandry and Dairying, Government of India, in collaboration with New Development Bank (NDB) has taken up a digital mission called "National Digital Live Stock Mission (NDLM) to improve animal productivity, control diseases affecting animals and humans, livestock Quality helps to ensure quality cattle for domestic and export markets.

The Livestock provides not only food but also non-food items to the people of India. Such food items are milk, meat and eggs for consumption and placed as the number one milk producer in the world. The Livestock also contributes to the production of hair, wool and pelts. Bullocks are the backbone of Indian rural agriculture, and horses, donkeys, etc., are used for goods transportation in addition to bullocks and buffaloes. Dung and other animal waste materials serve as good organic manure and are worth several rupees. In addition, it is also used as fuel in rural areas and for bio-gas purposes. Livestock can be considered as moving banks and disposed off during emergencies. Livestock can also be used for weed control in the agriculture field. Culturally, Livestock offers security to the farmers. Livestock plays an important role in the economy of rural people as rural people practice a mixed farming system of crops like cotton, wheat, gram, and popularly orange horticulture, especially in Vidarbha region.

Throughout history, Indian society has been heavily reliant on agriculture, with a significant portion of its population engaged in farming activities. The evolution of economic activity in human society reflects shifts over time. Peasant societies relied heavily on cattle for their agricultural needs, but property division transformed these large farmers into small and marginal ones. Cattle have played a vital role in Indian agriculture, serving as draught animals for ploughing fields, providing dairy products, and being integral to religious and cultural practices. Even though the use of modern technology in agriculture in India is increasing, cattle continue to be central to many aspects of agricultural life and livelihoods in rural areas. Technological advancements reduced the significance of cattle markets for farmers, leading to the rise of traders who transformed these markets into bustling business hubs.

The People of India, irrespective of their ethnic identities, have a long association with Livestock. While many tribal communities consider certain animal species representing totems for their clans as sacred animals, for the followers of the Hindu religion, the cow is a sacred animal. Many other animals and birds are also worshipped, for they are considered as 'vahanams', a creature that acts as a vehicle for gods/goddesses. Many animals are part of the religious life of the people of many communities in India, as sacrifices of different animals are prescribed for the life cycle rituals and also during magico-religious healing and annual religious festivals. For many, cattle are an important means of livelihood activity. For certain castes and tribes in India, cattle keeping and breeding are primary occupations, and thus, they derive their cultural identity through such occupations. Bullocks, Buffalos, Cocks, Sheep etc., are also used for competition as sports and recreation, especially "Sankarpat"- a bullock cart race in the Vidarbha region in Maharashtra.

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Pandit (2022) stated that the relationship between 'livestock' and 'human livelihood' is linked to the country's rural areas. He also mentioned the ancient history of Livestock from the Paleolithic period and stated that "The wealth of human beings and kingdoms was measured by their Livestock. There are guidelines in the Economics of Kautilya, known as the Arya Chanakya period, regarding the rearing of this Livestock. Kautilya's Arthashastra (321 to 296 BC) contained aspects relating to human-animal husbandry's needs and interests. Various aspects of animal husbandry and management are described clinically. In it, Kautilya states four significant duties of the State related to animal husbandry - 1) Safety, 2) Fencing (production), 3) Upbringing, and 4) Well-being. These texts give an idea of the importance of animal husbandry since the ancient period.

The state of Rajasthan is endowed with varied livestock wealth, and that the livestock fairs have immense importance in the social and cultural matrix of the State from time immemorial. There are 237 livestock fairs/livestock exchange markets in the State. Out of these, ten fairs are organized as State Level Livestock Fairs under the provisions of the Rajasthan State Livestock Fair Act of 1963. Out of these, three livestock fairs are held in the Nagour district alone and the rest are in the districts of Korauli, Badmer, Jhalarpatan, Hanumangarh, Bharatpur, Ajmer and Jhalwad. These are held on the traditional dates (Tithi) and Month (Mah) in accordance with the Hindu Calendar year. The annual arrival and sale of the animal species and breeds traded in these livestock fairs are directly proportional to their population and utility in the State livestock sector.

The 19th Livestock Census (2012) by the Ministry of Agriculture, Government of India, provides a comprehensive overview of the country's livestock population, capturing data on various species, including cattle, buffalo, sheep, goats, pigs, and poultry. The census reveals significant trends and changes in livestock demographics over the preceding five years. Key findings indicate a decline in the population of indigenous cattle attributed to shifting preferences toward high-yielding crossbred varieties. However, there was a notable increase in the population of buffaloes, which are valued for their higher milk fat content. The census also documented growth in the numbers of small ruminants like sheep and goats, which are crucial for the livelihood of marginal farmers and pastoralists. The poultry sector showed remarkable growth, reflecting the rising demand for eggs and poultry meat. Regional disparities in livestock distribution were evident, with states like Uttar Pradesh, Rajasthan, and Andhra Pradesh leading in livestock numbers. The census data highlights the importance of Livestock in rural economies, providing insights into ownership patterns, breed composition, and the socio-economic status of livestock owners. It underscores the need for targeted policies and interventions to support sustainable livestock development, improve productivity, and enhance the welfare of livestock dependent communities.

Altogether, there are 292 livestock markets functioning in Maharashtra, and almost all livestock markets are regulated by the Agricultural Produce Market Committees (A.P.M.C) along with the general agricultural produce marketing activities. In spite of its importance, the Livestock sector has not received as much attention as needed to harvest its potential. Inadequate market infrastructure, particularly an unregulated/unorganized market for livestock, influences the growth of the enterprise.

The unique cropping pattern in the state of Maharashtra, where farmers purchase cattle at the onset of monsoon, utilize them for agricultural purposes, and then sell them after harvesting due to issues with livestock fodder or maintenance, has led to an interesting dynamic in the livestock market. On the other hand, traders buy cattle and hold onto them until they can secure a better deal, bearing all associated expenses. This pattern has allowed the livestock market to persist even as the role of farmers in it has diminished.

The present study is based on the fieldwork in Chandur Bazar livestock market and its surrounding villages. This study is aimed to explore the role of farmers, traders, intermediaries, transporters, and all other stakeholders in the livestock market with a special focus on understanding of how these markets sustained and absorbed changes in different sectors over the ages.

REVIEW OF LITERATURE:

Some policymakers, veterinary professionals, administrators, academicians, economists and social scientists over the last centuries attempted to study the infrastructural facilities of the market and marketing pattern of cattle, policies of the government, census of Livestock etc. (Dixit 1980; Ubale and Others, 2010 & 2012; Sagar & Patange, 2012; Das & Tripathi, 2013; Das & Others, 2016; Dash, 2017; Birthal & others, 2019; Vishnu Dev & Harikumar, 2020).

Marvin Harris (1966) stated that the relationship between human and bovine population in India has hitherto been widely regarded as an important example of resource mismanagement under the influence of religious doctrine. It is suggested that insufficient attention has been paid to such positive functioned features of the Hindu cattle complex as traction power and milk, dung, beef, and hide production in relationship to the costs of ecologically viable alternatives. In general, the exploitation of cattle resources proceeds in such a way as not to impair the survival and economic well-being of the human population. The relationship between the human and bovine population is symbiotic rather than competitive; more traction animals than are presently available are needed for carrying out essential agricultural tasks. Under existing techno- environmental conditions, a relatively high ratio of cattle to humans is ecologically unavoidable.

This does not mean that with altered techno-environmental conditions, new and more efficient food energy systems cannot be evolved.

Pratap Kumar and LokhandeTanaji (2012) noted the importance and vital role of Livestock in the context of the Indian Economy. They examined the general trade practices, marketing practices and intermediaries involved in the marketing of buffaloes in the Solapur district of Maharashtra. General trade practices in this study included the preparation of buffaloes for marketing, malpractices followed by sellers and buyers, agencies and methods of assembling and distribution, market functionaries, methods of business, and market intelligence. One interesting finding of this study is that in the study region, mostly single buffalo is sold at a time. There are three units of sale viz. "per head", "per pair" and "per group". However, the buffaloes are not sold in a group at a time. The per pair system is only adopted in bullocks, while per group is for slaughter stock. The existing market channels in Solapur include intermediaries, sellers, and buyers, as well as their classification. This study also analysed the reasons for sale and purchase, the quality characters of buffaloes sold, and the price received and paid by buyers and sellers. Mentioning the importance of middlemen in cattle markets, a term called "Dalali" is used, which means Brokerage charges based on the price of buffalo.

Livemint (2022) in an article titled "Cattle Trade and Livestock Farming in India points out to a touch of AI. IoT, an app-based cattle marketplace from a company called 'MooFarm' developed an 'easy-to-use' mobile application, "Animall" which has empowered dairy farmers to start their own farms by gaining access to quality cattle efficiently and quickly. MooFarm is running a pilot for using video and image-based machine learning (ML) models to identify which cattle to buy and which to skip. It has been working with ML to recognize cows before the pandemic. It had developed an algorithm that could use smartphone cameras to differentiate one cow from the next. Kochi-based "Brainwired" has developed a livestock health monitoring and tracking system that uses Internet of Things (IoT) ear tags to track the vitals and the oestrous cycle of cattle. The data is then put through an ML algorithm to detect and alert farmers about illnesses and pregnancy. "Chitale Dairy" from Maharashtra issued Radio Frequency Identification (RFID) tags to identify thousands of animals on its many farms. It has improved access to real-time information about animals, their health, and milk processing plants.

Kumar et al (2010) investigated the structure and functioning of livestock markets in India, highlighting the challenges faced by smallholder farmers in accessing these markets. The study reveals that livestock markets are predominantly informal, with pricing determined by animal health, breed, and seasonal demand. Market inefficiencies, such as inadequate infrastructure and lack of market information, hinder smallholder participation and profitability. The authors suggest that improving market infrastructure, providing better access to information, and implementing supportive policies are crucial for enhancing the involvement of small-scale farmers in livestock markets, thereby boosting their income and livelihood security.

Rangnekar (2006) reviews the role of Livestock in the livelihoods of underprivileged communities in India, emphasizing its significance beyond economic aspects. Livestock ownership is linked to social status, cultural practices, and community identity. The study discusses how traditional knowledge and practices in animal husbandry, passed through generations, are vital for sustainable livestock management. It also highlights the gender dimensions of livestock rearing, noting that women play a crucial role in livestock-related activities. Rangnekar calls for policies that recognize and support the multifaceted contributions of Livestock to improve the livelihoods of marginalized rural communities.

Singh (2013) examines the impact of public policy on inclusive growth through livestock development in India, underscoring its significance in the livelihoods of marginalized groups, including small-scale farmers, landless labourers, and tribal communities. The paper identifies critical challenges such as inadequate market access, poor infrastructure, and limited financial support that hinder the effective participation of these groups in the livestock sector. Singh emphasizes the necessity for comprehensive policies that address these challenges by enhancing market infrastructure, providing access to credit and information, and supporting capacity-building initiatives. The study advocates for a holistic approach to livestock development that promotes social equity, reduces disparities, and ensures that the economic benefits of livestock farming are distributed more equitably across rural communities.

The FAO (2009) report, 'The State of Food and Agriculture: Livestock in the Balance', examines the dual role of the livestock sector in fostering economic growth and ensuring food security while addressing environmental and public health challenges. It highlights the sector's rapid expansion due to increased global demand for animal products, driven by rising incomes and urbanization. The report discusses the significant contributions of Livestock to livelihoods, especially in developing countries, where it supports millions of smallholders and pastoralists. However, it also points out the sector's environmental footprint, including greenhouse gas emissions, land degradation, and water use, calling for sustainable practices. The report emphasizes improving animal health and welfare, enhancing productivity through better breeding and feeding practices, and implementing policies that balance growth with environmental and health considerations.

Saxena (2004) reviews the role of Livestock in supporting the livelihoods of underprivileged communities in India. The study emphasizes that livestock ownership serves as a crucial economic asset, providing income, nutrition, and social status. Livestock also play a pivotal role in risk management strategies, offering resilience against crop failures and economic shocks. The review highlights the challenges faced by marginalized groups, such as inadequate access to markets, veterinary services, and credit. Saxena advocates for policies that prioritize inclusive development, ensuring that livestock-based livelihoods contribute effectively to poverty alleviation and sustainable rural development.

Thornton (2010) examines recent trends and future prospects in global livestock production, focusing on the challenges and opportunities posed by increasing demand for animal products. The study highlights the significant role of Livestock in food security, rural livelihoods, and economic growth, particularly in developing countries. It discusses the environmental impacts of livestock production, including land use change and greenhouse gas emissions, and explores strategies for sustainable intensification. Thornton emphasizes the importance of improving productivity through technological innovation, better management practices, and enhanced market access for smallholder farmers. The paper calls for integrated approaches that balance production growth with environmental conservation and social equity, aiming to ensure food security while mitigating the negative impacts of livestock production on natural resources.

Birthal (2008) explores the significance of livestock production for economic security in India. The study underscores Livestock's role in enhancing rural incomes and reducing vulnerability to agricultural risks. It examines factors influencing livestock productivity and market participation, emphasizing the need for supportive policies and infrastructure to sustain growth. Birthal highlights the potential of Livestock to contribute significantly to food security and poverty reduction, particularly among smallholder farmers in rural areas.

Devendra (2007) discusses the critical role of small farms in Asia, particularly in revitalizing agricultural production, enhancing food security, and promoting rural prosperity. The study highlights the diverse agricultural systems across Asia and emphasizes the importance of Livestock in sustaining smallholder livelihoods. He identifies key challenges such as limited access to resources, market constraints, and environmental degradation. He further advocates for integrated farming systems that integrate crop-livestock activities to optimize productivity and resource use efficiency and calls for supportive policies and investments in infrastructure and technology to empower small farmers, improve their market access, and ensure sustainable agricultural development across the region.

Nanda (2009) explores the traditional wisdom of ethnoveterinary medicine in India, highlighting its role in livestock healthcare. He discusses various ethnoveterinary practices such as herbal remedies, dietary interventions, and behavioural treatments adapted to specific livestock species and environmental conditions. These practices are integral to rural communities, particularly in remote areas with limited access to modern veterinary services. He emphasizes the holistic approach of ethno-veterinary medicine, which considers not only the physical health of animals but also their sociocultural and ecological contexts. It underscores the importance of preserving

and integrating traditional knowledge into formal veterinary practices to enhance livestock health outcomes and promote sustainable agriculture.

Kristjanson et al. (2010) conducted a comprehensive review on the intersection of Livestock and women's livelihoods, focusing on empirical evidence from diverse contexts. It highlights that women play pivotal roles in livestock management, including feeding, milking, and small-scale animal trading, which significantly contribute to household income and food security. The review underscores how gender roles and dynamics influence access to and control over livestock resources, affecting women's economic empowerment and social status. The key findings indicating that interventions promoting women's participation in livestock activities can enhance household welfare and resilience to economic shocks.

Singh and Singh (2020) investigated the role of digital technology in transforming livestock marketing in India. He highlighted that digital platforms improve market access, price transparency, and efficiency for livestock traders and farmers. He discussed the adoption of mobile apps and online platforms for buying and selling Livestock, which enhances market integration and reduces transaction costs. His research underscores the positive impacts of digital technologies on enhancing farmer incomes and market participation, while also noting challenges related to infrastructure and digital literacy. His findings advocate for continued investment in digital infrastructure and policies that promote inclusive digital access in rural areas.

Kumar and Prakash (2018) examined the impact of Information and Communication Technologies (ICTs) on empowering rural women in India's livestock sector. Their study reveals that ICT interventions, such as mobile phones and internet-based applications, enhance women's access to market information, veterinary services, and financial resources. This digital empowerment enables women to participate more actively in livestock management and decision-making processes, thereby improving their socioeconomic status. Their research underscores the transformative potential of ICTs in bridging gender gaps, promoting women's entrepreneurship, and fostering inclusive rural development. However, challenges such as digital literacy and access barriers remain significant obstacles that need to be addressed through targeted policies and capacity-building initiatives.

Verma and Kaur (2021) conducted a case study in Uttar Pradesh, exploring the impact of digital technologies on gender inclusion in livestock markets. Their research illustrates how digital platforms enhance women's participation by providing access to market information, veterinary services, and financial transactions. The study highlights improved market access and decision-making capabilities among women, thereby contributing to their empowerment and socio-economic upliftment. However, challenges such as limited digital literacy and infrastructure gaps are noted. The findings emphasize the potential of digital technologies in promoting gender

equality and suggest the need for targeted policies to address barriers and maximize benefits for women in rural livestock markets.

Watson and Van Binsbergen (2008) explored livestock market access and opportunities in Turkana, Kenya. Their study highlighted the critical role of Livestock in the livelihoods of Turkana pastoralists, identifying market access as a significant challenge due to poor infrastructure and limited market information. It outlines potential opportunities for improving market access through better infrastructure, mobile market information systems, and stronger market linkages. It emphasizes the need for policy interventions to support market development and enhance the economic resilience of pastoral communities. The study concludes that improving market access could significantly boost incomes and livelihoods in the region.

Yadav et al. (2014) examined the constraints in livestock management practices faced by tribal livestock owners in Banswara District, Rajasthan. Their study identifies key challenges, including inadequate access to veterinary services, poor knowledge of modern livestock practices, scarcity of feed and fodder, and lack of financial resources. It also highlights issues related to traditional management practices, insufficient market access, and limited government support. The authors suggest that addressing these constraints requires targeted extension services, improved veterinary infrastructure, and enhanced training programs for livestock owners. It also emphasizes the need for holistic interventions to improve livestock productivity and the socioeconomic conditions of tribal communities in the region.

Herrero et al. (2013) discussed the multifaceted roles of Livestock in developing countries, emphasizing their contribution to economic livelihoods, food security, and nutrition. Livestock provide essential resources such as meat, milk, and manure, and serve as a source of income and financial security for rural households. The study highlights the environmental impacts of livestock farming and the challenges of balancing productivity with sustainability. It calls for integrated approaches that address health, productivity, and environmental concerns, aiming to enhance the benefits of Livestock for poverty reduction and sustainable development in developing countries.

Vahoniya et al. (2022) presented a detailed chronological review of goat marketing in India, emphasizing its vital role in the rural economy. The study reports that India has over 148 million goats, contributing significantly to the livelihoods of small and marginal farmers. The goat market comprises various channels, including traditional weekly markets, cooperatives, and emerging online platforms. Despite a growing demand for goat meat and products, challenges such as inadequate market infrastructure, lack of organized marketing systems, and limited access to information persist. The review highlights that organized markets account for only 10- 15% of total transactions, with the majority occurring in unregulated local markets. The authors advocate for improved market linkages, better infrastructure, and supportive policies to enhance

market efficiency and profitability. They emphasize the potential of goats to provide sustainable livelihoods and contribute to rural development, suggesting that strategic interventions could significantly boost this sector.

Sinn, Ketzis and Chen (1999) explored the significant role of women in the sheep and goat sector. The study highlights women's contributions to animal care, management, and decision-making processes. It emphasizes their involvement in daily operations and their impact on productivity and sustainability within this sector. The authors advocate for recognizing and supporting women's roles through targeted policies and training programs to enhance their contributions and improve sector outcomes.

Fafchamps and Minten (2002) analyzed the impact of social network capital on the economic performance of traders in Madagascar. Their study reveals that traders with extensive social networks achieve higher returns due to improved access to information, better credit opportunities, and enhanced trust among trading partners. These networks help traders reduce transaction costs and manage risks more effectively. The findings underscore the importance of social connections in facilitating market transactions and improving economic outcomes, highlighting the need for policies that foster networking opportunities to support market efficiency and growth.

Krätli and Swift (1999) conducted a comprehensive literature review on pastoral conflicts in Kenya, emphasizing their causes, dynamics, and management strategies. The study identifies various factors contributing to conflicts, including resource competition, ethnic tensions, and political marginalization. It discusses how traditional conflict resolution mechanisms and modern governance structures interact in managing these disputes. The authors highlight the role of institutions, policies, and community-based initiatives in promoting peaceful coexistence and sustainable resource management among pastoral communities. The review underscores the complexity of pastoral conflicts and advocates for context-specific approaches that integrate local knowledge with institutional frameworks to effectively address and mitigate tensions in Kenya's pastoral regions.

Meeker and Meeker (1973) explored the origins of the pastoral economy in East Africa, focusing on evidence from the Turkwel Valley. Their study traces the historical development of pastoralism in the region, examining how environmental factors and cultural practices shaped the evolution of livestock-based livelihoods. The authors highlight the adaptive strategies of pastoral communities in response to ecological challenges, emphasizing the resilience and sustainability of traditional pastoral systems. The research contributes to understanding the historical foundations of East African pastoralism and its enduring significance in shaping economic and social dynamics in the region.

Scoones (1995) discussed the challenges and opportunities in pastoral development in Africa, focusing on the adaptive strategies of pastoralists in dealing with environmental and economic uncertainties. The book explores how pastoral communities cope with factors like climate variability, land tenure issues, and market dynamics. It emphasizes the importance of resilience and flexibility in pastoral livelihoods, advocating for policies that support local knowledge systems and sustainable resource management practices. Scoones argues for a holistic approach to development that integrates pastoralist perspectives with broader economic and environmental policies to enhance resilience and improve livelihoods in Africa's pastoral areas.

Sarkar (2020) explored the role of livestock farming in addressing livelihood challenges among Scheduled Caste (SC) cultivators in India, focusing on socioeconomic factors. The study draws on data from the National Sample Survey Office (NSSO), highlighting how livestock rearing provides a crucial income source and enhances food security for SC communities. Livestock contributes to diversifying income streams and mitigating risks associated with agriculture, particularly in regions vulnerable to climatic fluctuations and market uncertainties. Sarkar underscores the role of Livestock in improving nutritional outcomes and reducing poverty among SC cultivators, emphasizing the need for targeted policies to enhance livestock productivity and market access. The research advocates for integrating livestock development strategies into broader rural development initiatives to empower SC communities economically and socially.

Mishra (2013) investigates cattle wounds and ethno-veterinary medicine practices in Polasara block, Ganjam district, Orissa, India. The study documents local traditional knowledge and remedies used by communities to treat wounds and injuries in cattle. Mishra highlights the prevalence of ethno-veterinary practices among livestock owners, emphasizing their role in managing animal health issues where modern veterinary services may be limited. The research underscores the importance of preserving and integrating traditional knowledge with modern veterinary practices to enhance livestock health outcomes in rural areas of India.

The National Institute of Agricultural Extension Management (MANAGE) (2021) publication emphasizes the need to broaden livestock extension services beyond traditional focuses like treatment and breed improvement. Livestock is an important sub-sector of the agricultural sector on the one hand and has an intertwined affinity with agriculture as they both fight against emergency crises and act as 'banks on hooves', offering employment opportunities along with basic inputs in nutrient supply in highly undernourished or developing countries like India. It highlights the evolving challenges in India's livestock sector, such as climate change impacts, market access issues, and changing consumer preferences. MANAGE advocates for a holistic approach that includes aspects like nutrition, fodder management, disease prevention, and marketing skills. The document stresses the role of extension services in empowering livestock farmers with knowledge and skills to enhance productivity and sustainability. It calls for integrating modern technologies and innovations into extension programs to meet diverse needs effectively. Furthermore,

MANAGE emphasizes the importance of policy support and collaborative efforts among stakeholders to strengthen extension services and ensure they address the comprehensive needs of livestock farmers across India.

Taneja, Birthal, and Kingwell (2000) analyzed the marketing of livestock and livestock products in India, focusing on policies and future prospects. The study explores the policy frameworks influencing the marketing of Livestock, including regulations, infrastructure development, and market integration efforts. It discusses the challenges faced by farmers, such as limited market access, inadequate infrastructure, and price volatility. The authors highlight the role of government interventions in improving market efficiency and addressing these challenges. They emphasize the need for policies that promote market linkages, enhance value chain integration, and support infrastructure development to benefit livestock producers across India. The study also considers future prospects, suggesting that strategic reforms and investments could facilitate better market access and profitability for livestock farmers, contributing to overall rural development and food security.

Usha, Rajasekaran, and Siva (2016) investigate ethnoveterinary practices in the Shevaroy Hills of Eastern Ghats, India, highlighting their role as alternative medicine for animals. The study documents traditional knowledge and practices used by local communities to treat livestock ailments. It identifies various medicinal plants and herbal preparations employed in ethnoveterinary medicine, emphasizing their effectiveness in managing common livestock diseases. It has been observed, based on interactions with traditional medicine practitioners, that 21 medicinal plants belonging to 16 families have been under use to cure various diseases such as enteritis, mastitis, stomatitis, arthritis, wounding, salivation from the mouth, and conjunctivitis in animals. The research underscores the cultural significance of these practices and their integration into local veterinary care systems where modern veterinary services may be limited. They advocated for the conservation and scientific validation of ethnoveterinary knowledge to enhance livestock health management strategies and promote sustainable use of natural resources in rural India.

Iqbal et al. (2022) underscore the significant influence of legal and cultural factors on the dynamics of the cattle market in India and Bangladesh. In India, Article 48 of the Constitution mandates many states to prohibit the slaughter of cows, calves, and other milk and draft cattle, with 24 states implementing such regulations. However, states like Kerala, Meghalaya, Mizoram, and Nagaland have not imposed restrictions on cattle slaughter. This legal landscape shapes the cattle market, influencing supply and demand dynamics across different regions and states, often intertwined with state-level politics. In contrast, Bangladesh adopts a different approach where cattle, particularly cows, hold value not only as milk producers but also as sources of meat consumption. This dual-purpose nature contributes to a more fluid market for cattle trading, facilitating easier disposal and utilization by farmers. As a result, cows are considered more liquid assets

in Bangladesh compared to India, reflecting distinct cultural norms and economic practices surrounding cattle rearing and consumption. This comparison highlights how legal frameworks and cultural attitudes towards cattle influence market dynamics and asset liquidity in the respective countries.

Potdar et al. (2019) provided that a field survey in Bihar state was conducted between April and June 2016, focusing on the knowledge of dairy animal owners in improved practices. The survey involved 1550 dairy animal owners from Chhapra, Vaishali district. The majority of the respondents were middle-aged, with a majority of them being female. The majority of respondents were from the OBC class, with 59.4% belonging to the General Caste and 29.8% belonging to the Scheduled Caste. The majority of the respondents owned marginal land, with a small percentage owning land above 2 ha. The majority of the farmers sold their milk to private, cooperative, and open markets, with an average daily milk sale of 2.72 litres.

Arun and Dhaka (2004) studied how private agencies played a major role in animal markets. There are a large number of animal markets in West Bengal that were controlled by private agencies during 2000-01 years, and there were no institutionally organized arrangements to control the market exchange between sellers and buyers. Without organized and systematic arrangements, the smooth functions of the market would be lost. The owner has the authority to recruit the staff on a daily wage basis. The price of the animals in the markets was fixed on the basis of mutual negotiations between sellers and buyers or through brokers. Cows, bullocks, and goats are the major animals imported here. There are different breeds found in the markets. Majority of the sellers and buyers sold and purchased 1-3 animals directly or indirectly through brokers. There were no conditions in the livestock trade, resulting in inconsistency in market fee structure and increased malpractices.

Meena et al. (2017) stated that cattle fairs serve as an important platform for farmers and traders to engage in live animal transactions; however, the import and transactions of animals have declined year by year. The middlemen taking the major share of animal prices, with various malpractices employed by sellers to conceal physical defects of animals, has adversely impacted farmers' income, resulting in destabilized conditions. So, there is a need to conduct the market in a scientific and well-coordinated manner.

The literature on rural livestock markets in India underscores their significance in the rural economy and highlights several challenges that need to be addressed to enhance their efficiency and inclusiveness. Improved infrastructure, regulatory reforms, and the adoption of digital technologies are key areas that can transform these markets, ensuring better livelihoods for rural communities and contributing to the overall development of the agricultural sector.

Keeping in mind the above observations of the scholars regarding the significance of studies relating to the rural livestock markets and particularly noting the dearth of holistic studies on livestock markets in India covering the economic, social and cultural aspects, the current study is proposed with the following objectives:

- To examine the characteristics and organizational setup of Rural Livestock Markets in India, especially in the rural context.
- To examine the trend of livestock population in Vidharbh region in general and in Chandur Bazar Livestock Market in particular.
- To study the economic facets of Chandur Bazar rural livestock market.
- To study the social and cultural facets of Chandur Bazar Livestock Market and to understand the inter-ethnic relationships among various stakeholders in these markets.
- To understand to what extent livestock markets help to cater the needs of farmers, traders, and other stakeholders in this area.

Study Area Selection

Chandur Bazar, a tehsil of Amravati located approximately 40 kilometres from the district headquarters in the Vidarbha region, has emerged as a key livestock market for our present study. Pilot studies were initially conducted in Mopha, Achalpur, Badnera, and Chandur Bazar to assess the suitability of each location for the research. The Mopha market, though explored, was found to be too small with limited livestock variety, making it unsuitable for the sample collection required for our study. Badnera and Achalpur, on the other hand, were primarily buffalo markets and, while they attracted more traders, their focus was too narrow for the diverse data we sought.

Chandur Bazar stood out as the most promising livestock market, particularly for its popularity in bullock trading. In addition to bullocks, this market offered a wider variety of livestock, fulfilling the study's objectives and ensuring the feasibility of gathering a comprehensive and representative dataset. Given these advantages, Chandur Bazar has been selected as the optimal location for conducting our research.

Initial Plan and Arrangements:

To initiate the fieldwork for the study, the research team first visited several key government offices in the Amravati district to gather secondary data and secure necessary permissions and support. These visits included meetings at the Collectorate Office, the Office of the Superintendent of Police, the DDR Co-operative Society, and the Animal Husbandry Department. Additionally, the team engaged with local administrative bodies by visiting the

Tehsil office, the Panchayat Samiti, the Veterinary Hospital, and the local Police Station, all of which provided vital assistance and background data for the research.

Fieldwork commenced on January 16, 2024, and concluded on March 7, 2024, spanning a total of 45 days. The study strategically covered seven weekly market days, during which livestock trading activity was observed, as well as 35 surrounding villages, to gather a comprehensive understanding of the market dynamics.

Throughout the fieldwork, a total of 779 schedules were completed, ensuring a robust sample size for analysis. These schedules captured diverse perspectives from various stakeholders involved in the livestock markets. Specifically, 280 schedules were related to Entry and Exit data, tracking the movement of livestock into and out of the markets. Additionally, the survey included detailed responses from 171 farmers, providing insights into their motivations, practices, and challenges. Traders, who play a key role in the market's functioning, were represented by 165 schedules, while middlemen—who often facilitate transactions between buyers and sellers—accounted for 51 schedules. The transporters, crucial for moving livestock to and from the market, contributed 59 responses, and 28 service providers, such as feed suppliers or veterinarians, were also surveyed. Local governance and market administration were reflected in the responses of 11 local body members and 15 market assessors, who oversee the functioning of the market. This comprehensive approach has enabled the study to gather nuanced data from all levels of the livestock market, laying a strong foundation for the research's next phases of analysis and reporting.

Unit of Study:

The study focused on a wide array of stakeholders involved in the livestock market, each contributing to various facets of the market's ecosystem. These stakeholders included traders, farmers, intermediaries, transporters, market assessors, and local body members, as well as several other key participants whose roles are integral to the overall market dynamics. In addition to these primary actors, the study also encompassed the contributions of Agricultural Produce Market Committee (APMC) staff, who manage and regulate the market operations.

Furthermore, the research extended to include a variety of smaller yet significant market participants, often overlooked in conventional studies but essential to understanding the market's broader socio-economic impact. These include vendors of decorative items used for livestock adornment, horn makers, and khur (hoof) makers, who offer specialized services for animals. Additionally, tea and snack shop owners, fodder sellers, and sugarcane juice vendors were interviewed, as they provide essential services and goods to market-goers. Veterinary doctors,

who ensure the health and welfare of the livestock, and petty shop vendors, selling miscellaneous items, also formed an important part of the study.

Each of these groups was surveyed to gain insights into their respective roles, challenges, and contributions within the market. By covering a diverse range of participants, the study aimed to provide a holistic view of the market's functioning, from the core economic activities of buying and selling livestock to the ancillary services that support these transactions. This comprehensive approach allowed the research to capture the interdependent nature of the market, where traders, service providers, and local entrepreneurs all play crucial roles in maintaining its vibrancy and sustainability. This broader inclusion of stakeholders shows the complexity and richness of the livestock market, where not only the major players but also the peripheral vendors and service providers contribute to its functioning. It also provides a deeper understanding of how different market activities are interconnected, offering valuable insights for future market improvements and policy recommendations.

Selection of Villages:

In the present study, a total of thirty-six villages were selected in and around the Chandur *Bail* Bazar for empirical data collection, encompassing both qualitative and quantitative aspects. These villages were chosen based on their relevance to the livestock trade and proximity to key market centers. The data collection efforts were primarily concentrated in Jashapur village, where a significant portion of the scheduled interviews took place. In Jashapur, 57 farmers were interviewed, providing a rich dataset that covered various aspects of their involvement in the livestock market, including their trading practices, economic challenges, and the socio-cultural factors influencing their participation. In addition to Jashapur, interviews were also conducted with 28 farmers in Akhadwada village and 27 farmers in Parsoda village. These interviews help to gain a deeper understanding of the farmers' experiences, motivations, and market situations. The focus in these villages was on collecting diverse data that would reflect the economic conditions, livestock management strategies, and market behaviors of the farmers.

For the remaining villages in the study, the research team focused primarily on qualitative data collection. This approach was used to capture the nuanced cultural, social, and economic factors that influence the livestock market but may not be easily quantified. One notable village, "Pili," was of particular interest as it had been developed for the resettlement of tribal communities from the Melghat Tiger Reserve. The team visited Pili to collect data based on contacts they had established in the markets, exploring how resettled communities have adapted to livestock trading and their role in the market. The research also expanded to other villages where the team interviewed farmers who purchased or sold livestock in recent years and to different "*Thia*," a designated area where animals are kept in a quite large number for sale by livestock traders.

These villages provided insights into logistical aspects of livestock trading, such as how animals were housed, transported, and sold. The study of these villages offered valuable information on the dynamics of local livestock trade beyond the formal market setting.

Additionally, the team visited Brahmanwada village, a significant location for understanding the historical and institutional framework of the livestock market in Chandur Bazar. Here, they gathered information from the former director of the Agricultural Produce Market Committee (APMC), who provided detailed insights into the history and development of Chandur Bazar as a prominent livestock market. This interview also offered a historical perspective on the role of the APMC in regulating and managing market activities, helping to frame the broader context of the study. By covering these thirty-six villages, the research team was able to gather a comprehensive dataset that spans both qualitative and quantitative dimensions, offering a detailed and holistic understanding of the livestock market in the region. This multi-village approach allowed the study to explore the diverse factors influencing market participation, the roles of different communities, and the evolving market practices in both formal and informal settings.

Data Collection Methods:

Sampling Methods:

For this study, a multi-stage sampling approach was employed to ensure that a diverse range of participants from the Chandur Bazar livestock market were included, aligning with the research objectives.

First, Chandur Bazar was selected purposively due to its prominence as a major livestock market, particularly known for its diversity in livestock trading, especially bullocks. This choice was made to meet the study's specific objectives, which required a market that could provide access to a wide variety of livestock traders and related stakeholders.

Once the market was identified, random sampling was used to select participants within the market setting. This was done to minimize any potential biases in the data collection process, ensuring that the selected participants—such as traders, farmers, and transporters—were representative of the broader market population. By using random sampling, the study aimed to capture a wide spectrum of experiences and insights from individuals across different roles within the market.

In cases where intermediaries—such as middlemen facilitating transactions between buyers and sellers—or other service providers like fodder sellers, horn makers, or veterinary doctors were

harder to identify or reach, a snowball sampling technique was employed. This method involved identifying an initial participant from the target group, who then referred the researchers to other individuals in similar roles. This approach was particularly useful for accessing informal networks of market participants who may not be as visible or easily accessible through random sampling alone.

By combining purposive selection of the market with random sampling within the market and snowball sampling for more niche or less visible groups, the study ensured a comprehensive and balanced dataset. This methodology allowed the research team to gather a wide range of perspectives from all key actors in the livestock trading ecosystem, including farmers, traders, intermediaries, and various service providers, resulting in a rich and multifaceted understanding of the market's dynamics.

Tools:

For the purpose of this study, a variety of data collection tools were utilized to gather comprehensive primary data from different market participants. The primary tools included structured and semi-structured schedules designed to capture both quantitative and qualitative data. These schedules were tailored to different categories of respondents based on their role in the market, ensuring that the data collected was relevant to each participant's specific involvement in livestock trading.

The structured schedules included specific instruments such as Entry and Exit schedules, which were used to track the movement of livestock and participants—such as farmers and traders—into and out of the market. These schedules helped in understanding the volume of transactions, the flow of goods, and patterns of market participation.

In addition to the Entry and Exit schedules, supplementary schedules were developed for a variety of key stakeholders. These included farmers, traders, intermediaries, transporters, and market assessors, each of whom provided crucial insights into different aspects of the livestock market. For each group, the schedules featured a mix of closed-ended questions, which provided structured and easily quantifiable data, and open-ended questions, which allowed participants to elaborate on their experiences, challenges, and perspectives.

To ensure that all aspects of the market were adequately covered, the questions were categorized into several sub-categories. These sub-categories addressed topics such as the economics of livestock trading, the logistics of animal transport, pricing mechanisms, the role of intermediaries, and the availability and quality of market services (e.g., veterinary care, fodder

provision). This structured approach ensured that the study captured both the operational details of the market and the social and cultural factors influencing participation.

In addition to the scheduled interviews, the research team employed several other tools for data collection to enrich the study with qualitative insights. Photographs were taken throughout the fieldwork to visually document the market setting, the various participants, and the livestock being traded. These photographs provided valuable contextual information that complemented the data collected through interviews and schedules.

Note-taking was another crucial tool, used to capture observations, informal conversations, and field impressions that were not necessarily included in the structured interviews but provided important contextual details. These notes helped in documenting the nuances of market interactions and the overall atmosphere of the livestock market.

Where applicable, audio and/or video recordings were also made during interviews and field observations, with the consent of the participants. These recordings were especially useful for capturing detailed conversations and discussions that could later be transcribed and analyzed for further insights. Video recordings helped in capturing non-verbal cues, the physical arrangement of the market, and the dynamic interactions between market participants, providing a richer understanding of the social and economic activities.

By using a combination of structured schedules, observational tools, and multimedia documentation, the research team was able to gather a comprehensive and well-rounded dataset that covered both the quantitative aspects of market activity and the qualitative dimensions of participant experiences and market culture. This mixed-methods approach ensured the robustness and depth of the study's findings.

Techniques:

To comprehensively understand the dynamics of the livestock market, a variety of data collection techniques were employed, engaging multiple stakeholders and utilizing both qualitative and quantitative approaches.

Interviews were a primary technique used to gather detailed insights from a diverse range of participants, including farmers, traders, middlemen, transporters, and other members associated with the market. These interviews allowed the research team to explore individual experiences, challenges, and perspectives regarding their roles in the livestock trade, providing a rich source of qualitative data.

In addition to standard interviews, Key Informant Interviews (KIIs) were strategically conducted to capture overarching views of the livestock market's functions and relevance to different stakeholders. Key informants included individuals with extensive experience and knowledge about the market, such as former market directors, local agricultural officers, and seasoned traders. These interviews helped to contextualize the data collected from other participants, offering insights into broader market trends, regulatory frameworks, and the historical evolution of livestock trading in the region.

To facilitate peer discussions and gather more nuanced qualitative information, Focus Group Discussions (FGDs) were organized in the visited villages. These sessions encouraged stakeholders to engage in collaborative dialogue, sharing their experiences and insights regarding market operations and the issues they face. FGDs provided a platform for participants to voice collective concerns, identify common challenges, and brainstorm potential solutions, enriching the qualitative data and allowing the research team to gather a more comprehensive view of the market's *modus operandi*.

Another vital technique employed during fieldwork was Participant Observation. This involved the researchers immersing themselves in the market environment, actively observing the exchanges and relationships that occurred among market participants. By engaging directly in the market activities, the team was able to study the social interactions, economic transactions, and informal practices that characterize the livestock trade. This hands-on approach provided valuable context and insights into the market structures, behaviours, and the everyday realities faced by those involved.

Secondary Data:

To further enrich the findings from primary data collection, extensive use of secondary data sources was made. This included an in-depth review of previous research studies related to livestock markets, government reports, and market records. The team also consulted livestock census data, which provided demographic and economic information essential for understanding market trends and patterns.

The secondary data review allowed for a comparative analysis with the primary data, helping to validate findings and identify broader trends within the livestock market. By synthesizing both primary and secondary data, the research aimed to present a holistic view of the livestock trading ecosystem, ensuring that the conclusions drawn were well-supported and reflective of the complexities of the market.

Ethical Considerations:

Ethical considerations were paramount throughout the research process to ensure the integrity of the study and the protection of participants' rights. Informed consent was rigorously implemented, ensuring that all participants were fully aware of the study's objectives, procedures, and potential impacts. Before any data collection commenced, each participant was provided with comprehensive information about the research, including its aims, the types of questions they would be asked, and how their data would be used. This transparency enabled participants to make informed decisions about their involvement, thereby fostering trust and cooperation.

To further safeguard participants' privacy, the confidentiality of respondents' information was strictly maintained. This practice not only protected the identity of the respondents but also encouraged openness during interviews and discussions, allowing participants to share their insights and experiences without fear of repercussions.

Additionally, prior approvals were sought from the Agricultural Produce Market Committee (APMC) and other relevant market bodies before initiating data collection. This step was crucial in establishing the legitimacy of the research and ensuring compliance with local regulations. By securing these approvals, the research team demonstrated respect for existing governance structures and facilitated smoother interactions with market participants, as they were assured that the research was sanctioned by the appropriate authorities.

Moreover, ethical considerations extended beyond the immediate interactions with participants. The research team was committed to conducting the study with cultural sensitivity, recognizing the local customs and practices that may influence participant responses. Efforts were made to engage with participants respectfully and to be aware of any potential power dynamics, especially when dealing with vulnerable groups within the community.

Throughout the study, the research team also emphasized the voluntary nature of participation. In summary, the ethical considerations embedded in the research methodology ensured that the study was conducted with the highest standards of integrity, respect, and sensitivity towards all participants. By prioritizing informed consent, confidentiality, cultural awareness, and the acquisition of necessary approvals, the research team aimed to foster a positive environment for data collection while upholding the rights and dignity of all stakeholders involved.

Limitations of the Study:

The lack of historical data on the Chandur Bazar Livestock Market posed significant challenges in comprehending the long-term trends, particularly regarding its economic aspects. Given that agricultural and livestock activities are often seasonal, this absence of data made it difficult to analyze variations in the market's economic conditions, hindering a comprehensive understanding of its dynamics. Moreover, the participants—farmers, traders, intermediaries, transporters, and other stakeholders—were heavily engaged in their daily market activities, which limited their availability and willingness to participate in the research conducted by our team. Many respondents encountered difficulties in accurately recalling past events or transactions, which could lead to inaccuracies in the data collected.

Particularly among traders, there was a noticeable reluctance to disclose actual income, earnings, and turnover figures. This hesitation made it challenging to accurately estimate the economic transactional value within the market. Additionally, the record-keeping practices among Chandur Bazar livestock market functionaries were minimal or virtually non-existent, further complicating efforts to gather reliable data. Participants also expressed suspicion about the researchers' intentions, which negatively impacted their willingness to share sensitive information. Furthermore, language barriers and dialect differences hindered effective communication and understanding during the data collection process. Compounding these issues, many transactions within the Chandur Bazar livestock market were informal, typically conducted in cash and not documented. This lack of formal records complicated the analysis of market dynamics, making it challenging to draw robust conclusions regarding the economic activities and overall functioning of the market.

AREA AND PEOPLE

Chandur Bazar, a tehsil is situated 40 km from Amravati District Headquarters in the Vidarbha region, where a diverse range of communities, including the Kunbi, Gowli, Dhangad, Mahar, Pardhi, Teli, Patel, Mali, Bari, and Muslims reside. The Kunbi are primarily cultivators, while the Gowli and Dhangad communities are traditionally cattle herders. Other groups are either marginal farmers or landless labourers. The Chandur Bazar livestock market serves as a commercial hub, attracts buyers and sellers, and provide them with ample opportunities to negotiate, liberty to choose livestock and finalize financial deals.

Our fieldwork in the Chandur Bazar cattle market was conducted from 17th January 2024 to 7th March 2024. A team of eight scientific staff, supported by three office staff, carried out this fieldwork over a span of 45 days. The study area was located approximately 232 kilometers from our office.

Study Area

The market is situated in the Amravati district, a district of Maharashtra state in Central India. It is the administrative headquarters of Amravati division, which is one of the two divisions in Vidarbha. The district occupies an area of 12,235 square km. The district has boundaries with Betul district of Madhya Pradesh state to the north, with the Maharashtra district of Nagpur to the northeast, Chhindwara district of Madhya Pradesh to the northeast, Wardha to the east, Yavatmal to the South, Washim to the Southwest, Akola and Buldhana districts to the west. The crops growing in this region are Kharif and Rabi crops, as well as growing winter and rainy season crops such as "Tur", Nagpuri oranges, chilli peppers, soya beans, and cotton.

Studied Market

In Amravati District, cattle rearing and trade form an integral source of farming livelihood. Cattle are essential for agriculture work, and also there are village-level dairy cooperatives in the state. In the villages, poor farmers sell their unproductive Livestock in the market. This is especially true in the case of drought, or crop failure, which occurs when their cattle, which sell, help them to raise money to buy productive cattle and sustain their livelihood by minimizing the cost of the fodder of cattle.

Chadur Bazar livestock market consists of varieties of Livestock like Bullocks, Cow Buffaloes, goats and sheep. More than two breeds of bullocks, Cows and buffaloes, were present in the market, for example "*Gujrati*" and "*Deshi*" breeds and for Bullocks "*Pahadi*", "*Gawrani*", "*Rajasthani*", and "*Moghlai*" breeds were present in the market the number of Gawrani and Rajasthani breed was maximum in the market and very few were of *Moghlai* breed were there. Out of all these, The *Gawrani* breed of bullocks are preferable for domestication, as they are suitable for farming and economical as their fodder costs less than other breeds.

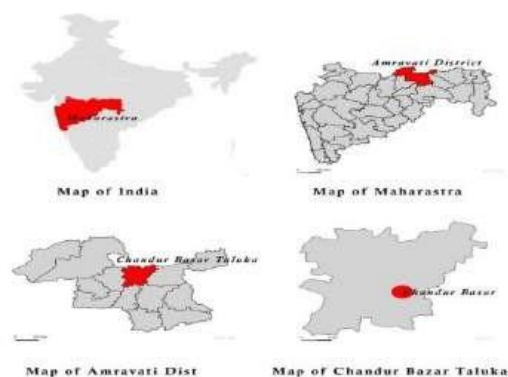


Fig 1.1: Maps of the livestock market

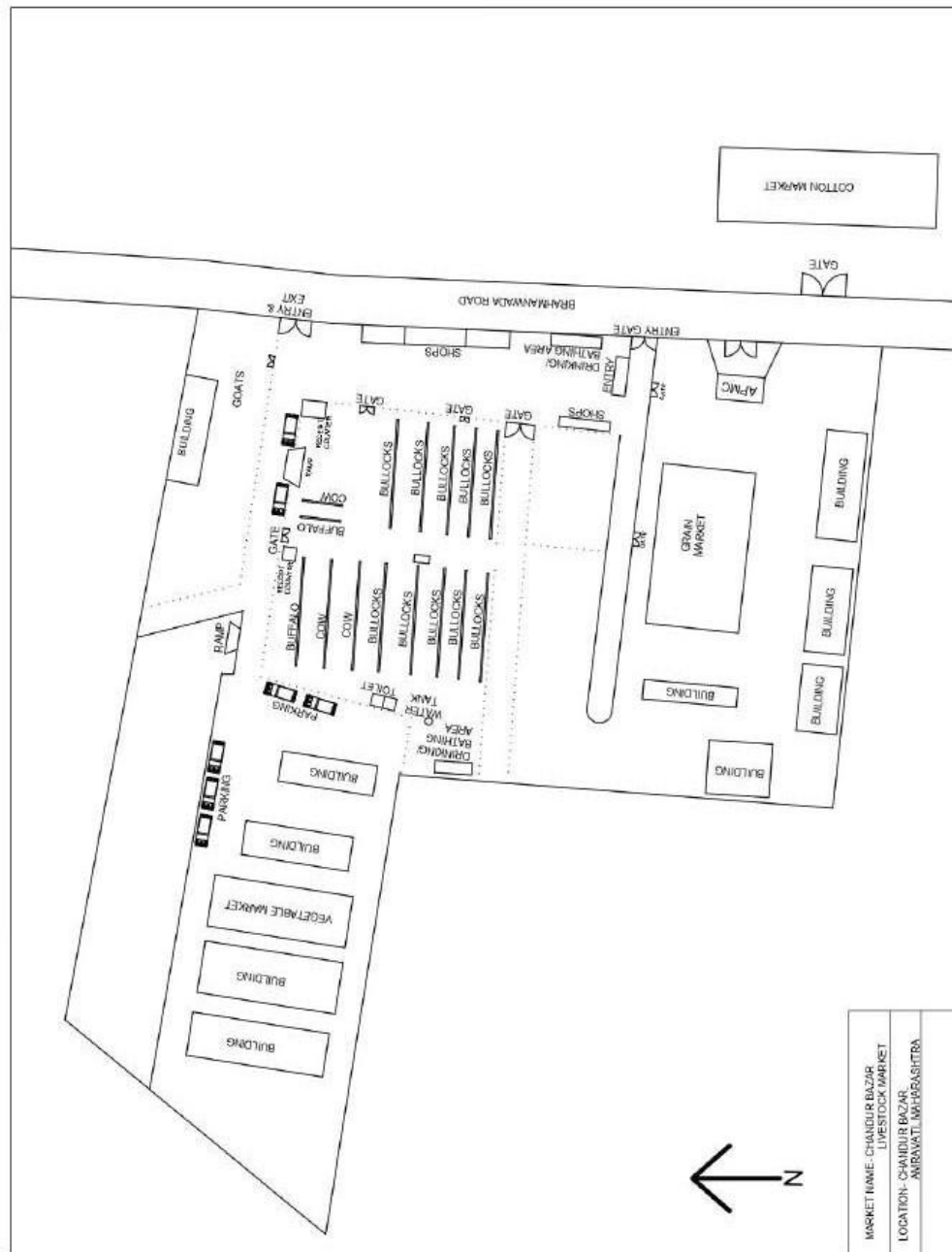


Fig 1.3: Notional Map of the market in detail



Chapter 2

THE STUDY AREA AND THE SITE OF THE MARKET

Chandur Bazar is a town of much commercial importance in Ahcalpūr tahsil, having 1,394 houses and a population of 6,947 Persons according to the 1961 Census. It lies 35 km (22 miles) north of Amravati, the district headquarters, and 22 km from the taluka headquarters, connected with both towns by good roads. There is a small bridge on the river Pival, and another, a much bigger one, is being laid across the river Pūrṇā, which, when completed, would establish regular State Transport bus traffic between Chāndūr Bazar and Ahcalpūr. At present, only private buses ply on this road. The traffic, however, is suspended during heavy rains. The bazaar for which it is famous was established by Nāmdar Khān, Navāb of Ahcalpur, in whose jagir it was, some 150 years ago. Competition from Morsi and Hivarkhed bazaars and the system of purchase on a large scale by wholesale firms in bringing direct from the villagers had reduced the importance of the bazaar for some time. However, its proximity to Madhya Pradeśh, which makes it the assembling place of jaggery, gur, wheat, gum, etc., from the fertile highlands of Khamla, Multai and Betūl, has restored Chāndūr Bazar to its former importance. The weekly bazaar is held on Sundays, and gur, wheat, jovar, etc., are traded on a wholesale and retail basis. The marketplace is well laid out with electric lamps, water troughs and neem trees for shade. There are several apparently prosperous factories. Among public buildings, two middle schools, one each under Government and municipal management, the former teaching up to VII standards and the latter up to VIII standards, two municipal primary schools, one Urdu primary school for girls, a police station under a sub-inspector, a sub-registrar's office, a veterinary and a civil dispensary, the latter having a small hospital accommodation attached to it, a sub-post and telegraph office, a branch of the District Central Cooperative Bank, *Pancayat Samiti* office, office of the Maharashtra State Electricity Board, and private high school named Kabra High School, are important. While the civil dispensary is maintained by the municipality, the veterinary dispensary is maintained by the Zilla Parishad. Close to Chandur is the large village of Sirasgānv Band, with 863 houses and 3,448 inhabitants. It has a combined school and post office with a boarding house attached. There is also an Urdu primary school for girls and a private high school teaching up to S.S.C. standard.

The temple of Mahadev is a small structure built in stone and mortar with a T-shaped *sabhāmandap*. Immediately on the entrance, there are extensions on both sides and a narrow passage flanked by pillars leads to the *gabhārā*. The vestibule contains a *linga*. There is a *Nandi* image outside.

The temple of Hanuman consists of only one hall with a small courtyard in the front. In the centre of the hall, which is approximately a square with an area of 2.787 square meters (30 feet square), is an octagonal pedestal on which an image of Hanuman is placed. On the same pedestal to the right is a small marble *linga*, and to the left, a *Nandi*. To the right side of the courtyard, wall pavilions have been provided for the pilgrims. To the left are two small niches in which a *linga*, with a Nandi image and an idol of Dattatraya, are placed, respectively, all of white marble. The deity is much revered by the people, and every day, especially on Saturdays, many people visit the temple to offer prayers. *Hanuman Jayanti*, attended by the local populace, is celebrated annually.

A small mandir dedicated to Rama stands in the midst of an extensive cotton plantation. It consists of only one small chamber, and in it, on a pedestal, are placed the idols of Rama, Sītā and Lakṣmaṇa, all made of glazing white marble. In front of Rama, on a much smaller pedestal, are placed his *padukas*. The temple has been extended by means of shady piazzas on all four sides.

Jumma Masjid is the principal mosque of the town, situated in the Pipalpurā locality. Prayers are offered on Fridays when Muslims assemble in large numbers. It has an entrance surmounted by three *minārs* leading into the courtyard. The *masjid hall*, with four arches in front, is 12x8 meters (40' x 25' feet). Three *minārs* crown the *masjid-top*.

Besides the Jumma *masjid* the town has three other ordinary *masjids*, viz., Bohora masjid maintained by the Bohora community, Kacchi masjid and the Kasabpurā *masjid*. All these mosques are much smaller and of ordinary construction. The town also has a math belonging to the Mahanubhav sect.

The Chandūr Bazar Municipality was constituted in 1949. Its jurisdiction extends over an area of 10.36 km². (4 sq. miles). The President, with the assistance of the necessary staff, carries on the municipal administration.

In 1961-62, the income of the municipality, including that under extraordinary and debt heads, was Rs.1,18,185.47. The sources of income were: Municipal rates and taxes, Rs. 35,519.65; realization under special Acts, Rs. 233.90; revenue derived from municipal property and powers apart from taxation, Rs. 19,593.70; grants and contributions, Rs. 34,665.70; miscellaneous, Rs. 3,742.85 and extraordinary and debt heads, Rs. 42,449.79. The expenditure, including that on extraordinary and debt heads, was Rs. 1,14,703.39 during the same year. The heads of expenditure were general administration and collection charges, Rs. 12,397.35; public safety, Rs.6,781.27; public health and convenience, Rs.33,208.90; public instruction, Rs. 42,449.79; miscellaneous, Rs. 3,419.22 and extraordinary and debt heads, Rs. 16,446.86.

There are only kutchra drains to carry the wastewater, and care is being taken to keep them clean. Private and public wells form the chief source of water supply. Civil and veterinary dispensaries maintained by the municipality and the Zilla Parishad render all the possible medical aid.

Primary education is compulsory in the town and is entrusted to the municipality for management. In 1961-62, there were 619 pupils in the primary schools. The number of teachers was 19. The total expenditure incurred on this behalf amounted to Rs. 22,413.32 in the same year. (As per the Gazetteers of Maharashtra State – 1968, *Directorate of Govt. Printing, Stationary and Publication, Maharashtra State, Mumbai*).

Livestock markets in Amravati district and livestock census of Chandur Bazaar Taluka

There are four livestock markets in Amravati District: Chandur Bail Bazar in Chandur Bazar, Patarwada Livestock Market in Achalpur, Rajura Livestock Market in Morshi, and Badnera Livestock Market in Badnera. Many livestock traders prefer the Chandur cattle market, as it is more organized than other markets. The market is popular for five types of livestock - cows, bullocks, buffaloes, sheep and goats. The market is supposed to provide choice for better quality of livestock, for reasonable rates. In Chandur Bazar, Bullocks are majorly traded, although, this may vary from season to season.

Table 2.1: Total Number of livestock in Chandur Bazaar Taluka, 2019

Sl. No.	Name of Cattle	Number
1	(Gay) Cow	15819
2	(Bail) Bullock	16620
3	(Bachhada) Calf	4488
4	(Mhaisa)Buffalo	7594
5	(Reda) Male Buffalo	700
6	(Shely/seli) Goat	20669
7	(Mendhya)Sheep	3645

Source: Department of Animal Husbandry, Chandur bazaar Panchayat Samiti

The ploughing technique followed locally for cultivation is typical and highlights the requirement of bullocks in the agricultural operations. The ploughing is conducted in three phases: *Nagar* (1st time), *Buckar* (2nd time) and *Tiphon* (3rd time-Sowing). To remove the weeds in between the plants and to soften the soil for even nutrient distribution, *Devran* (plowing 5 to 7 times) is done.

While the first three phases allow for plowing with either bullocks or tractors, the Devran requires bullocks as this presents challenges for tractor plowing due to the fully grown crops and sticky black soil during the rainy season.

The Chandur Bail Bazar

The Chandur Bail Bazar is held once a week on Sundays. The market starts early at 7 a.m and usually closes at 5:30 p.m. Farmers and traders from different places arrive a day before the market day to ensure their cattle are rested and bathed to look fresh after the long journey and to enhance their appearance.

In the Chandur Bail Bazar Market, there are three famous breeds of buffaloes available: Murrah, Gawrani, and Japharabadi. The best breed for milk production is Mura, which is originally from Rajasthan. Japharabadi originated from Punjab and Rajasthan. For cows, the available breeds are Gawrani, HF (Holstein Friesian) and Jersey, with HF and Jersey being the most popular for milk production. As far as bullocks are concerned, there are four varieties available in the Chandur Bail Bazar Market: Gawran, Moghlai (originating from Marathwada), Nagaur (originating from Haryana and Rajasthan), and Gir Kathiyawadi (originating from Gujarat).

The market is organized with specific areas designated for sellers to tie their cattle, ensuring an orderly and safe environment to prevent any harm to nearby animals. A water tank is provided in the enclosures to provide drinking water to cattle. In addition, local vendors sell fodder in the morning before the market gets busy, and thus the sellers of the cattle take care of the feed for the cattle that they bring for sale.

Most of the agricultural land in the study area was once owned by families of *Kunbi* caste, especially the *Patil* and *Deshmukh* families. Bullock and cows were specifically reared by these families in large numbers. However, due to the use of modern technology in agriculture like tractors, the use of bullocks has decreased. Nevertheless, due to the specific agricultural needs, bullocks are kept by agricultural families though in fewer numbers. Some landless and marginal farmers have also started investing on bulls for self-employment. They rent their animals along with man power for agricultural work. Buffalo are mostly kept by families of *Gawali* community for milk business. These days *Muslim* families too are taking to milk business by rearing buffalo.

Chandur Bazar or Bail bazaar offers a very distinct market functioning experience. Geographically, it lies at 21°14'39 "N, and the longitude is 77°44'19 "E. This A.P.M.C. regulated weekly market starts every Sunday at around 6 a.m. Some traders who come from a distance start reaching one evening before to make their cattle well-prepared and presentable by bathing them and providing them with the necessary rest. This market is mainly known for being the place where most of the Cattle that Traders operate are bullocks, hence earning it the name "Bail Bazar", which actually comes from the Hindi word 'bail' meaning Bullock.

The market is very well structured. To the North is the goat market, and to the south side, it has an A.P.M.C. office. The west side serves as a market for bullocks and buffalo, while food stalls have been established on the east side, which also serves as the point for entrance and exit gates. The A.P.M.C. collects Rs.5 per cattle as the market fee from sellers and charges a commission of 1.05% on sales while issuing receipts to buyers and sellers alike. Goats are Traded out of the market before 11 a.m., and most of the other cattle transactions happen before lunchtime. The market day ends at 4 p.m.

Different Breeds of Cow, Bullocks and Buffalo

“*Gawrani*” (*Desi*) These are preferable for rearing in the region as their fodder cost and maintenance are reasonable for the Vidarbha region people; they are known as the best of every breed, and their milk is also good for health. They are suitable for the region and preferred by everyone. Most of the families have at least one "gawrani" cow in their house for milk purposes.

The "*Gir Kathiyawadi*" breed originated in Gujrat. So they are called *Gujrati*, *Kathiawari*, and *Surati*; they are found in Maharashtra as Gujrat is an adjacent state to Maharashtra, and the colour of their skin is dark brown and chocolate brown or sometimes red. Their ears are downwards, and their horns are curved, giving a half-moon appearance. The breed is known for its hardiness and disease resistance, and it yields 1200-1800 kgs of milk per lactation.

“*Sahiwal*” are also from the Gujrat breed. This breed also comes under the *Gir Kathiyawadi* breed, as they also originated from Gujrat and are known as the best dairy breed. The colour of their skin is reddish; their skin is loose, and the *Kathiyawad* ears are straight.

“*Jersey*” is mostly preferred for milk production. Nowadays, farmers report that they are breeding these cows with *the Gawrani* breed. Also, the typical colour of this cow is reddish, and the average milk yield is 4500 kgs per lactation.

“*Holstein Friesian*” are identified as without horns. These are also very similar to *Jersey*. The only difference between them is they don't have horns. The colour is also the identification mark as they are black and white, which makes them easily distinguishable. The average milk production of these cows is 6000 to 7000 kgs per lactation.

“*Jersey Cross*” Jersey crosses are produced by upgrading cross-breeding the Indigenous breeds of a cow with the Jersey breed. Jersey crosses are suitable dairy for high-temperature areas as they have better tolerance than other exotic crosses and are well adapted to the climate. The milk production potential of our Indigenous cows, the Jersey crosses, may show a 2 to 3-fold increase in milk yield in the first generation.

Bullocks

“*Khillari*” (Pandarpuri) originated in the Solapur and Sitapur districts of Maharashtra. They are dark grey and light grey in colour; they have long horns that turn forward in a peculiar fashion. The horns are generally black in colour; these bullocks are fast and more powerful than everyone. They are used for racing purposes only.

“*Nagaur*” These originated from Rajasthan and Haryana. They are taller than another breed of bullocks. They are brown in colour; sometimes, they are white in colour with black patches on their skin. The black and white patches of bullocks are sometimes called *Dewni* spots on them. Their head is narrow in shape.

“*Moghlai*” originated from Marathwada; their colour is red, and they are taller than the *Gawrani* breed of bullocks, and they are also expensive. Their horns are big and black in colour. Sometimes, it is light pink and white in colour.

Buffaloes

“*Murrah*” These are originated from Rajasthan and Haryana; their colour is usually black with white markings on the tail. Their horn is tightly curved, an important character of this breed. They are typically known for their best milk production and most efficient butter and fat, and the average lactation yield varies from 1500 to 2500 kgs per lactation. The local farmers also prefer these breeds more.

“*Jafarabadi*” originated from Punjab and Rajasthan; these are the heaviest Indian breed of buffalo. Their horn is heavy, inclining to droop at each side of the neck and then turning up at the point; the average milk yield is 1000 to 1200 kgs per lactation.

APMC-Agricultural Produce Market Committee

The Agricultural Produce Market Committee (A.P.M.C.) is the marketing board established by the state governments in order to eliminate the exploitation incidences of farmers by intermediaries, who are forced to sell their produce at extremely low prices.

Licenses are issued by A.P.M.C. to traders, intermediaries, and transporters who operate within a market. Mall owners, wholesale traders, and retail traders are not given permission to purchase produce directly from farmers. The A.P.M.C. has Yards/Mandis in the market area that regulates the notified agricultural produce and livestock. The introduction of A.P.M.C. was to limit the occurrence of distress sales by the farmers under pressure and the exploitation of creditors and other intermediaries. A.P.M.C. ensures worthy prices and timely payments to the farmers for their produce.

A.P.M.C. is also responsible for the regulation of agricultural and livestock trading practices. This results in multiple benefits like: Needless intermediaries are eliminated; Improved market efficiency through a decrease in market charges; and the buyer-seller interest is well-protected.

A.P.M.C. Act, 2003 and A.P.L.M. Act, 2017:

Agricultural marketing is a state subject, and wholesale agricultural marketing is undertaken by the network of 6946 regulated wholesale markets, set up under the provision of the respective State Agricultural Produce Market Committee (A.P.M.C.) Act.

The Model Agriculture Produce and Livestock Marketing (Promotion and Facilitation) Act, 2017 (A.P.L.M. Act) was proposed in April 2017 to replace the A.P.M.C. Act (Agricultural Produce Marketing Committee) 2003. The act strives to be an agricultural reform to assist farmers in directly connecting buyers to enable them to discover the optimum price for their commodities. The provisions therein provide for alternative marketing channels other than A.P.M.C.s to farmers in marketing their produce at competitive & remunerative prices.

Significance of A.P.L.M. Act:

The reforms of the agricultural marketing sector were introduced with the adoption of the A.P.M.C. Act by several States and Union Territories during the 1960s and 1970s. With the improvement from the other village trader-dominated exploitative system, they failed to serve the objective of price discovery in an accurate and transparent manner. Moreover, the market functionaries have, over the years, learnt to achieve the basic objective of marketing regulation by cartelizing. The A.P.M.C.s have caused fragmentation in the markets, leading to inefficiency over space and time. Taking all this into consideration, the Model A.P.L.M. Act, 2017, has been prepared by the Union Government.

Generally, a license is required to operate in these markets. License is issued to individuals who deal with agricultural products, traders, livestock products, and logistics. It has been observed that many traders, middlemen and transporters in Chandur Bazar Livestock market operate without any license as they state that it is a tiresome process and the license needs to be renewed every year by paying the license renewal fee to A.P.M.C.

Document Required for A.P.M.C. License:

- Form 1 A in the prescribed format
- List of A.P.M.C. in which trader desires to operate (Prescribed Format)
- Bank Guarantee of Rs. 5/- lakh (Prescribed Format).
- Solvency Certificate (Prescribed Format).
- Declaration (on stamp paper of Rs.200/-) with notarization & two witnesses (Prescribed Format).

- For Trader Company (Constitution, Registration Certificate, List of Directors with address, P.A.N. Card Xerox, Resolution regarding signing authority).
- For Proprietor (P.A.N. Card Xerox, A.D.H.A.R. Card, M.S.E.B. Bill, Election Card, Character Certificate)

The License process is described below:

- Advisory for the document required
- Preparation of documents as per application & list of documents.
- Application File
- Inspection by the department, if required
- Liaison department
- License issued
- Yearly Compliance, if Applicable
- Renewal when due

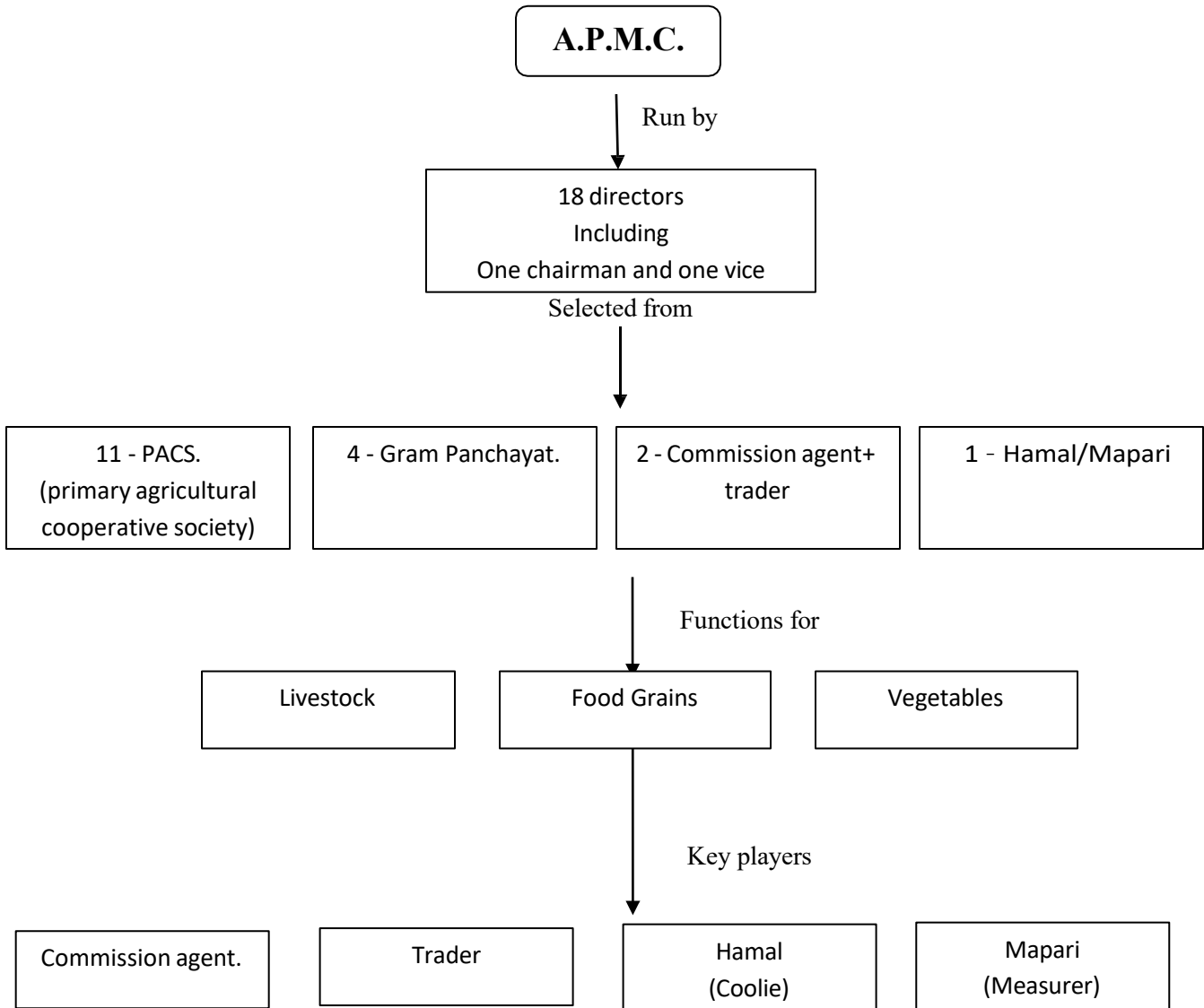
The Maharashtra State Agricultural Marketing Board (M.S.A.M.B.) runs 295 APMCs in Maharashtra under the *A.P.M.C. Act* enacted by the Government of India. In July 2016, the Maharashtra government removed fruits and vegetables from the purview of the A.P.M.C.s, urging farmers to directly bring their produce for sale in Mumbai. The government has granted 148 Direct Marketing Licenses, of which 91 are for fruits and vegetables. The A.P.M.C. in Pune, meanwhile, appealed to farmers from the state as well as from outside to bring their produce to the market and sell it directly. All the district A.P.M.C. markets are spread out throughout the state. The distribution of these markets in the different divisions is as follows:

Table 2.2: The distribution of livestock markets in the divisions of Maharashtra

	Name of Division	Names of Districts
1	Konkan	Palghar, Thane, Mumbai City, Mumbai Suburb, Raigad, Ratnagiri, Sindhudurg
2	Pune	Pune, Satara, Kolhapur, Sangli, Solapur
3	Nashik	Nashik, Ahmednagar, Dhule, Nandurbar, Jalgaon
4	Aurangabad	Aurangabad, Jalna, Parbhani, Hingoli, Nanded, Beed, Latur, Osmanabad
5	Amravati	Amravati, Akola, Buldhana, Yavatmal, Washim
6	Nagpur	Nagpur, Wardha, Chandrapur, Gondia, Bhandara, Gadchiroli

Chandur Bazaar livestock market falls under the Amravati division in the Amravati district. It is organized and operated by two types of bodies. The first body is formed by the state government, while the second body is formed through voting. The first body has a secretary, who is selected by the state government through a competitive examination and under him, there are about 21 members who look after the work related to buying and selling in the market. A total of 22 posts are sanctioned in this body to keep the workload running smoothly, but only five members are permanent at present. The remaining 17 are working on a contractual basis. The secretary's salary is paid by the government, and the salaries of the rest of the people are paid from the income generated by the market.

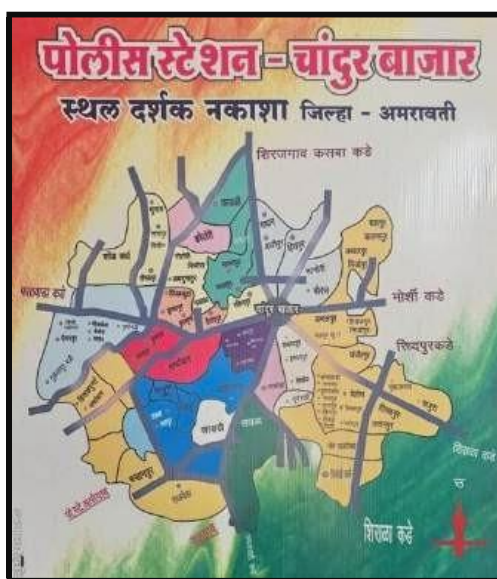
Role of A.P.M.C. and its administration in Chandur Bazar, Amravati, Maharashtra:



Apart from this, a local body of 18 members is also formed whose members are elected from different areas for the local body of A.P.M.C. Among these, four are elected by Gram Panchayat, 11 by the members of Rural Cooperative Society, two by Traders and Middlemen, and one by *Hamal* (Goods carrying labour) and *Mahapar* (Weighing man). There are 13 cooperative service institutions in Chandar Bazaar, with 200 members eligible to vote for the 11 elected members. Only those farmers who have 10 acres of agricultural land can be members of this institution. Such members become eligible for agricultural credit cards, and they are given loans for agricultural work.

Out of these 18 selected members, a president and a vice-president are elected. The chairman is paid Rs 10,000 per month, and the vice chairman is paid Rs 5,000 as an honorarium. On the day of the Executive Meeting, the remaining members are given an allowance for travel expenses and breakfast. Every month, an executive meeting is organized, which is presided over by the President, and the meeting is conducted by the secretary. In the executive meeting, strategies related to the development of the market infrastructure and the sale of grains and other commodities are implemented by the secretary.

From the above figure, it may be noted that A.P.M.C. in Chandur Bazar, Amravati, is run by 18 directors in total, including one chairman and one Vice-Chairman. 11 out of these 18 are from Primary Agricultural Cooperative Society, four members from Gram Panchayat, two members are from commission agents and traders, one member from Hamal/Mapari. All the functions related to Livestock, Food grains and vegetables are supervised by these officials. The key players in the functioning of A.P.M.C. are Commission agents, Traders, Hamal and Mapari. Others include representatives of farmers, traders, warehousing entities, registrar of cooperative societies, etc.



पोलीस स्टेशन - चांदूर बाजार
अमरावती ग्रामीण बिट तक्ता

क्र. क्र.	बिट	बिट अधिकारी	बिट असलदार	पोलीस थाने
१	चांदूर बाजार टाऊन अ. १	...	...	चांदूर बाजार गृह विभाग
२	चांदूर बाजार टाऊन अ. २	...	...	शिरजगाव बंड, जमापूर, प्रल्हादपूर, राजाडगाव - मोहनगाव, रहाटगाव
३	ग्राम हिरण्यपूर्णा	...	...	हिरण्यपूर्णा, मारोद, फुडगाव, पुण्याव, सैदापूर, सफावद, तुळजापूर गाडी, वेल्हा राजाडगाव - शाहपूर, कृष्णापूर
४	ग्राम धोलाग	...	...	खारका, बोगडा, बेलाग, बाढीग, मिर्गापूर, नजापूर, इमापूर, अहमदपूर, राजूर, बेन्वडा, परकांडा, बोरग, जालपूर, चिंचली कांडे, राजाडगाव - मुळापूर, आनंदवाडी, सपेंपूर, मिर्गापूर, शिरगाव, धानपूर, खजिपूर, द्वागावदभारपूर, जाधपूर, मुबारकगाव, जिनतपूर, चिंचलीपूर,
५	ग्राम रज्जवल	...	...	मळदंड, वडगा, वजळ शहापूर, राजापूर, खजोडी, खरडा, केवूर, शिरगाव अडेक, आठव्याडा, राजाडगाव - राजपूर
६	ग्राम माधान	...	...	साधन, चांदवडी, पिरती मुसाव, धुगाव पिरती, टांगळपूर मोबधेडा, हेंदपूर, बहाडा, पिचडभुटा, बागडा, अमोपूर, तसपूर, गानोरी, हिरपूर, निभीरा, कोदोरी, दिहालपूर राजाडगाव - रतपूर

Source- Police station Chandur Bazar

तालुका लघु पशु वैद्यकीय सर्व चिकित्सालय चांदूर
अंतर्गत गावे व मुख्यालया पासून गावाचे अंतर K.M. मध्ये

क्र.	गावाचे नाव	अंतर K.M.
१	चांदूर बाजार (मुख्यालय)	० K.M.
२	शिरजगाव बंड	३ K.M.
३	प्रल्हादपूर	२ K.M.
४	जमापूर	३ K.M.
५	जसापूर	४ K.M.
६	निभीरा	७ K.M.
७	कोदोरी	८ K.M.
८	दिलालपूर	५ K.M.
९	नजरपूर	४ K.M.
१०	मिर्गापूर	४ K.M.
११	अब्दुलपूर	२ K.M.
१२	इमापूर	३ K.M.
१३	नाढोरी	४ K.M.
१४	हिरापूर	४ K.M.
१५	बोरज	३ K.M.
१६	खोजोरी	६ K.M.
१७	सुलतानपूर	७ K.M.
१८	जपोडा	९ K.M.
१९	जालपूर	९ K.M.

Route maps of Chandur Bazar Livestock Market and the distance from the surrounding villages.

गुरांची विक्री पावतीचा नमुना
परिमित क्रमांक २०
कृषि उत्पन्न बाजार समिती, चांदूर बाजार
ता. चांदूर बाजार, जि. अमरावती दिनांक 21/11/24

पावती नं. 14016
विक्रेत्याचे नांव: सौ. सौ. अश्विनी देव
गांव: कांदुर्गा ता. वरु जि. अमरावती
आधार कार्ड क्रमांक ५६९४६४२२ २४९१ मो. नं. ९५१६९५४१४
खरेदीदाराचे नांव: सौ. सौ. विष्णू देव
गांव: कांदुर्गा ता. वरु जि. अमरावती
आधार कार्ड क्रमांक २४१२ २९२६३१६९ मो. नं. ९४१०२४१०६६
जनावरांचा प्रकार: बैल संख्या २
जनावरांचे वर्णन: १) खानबानिस रींग गिजा रिजे कफ २) पांदा ३) ४)

रोख रक्कम ३०००० अक्षरी रु. तीस हजार
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खरेदीदाराचे सही अगार अंगठा S.V. Vaidya

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दहा हजार
आणि, अगार इतर रक्कम

रकम मिळाल्याबद्दल विक्रेत्याची सही अगार अंगठा
खरेदीदाराची सही अगार अंगठा
साक्षीकन फी - ६०
बाजार फी - २००००
देखरेख फी - २०००
दरील व्यवहार आजचे समझ कायम करण्यात आलेला आहे.
पावतीची रक्कम रुपये २१६ रोख मिळाले.
बाजार समितीचा अधिकृत दस्तऐवजी सही

Receipts Provided in the Livestock Market

Changing aspects of the market

The people from Akhtwada village reported that the number of bullocks is decreasing day by day. Earlier, there were big farmers in the village called *Khatla*, who had two to three pairs of bullocks for cultivation. Apart from these, other middle-class farmers also had a pair of bullocks. It is said "in a village you can find people without a wife but you will not find anyone without a pair of bulls". However, with time, due to the division of land from generation to generation, the *Khatla* people became medium, and the middle-class farmers became smaller and landless. Some big-class farmers who are still in the villages have got tractors, and small and landless farmers have stopped domesticating bullocks. The main reasons for this are the shortage of labourers, the problem of pastures, and the use of tractors in cultivation. With the arrival of the tractor, the work started getting done quickly. Even on this, people said that "धाांटोकाकाबमनटोाांमें" (with this, the work of hours is getting done in minutes). Farmers celebrate Pola festival after finishing their farming work and then sell them. Due to this, they incur a loss of 25 to 30 thousand. They say that after farming, they have to feed them, hire a servant for care, and pay for it, which also costs 25 to 30 thousand. Therefore, to get rid of all these problems, they sell them and buy them again at the beginning of farming. Yet some farmers in the village still have a pair of bulls. It is said that earlier, there were 100 pairs of oxen in the village, but now this number has

decreased to 30 to 35. This is confirmed by the fact that earlier in Pola, which is considered to be a festival of bulls, 100 pairs of bulls used to be taken out of the village for exhibition, but now only 30 to 35 bulls participate. The village Patil prepares a list of these and gives the best pair a prize. Therefore, they are able to give the exact number of the pair of bullocks.

These have a direct impact on the Chandur Bazar Cattle market. At the beginning of farming, i.e., from May to June and after Pola, the number of bullocks in the market is higher, and during the rest of the time, it is lower.

Chandar Bazar's situation was also discussed with A.P.M.C. employees. They said that during the three months (June to August) of the rainy season, very few bullocks are brought to the market, and the maximum animals are brought to the market in April and May. At this time, pigeon peas and cotton are cultivated. Farmers sell these crops and buy bulls and come to the market.

Mr. Deshmukh, a big farmer and former A.A.P. member, believes that the implementation of the 2016 cow slaughter law has had a huge impact on the market. They say that after farming is done, big and middle-class farmers sell the animals in the market; otherwise, they sell them to small farmers in the village itself. Because of getting them at low prices, small farmers buy them, keep them at home and use them as wages for farming work. After keeping them at home for four to five years, they buy other bulls in exchange from the trader. However, after the implementation of the cow slaughter law came into force, traders faced difficulty in buying and selling these aged bullocks. In simple words, these bulls are used only for slaughtering. Now, the buying and selling of such animals has been reduced. Understanding the risks involved, traders are not buying them, which is affecting small farmers. By exchanging these bulls for another one, they would have had to invest less money, but now, since these bulls are not being sold, they have to invest more capital. Ultimately, these small farmers are also now giving up the work of rearing bullocks. The effect of this is clearly visible in the cattle market. Before this law came into force, animals from other states used to come to the market. The market used to be full of animals, but now animals are not brought from any other state except Madhya Pradesh. They are brought from Madhya Pradesh because Chandur Bazaar's livestock market is situated on the border of Madhya Pradesh, and there is no check post here.

Shops:



Chapter 3

THE PARTICIPANTS OF THE MARKET AND FACILITIES

The livestock market is a bustling hub of activity that is of utmost importance to the farmers in the state. These markets assume greater significance especially during the off-season of agriculture, which typically falls after the Pola festival. This is the time when farmers choose to sell their livestock, including cows, goats, sheep, and other animals, to buyers who come from various parts of the state. These markets are also a one-stop shop for various materials like ropes, bells, and belts, which are essential for livestock management and decoration besides for the agricultural implements. In essence, the livestock market is a vital cog in the wheel of the agricultural economy. It provides farmers with a platform to sell and purchase their livestock, and sustain their economic activities. The market also offers other essential services, which make it an indispensable resource for farmers in the state.

Farmers, traders, and intermediaries are the key players of the rural livestock markets. These are the players who are attracted to this market and it is their expectations and actions that shape the organization and functioning of the market as a socio-economic institution. The market's ecosystem comprises various other service providers like Transporters, Sellers of cattle accessories, Fodder providers, and Food and juice stall owners. There are also other people who take different roles like collection of cattle dung, scrape the horns of the cattle to beautify them, fix the shoes to cattle to earn livelihood and make the Chandur Bazar Bail Bazar a lively trading place every week.

Farmers who visit the market come from both far-off places and nearby villages. The farmers generally bring one or two bullocks or a cow and calf to the market. Majority of the farmers bring their cattle to the market by foot and of course, belong to nearby villages. Further, they prefer coloring the horns of their cattle, and putting vermilion tilak on their forehead after the sale transaction is closed as part of rituals. While some farmers who visit the market indulge in selling and buying cattle on the same day with different parties, others may exchange their cattle with another if that is mutually beneficial, or either sell or buy cattle of their choice. The decision to sell cattle is usually made for the reasons that they are aged and unfit for agricultural activities or that they cannot afford costs of fodder and labour during the lean agricultural season. Similarly, the decision to buy a pair of bullocks is made owing to the need at the beginning of the agricultural season. Those who rear cows for milk, visit the market for specific breeds of cow like HF and Jersey which give 8 to 10 liters of milk per day.

Members of a pastoral community called “Gadia Lohar” of Madhya Pradesh who migrated to Maharashtra participate in large numbers in Chandur cattle market. These members do not incur expenditure on transportation as they use their own vehicles and stay back near the markets in case the cattle are unsold.

Many in Chandur Bazaar are involved in trade since centuries. Initially Chandur Bazaar was famous for the trade of jaggery. Then along with livestock, cotton and oranges were also traded here. Now the trade of jaggery has reduced but Chandar Bazaar is famous for the trade of other three things like livestock, orange and cotton. Traders visit the market every week and find it suitable for trading as they would have built social networks that are useful for deals. Traders in the market are also identified in the market easily as they carry a tool - a stick with pointed end. This tool is used to poke the cattle so as to assess the ‘activeness’ of the animal.

The traders in the livestock market are locally classified on different criteria. One category that is recognized is ‘farmers-traders’. Farmers with large extent of land for keeping cattle during non-farming periods come under this category. They mostly operate in the several neighboring rural markets where they buy cattle from small scale farmers and sell them for profits after keeping for some time. These are the ones who have means to overcome challenges of fodder in view of their large extents of land. The second category of traders are, ‘Intermediaries as Traders’. Such traders play the dual role of trading and mediating. They buy cattle to seize an opportunity of buying at very less price, usually a distress sale of farmers, and quickly sell it to others. The third category are ‘Regular Traders’. These are the ones who make large investments and take to cattle trading as primary business venture of the family. Then the last category is ‘Herders as Traders’. These are the marginal farmers who live on herding cattle of others. They rear some cattle for supplementary incomes. They too visit the markets regularly to seize the opportunities to buy better than the one they have and, in this process, involve in buying and selling the cattle regularly in the livestock markets. Thus, the traders are also recognized as ‘Large’, ‘Marginal’ and ‘Small’ traders based on their investment capacities and turn over. The large traders move across different livestock markets within and outside the state. They come early to the market with heavy vehicles to transport the cattle they seek to transact. They are buyers and sellers at the same time. The marginal traders operate in a distance of about 100-120 kms. The small traders in one or two local livestock markets and transact few at any time.

Traders are also ‘licensed traders’ or unlicensed ones. Some traders obtain a government license to trade cattle through paying some amount of money and present them with lawful identification. Unlicensed traders are unauthorized traders and thus can easily lose their animals while transporting unauthorizedly.

Traders involved in the trading of bullocks and cows, constantly seek to widen their network with farmers who have large extents of land and to the members of Gawali (milkmen) caste. Goat rearing is the main profession of Dhangar caste. They are the ones who usually involve in goat trading. But nowadays small farmers and landless have also started rearing and trading goats.

Many 'intermediaries' - the *dalaris* – play a significant role in the transactions in this market. Few of such intermediaries are licensed and many are without license. They forcibly come in between buyers and sellers and do not allow them to strike a deal satisfactorily. As said by some traders, it is due to this 'nuisance' they prefer to buy or sell their livestock at "Thia" (a place apart from the market where traders keep livestock for trading). The farmers too reported that the interference of intermediaries result in significant losses while selling their cattle in the market. It was said that they are often forced to sell their cattle at a lower price than what they would have received if they had sold directly to buyers. The involvement of middlemen according to the respondents made the process of selling cattle more complicated and time-consuming, causing frustration for farmers.

The other significant actors of the market are sellers of decorative items, horn trimmers, *khur* makers, sellers of tea, sugar cane juice, snacks and fodder, veterinary doctors, A.P.M.C staff, owners of petty shops, and other vendors.

It was observed that buyers and sellers from different communities come together in a spirit of goodwill. The respondents did not recall any major conflicts based on ethnic identities or on sale transactions. Buyers and sellers with various ethnic identities, including Hindu, Muslim, Buddhist, and Tribal who frequent the market are said to be by and large interacting without social conflicts or biases towards other as far as the economic transactions are considered.

Socio-demographic profile of market participants:

A. Farmers:

A total of 171 farmers were recorded during the survey. Significantly, all 171 were males and participation of no female farmer was observed. However, interviews with members in the villages revealed that earlier 2-3 women were actively participating in this weekly market. The maximum number of farmers were from the age group of 35-40 years which is 18.12 per cent and this is followed by the age group of 45-50 years which is 17.54 per cent. After this, there is a decline in the number of farmers in successive age cohorts. Thus, a majority of the farmer participants belonged to the age group of 35-60 years.

Table 3.1: Distribution of farmers by age and sex

Sl. No.	Age group (in years)	Gender			
		Male	%	Female	%
1	11-14	00	00	00	00
2	15-19	01	0.58	00	00
3	20-24	02	1.16	00	00
4	25-29	13	7.60	00	00
5	30-34	13	7.60	00	00
6	35-40	31	18.12	00	00
7	41-44	10	5.84	00	00
8	45-50	30	17.54	00	00
9	51-54	16	9.37	00	00
10	55-60	28	16.37	00	00
11	61-64	07	4.10	00	00
12	65-70	13	7.64	00	00
13	70+	07	4.09	00	00
Total		171	100.00	00	00

Table 3.2: Distribution of Farmers by Primary occupation

Sl.No.	Occupation	Number	Percentage
1	Daily Wage	07	4.08
3	Agriculture	145	84.80
4	Self Employment (Non-agriculture)	19	11.12
Total		171	100.00

A large majority of the farmers who participated in the market operations actually were cultivators of small landholdings. Some who were herding cattle of others in the villages for their livelihood of course desired to keep some cattle of their own and it is these members who also significantly participated in the weekly markets in terms of selling and buying cattle. Other than them, very few who desired to earn supplementary income from sale of milk in the village visited the market.

Table 3.3: Distribution of Farmers by secondary occupation

Sl. No.	Occupation	Number	Percentage
1	Casual Labour (Agriculture)	28	33.74
2	Casual Labour (Non-Agriculture)	35	42.17
3	Self Employment	20	24.09
TOTAL		83	100.00

A total number of 83 farmer respondents reported a subsidiary occupation. A total of 34 (42.16%) informed of engaging in non-agricultural casual labour. For others the subsidiary income came from petty business, or self-employment like tailoring, carpentry etc.

Table 3.4: Distribution of Farmers by Religion

Sl.No.	Religion	Number	Percentage
1	Hindu	131	76.60
2	Buddhist	25	14.61
3	Islam	15	8.79
Total		171	100.00

The distribution of farmers by religion showed that the maximum number of farmers are from Hindu community (76.60%). While 14.61 percent identified as belonging to Buddhist community, 8.77 percent of sample claimed to be Muslims. Further, the farmers identified as belonging to different caste or tribal communities. A large majority of them belonged to Kunbi caste community. Farmers who belonged to Dhangar and Mahar communities also constituted a significant proportion out of the total number of farmer participants.

The constitutional category-wise distribution of farmers, showed that the majority are from the OBC category, accounting for 52.04 percent, followed by the SC community at 17.54 percent. The Dhangar (NT) community represents 15.78 percent of the population, while the ST community (mainly Korku and Gond) comprised 11.69 percent. A small percentage, 2.92 percent, falls under the general category. A majority of the farmers to the Chandur Bazaar are from Jasapur village. Parsoda and Akahadwa are the other two villages from where significant number of farmers visited the market for transactions.

Table 3.5: Distribution of Farmers by caste/tribe

Sl. No.	Community	Number	Percentage
1	Bandi	01	0.58
2	Banjara	01	0.58
3	Mahar	25	14.61
4	Bhuiyar	01	0.58
5	Brahmin	01	0.58
6	Bunkar	01	0.58
7	Chamar	03	1.75
8	Dhangar	24	14.03
9	Gawli	03	1.75
10	Gond	05	2.92
11	Muslim	15	8.77
12	Khatik	01	0.58
13	Korku	14	8.18
15	Kunbi	60	35.08
16	Maratha Kunbi	01	0.58
17	Marli, Mali	10	5.84
18	Nai	01	0.58
19	Kunbi Patil	02	1.16
20	Raj Gond	01	0.58
21	Teli	01	0.58
TOTAL		171	100.00

Table 3.6: Constitutional categories wise distribution of Farmers

Sl. No.	Constitutional category	Number	Percentage
1	OBC	89	52.05
2	General	05	2.92
3	NT	27	15.79
4	SC	30	17.54
5	ST	20	11.70
TOTAL		171	100.00

Table 3.7: Distribution of farmers by village

Sl. No	Village	Number	Percentage
1	Asatpur	1	0.58
2	Akhatwada	28	16.37
3	Akot	2	1.16
4	Alegaon	1	0.58
5	Bargaon, Balapur Akola	1	0.58
6	Belora	1	0.58
7	Beshkheda	6	3.50
8	Bhatkuli Asra	1	0.58
9	Brahmanwada Khadri	1	0.58
10	Chandur	3	1.75
11	Chowsala	1	0.58
12	Dharmalpura	1	0.58
13	Ekdhara	1	0.58
14	Gandhiram, Akola	1	0.58
15	Gorgaon Mohna	1	0.58
16	Jalnapur	1	0.58
17	Jasapur	52	30.40
18	Khamapur	1	0.58
19	Kirajgaon, Adhaon	1	0.58
20	M.P	1	0.58
21	Manbhang	1	0.58
22	Nanori	1	0.58
23	Nimbhora	6	3.50
24	Paregaon	1	0.58
25	Parsoda	27	15.78
26	Pili, Simado, new Tangalpur Pili	1	0.58
27	Rambhatplot	6	3.50
28	Ridhapur	9	5.26
29	Sirajgaon Band	2	1.16
30	Sirarda	1	0.58
31	Sonari	2	1.16
32	Taraga Thakur	1	0.58
33	Tipu Sultan Chawk	2	1.16
34	Warthoda, Sukleshwar	3	1.75
35	Yerla, Morshi	1	0.58
36	Zarli	1	0.58
TOTAL		171	100.0

The table below shows the frequency of visits to the market by the farmers. While 26.32 percent of farmers reported visiting market once in every three months, 22.22 percent reported visiting once in every six months. Only 18.13 percent reported visited every week for some purpose or the other. This shows that farmers do not have frequent livestock purchasing needs. Many farmers prefer acquiring additional units of cattle through the reproduction of cows that they own.

Table 3.8: Frequency of visits to the market

Sl.No.	Frequency of visit	Number	Percentage
1	Weekly	31	18.13
2	Bio-monthly	08	4.68
3	Once in a month	27	15.79
4	Once in 3 months	45	26.32
5	Once in 6 months	38	22.22
6	Rarely (once in a year)	15	8.77
7	Rarely (Casual)	07	4.09
TOTAL		171	100.00

Table 3.9. Purpose of visit to the market

Sl. No.	Purpose of visit	Number	Percentage
1	Transact livestock	114	34.76
2	Support to Kin	10	3.05
3	Support in assessing the health of the animal	08	2.44
4	Price of livestock	104	31.71
5	Know new breeds	12	3.66
6	Buy household goods	00	00.00
7	Meet friends and relatives	47	14.33
8	Time pass	29	8.84
9	Any other	04	1.21
TOTAL		328	100.00

The primary reason for the visit for many farmers to market was to transact livestock. Additionally, respondents visited to inquire about the price of the livestock. This is because many farmers do face economic challenges and like to explore various options before making a purchase. Many a times farmers visit the market for more than one purpose too. Frequently it is for transaction of cattle and price of livestock.

Table 3.10: Reasons for Preferring to visit the market

Sl. No.	Preference of Market	Number	Percentage
1	Better Price (BP)	69	40.35
2	No obligation for credit (NOC)	11	6.45
3	Not obliged to reveal (NOR)	08	4.67
4	Better chance of closing dealing (BCCD)	47	27.48
5	Practice followed for long time (PFLT)	14	8.19
6	Any other	22	12.86
TOTAL		171	100.00

Table above shows the reasons for preferring to sell or buy cattle in the weekly markets. The majority of the farmers prefer to buy and sell their livestock at the market as they expect better price for their cattle and also for the reason that the chances of closing the deal is higher in these markets.

B. The Traders

Table 3.11: Distribution of traders by age

Sl. No.	Age- group	Number	Percentage
1	15-19	0	0.00
2	20-24	8	4.85
3	25-29	16	9.70
4	30-34	18	10.91
5	35-39	27	16.36
6	40-44	32	19.39
7	45-49	18	10.91
8	50-54	16	9.70
9	55-59	14	8.48
10	60-64	9	5.45
11	65-69	3	1.82
12	70+	4	2.42
	Total	165	100.00

Among all the traders involved in livestock trading in Chandur livestock market, 19.39 percentage of traders fell in the age group of 40-44 years. Another 16.36 percentage of traders are in the age group of 35-39 years. Only 1.82 percent of traders are in the age group of 65-69

years. Thus, it was observed that people get into the trading only after 20 years and only male members engage themselves in the trading of livestock in Chandur Bazar weekly market.

The primary occupation of majority of the traders of Chandar Bazaar is actually said to be cultivation. Some traders also engaged themselves in animal husbandry, basketry, iron-smith and diary business etc.

Table 3.12: Distribution of traders by Primary occupation

Sl. No.	Primary Occupation	Number	Percentage
1	Trading	152	92.12
2	Cultivation	9	5.45
3	Animal husbandry	1	0.61
4	Basketry	1	0.61
5	Iron smith	1	0.61
6	Milk diary	1	0.61
	Total	165	100.00

Distribution of traders by Religion

The traders of Chandar Bazaar belonged to different religious faiths. Out of the total, 52.73 percent traders followed Islam and 46.67 percent are followers of Hindu religion. Only 1.21 percent traders identified with Buddhism.

Table 3.13: Distribution of traders by Religion

Sl. No.	Religion	Number	Percentage
1	Islam	87	52.73
2	Hindu	77	46.67
3	Buddhism	2	1.21
	Total	165	100.00

Community wise distribution of traders

Table 3.14: Community wise distribution of traders

Sl. No.	Community	Number	Percentage
1	Muslim	87	52.73
2	Kunbi	34	20.61
3	Teli	4	2.42
4	Others	40	24.24
	Total	165	100.00

The community wise distribution of traders showed that amongst those identified with Hindu religion, members belonging to agriculturist community 'Kunbi' were numerically dominant with 20.61 percent. Those belonging to castes like Teli, Bhoi, Dhangad, Gadoliyalohar, Gawli, Gond, Khatik, Kosti, Mahar, Matang etc. constituted a minor proportion.

In terms of the distribution of traders by the constitutional category of caste identity, 55.76 percent belonged to other backward classes. Following that 23.03 percent were from general category, 11.52 percent were from Nomadic Tribes category and 9.70 were from the category of Scheduled caste.

Table 3.15: Constitutional category wise distribution of traders

Sl. No.	Constitutional category	Number	Percentage
1	General	38	23.03
2	OBC	92	55.76
3	SC	16	9.70
4	NT	19	11.52
	Total	165	100.00

Traders of Chandur Bazaar belonged to villages of Achalpur, Akhatwara, Akola, Ambada, Amravati, Anjangaon, Anjangaon Surji, Badnera, Belora, Beshkheda, Betul, Bhatkuli, Boregaon, Brahamanbada, Chandur Bazar, Chembur, Dhaamaangaon, Jasapur, Jalna, Karachgaon, Ghatladki, Morshi, Multajpur, Nimbhora, Paratwada, Sirajgaon, Ridhapur, Saifinagar, Parsoda, Powni, Rambhat Plot, and Redsa. Overall, 93.94% belonged to villages in Maharashtra and the rest belonged to villages in Madhya Pradesh. The distance of these villages to market site varied from one kilometer to 742 kilometers.

Table 3.16: State wise distribution of traders

Sl. No	State	Numbers	Percentage
1	Maharashtra	155	93.94
2	Madhya Pradesh	10	6.06
	Total	165	100.00

The traders of livestock weekly market had considerable experience. While 21.21% reported of an experience of 11-15 years, some had an experience of more than 25 years. However, the percentage of those with more than 30 years of experience gradually declined.

Table 3.17: Experience of trading

Sl. No.	Duration (in years)	Number	Percentage
1	0-5	24	14.55
2	6-10	34	20.61
3	11-15	35	21.21
3	16-20	21	12.73
4	21-25	14	8.48
5	26-30	22	13.33
6	31-35	7	4.24
7	36-40	4	2.42
8	41-45	1	0.61
9	46-50	3	1.21
	Total	165	100.00

Table 3.18: Age of entry in trading

Sl. No.	Age	Number	Percentage
1	15-20	59	35.76
2	21-25	45	27.27
3	26-30	33	20.00
3	31-35	14	8.48
4	36-40	6	3.64
5	41-45	5	3.03
6	46-50	3	1.82
	Total	165	100.00

Table 18 above shows that age at which the traders have first commenced their business. More than one third of the traders took to trading profession at the age of 15-20 years. However, there are also some stray cases of some entering the trading at a late age of 45-50 years.

As far as involvement of Family members is concerned, while 68.48 percent of traders also involved their family and kin members in their trading tasks, the rest 31.52 percent managed their business all by themselves. Amongst those who took assistance of others for running their business, 97.35 percent engaged their primary kin to look after the livestock as well as business.

Table 3.19: Involvement of Family members in trading

Involvement of Family members	No.	Percentage
Yes	113	68.48
No	52	31.52
Total	165	100.00

Table 3.20: Association of kin group in trading

Sl. No.	Types of kin	Number	percentage
1	Primary	110	97.35
2	Secondary	3	2.65
3	Tertiary	0	0.00
	Total	113	100.00

Traders had been influenced by various kin to choose livestock marketing for livelihood and as their primary occupation. Of those who were influenced by their kin, 64.85 percent of traders reported to have been influenced by consanguine kin. Outside the kin, some community members influenced 1.81 percent of traders to take up this activity.

Table 3.21: Types of kin who influenced for trading

Sl. No.	Types of kin	Number	percentage
1	Consanguine kin	107	64.85
2	Affine kin	3	1.81
3	Community member	11	6.67
4	Friends	31	18.79
5	Others	13	7.88
	Total	165	100.00

In livestock trading, success doesn't come without struggle. The success and failure of the trade depends on the knowledge and skill about the good breeds, health status, age and judgement on activeness of the livestock. They should also be able to assess whether livestock is/are experienced in the tasks related to cultivation. Experienced livestock will be in greater demand especially before the agricultural season. Traders believe that skills and knowledge are necessary for successful trading. Traders should have knowledge of assessment of the bullock's age, ability and health including what organs would indicate good health (like ears, back, tail of bullocks. Similarly, they should possess knowledge of knowing the health from physical examination of dung of the bullock. Traders should have an idea of assessing the diseases the bullock may be suffering from the temperature at ears and back, texture of the skin hair and the length of hair on

the lower part of the tail etc. In the case of cows and buffaloes, traders should have knowledge of pregnancy status of the animal.

Table 22 shows that 47.27 percent of traders assess health condition during the time of any sale transaction. Similarly, 29.70 percent of traders depend on smartness of livestock for business and 13.94 percent examine the capacity of milk yield.

Table 3.22: Requisite skills and knowledge

Sl. No.	Skills required	Number	Percentage
1	Smartness	49	29.70
2	Health and good condition	78	47.27
3	Milk capacity	23	13.94
4	Other	15	9.09
5	Total	165	100.00

Apart from this, the familiarity with (sign) '*farsi*' language is important for success of traders. In some deals, the transaction is shown to be more than the actual value of the livestock and this surplus amount is kept by the intermediaries. There is a general rule to cover their hands either with headgear or neck handkerchief which is popularly known as '*gamcha*' during the deal. For example, the handshake under handkerchief - full handshake or four finger handshakes or three finger handshakes or only two finger handshakes – will have different meaning. Such skill is essential for a successful business.

Table 3.23: Assistance for Trading

Sl. No	Assistance	Number	Percentage
1	Family member	116	70.30
2	Employers	39	23.64
3	Friends	4	2.42
4	Partners	4	2.42
5	Others	2	1.21
	Total	165	100.00

Traders of Chandur bazaar informed of taking help from their assistants in their trading operations. Table 25 shows that 70.30 percent of traders preferred one of the family members to assist in trading livestock. Another 23.64 percent of traders provided employment to others to seek assistance.

Traders took the assistance of their family members or the ones they employed to look after the business operations as well as for caring of livestock. Data shows that 47.27 percent of traders assigned transportation of livestock to their assistants; 27.88 percent of traders assigned both care and transportation of the livestock. Almost one fifth of them assigned caring of livestock exclusively to their assistants. Only a negligible percentage of traders involved assistants in price negotiation and for identification of clients to sell livestock in the weekly market.

Table 3.24: Task Assigned to the Assistants

Sl. No	Assigned Tasks	Number	Percentage
1	Care of animals	30	18.18
2	Transportation of animals	78	47.27
3	Care & Transportation of animals	46	27.88
4	Identification of clients	3	1.82
5	Price negotiation	8	4.85
	Total	165	100.00

C. The Intermediaries

Approaches to study market and marketing system in India are four types, namely: Functional Approach, Institutional Approach, Commodity Approach, and Behavioural system. In the Institutional Approach, we pay attention to how norms of marketing are framed around the institutions performing the marketing functions. The nature and role of various middlemen and related agencies and also the arrangement and organization of the marketing machinery will find place in this approach. The human element receives primary emphasis in this approach and so institutional approach involves the study of middlemen. Based on the beliefs of buyers on whether the principals to the transaction (i.e. sellers and buyers) utilize the services of a registered professional intermediary i.e. middleman, (*'dalal'*), marketing may be classified into direct and indirect marketing. If middlemen are involved, it is an indirect marketing.

Intermediaries are those individuals or business concerns who specialize in performing various marketing functions involved in purchase and sale of livestock as they are moved from producers as mentioned above to consumers. Three types of middlemen are functioning in the field of marketing of goods, are merchant intermediaries, agent intermediaries and speculative intermediaries. They act only as representatives of their clients as broker under agent intermediaries and does not have physical control over the livestock. The intermediaries receive their income in the form of fees, fixed fees and commissions.

Farmers and traders are primary producers of livestock, responsible for breeding, rearing, and managing livestock and animals respectively for sale, when it is comes emergency or demand in

the market like price high. The Buyers of livestock market include farmers, traders, meat processors and dairy farmers. Intermediaries are those individuals who specialize in performing function involved in purchase and sale of livestock as they are moved from sellers to buyers.

Need of Intermediaries in the market

Intermediaries play the following important roles in the cattle market:

Market Access: Intermediaries often have established networks and relationships with both buyers and sellers in the livestock market. They provide a crucial link between producers (traders and farmers) and buyers (such as traders, farmers, dairy and meat processors). Without intermediaries, many producers might struggle to find buyers for their cattle, especially smaller producers who lack the resources to market their animals effectively.

Price Discovery: Intermediaries contribute to price discovery in the market by aggregating information about supply and demand dynamics, as well as factors affecting cattle prices such as market trends, consumer preferences, and production costs. They help set prices that reflect the current market conditions and ensure that both buyers and sellers receive fair value for their transactions.

Risk Management: Intermediaries often assume some of the risks associated with buying and selling business of cattle. They may offer services such as credit facilities, guaranty time or forward contracting to help sellers manage price volatility and mitigate financial losses. By absorbing some of the risk, intermediaries provide stability and predictability to the market, which benefits both sellers and buyers.

Efficiency: Intermediaries facilitate transactions by streamlining the buying and selling process. They handle logistics such as transportation, paperwork, and quality inspection, saving time and effort for both parties. Their expertise and specialization in the cattle market enable smoother transactions.

Market Information and Advice: Intermediaries provide valuable market insights and advice to sellers, helping them make informed decisions about when to sell their cattle and at what price. They may offer guidance on factors such as market trends, livestock quality, and optimal timing for sales. This information empowers sellers to maximize their returns.

Overall, while middlemen in the cattle market have faced criticism for potentially driving down prices for sellers or inflating prices for buyers, they nonetheless serve important functions that contribute to the functioning and efficiency of the market.

Sub-Types of Intermediaries:

Sub-Types of intermediaries at markets can vary depending on their methods of operation, services offered, and legal status. Here's an elaboration on the different sub-types of intermediaries observed in Chandur Bazar Livestock market, categorized by their fee structures and licensing:

1. Intermediaries with Fixed Rates:

These intermediaries charge a fixed fee for their services regardless of the value of the transaction or the livestock being traded. Their fees are predetermined and typically agreed upon before engaging their services. This structure provides transparency and predictability for both buyers and sellers.

2. Intermediaries Charging in Percent:

These intermediaries charge a percentage-based fee on the total value of the transaction. The percentage may vary depending on factors such as the breeds and type of livestock, market conditions, and the negotiation between the intermediaries and the parties involved. Charging in percent allows intermediaries to align their earnings with the value they facilitate in the transaction.

3. Licensed Intermediaries:

Licensed intermediaries have obtained official authorization or certification from relevant authorities to operate within the market. Licensing requirements often involve demonstrating competency, adherence to regulations, and fulfilling certain criteria set by regulatory bodies. Licensed intermediaries typically inspire trust and confidence among sellers and buyers due to their official recognition and accountability.

4. Non-Licensed intermediaries:

In all categories', non-licensed intermediaries are most prevalent within the studied livestock market. Non-licensed intermediaries operate without official authorization or certification from regulator bodies. They may choose not to obtain licenses due to various reasons such as avoiding regulatory scrutiny, reducing operational costs, or circumventing legal requirements. Non-licensed intermediaries encompass a variety of individuals, including traders from villages and those with extensive networks within rural areas. These intermediaries operate without official authorization or certification, often leveraging personal connections and local knowledge to facilitate transactions. While they may offer flexibility and localized expertise, their lack of licensing can raise questions regarding accountability and adherence to regulatory standards within the market. Despite this, their role remains significant, particularly in bridging gaps

between rural livestock raisers and urban buyers, thereby contributing to the overall efficiency of market dynamics.

Each sub-type of intermediaries brings its own set of advantages and disadvantages to the market ecosystem.

Table 3.25: Age and sex wise distribution of the Intermediaries

Sl. No.	Age-group	No.	%	Religion (Nos. with %)			Gender			
				Hindu	Buddha	Islam	Male	%	Female	%
1	16-20	01	1.96	00	00	01(1.96)	01	1.96	00	0
2	21-25	02	3.92	00	00	02(3.92)	02	3.92	00	0
3	26-30	03	5.88	02 (3.92)	00	01(1.96)	03	5.88	0	0
4	31-35	03	5.88	01(1.96)	00	02(3.92)	03	5.88	0	0
5.	36-40	06	11.76	04(7.84)	00	02(3.92)	06	11.76	0	0
6.	41-45	06	11.76	01(1.96)	01(1.96)	04(7.84)	06	11.76	0	0
7.	46-50	08	15.69	06(11.76)	01(1.96)	01(1.96)	08	15.69	0	0
8.	51-55	11	21.57	09(17.65)	00	02(3.92)	11	21.57	0	0
9.	56-60	03	5.88	02(3.92)	00	01(1.96)	03	5.88	0	0
10.	>60	08	15.69	04(7.84)	00	04(7.84)	08	15.69	0	0
Total		51	100.0	29(56.86)	02(3.92)	20(39.22)	51	100.00	0	0

Table 3.26: Distribution of Intermediaries by Primary & Secondary Occupation

Sl. No	Primary Occupation	Nos.	Percentage	Secondary Occupation	Nos	Percentage
1	Farmer	17	33.33	Agriculture	08	15.69
2	Cattle Rearing	09	17.65	Intermediaries	30	58.82
3.	Intermediaries	19	37.25	Cattle Rearing	04	7.84
4.	Milching	01	1.96	Farmer	01	1.96
5.	Trader	01	1.96	Daily Wages	01	1.96
6.	Daily Wages	04	7.84	Fruit business	01	1.96
7.				Goat Farms	01	1.96
8.				Trader	03	5.88
9.				NA	03	5.88
Total		51	100.00		51	100.00

When characterizing the intermediaries, it is evident that a sizable number of them continue to have their primary occupation as intermediaries, which indicates the possible reliance of the occupation on intermediary activities. Primary activities are quite engaged in the agriculture and cattle rearing business which appear to be the secondary activities as well. Despite the fact a

significant number of them practice intermediary as the secondary kind of business, there is a list of other kinds of secondary occupations that intermediaries perform, which points to diversification of economic activities. Altogether, the data shows that actual specialization is exclusively focused on the intermediary work, though a significant number of intermediaries do have connections with agriculture and/or cattle-related businesses either as the primary or secondary type of work.

The distribution of the intermediaries is rather heterogeneous, with the OBCs occupying a dominant position while the representation of the SCs and NTs differing in terms of intensity. Specifically, the lack of representation in the Tribe and ST categories indicates where some community may not be engaging in intermediary functions. The fifty-one intermediaries belonged to twenty-seven villages.

Table 3.27: Distribution of Intermediaries by Community and Constitutional category

Sl	Constitutional category & percentage											
	Caste	%	Specify	%	SC	%	ST	%	OBC	%	Others	%
1	SC (06)	11.7	Khatik (1)	1.96	06	11.7	0	0.00	33	64.71	07	13.73
			Mahar (5)	9.80								
2	NT (05)	9.8	Banjara (1)	1.96								
			Dhangar (4)	7.84								

Table 3.28: Village wise distribution of Intermediaries

Sl. No.	Villages name	Distance in Kms.	No.	%
1	Dhalmalpur, CB	02	03	5.88
2	Loni Takli, Amravati	60	01	1.96
3	Rambhat Plot, CB	02	03	5.88
4	Riddapur, Morshi	06	02	3.92
5	Saifee Nagar, CB	01	04	7.84
6	Tajnagar, CB	04	02	3.92
7	ThugaonPipri	08	02	3.92
8	Tikripara, Riddapur, Morshi	07	01	1.96
9	Tipu Sultan Chowk, CB	02	01	1.96
10	Akhatwada, CB	05	09	17.65
11	Amravati	36	01	1.96
12	Beskhedda	05	01	1.96
13	Bhatkuli	30	01	1.96
14	Brahmanwada	10	02	3.92
15	Jasapur	05	05	9.80
16	Khairi	15	01	1.96

17	Kharala	06	01	1.96
18	Nanori	05	01	1.96
19	Parsoda	05	01	1.96
20	Patel Chowk	02	01	1.96
21	Poranapura, Bhatkuli	30	01	1.96
22	Rama, Bhatkuli	25	01	1.96
23	Siddhart Nagar CB	02	01	1.96
24	Sirajgaon Band	03	01	1.96
25	Sonai Village	07	01	1.96
26	Sonori	07	02	3.92
27	Talegaon MohnaAchalpur	19	01	1.96
Total			51	99.98

Table 3.29: Nature of operations (Full time/part time) by Intermediaries

Sl. No.	Nature	Nos.	%	Religion					
				Hindu	%	Buddha	%	Islam	%
1	Full time	09	17.65	06	11.76	00	00	03	5.88
2	Part Time	42	82.35	23	45.10	02	3.92	17	33.33
Total		51	100.00	29	56.86	02	3.92	20	39.22

The members engaged in intermediary activity are religiously diverse with Hindu and Islamic intermediaries ranked high whereas Buddhist intermediaries are ranked low. Many of these intermediaries are involved in this activity on a part-time basis, suggesting that it may not necessarily be their main or full-time job. Among the religious groups, Hindus dominate the full-time positions to a great extent. Hindu members are consistently high across all age groups. Islamic members are more concentrated in the younger age groups. Those following Buddhism are minimal. Maximum of the respondents have made their free choice to be an intermediary. Study shows that maximum of them chosen this profession for good earning opportunity, pass time and livelihood.

Table 3.30: Number of years of experience of Intermediaries

SI. No.	Year s	Nos.	%	Religion					
				Hindu	%	Buddhism	%	Islam	%
1.	1	0	0	0	0	0	0	0	0
2.	2	0	0	0	0	0	0	0	0
3.	3	02	3.92	0	0	0	0	02	3.92
4.	4	0	0	0	0	0	0	0	0
5.	>5	49	96.08	29	56.86	02	3.92	18	35.29
Total		51	100.00	29	56.86	02	3.92	20	39.22

Table 3.31: Age at entry of profession by Intermediaries

Sl No.	Entry Age	Nos	%	Religion					
				Hindu	%	Buddhism	%	Islam	%
1.	15-20	08	15.69	03	5.88	00	0.00	05	9.80
2.	21-25	07	13.73	06	11.76	00	0.00	01	1.96
3.	26-30	14	27.45	09	17.65	01	1.96	04	7.84
4.	31-35	09	17.65	06	11.76	00	0.00	03	5.88
5.	36-40	04	7.84	02	3.92	00	0.00	02	3.92
6.	41-45	03	5.88	01	1.96	01	1.96	01	1.96
7.	46-50	04	7.84	01	1.96	00	0.00	03	5.88
8.	51-55	02	3.92	01	1.96	00	0.00	01	1.96
Total		51	100.00	29	56.86	02	3.92	20	39.22

Table 3.32: Whether the profession is free choice or forced?

Sl. No.	Free Choice	No.	%	Religion					
				Hindu	%	Buddhism	%	Islam	%
1.	Yes	31	60.78	24	47.06	01	1.96	06	11.76
2.	No	20	39.22	05	9.80	01	1.96	14	27.45
Total		51	100.00	29	56.86	02	3.92	20	39.22

Table 3.33: Reason for choice of profession by Intermediaries

Sl. No.	Reason	No.	%	Religion					
				Hindu	%	Buddhism	%	Islam	%
1	Livelihood	05	25.00	00	00	00	00	05	25.00
2	Scope for network of relationship	01	5.00	00	00	00	00	01	5.00
3	Opportunity to earn good income	07	35.00	01	5.00	01	1.96	05	25.00
3	Pass time	07	35.00	04	20.00	00	00	03	15.00
Total		20	100.00	05	25.00	01	5.00	14	70.00

Table 3.34: Who influenced the choice of profession?

Sl. No.	Influencers	No.	%	Religion					
				Hindu	%	Buddhism	%	Islam	%
1	Consanguineous kin	17	33.33	11	21.57	01	1.96	05	9.80
2	Affinal kin	02	3.92	02	3.92	00	0.00	00	0.00
3	Community member	12	23.53	01	1.96	01	1.96	10	19.61
4	Friends	20	39.22	15	29.41	00	0.00	05	9.80
Total		51	100.00	29	56.86	02	3.92	20	39.22

Table 3.35: Nature of service provision (with or without any appointment)

Sl. No.	Prior Appointment	Number	%	Religion					
				Hindu	%	Buddhism	%	Islam	%
1.	Yes	33	64.71	21	41.18	01	1.96	11	21.57
	No	18	35.29	08	15.69	01	1.96	09	17.65
Total		51	100.00	29	56.86	02	3.92	20	39.22

Friends and consanguineous kin are the main influencers into intermediaries' profession for bread and butter for their dependents with 39.22 and 33.33 percent respectively.

Most respondents preferred using the service through prior appointment. Hindu respondents Predominantly use the service through prior appointment but also have a substantial number not using it. Muslim respondents were more inclined towards using the service with prior appointment. Most appointments are arranged through a combination of all methods, followed by telephone calls.

Table 3.36: Mode of appointment

Sl. No.	Mode of Appointment	Number	%	Religion					
				Hindu	%	Buddhism	%	Islam	%
1	Personnel meeting	01	3.03	00	0.00	00	0.00	01	3.03
2	Telephone call	14	42.42	08	24.24	01	3.03	05	15.15
3	Through Clients	03	9.09	02	6.06	00	0.00	01	3.03
4.	All above using	15	45.45	11	33.33	00	0.00	04	12.12
Out of 33		33	100.00	21	63.64	01	3.03	11	

Table 3.37: Number of markets operated

Sl. No.	More than one Market Operate	Number	%	Religion					
				Hindu	%	Buddha	%	Islam	%
1.	Yes	07	13.73	04	7.84	00	0.00	03	5.88
2.	No	44	86.27	25	49.02	02	3.92	17	33.33
Total		51	100.00	29	56.86	02	3.92	3.92	39.22

There are very few middlemen who operate in more than one market otherwise maximum of them are only dependent on the Chandur Bazar Cattle market with 86.27 percent.

Table 3.38: Distance of markets covered

Sl. No.	Market Name	Distance from Chandur Bazar	Nos. of Intermediaries	No. of visits to market in a month
1.	Paratwara, Achalpur	27	07	1-4
2.	Rajura	85	01	1-4
3.	Badnera	45	03	1-4
4.	Morshi	30	02	1-4
5.	Katol	80	01	1-4
6.	Narkheda	80	02	1-4
7.	Bhopal	120	01	1-4

The study provides knowledge on social and cultural factors within agricultural markets in and around Chandur Bazar. The location of traders as per distance and religious affiliations provides us understanding of some level of trade relations and assimilation. The neighbouring markets also indicate a mix between Hindu and Muslim merchants, which points to a role played by geographical nearness in facilitating the interaction or assimilation. On the other hand, the majority of the distant markets that are analyzed in this project consist of traders of Hindu origin which might be due to the geographical distribution of the population or some trade routes. The significance of this example within the anthropological context lies in the understanding of how economic transactions within these markets are bound by religion and geographical location, thereby influencing the local market environments and socio-economic interactions.

Intermediaries fulfil significant functions within the livestock market, including facilitating market access, price discovery, risk management, efficiency enhancement, and provision of market information and advice. Inter-ethnic relations and facilities like guarantee for a few days after purchase, credit etc. still keep the trust of the stake holder on them. They operate under different fee structures and legal statuses, ranging from fixed rates to percentage-based fees including commissions fees and licensed to non-licensed status.

Unique methods of price negotiation and settlement, such as hand gestures and *Farsi* terminology, highlight the distinctive culture and practices within this market. Additionally, effective risk management strategies, including diversification and contingency planning, are crucial for ensuring the sustainability of the market ecosystem amidst uncertainties.

D. The Transporters

Transportation of livestock involves grouping and loading of animals at their place of origin, confining them to a moving or stable vehicle, unloading, and eventually lairage or penning at their ultimate destination (Tarrant and Grandin, 2000). Livestock are transported for many reasons like sale and purchase of animals, organization of fairs, exhibition shows, auction, breeding, grazing and slaughter. Transportation is an unavoidable husbandry activity to which animals are subjected (Gupta et al., 2007; Sporer et al., 2008; Adenkola and Ayo, 2009a) as a result of marketing and the need to slaughter them for meat in slaughter houses (Chandra and Das, 2001; Minka and Ayo, 2007).

Transporters, who facilitate the movement of livestock to and fro these markets, are integral part to this marketing system, nowadays. Transporters providing service facilities and transporting the livestock as per the rule and guideline of A.P.M.C and under the rule 56 of the transport of animals Rules 1978 should ensure storage capacity of livestock in vehicles. Transporters need to ensure that ordinary goods vehicles shall be provided with anti-slipping material, such as coir, green or dry grass matting or wooden board on the floor and superstructure to livestock reach the market and destination safely, thus enabling efficient livestock trade and maintaining the welfare and health of the livestock.

Role and Importance of Transporters

1. **Logistical Support:** Transporters provide the essential service of moving livestock from farms to markets. This logistical support is crucial, especially in rural areas where infrastructure may be limited. Efficient transport helps in reducing the time animals spend in transit, minimizing stress and potential health issues.
2. **Economic Impact:** By ensuring that livestock can be transported to markets, transporters help sustain the rural economy. Farmers depend on regular market access to sell their livestock for income or when comes emergency to meet their expenses, purchase feed, or exchange with *gora* (young) bullocks of better breeds. The presence of reliable transport services can directly influence market prices and the economic well-being of rural residents including tribals.
3. **Animal Welfare:** Proper transportation is vital for maintaining animal welfare. Transporters need to follow best practices to ensure animals are not injured, stressed, or subjected to harsh conditions during transit. This includes using appropriate vehicles, ensuring adequate space and ventilation, and handling animals with care during loading and unloading.
4. **Market Access and Expansion:** Transport services enable farmers in remote areas to access larger and potentially more profitable markets. This not only helps in better price realization for the farmers but also contributes to the overall growth of the livestock sector by expanding market boundaries.

Transporters: Socio-demographic profile**Table 3.39: Distribution of transporters by age and religion**

Sl. No.	Age group	Number	%	Religion					
				Hindu	%	Muslim	%	Buddhism	%
1	15 – 19	01	1.69	01	1.69	00	0.00	00	0.00
2	20 – 24	03	5.08	02	3.39	01	1.69	00	0.00
3	25 – 29	14	23.73	03	5.08	11	18.64	00	0.00
4	30 – 34	17	28.81	03	5.08	14	23.73	00	0.00
5	35 – 39	12	20.34	09	15.25	03	5.08	00	0.00
6	40 – 44	08	13.56	06	10.17	02	3.39	00	0.00
7	45 – 49	04	6.78	01	1.69	03	5.08	00	0.00
Total		59	100.00	25	42.37	34	57.63	00	0.00

Study shows that the majority of transporters are in the 30-34 years age group, with a significant proportion being Muslims. Hindus are more prevalent among younger and mid-aged transporters, whereas the overall Muslim transporter population is slightly larger.

The educational status of transporters reveals significant diversity with the majority having education levels between grades 6 and 12. Notably, there are disparities between Hindu and Muslim transporters, with Muslims more represented in the lower educational brackets and Hindus more in the higher ones.

Table 3.40: Distribution of transporters by education and religion

Sl. No.	Educational Status	Number	Percent	Religion			
				Hindu	%	Muslim	%
1	Cannot Sign	00	0.00	00	0.00	00	0.00
2	1 – 5	03	5.08	00	0.00	03	5.08
3	6 – 10	25	42.37	08	13.56	17	28.81
4	11 – 12	20	33.90	11	18.64	09	15.25
5	Graduate	11	18.64	06	10.17	05	8.47
Total		59	100.00	25	42.37	34	57.63

The study shows the majority of transporter respondents are primarily involved in transportation business. Agriculture and dairy are minor primary occupations. A significant proportion of transporters do not have a secondary occupation, suggesting they are solely focused on their primary occupation of transportation for their livelihood.

Table 3.41: Distribution of transporters by occupation and religion

S. No.	Primary Occupation	No	%	Secondary Occupation	No.	%
1	Transportation	57	96.62	Agriculture	11	18.64
2	Agriculture	01	1.69	Trading	01	1.7
3	Dairy	01	1.69	Transporter	01	1.7
4	Other	00	0.00	Driving	01	1.7
5.				No other	45	76.27
Total		59	100.0		59	100.0

The study indicates a clear preference for outright vehicle ownership among the surveyed transporters, with minimal reliance on renting or financing. This trend is driven by economic factors, cultural preferences, or specific advantages associated with owning transport vehicles outright. The relatively low percentages for renting and financed ownership highlight a market where transporters perceive outright ownership as the most advantageous option.

Table 3.42: Distribution of transporters by ownership of vehicle

SI. No.	Ownership	Number	Percent
1	Own	54	91.53
2	Rented	02	3.39
3	Own with loan or finance	03	5.08
Total		59	100.00

The data shows that the transport fleet is predominantly composed of Light Motor Vehicles. Among the LMVs, Tata Ace is the most common model, constituting the majority of LMVs. There are very few Heavy Motor Vehicles, all of which are Ashok Layland models.

Table 3.43: Distribution of transporters by type of vehicle operated

SI.	Size	Number	Per cent	Model	Number	Percent
1	LMV	57	96.61	Tata Ace	48	81.36
				Bolero Pick up	09	15.25
2	HMV	02	3.39	Ashok Layland	02	3.39
Total		59	100.00	Total	59	100.00

Transporters are vital to the functioning of rural livestock markets, providing the necessary link between sellers and buyers. Despite facing numerous challenges such as poor infrastructure, regulatory compliance, economic pressures, hindering by social activates and animal health risks, their role is indispensable in sustaining the livestock economy and ensuring the welfare of animals. By addressing infrastructural, regulatory, and economic challenges, and leveraging

technology and community cooperation, the efficiency and effectiveness of livestock transport can be significantly improved, benefiting the entire rural agricultural sector.

E. The Service Providers

The following table shows that 35.71 percent of service providers are in the 26-36 years age group, with a significant proportion being Hindu with majority in the sector of *nall* (hoof) making and the Lohar by caste. Muslims are more prevalent in the 48-58 years age group with number of eight and providing service in the sector of supply of ropes. A Muslim runs a hotel and it is a place for inter-ethnic interactions prominently. Whereas the overall Hindu service providers are slightly larger with numbers of 14, there are only six Buddhist service providers across any age group in the dataset and providing service in the sector of horn makers and tail hair cutting and colouring.

Table 3.44: Distribution of service providers by age, sex and religion

SI. No.	Age-group (in years)	No.	%	Sex				Religion					
				Male	%	Female	%	Hindu	%	Buddhism	%	Islam	%
1	0-14	00	0.00	00	0.00	00	0.00	00	0.00	00	0.00	00	0.00
2	15-25	02	7.14	02	7.14	00	0.00	01	3.57	01	3.57	00	0.00
3	26-36	10	35.71	10	35.71	00	0.00	07	25.00	01	3.57	02	7.14
4	37-47	05	17.86	04	14.29	01*	3.57	03	10.71	01	3.57	02	7.14
5	48-58	06	21.43	06	21.43	00	0.00	02	7.14	01	3.57	04	14.29
6	>59	05	17.86	05	17.86	00	0.00	01	3.57	02	7.14	00	0.00
Total		28	100.00	27	96.43	01	3.57	14	50.00	06	21.43	08	28.57

Table 3.45: Distribution of service providers by years of experience

SI. No	Years	Number	Percent
1.	01-05	09	32.14
2.	06-10	06	21.43
3.	11-15	01	3.57
4.	16-20	03	10.71
5.	21-25	01	3.57
6.	>26	08	28.57
Total		28	100.00

Above table shows that the 32.14 percent of service providers had accumulated one to five years' experience. The most experienced service providers are 28.57 percent and they are engaged in

nail and horn maker service. Almost similar percentage of respondents reported an experience of six to ten years of service in other sectors.

As many as 25.00 percent of service providers are actually sellers of ropes and it is this which is their primary occupation. Members of this category of service providers belonged to both Muslim and Hindu religions. Horn makers occupy second place with 17.86 percent as service providers with numbers of five and most of them are Buddhists by religion and Mahar by caste. A group of women are providing green fodders to traders and livestock owners prior to commencement of market operations as sellers reached along with their livestock to the market. Overall 50 percent of the service providers were Hindus by religion. While the Muslim comprised 28.57 per cent, Buddhists constituted 21.43 percent.

Table 3.46: Types of services providers in the market by primary occupation

Sl. No.	Primary Occupation	No.	%	Religion					
				Hindu	%	Buddhism	%	Islam	%
1	Rope Seller	07	25.00	03	10.71	00	0.00	04	14.29
2	Hotel Business	04	14.29	03	10.71	00	0.00	01	3.57
3	Hoof Maker	03	10.71	03	10.71	00	0.00	00	0.00
4	Horn Maker	05	17.86	00	0.00	04	14.29	01	3.57
5	Pan Stall	01	3.57	01	3.57	00	0.00	00	0.00
6	Bell & Ghungroo Seller	01	3.57	01	3.57	00	0.00	00	0.00
7	Rope & Bell Seller	01	3.57	01	3.57	00	0.00	00	0.00
8	Bamboo Stick Seller	01	3.57	00	0.00	00	0.00	01	3.57
9	Agriculture	01	3.57	01	3.57	00	0.00	00	0.00
10	Cow dung Collector	01	3.57	00	0.00	01	3.57	00	0.00
11	Fodder Supplier	01	3.57	00	0.00	00	0.00	01	3.57
12	Labour	01	3.57	01	3.57	00	0.00	00	0.00
13	Belt & Bells	01	3.57	00	0.00	01	3.57	00	0.00
Total		28	100.00	14	50.00	06	21.43	08	28.57

Market facilities: Responses of the participants

While the market infrastructure is fine, it needs a little enhancement here and there. No drinking water is provided for market participants, but there is a large water tank and a tub for the Cattle. All transactions are completed at a receipt counter near the entrance. Security at the entry and exit gates is monitored by CCTV cameras. This market has trees all over the place to give you a shadow where there is no roof. At the market, there are also rails where cattle are tied directly in iron bars and a stage where animals will be loaded or unloaded, showing organized partitions.

Besides, the market would have a boundary wall as well as gates to access entry and exit. Moreover, a power supply for stalls and a receipt counter of a regulatory body are provided. For transport vehicles, a parking facility is available free of cost, and the roads within the market are sufficiently wide enough to accommodate the passage of both vehicles and cattle.

Facilities in livestock market: Responses of farmers

Table 3.47: Response of farmers on facilities in the market

Sl. No.	Particulars	Opinion	Number	Percentage
1	Cattle shed	Yes	00	00.00
		No	171	100.00
2	Vehicle Parking	Yes	164	95.90
		No	07	4.09
3	Vehicle charge	Yes	08	4.67
		No	163	95.32
4	Washroom/Toilet	Yes	11	6.43
		No	160	93.56
5	Drinking water	Yes	23	13.45
		No	148	86.54
6	Electricity/Power	Yes	12	7.01
		No	159	92.98
7	Food stall	Yes	171	100.00
		No	00	00.00
8	Transport facility	Yes	171	100.00
		No	00	00.00
9	Livestock fodder	Yes	159	92.98
		No	12	7.01
10	Fairness in Deal	Yes	134	78.36
		No	37	21.63
11	Dispute Occurrence	Yes	10	5.84
		No	161	94.15
12	Competition	Yes	10	5.84
		No	161	94.15
13	Tax Collection	Yes	162	94.73
		No	07	4.09
14	Others	Yes	00	00.00
		No	171	100.00

In the studied market, as many as 95% agreed that the parking area in the market is available and it is adequate. The charges for vehicle parking is also said to be reasonable. Similarly, large number of them felt that the availability of food stalls, fodder for the cattle, and transport

facilities are good. However, very few reports mentioned the presence of toilets and electricity. One major concern is the absence of a cattle shed. This is problematic, especially during the rainy season and hot summers, as it affects the health of the cattle. While drinking water is available, it is located far from the market, in the APMC premises. Water in packets are also available in the stalls for users of the market.

The transporter respondents' felt that the studied market has satisfactory facilities in terms of drinking water, food stalls, supply of fodder, access to transport facilities, easy tax collection etc. However, the absence of cattle sheds, washroom facilities, and electricity were said to be the short comings along with higher parking charges and weak control of disputes.

Table 3.48: Response of traders on facilities in the market

	General Assessment of facilities	Yes/ Increased	%	No/ Decreased	%
1.	Cattle Sheds	00	0.00	59	100.00
2.	Vehicle Parking	59	100.00	00	0.00
3.	Parking Charge	00	0.00	59	100.00
4.	Washroom	00	0.00	59	100.00
5.	Drinking Water	59	100.00	00	0.00
6.	Electricity/Power	00	0.00	59	100.00
7.	Food Stall	59	100.00	00	0.00
8.	Transport	59	100.00	00	0.00
9.	Livestock Fodder	59	100.00	00	0.00
10.	Disputes control	00	0.00	59	100.00
11.	Tax Collection	59	100.00	00	0.00

Changes in the market: Response of farmers

According to farmers, participation of farmers has decreased in the market and at the same time traders' participation has increased. There is a divided opinion given in regard to the increase or decrease of volume of livestock transaction. While 50.87% thought it increased, the rest felt it decreased. This variation in the response appears to be the differences in the age of the respondents. The older respondents felt it decreased, the younger one felt that it increased in the recent years. However, it was generally felt that the migrations of families and the youth in particular in search of other employment is resulting in less transaction of cattle in these markets. Importantly, it is informed that the unofficial payments do prevail in the market and this is a disappointment to many. About 15% agreed that digital payments are increasing these days in the market. Most importantly, majority reported that in regard to fairness in deal and in price negotiation, the standards have declined. The unethical practices in this regard are pointed out.

The interference and influence of intermediaries was felt to be one of the problems in regard to fair deals.

Table 3.49: Farmers opinion on changes in livestock market

Sl. No	Particulars	Opinion	Number	Percentage
1	Participation of Farmers	Increased	04	2.33
		Decreased	167	97.66
2	Participation of Traders	Increased	165	96.49
		Decreased	06	3.50
3	Volume of Livestock transaction	Increased	87	50.87
		Decreased	84	49.12
4	Facilities in the Market	Improved	163	95.32
		Not improved	08	4.67
5	Tax collection	Increased	168	98.24
		Decreased	03	1.75
6	Unofficial payment	Prevailed	123	71.92
		Not-prevailed	32	18.71
7	Transportation of Livestock	Increased	161	94.15
		Decreased	10	5.84
8	Digital transaction	Introduced	26	15.20
		Not introduced	145	84.79
9	Price negotiation	Coded	148	86.54
		Fair	23	13.45
10	Fairness of dealing	Yes	61	35.67
		No	110	64.32

Opinion on facilities and changes in market: Intermediaries

A significant percentage of intermediaries like the farmers and transporters expressed satisfaction with regard to minimum facilities in the market. However, on many items, there was disagreement about satisfactory facilities. It is agreed by many that the market has witnessed an increase in the volume of animals transacted, participation of traders, tax collection, digital transactions, etc. While 54% felt that the sheds were adequate, the rest felt that they are not adequate. Interestingly, it is reported by 64.71% that the fairness of deals has decreased in the market over the years.

The service providers have generally agreed with farmers and traders in their views regarding the facilities in the market and the improvements in certain aspects of the market infrastructure.

Table 3.50: Opinion of intermediaries on facilities in livestock market

	General Assessment of facilities	Yes/ Increased	%	No/ Decreased	%
1.	Sheds	28	54.90	23	45.10
2.	Participation of Traders	51	100.00	00	0.00
3.	Volume of Livestock Transacted	51	100.00	00	0.00
4.	Facilities in the Markets	51	100.00	00	0.00
5.	Tax Collection	48	94.12	03	5.88
6.	Unofficial Payments	22	43.14	29	56.86
7.	Transportation of Livestock	48	94.12	03	5.88
8.	Digital Transactions	26	50.98	25	49.02
9.	Price Negotiations	51	100.00	00	0.00
10.	Fairness of Deals	18	35.29	33	64.71

Table 3.51: Opinion of intermediaries on changes in livestock market

	Facility	Yes/ Increased	%	No/ Decreased	%
1.	Cattle Sheds	00	0.00	59	100.00
2.	Vehicle Parking	59	100.00	00	0.00
3.	Parking Charge	00	0.00	59	100.00
4.	Washroom	00	0.00	59	100.00
5.	Drinking Water	59	100.00	00	0.00
6.	Electricity/Power	00	0.00	59	100.00
7.	Food Stall	59	100.00	00	0.00
8.	Transport	59	100.00	00	0.00
9.	Livestock Fodder	59	100.00	00	0.00
10.	Disputes	00	0.00	59	100.00
11.	Tax Collection	59	100.00	00	0.00

Chapter 4

ECONOMIC FACETS OF THE LIVESTOCK MARKET

The weekly market in Chandur Bazaar is more or less consistent in terms of the different animals brought to the market for sale. Data on payments made by the farmers and traders who bring animals was collected from the market functionaries to estimate volume of animals transacted in this market. It is found that bullocks outnumbered the other animals with approximately 445-730 on any day. The average number of bullocks on any market day was 593. The next most popular animal for transaction was goat. On an average 178 goats were found to be brought to the market for sale. However, the number of cows brought to the market is slightly more than buffaloes with 79 on an average. Relatively the buffaloes are less popular in this market as only 69 on an average were observed to have been transacted on the market days. Thus, while bullocks constituted about 65% of the total livestock in the market, the buffaloes and cows together accounted for about 16% of the total on an average on any market day.

Table 4.1: Number of livestock brought for sale during the fieldwork

Day	Bullocks	%	Cows	%	Buffalos	%	Goats	%	Total
1 st Market Day	508	67.1	84	11.1	65	8.6	100	13.2	757
2 nd Market Day	445	57.1	60	7.7	84	10.8	190	24.4	779
3 rd Market day	497	60.3	89	10.8	58	7.0	180	21.8	824
4 th Market Day	728	70.3	85	8.2	23	2.2	200	19.3	1036
5 th Market Day	664	64.8	80	7.8	80	7.8	200	19.5	1024
6 th Market Day	715	67.8	78	7.4	62	5.9	200	19.0	1055
Total	3557	65.0	476	8.7	372	6.8	1070	19.5	5475

a. Type of livestock brought for sale

The data collected as part of entry and exit interviews from 155 respondents (farmers and traders) by research staff during the six market days showed that they brought 307 animals for sale. The distribution of these animals by type of animal confirms the data presented above. Out of the total 307 animals, the bullocks constituted 66.13% and the cows constituted about 12%.

However, what is important to note is that out of the total animals brought by them about 15% are calves.

Table 4.2: Types of livestock brought for sale by respondents

Sl. No	Type of livestock	Number	%
1	Cows	35	11.40
2	Calves	45	14.65
3	Bullocks	203	66.13
4	Buffalo (F)	22	7.17
5	Goats	2	0.65
	Total	307	100.00

b. Livestock proposed to be purchased

A total of 212 participants (farmers and traders) of the market whose purpose of visit was to purchase different animals were interviewed during the field work. The demand and supply in respect of different types of animals at the market seem to be consistent. The percentage of sellers of bullocks is, however, slightly more than the percentage of those who visited the market for purchase of bullocks. Hence, the competition seems to be slightly more for cows, calves, buffaloes than for bullocks.

Table 4.3: Distribution of respondents by livestock proposed to be purchased

S. No	Type of Cattle	Number	%
1	Cows	31	14.62
2	Calves	35	16.51
3	Bullocks	125	58.96
4	Buffalo (F)	19	8.96
5	Goats	2	0.94
	Total	212	100.00

c. Reason for sale

While about 32% of the animals are brought to market for trade, another 65.16% of the animals are brought to market to meet family's economic needs. However, many of those who wanted to sell to meet economic need of the family also considered the economic burden of those animals in view of raising costs of fodder and labour. Not many sellers of animals, at least openly, admit that they intended to sell the animals as they are not productive or sick. Since some of the respondents are farmer-traders, it is also difficult to firmly establish whether the reason for sale of animals by them is trading or any other.

Table 4.4: Reason for sale (Livestock)

S. No	Reason for sale	Number	%
1	Need for money	101	65.16
2	Trade	48	31.97
3	Post harvest	4	2.58
4	Unproductive	1	0.65
5	Sick	1	0.65
	Total	155	100.00

*d. Reason for purchase***Table 4.5: Reason for purchase (Livestock)**

S. No	Reason	Number	%
1	Farming	125	58.96
2	Dairy Farming/Milk	50	23.58
3	Trade	37	17.46
	Total	212	100.00

The purpose of purchase as stated by the prospective buyers reveals that a large number of them require them for their farming activities. Almost one fourth of the prospective buyers of the market expressed that they desired to buy cows and buffaloes for their dairy. Those who wanted to buy livestock for trading accounted for about 18%. Thus, the studied market is largely to meet the needs of the farmers than the traders and urban consumers.

e. Sellers: Progeny of family owned or purchased earlier?

Data collected from respondents on whether the animals brought for sale were earlier purchased by them or they were home bred revealed interesting aspect. Out of the total 307 animals brought by the respondents 62.2% are offspring of the cows and buffaloes reared by them. While 80% of cows brought by them are progeny of the ones that they were rearing, in case of bullocks and buffaloes, the percentage of such progeny was only 54%. This is important to note because, it shows that a significant number of farmers do depend on cattle rearing for supplementary incomes in this part of the country. Out of the 50% of bullocks and buffaloes which are not a progeny category, a significant number are the ones which were bought by them earlier for meeting specific need and after utilizing the services of those animals for some time they are again brought to market for sale. The animals going through the cycles of trade, going from one hand to other hand in the trading too constitute a significant percentage.

Table 4.6: Sellers: Type of animal proposed to be sold (purchased/home breed)

S. No	Type	Purchased		Home Breed		Total
		Number	%	Number	%	Number
1	Cows	7	20	28	80	35
3	Calf/Calves	6	13.3	39	86.67	45
4	Bullocks	93	45.8	110	54.19	203
6	Buffalo (F)	10	45.5	12	54.55	22
	Total	116	37.8	191	62.21	307

f. Prospective buyers' preference for offspring of family-owned cattle

A 100% preference for purchase of cows that are offspring of those reared by the farmers is clear. In case of calves, and bullocks about 75% of the prospective buyers preferred home breeds. However, in the case of buffaloes, the preference for home breed was not expressed.

Table 4.7: Buyers' preference of animal (offspring of family owned/purchased)

S. No	Type of cattle	Purchased		Home breed		Total
		No.	%	No.	%	No.
1	Cows	0	0	31	100.0	31
2	Calf/Calves	9	25.7	26	74.3	35
3	Bullocks	36	28.8	89	71.2	125
4	Buffalo (F)	8	42.1	11	57.9	19
5	Goats	0	0	2	100.0	2
	Total	53	25	159	75.0	212

g. Age of the animal at the time of proposed sale

Table 4.8: Distribution of the cattle (proposed sale) by type and age

Type Of Cattle	0-2 Yrs		3-4 Yrs		5-6 Yrs		7-8 Yrs		9-10 Yrs		10+ Yrs	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Cows	6	17.14	4	11.42	3	8.58	9	25.72	0	0	13	37.14
Calf/Calves	33	73.34	6	13.34	4	8.88	1	2.22	1	2.22	0	0
Bullocks	2	0.98	19	9.35	46	22.67	31	15.27	45	22.17	60	29.56
Buffalo (F)	2	9.09	1	4.55	0	0	5	22.73	11	50	3	13.63
Goats	2	100	0	0	0	0	0	0	0	0	0	0
Total	45	14.65	30	9.77	53	17.27	46	14.99	57	18.56	76	24.76

Little more than one third of the cows that are brought for sale are aged 10+ years. Bullocks are sold at a little younger age; the number of bullocks with 8+ years of age out of the total bullocks brought for sale constituted 52%. Relatively more buffaloes are sold when they are less than two years old. Over all about one fourth of the animals are being sold in this market before attaining five years. This trend indicates that the sellers of these animals are preferring to sell either when they are little younger or when they are little older and unfit for agricultural work or not yielding milk.

h. Age of the animal: Prospective buyers' preferences

Except in rare cases of bullocks, no prospective buyer preferred buying an animal aged more than 10 years. Cows that are aged of 7-8 years were largely preferred. While those who had no hesitation for buffaloes of the age of 9-10 years accounted for 58%, those who had no such hesitation for cows of that age accounted for only about 20%. Those who wanted to buy calves largely preferred the calves of less than 4 years.

Table 4.9: Prospective buyers' preference for age of the animal

Type of Cattle	0-2 yrs		3-4 Yrs		5-6 Yrs		7-8 Yrs		9-10 Yrs		10+ Yrs		G. Total
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	
Cows	0	0	1	3.23	7	22.58	17	54.83	6	19.36	0	0	31
Calf/Calves	3	8.5	19	54.28	13	37.15	0	0	0	0	0	0	35
Bullocks	0	0	0	0	10	8	50	40	50	40.00	15	12	125
Buffalo (F)	0	0	3	15.79	2	10.53	3	15.79	11	57.89	0	0	19
Goats	0	0	0	0	1	50	1	50	0	0	0	0	2
Total	3	1.42	23	10.85	33	15.57	71	33.49	67	31.6	15	7.07	212

i. Average sale price quoted by seller for different animals

The sale price quoted by sellers for different animals in the Chandur Bazar, understandably, varied depending on the age, health of the animal and other considerations. The average of the sale price quoted is marginally high in case of bullocks as they are preferably sold when they are active and productive. Taking into consideration the average number of different animals brought for sale to this market, and the quoted price of animals, the estimated cost of the cows, calves, bullocks, buffaloes and goats works out to approximately Rs. 2, 45,143/-, 11,68,560/-, 2,83,64,969/-, 26,66,000/-, and 8,90,000/-, respectively. The total value of animals based on the quoted prices will be around 3.57 crores on a single market day.

Table 4.10: Sale price quoted

S. No	Type of animal	Average sale price quoted (in Rs.)
1	Cows	32,217
3	Calf/Calves	25,968
4	Bullocks	47,833
6	Buffalo (F)	43,000
7	Goats	5,000

j. *Prospective buyers' expected sale price for different animals*

Table 4.11: Buyers expected price

S. No	Type of Cattle	Average expected price
1	Cows	Rs 32,733/-
2	Calf/Calves	Rs 25,947/-
3	Bullocks	Rs 42,085/-
4	Buffalo (F)	Rs 44,667/-
5	Goats	Rs 11,500/-

The expectations of buyers regarding the sale prices of the animals they desired to acquire almost matched with the Sellers' expected prices of sale prior to their transactions. While in case of buffaloes and goats the sellers seem to have quoted slightly lesser amounts than the prospective buyers were willing to spend, in case of bullocks, the sellers expected higher amounts than the prospective buyers were estimating on the different market days. On an average the difference in the expectations of sellers and buyers is about Rs. 4000/-.

k. *Difference between expected and actual sale price: Seller's perspectives*

Table 4.12: Expected and actual sale proceedings for sellers

S. No.	Type of cattle	Difference between Expected & Actual Sale Price
1	Cows	Rs. 5100/-
3	Calf/Calves	Rs. 3600/-
4	Bullocks	Rs. 7230/-
6	Buffalo (F)	Rs. 10,166/-
7	Goats	Rs. 750/-

The average sale prices of the cattle sold on all market days of field work revealed that there is a considerable gap between the expected and actual sale price for the sellers. On an average this

varied between Rs.750/- (goats) and 10,166/- (buffaloes) in case of different animals. The percent difference in case of cows, calves, bullocks and buffaloes is found to be 15%, 13%, 17.17%, and 22.75%, respectively. Thus, the maximum difference is in the case of buffaloes where the difference in absolute terms is about Rs. 10,166/- on an average.

l. Difference between expected and actual sale price: Buyer's perspectives

Sine the sample respondents for the interviews with sellers and buyers were not the same, the data provided by them on the sale proceedings of cattle that they sold/purchased also is related to the different cattle. Thus, data was also obtained from buyers on the actual price at which the cattle were purchased in the market in the exit interviews just as how the sellers' data was obtained from sellers on the expectations and actual sale proceedings. As far as the buyer's perspective is concerned, the actual sale amount was lesser than the expected amounts in case of buffaloes, calves, and bullocks by about 33%, 34% and 21%, respectively. On the other hand, they felt that they had paid more than the expected amounts in case of purchase of goat, and cows and the excess expenditure accounted approximately 21% and 33% of the expected expenditure for cows and goats respectively.

Table 4.13: Sellers's perspective of difference between expected and actual purchase price

S. No.	Type of cattle	Average purchase Price (Rs.)	Diff. B/W Expected & Actual Purchase Price (Rs.)
1	Cows	26,038 /	(-)5653/- (21.7%)
3	Calf/Calves	19,579/	(+) 6722/- (34.33%)
4	Bullocks	32,417/	+7625/- (20.87%)
6	Buffalo (F)	33,222/	+11,444/- (34.44%)
7	Goats	6,000/	(-)2,000/- (33.33%)

m. Perception of sellers and buyers regarding sale/purchase

n. Table 4.14: Perception of sellers regarding sale

S. No	Perception	Number	%
1	Good	19	13.9
2	Satisfactory	46	33.82
3	Unsatisfactory	55	40.44
4	Distress	16	11.76
	Total	136	100.0

A total of 136 sellers were contacted for exit interviews to know the details of their sale transactions. Though one third of them were satisfactory and about 14% were more than satisfactory with their sale proceedings, those who expressed that they had to accept a distress

sale accounted for about 12%. The sellers who felt that the returns were marginally less than the expected returns constituted about 40%.

Table No 4.15: Perception of buyers regarding purchase price

S. No	Perception	Number	%
1	Good	80	86.02
2	Satisfactory/	10	10.75
3	Unsatisfactory	3	3.23
	Total	93	100.00

A total of 93 participants of the market who had visited for purchase of cattle were contacted for exit interviews. Majority of these buyers expressed that they had made a good deal at the end. As many as 86.02% felt that their transaction was good in regard to the reasonableness of price and those who felt that they had paid higher price accounted for only 3.23%

n. Waiting period for concluding the sale and mode of payment

Table 4.16: Waiting Period of Sale

S.No	Waiting Period	Number	%
1	1-2 hrs	59	43.38
2	3-4 hrs	67	49.27
3	5-6hrs	10	7.35
	Total	136	100.00

The exit interviews with sellers revealed that the waiting time for most of them for concluding the transactions was very less While about half of them waited for 3-4 hours to strike the deal, 43% could get a buyer within 2 hours after the commencement of operations of the market in full swing. The exit interviews with buyers of cattle in the market also confirmed that the sale transactions were concluded by 80% of them within four hours. About one fifth of them however informed that they took about 5-6 hours to find the suitable cattle and for a satisfactory deal. All the sellers reported to have received the sale proceedings in the form of cash. As confirmed by both sellers and buyers, there were no digital payments on any market day.

Table 4.17: Waiting period of concluding the deal by buyers

S.No	Waiting Period	Number	%
1	1-2 hrs	27	29.03
2	3-4 hrs	47	50.54
3	5-6 hrs	19	20.43
	Total	93	100.00

Traders and livestock market: Economic perspectives

o. Livestock transacted by traders

As stated earlier a total of 165 traders were interviewed during the market days to get their perspectives on the economic facets of livestock market in Chandur Baazar. These 165 traders have informed of having dealt with transaction of different animals on the market days. A large percentage of (42.4%) however transacted bullocks exclusively. A little more than 25% of them dealt with two different types of animals (Cows and Buffaloes or Cow and Bullocks).

Table 4.18: Livestock transacted by traders

Sl. No.	Livestock type	Number	Percentage
1	Cow and calf	5	3.03
2	Bullock	70	42.42
3	Buffalo	17	10.30
4	Goat	25	15.15
5	Cow & Bullocks	25	15.15
6	Bullocks & Buffalo	17	10.30
7	Buffalo & Goat	6	3.64
	Total	165	100.00

p. Customers of traders

Farmers were the customers for majority of the traders and they mostly sold bullocks to them for agricultural purposes. While only about 10% of traders dealt with transactions of animals for meat, another one fifth have sold animals for other purposes like further trading, milk, etc.

Table 4.19: Transactions of traders by type of customer

Sl. No	Nature of trading	Number	Percentage
1	Bullocks to farmers	117	70.91
2	Trade for meat business	15	9.01
3	Trade for hides	0	0.00
4	Others	33	20.00
	Total	165	100.00

q. The duration for which the traders kept the animals before resale

The traders buy animals in different markets and at different times. It is natural that these animals remain with them for some time prior to their resale to some others. Data is collected on the duration between their purchase and resale of the cattle. The longer the sale-purchase period for the cattle, the more are the financial and managerial implications for the traders. Thus, the traders would like to quickly sell the animals that they purchase in the markets and increase their

turn over. The data shows that about 54% of the traders managed resale of the animals within one month and another 40.6% took about two months for resale. Rarely the animals remained with them for six months.

Table 4.20: Waiting period for the traders in the transactions of animals

Sl. No	Time period	Number	Percentage
1	Less than one month	88	53.33
2	1-2 months	67	40.61
3	3-6 months	10	6.06
	Total	165	100.00

r. Source of cattle for traders

About one third of the traders generally acquired cattle directly from the farmers visiting their native villages. A significant number (21.1%) of them maintain 'informants' and buy the cattle through these middlemen. It is also interesting to note that almost one fifth of them just depend on different rural markets for sourcing the cattle to trade in markets near and far. A few, particularly those trading goats, maintaining diaries and those with large extents of farm land also have arrangements with others for grazing and caring and they get their animals for 'trade' from their 'own' farms.

Table 4.21: Source of cattle for trading

Sl. No	Source of cattle	Number	Percentage
1	Self-reared	41	24.85
2	Through information or middlemen	35	21.21
3	Directly from farmers	51	30.91
4	Through other markets	38	23.03
	Total	165	100.00

s. Dependency on Chandur Bazar by the traders

Chandur livestock market is reasonably bigger market with infrastructural facilities like access to road, transport etc. However, the traders seem to be not majorly depending on this market for their operations and trading. The traders who are 75% to 100% dependent on this market constituted only 13.94% out of the total sample of 165. On the other hand, about one tenth of them informed that they depend only by 10% on this market. Thus, a majority of the traders operate in different markets for their business. However, it is noteworthy that about half of the respondents revealed of depending on Chandur market by about 50% to 75%.

Table 4.22: Dependency on Chandur Bazar livestock market by the traders

Sl. No	Dependency range in percentage	Number	Percentage
1	0-25	18	10.91
2	26-50	46	27.88
3	51-75	78	47.27
4	76-100	23	13.94
	Total	165	100.00

t. Favourable markets for traders

Traders of Chandur Bazaar source livestock from villages in different districts of Maharashtra and also from outside Maharashtra, especially from Madhya Pradesh. Table 4.23 shows that 78.18 percent of traders acquired livestock from different districts of Maharashtra and 21.82 percent of traders procured livestock from outside the state, especially Madhya Pradesh.

Table No. 4.23: Favourable Markets for Trading

Sl. No	Cattle market	Number	Percentage
1	Intrastate	129	78.18
2	Interstate	36	21.82
	Total	165	100.00

u. Turnover of traders

Data on turnover of the traders of Chandur live stock market revealed that almost one quarter of them operate with a turnover of about Rs. one to two lakhs on each market day. However, a majority of them are petty traders with a turn over of less than Rs. one lakh. Those with a turn over of more than 2 lakhs constituted only about 10%.

Table 4.24: Current Turnover per market day

Sl. No	Turnover	Number	Percentage
1	Less than 50,000	59	35.76
2	50000 to 100000	48	29.09
3	100001 to 200000	40	24.25
4	200001 to 300000	5	3.03
5	300001 to 400000	9	5.45
6	400001 to 500000	4	2.42
7	5000001 and above	0	0.00
	Total	165	100.00

v. *Sources of funding for traders*

A large majority of the traders (58.18%) depended on their own resources for their business of cattle trade. Those who got loans from banks constituted only about 8%. Private finance for their business seems to be not possible. Quite a few also depended on loans from friends and relatives.

Table 4.25: Funding sources for business for traders

Sl. No	Capital Management	Number	Percentage
1	Savings	96	58.18
2	Loan from friends and relatives	42	25.45
3	Bank loan	13	7.88
4	Pvt. Finance	1	0.61
5	Gift from relatives	1	0.61
6	Others	12	7.27
	Total	165	100.00

w. *Approximate profits for traders and preferences of reinvestment of profits*

The approximate profits earned by the traders widely varied depending on their turn over and years of experience. Table 4.26 shows that approximate profit for 34.55 percent of traders was between four to five lakhs during last five years. Following that approximate profit of 18.18 percent of traders was less than two lakhs. Profit of nine lakh or more per year was rarely reported by the traders.

Table 4.26: Approximate Profit during Last Five Years

Sl. No	Approximate Profit	Number	Percentage
1	Less than 200000	30	18.18
2	200001 to 300000	23	13.94
3	300001 to 400000	1	0.61
4	400001 to 500000	57	34.55
5	500001 to 700000	10	6.06
6	700001 to 900000	19	11.52
7	More than 900000	11	6.66
8	Did not share	14	8.48
	Total	165	100.00

Majority (18.79%) of the traders preferred to invest their profits on improving their business or invest on their other business (6.06%). A significant percentage of them (30%) however, also invested on real estate like housing and land. By and large, the traders have been able to productively use their profits rather than use them for non-productive expenditures like marriages, or other functions etc.

Table 4.27: Investment preferences of traders

Sl. No	Name of the item	Number	Percentage
1	House	30	18.18
2	Land	19	11.52
3	Vehicle	7	4.24
4	Other business	10	6.06
5	Gold	1	0.61
6	More network in Trading	31	18.79
7	House and vehicle	19	11.52
8	House, Land & vehicle	15	9.09
9	Others	11	6.67
10	Did not reply	22	13.33
	Total	165	100.00

x. Expenditure on different items from the sale earnings

Traders spend their earnings from the business on different items for smoothly running their business. It was found that 57.58 percent of traders spend 10 to 14 percent of their earnings on transporting of animals. Another 35.15% and 7.27% of traders respectively spent 15-19% and 210-25% of their sale proceedings on transport. Those incurring higher expenditure on transport are those transporting cattle to far off markets and those sourcing cattle from far off villages. The transport expenditure is also more for those who do not own a vehicle.

It is also important to note that the traders reported reasonable expenditure on commissions. They are spending anywhere between 5%-25% of their sale proceedings on commissions. Those spending 205-25% of the sale proceedings accounted for about 9% of the total traders interviewed. Further, the traders informed of spending 5% to 10% of their earnings for public relations. Almost two-thirds of the traders informed of spending 6-10% of their sale proceedings for this purpose.

The expenditure incurred on the cattle feed, health and body care is relatively less but constitutes 1-5% of total earnings for slightly more than one third of the traders and constitutes 6-10% for the rest approximately two thirds of the traders. Apart from this, salaries of the staff also constituted significant expenditure (15-19% of total sale proceedings) for about 10% of the traders.

Table 4.28: Expenditure on different items by the traders from the sale proceedings

Sl. No	Items	0-4%	5-9%	10-14%	15-19%	20-25%
1	Transportation	0.00	0.00	57.58	35.15	7.27
2	Health and Body care	39.40	60.61	0.00	0.00	0.00
3	Cattle feed	38.79	61.21	0.00	0.00	0.00
4	Commissions	0.00	12.73	53.33	25.45	8.48
5	Public relations	36.36	63.64	0.00	0.00	0.00
6	Salaries of employees	0.00	0.00	18.79	10.30	0.00
7	Others	81.21	12.73	57.58	0.00	0.00

y. *Management of care of animals during the intermittent periods of acquisition and resale by traders*

The traders need to manage care of the animals during the intermittent periods of acquisition of cattle and their resale in different markets. The needs are varied and depend on different circumstances in which the traders operate. The choices made by the traders for managing the different types care has been probed in this study. It is found that the traders largely (90%) depend on support of government veterinary staff for health needs of the animals. Those who felt that they do not face such need however constituted about 8%.

Table 4.29: Management of care of animals by traders

Sl. No.	Type of Care	Action taken	Number	Percentage
1	Health care	Support of vet.	149	90.30
		Indigenous health care	03	1.82
		Don't need	13	7.88
2	Cattle feed	Assistant	23	13.14
		Local Farmer	37	22.42
		Self	51	30.51
		Don't need	54	32.73
3	Special diet	Yes	28	16.97
		No	137	83.03
4	Body care like bath, message etc.	Yes	143	86.67
		No	22	13.33
5	Control of effects of changes of climate	Yes	13	7.88
		No	152	92.12

For managing the need of cattle feed, majority (30.51%) of them depend on their own resources. Another 22.42% reported of depending on local farmers. The rest felt that that was not a concern for them, implying they would not retain the cattle for a long time.

While about 17% reported that they do provide some special diet to the cattle during the intermittent period, the rest informed that they do not practice any such thing. Those who give special diet manage by themselves or leave it to their assistants. Interestingly 86.67% of traders agreed that the cattle require some body care and massages when they are retained for a shorter or a longer time and this is managed by themselves utilizing the services of the family members or the employees. A large majority of the traders did not find any need for controlling the effects of changes of climate for safety and comfort of cattle during the time they retain.

Traders invested on some infrastructure for safety of the animals and running the business in efficient ways. As many as 87.27% of traders have constructed sheds and 80% of them procured a vehicle. About 70% of the traders are also maintaining some stores for the care of animals including the fodder and other essential care items.

Table 4.30: Infrastructural arrangements by traders for care of animals and business

Sl. No	Infrastructure	Action taken	Number	Percentage
1	Sheds	Yes	144	87.27
		No	21	12.73
2	Transport vehicle for cattle	Yes	132	80.00
		No	33	20.00
3	Stores	Yes	117	70.91
		No	48	29.09

z. Use of digital media by traders

It is important to note that the traders have realized the significance of digital media in their business. As many as 77.58% of the traders reported of using the digital equipment for managing their business. The smart phones are being used by the traders and about 21.0 percent of traders have reported to be using them for more than 15 years. While 26.57 percent of traders have been using for last 5 to 9 years, 14.06 percent of traders have started using more recently. As many as 77.78 percent of traders of those using digital equipment, use them to send photos and videos of livestock to customers through WhatsApp. The advantage of use of digital equipment in terms of saving of time and easy communication is stressed by the traders. Though the sellers and buyers have stated that they are not resorting to any digital payments in the market, 38.28 percent of traders have reported to be resorting to digital payment. While 42.46% of traders are currently doing 10% of payments digitally, another 22.45% of traders are depending on digital transactions to the extent of 21-30% of their total transaction needs.

Table 4.31: Use of social media and digital platforms

Strategy	Opted?	Number	Percentage
Use of digital equipment	Yes	128	77.58
	No	37	22.42
	Total	165	100.00

Intermediaries of Chandur Bazaar: Economic operations and returns

a. Terms of service of intermediaries, their clients and average earnings

The intermediaries offer services on payment of specified amount. However, some render services as commission agents of traders or other regular buyers. 88.24% of intermediaries contacted for this study informed of rendering services on fixed payment basis. The commissions will be relatively high in case of selection of good quality bullocks used for racing purposes.

A large percentage of intermediaries (49.02%) served the acquaintances in the surrounding villages. About 7.84% limited their services to the members of their native village. A slightly more than one third of them however reported that they render their services to anyone who approaches them.

The number of deals in a month were reported to vary between 11-15 for about 45.10% of intermediaries. The intermediaries getting 15-20 deals or more constituted about 31%. The average earnings were informed to vary between Rs. 5000 to Rs. 14788/- per month. The earnings were 13869/- for 25.49% of intermediaries and Rs. 14, 188/- for another 45.10% of intermediates.

Table 4.32: Number of deals and Average earning in a month

Sl. No.	No. of deals in a month	Number	Percentage	Average Earning in Month
1	1-5	01	1.96	5,000
2	6-10	11	21.57	14,788
3	11-15	23	45.10	14,188
4	15-20	13	25.49	13,869
5	21 and above	03	5.88	13,525
Total		51	100.00	12,274

Transporters: Services and economic gains

The data shows that the majority of livestock transporters have been in business for 5-10 years, indicating a relatively stable industry with a moderate level of experience. There are fewer

newcomers and highly experienced transporters, suggesting low turnover and a moderate influx of new participants in the field.

Among the livestock, Bullocks and Cows were the most preferred type of livestock to transport with 28.57 and 23.81 percent respectively. Though 35.59 percent of transporters were preferencing livestock for transportation, 64.41 percent of transporters did not have any such preference. Additionally, goats were also transported in bulk. A majority of respondent (84.75 percent) transporters reported of getting meagre business of only one trip a day. Almost half of the transporters reported operating in only one market. While about 24% of them were operating in 2-3 markets, only about 10% informed of operating in 4-5 markets.

The study suggests that transporters prefer to use a combination of phone and verbal communication for bookings. This is due to the need for multiple modes of confirmation and the convenience of being able to follow up in person or over the phone. Exclusively using phone communication is less common, and solely relying on verbal communication is not practiced at all. Additionally, many transporters have established strong relationships with traders and farmers, leading to a preference for working with known and trusted individuals rather than seeking out new transporters.

The majority of transporters prefer to use cash for transactions as it is the most convenient mode in rural areas. Many farmer customers are less educated and unfamiliar with the process of online payments. Additionally, most of them are economically weak, relying on wages that are not transferred to bank accounts, making cash the most practical option. A smaller portion, familiar with phone and technology usage, opt for digital payment methods, indicating some overlap between cash and digital payment users. No transporters use credit as a mode of payment. Among the customers, only a 15.25 percentage makes advance payments. Most transporters using cash and digital payments do not make advance payments

Transporters have various income sources apart from livestock market but the distribution of monthly income from the livestock market among transporters reveals a nuanced economic landscape. The maximum earning is between ₹5000 to ₹25,000. Interestingly, there is a notable absence of earners in the lowest and highest income slabs, earning more than 50,000rs per month from the livestock market is rare, suggesting a concentration of economic activity within specific earning slabs among these transporters. This distribution underscores the socio-economic stratification within the community of transporters engaged in the livestock market, reflecting both opportunities and constraints within this economic sector.

Service Providers in the livestock market:

In livestock markets, several service groups provide essential goods and services for both the animals and the people present, earning their livelihood through these activities. Among them,

hoof makers and horn makers play a crucial role by crafting or repairing hooves and horns, ensuring the animals are in good health and well-presented. Rope sellers offer a variety of ropes used for tying and leading livestock, catering to the needs of different types of animals. Sellers of animal decoration items provide colorful accessories like bells, beads, and tassels, which are often used to adorn animals for festivals or sales. Additionally, food vendors serve both the livestock and the market attendees, offering fodder for animals and snacks or meals for people. These service providers are an integral part of the market ecosystem, contributing to its vibrant functioning while sustaining their own livelihoods.

Table 4.33: Type of Service Providers and their Religion

Sl. No.	Type	No.	%	Religion					
				Hindu	%	Buddha	%	Islam	%
1	Rope Seller	07	25.00	03	10.71	00	0.00	04	14.29
2	Hotel Business	04	14.29	03	10.71	00	0.00	01	3.57
3	Hoof Maker	03	10.71	03	10.71	00	0.00	00	0.00
4	Horn Maker	05	17.86	00	0.00	04	14.29	01	3.57
5	Pan Stall	01	3.57	01	3.57	00	0.00	00	0.00
6	Bell & Ghungroo Seller	01	3.57	01	3.57	00	0.00	00	0.00
7	Rope & Bell Seller	01	3.57	01	3.57	00	0.00	00	0.00
8	Bamboo Stick Seller	01	3.57	00	0.00	00	0.00	01	3.57
9	Agriculture	01	3.57	01	3.57	00	0.00	00	0.00
10	Cow dung Collector	01	3.57	00	0.00	01	3.57	00	0.00
11	Fodder Supplier	01	3.57	00	0.00	00	0.00	01	3.57
12	Labour	01	3.57	01	3.57	00	0.00	00	0.00
13	Belt & Bells	01	3.57	00	0.00	01	3.57	00	0.00
Total		28	100.00	14	50.00	06	21.43	08	28.57

Table 4.33 shows that 25% of service providers work primarily as rope sellers, with seven individuals in this group, most of whom are Muslim, followed by Hindus. Horn makers make up the second-largest group, accounting for 17.86% of service providers, with five people, most of whom are Buddhists, specifically from the Mahar caste. The hotel sector also plays an important role, with four individuals working in this field as their main occupation, representing 10.71%, and most of them are Hindu. Additionally, a group of women sell green fodder to traders and livestock owners before market day, as those coming from distant areas often arrive early with their animals. Overall, 50% of the service providers are Hindu, followed by 28.57% who are Muslim, and 21.43% who are Buddhist.

The study also shows that the majority of service providers now accept both cash and digital payments, while a smaller portion accepts only digital payments. The use of cash-only payments

has completely disappeared, indicating a shift towards modern payment methods. This trend reflects the growing social mobility among both service providers and their customers, as they embrace more convenient and advanced transaction options.

A significant portion of service providers fall into the low weekly rent category, with many being rope and bell sellers who set up their stalls on the streets in front of hotels, where a lot of people come for tea, snacks, and meals. Another group of service providers, such as horn and nail makers, do not pay rent at all, as they provide their services by moving around the market, engaging directly with traders, farmers, sellers, and buyers without setting up a fixed shop.

The study shows that some service providers earn a monthly income of ₹20,000 to support their families from the weekly market at Chandur Bazar. Some of them also attend other weekly cattle markets in the district. However, the average income of these service providers, at just ₹4,217.25, is quite low, falling below the national average household income, making it difficult for them to sustain a decent standard of living.





Chapter 5

CULTURAL FACETS OF THE LIVESTOCK MARKET

Culture is often described as the complete way of life of a community, where practices like worship, rituals, and customs form an integral part of daily living. In the Chandur Bazar livestock market, people from different castes, religions, and regions assemble together to buy and sell animals. Each community member has its own way of observing rituals, especially during significant transactions like buying or selling livestock. In Hindu culture, cows hold a sacred status, revered as mother figures, while bulls are also deeply respected. Bulls play a crucial role in farming, which is the source of food and livelihood for many, and as a result, there is a grand festival in Maharashtra dedicated to honouring bulls. Before selling their bulls in the market, or after purchasing a new one, many farmers perform specific rituals to show respect and gratitude, a tradition rooted in their reverence for the animals that help sustain their agricultural work.

People professing from Muslim and Buddhist religion too, take part in the Chandur Bazar. Among the Muslim community, some individuals earn their livelihood by rearing buffaloes, and like the Hindus, they too observe certain rituals before taking their buffaloes to the market for sale or after buying a new one. These rituals reflect the cultural and spiritual values they associate with their livestock. The Buddhist community, which earlier followed these traditional practices, has begun to gradually abandon such customs in recent times. Nonetheless, for many in the region, rituals and customs surrounding livestock remain a significant part of their cultural identity, woven into the fabric of their daily lives and interactions at the market.

Significant festivals observed by Hindus that are associated with cattle in the villages

There are two significant festivals associated with cattle in the villages around Chandur Bazar: *Govardhan Puja* and *Pola*. *Pola* is a traditional thanksgiving festival celebrated by farmers in Maharashtra, honouring the invaluable role of bullocks in agriculture and farming. This festival, which typically falls in August, is a time for farmers to express their gratitude and appreciation for these animals that play crucial roles in their daily lives, particularly in farming operations such as plowing fields.

Pola is observed during the Hindu month of *Sravana*, specifically on the new moon day known as *Pithori Amavasya*. It is a one-day celebration dedicated entirely to bulls. Preparations for *Pola* begin early in the morning, when farmers bathe their bulls and adorn them with colourful decorations, including tinsel and traditional ornaments called *bashingin*. After grooming, the bulls are paraded through the village, showcasing their beauty and the farmer's pride in their

livestock. During the festival, farmers also offer prayers and special treats to their bulls as a gesture of gratitude for their hard work throughout the year.

The timing of *Pola* is significant, as it marks the beginning of the ploughing season, an essential period for farmers. After the festivities, farmers return to their fields to begin planting seeds. By dedicating a special day to celebrate bulls, farmers acknowledge the critical role these animals play in their agricultural practices. This recognition helps to strengthen the bond between farmers and their livestock, highlighting the importance of bulls in preparing the land for cultivation.

One of the most enchanting aspects of *Pola* is the parade of decorated bulls in the evening, which transforms the village into a vibrant spectacle. The bulls are painted and adorned with bright rags and ornaments, accompanied by joyful dances and group songs. This celebration is not merely a visual delight; it serves as a heartfelt expression of the deep connection between farmers and their animals. The bulls are treated like royalty, symbolizing luxury and strength within the village community. In many villages, *Pola* is further enriched by fairs and competitions that create a festive atmosphere. These fairs often feature traditional games and entertainment, fostering a spirit of camaraderie and joy among participants. Popular events include tug-of-war and bullock cart races, which attract participants from neighbouring villages, strengthening community bonds and cultural ties.

An important part of the *Pola* celebration is the preparation of traditional foods unique to Maharashtra, such as *kunbis*, *poli*, and *karanji*. Sharing these culinary delights with family and friends enhances social bonding and strengthens community ties. The festival draws visitors from various regions, as people come to observe and participate in the ceremonies, showcasing its cultural significance beyond the local community. As trade activity in cattle markets rises, the *Pola* festival plays a vital role in boosting the economy among farmers. Many farmers take their produce to the markets leading up to *Pola*, seeking to purchase the healthiest bulls available for the festivities. These rituals are closely intertwined with the cattle markets, ensuring that quality livestock is available for the celebration. Sellers in the cattle markets often experience a surge in business during this period, as farmers seek to acquire the best animals for their celebrations. The festival also serves as a valuable opportunity for farmers to connect, share information, and strengthen relationships within their community.

In conclusion, *Pola* and cattle markets are closely connected: the demand for cattle is initiated by the *Pola* festival and the markets supply the necessary number of live animals. This relationship can be said to show how traditions and economics; festivals and agricultural practices are interrelated. Singing farmers and performing bulls – that is what *Pola* is, and it perfectly reflects the bond between the farmer and his bull. It is a day of happiness, thankfulness and togetherness, for everybody and the simplest of living creature, the bull. Thus, through *Pola*, farmers of

Maharashtra celebrate strength and significance of their animal friends who are inseparable from farmers and farming. Yet, the traditions of this festival and its lively celebration to the present day remain a symbol of the eternal devotion of people and animals, living in the rural areas of the Indian subcontinent.

Vasubaras, also known as *Govatsa Dwadashi*, is a vibrant festival primarily celebrated in Maharashtra that marks the beginning of the *Diwali* celebrations. This festival holds significant importance in the agrarian community and local cattle markets. The festivities reflect the intricate relationship between worship and commerce, particularly among farmers. Through the involvement of various rural sectors, *Vasubaras* demonstrates how the agricultural community intertwines their spiritual practices with their business activities, highlighting the essential role that cattle play in both farming and local economies.

Vasubaras, celebrated on the twelfth day of the dark fortnight in the Hindu month of Ashwin, derives its name from ‘*Vasu*,’ which signifies the divine cow, and ‘*Baras*,’ meaning the twelfth day. This auspicious day is dedicated to honoring the goddess of fertility and nourishment, deeply revered in Hinduism, which is the predominant religion in India. A central theme of *Vasubaras* is the expression of gratitude toward cows, as these animals play a vital role in the agricultural sector, significantly impacting the Indian economy and cultural practices.

For the agrarian community, *Vasubaras* holds special significance. Interviews with farmers reveal that Indian agriculture heavily relies on cattle, particularly cows. In addition to being sources of milk and dairy products, cows provide manure, a natural fertilizer that enhances soil fertility. Bullocks, which are larger than cows, are essential for ploughing fields and transporting goods. As a result, the worship of cows and bullocks during *Vasubaras* is deeply meaningful for farmers engaged in rural agricultural activities.

On *Vasubaras*, the atmosphere is vibrant as farmers and their families wash and decorate their cows and bullocks. The animals are bathed, their horns are painted in bright colors, and flowers and beads are draped around their necks. Some farmers go a step further, adorning their cattle with bells and other decorative accessories, showcasing their appreciation for these vital animals. The main ceremony involves a worship ritual known as *puja*, where farmers offer special foods to their cows. This includes roasted wheat-gram mixed with ghee (*Puran-Poli*) and sweets made from wheat, gram, and jaggery. This act of feeding the cows is seen as a ritualistic way of expressing gratitude for their service. The worship is accompanied by prayers and the lighting of oil lamps, aimed at ensuring prosperity for both the cattle and the farmer's family. *Vasubaras* highlights the connection between humans and animals in agricultural communities. The festival embodies cultural values that honour all living beings and emphasizes traditional agricultural practices that treat animals like cherished companions. In the broader societal context, *Vasubaras*

symbolizes the dedication and hard work of farmers. As modernization and urbanization progress, traditional occupations like farming often become overlooked. Festivals like *Vasubaras* serve as reminders of the importance of farmers, helping society appreciate the effort involved in food production and the essential role farmers play in sustaining communities.

Moreover, the festival of *Vasubaras* significantly impact local cattle markets. The festival is closely linked to the health of cattle, and business activity in cattle markets tends to increase during this time. Farmers take advantage of the festival to buy or sell cattle, ensuring they have healthy animals for the upcoming agricultural season. The excitement surrounding the festival enhances the demand for quality cattle, leading to increased market activity. Observations and interviews with farmers illustrate how *Vasubaras* not only celebrates the sacred bond between farmers and their cattle but also revitalizes the cattle market in rural areas.

One notable tradition in Vidarbha is the gifting of a cow to a daughter at the time of her marriage. This practice symbolizes prosperity and is believed to provide her with good fortune and a source of sustenance in her new household. Other rituals tied to livestock involve various local beliefs. Some farmers, for example, believe that offering sweets and performing religious ceremonies before taking the cattle to market can enhance their chances of getting a better price. Additionally, there are no specific auspicious days or months for buying or selling livestock, but some farmers still consider the timing of monsoons or harvests when planning sales or purchases, believing these times bring better luck. These rituals, deeply rooted in tradition, where livestock are not only seen as economic assets but also as revered members of the household, deserving of respect and care.

Shankar Pat: The bullock cart race and its significance for livestock market

Shankar Pat is a traditional sport centered around bullock cart racing, which plays a vital role in the cultural and socio-economic life of the people in Vidarbha, Maharashtra. This exploration delves into the historical background, cultural significance, and the impact of *Shankar Pat* on farmers, traders, and the local cattle market, highlighting its importance as a key element of societal identity and unity. The origins of *Shankar Pat* can be traced back to the 18th century in the Vidarbha region, where it has become deeply woven into the agricultural landscape. Unlike other bullock cart races that feature multiple carts competing simultaneously, *Shankar Pat* typically involves one or two carts. This unique format emphasizes skill and precision while showcasing the strong bond between the farmer and their bullock, which is essential for agricultural practices in the area.

The annual fairs held in Umarkhed, Yavatmal, Wardha, Amravati, and Buldhana districts serve as the backdrop for *Shankar Pat*, transforming these events into vibrant celebrations of rural life. These fairs encompass more than just sporting competitions; they are significant social gatherings where communities come together to celebrate the harvest. Traditional songs, dances, and food play an integral role in these festivities, creating a festive atmosphere reminiscent of a carnival. The collective enthusiasm of both participants and spectators fosters a sense of unity and shared cultural identity among the attendees.

Farmers in Vidarbha view *Shankar Pat* as more than just a showcase of their success; it represents economic hope and a vital aspect of their identity. Considerable effort, time, and money are invested by farmers to prepare their bullocks for the races, particularly during the timed or heat races. The *Shankar Pat* races serve as a defining event within the community, where winning can significantly enhance a farmer's economic standing, as it increases the market value of their bullocks. The sport also impacts the local economy, particularly within the cattle market. The *Shankar Pat* fairs create a high demand for quality bullocks, attracting numerous traders and consumers. This surge in demand stimulates economic activity, helping to support local populations through income generation and fostering the growth of related businesses, such as fodder suppliers, equipment manufacturers, and hospitality services for fair attendees. *Shankar Pat* embodies the rich community spirit of the Vidarbha region. The fairs act as melting pots, where diverse individuals come together to celebrate their cultural similarities. Beyond the competitive races, *Shankar Pat* fosters connections among farmers, traders, and community members, enhancing social bonds in rural areas.

Importantly, the cultural practice of *Shankar Pat* resonates with the broader population, not just the direct participants. This cherished tradition contributes to the continuity of the community's cultural identity and helps pass on valuable practices to future generations. In this way, *Shankar Pat* serves as a bridge connecting the past and present, reflecting the enduring traditions of rural Maharashtra. In addition to offering entertainment through bullock cart racing, *Shankar Pat* pays homage to the local culture and boosts economic revenues while promoting unity and bonding among community members during the annual fairs. Through this competition, farmers can showcase their skills, strengthen their relationships with their bullocks, and promote the culture of *Shankar Pat* in rural areas. Thus, *Shankar Pat* remains a testament to the evolving Vidarbha region of Maharashtra, preserving its core principles and traditions. By passing down this practice to future generations, they not only inherit a sport but also a culture that enriches the cultural fabric of Maharashtra. Ultimately, *Shankar Pat* preserves the spirit of Vidarbha while bolstering its economic vitality, illustrating how tradition serves as a cornerstone of community and prosperity.

Welcoming the newly bought cattle: The ritual significance

When farmers acquire new cattle, they engage in a series of meaningful rituals to welcome the animals into their homes. These practices are steeped in tradition and reflect the deep respect farmers have for their livestock. The rituals typically begin with washing the cattle's feet, symbolizing cleanliness and purity. After that, a tilak—a mark made with vermilion—is applied to the cattle's forehead, signifying blessings and protection. The cattle's feet are washed before they enter their new home, symbolizing purification and respect for their role in the household. Farmers then feed the cattle sweets, offering a gesture of goodwill and appreciation for the new addition to their family. Once these rituals are completed, the cattle are taken to a special place called 'Gotha'. This designated shelter serves as a comfortable and secure environment for the animals, highlighting the farmers' commitment to their well-being. Both male and female family members participate in these rituals, reflecting a collective involvement in the livestock-rearing process and reinforcing family bonds. However, it is interesting to note that only a small number of farmers perform rituals for goats, such as applying a tilak before bringing them home.

When farmers prepare their cattle for sale, they follow certain rituals as well. Before taking the cattle to the market, they remove the *naki* (a rope tied around the nose), believing that if this rope is given away with the animal, all the good fortune associated with the cattle will also leave with them. As part of the farewell, they feed the cattle *chapati* with jaggery and apply a vermilion *tilak* on their forehead, as a final gesture of respect and gratitude. Additionally, it is a common practice during the first monsoon, when the cattle are taken out for ploughing, for the owner to perform an *aarti* at the entrance of the house. The bullocks are fed *perra* (a type of sweet) as an offering for their hard work in the fields. This ritual is performed to ensure the success of the agricultural season and to show appreciation for the bullocks' essential role in farming.

When it comes to selling or exchanging cattle, the rituals are markedly different. The focus shifts primarily to practicality. Farmers typically give their animals a quick bath with water before heading to the market, emphasizing the need for cleanliness but lacking the ceremonial aspects associated with acquiring new livestock. For those coming from long distances, the preparation involves additional steps to ensure the cattle appear fresh and lively. It is common for these farmers to wash their cattle the evening before the market day, a practice designed to enhance the animals' appearance and attract potential buyers. In preparation for the market, they may scrape the upper layer of the horns to make them shine and adorn their cattle with colorful ropes and bells. This decorative touch is believed to make the animals more appealing, potentially leading to better deals during sales. Some farmers go a step further, applying oil and colour to the horns of their bullocks. This practice, which can cost around 100 rupees per bullock, is rooted in the belief that a well-groomed animal will fetch a higher price. Interestingly, the buying and selling of livestock is not influenced by preferences regarding skin color or specific days deemed auspicious for such transactions. Farmers approach these market activities based on practicality and market conditions rather than traditional beliefs, reflecting a shift towards a more

commercial mindset in livestock trading. Overall, these rituals and practices surrounding cattle highlight the deep connection farmers have with their animals, showcasing a blend of cultural significance and economic considerations in the rural agricultural landscape.

Perceptions and practices relating to preventing diseases to livestock

In the Vidarbha region, several traditional beliefs and practices are followed to prevent diseases in livestock and maintain their health. One common practice is giving the cattle an oil massage after bathing, which is believed to keep them strong and healthy by improving blood circulation and providing relief from fatigue. This massage is typically done using edible oils such as mustard or coconut oil, which are thought to have therapeutic properties for the animals. To protect their livestock from the 'evil eye' or negative energies, farmers often tie a small piece of animal skin or bone, wrapped in a black thread, around the legs of their cattle. This amulet is believed to ward off bad luck or illness, a practice deeply rooted in local superstition and passed down through generations.

When cattle show signs of not eating or behaving unusually, farmers rely on a variety of traditional methods to diagnose and treat the problem before seeking veterinary help. For instance, they may check the animal's tongue and ears to detect any signs of illness. Cold ears, in particular, are seen as a sign of internal discomfort or imbalance. To treat this, farmers prepare a home remedy consisting of *gur* (jaggery), turmeric, *tuthi* (a traditional herb), edible oil, and rock salt, which is mixed in a bottle of water and given to the cattle to drink. This concoction is thought to soothe digestive issues and restore the animal's appetite.

In addition to these practices, there are also beliefs regarding the overall well-being of cattle. For example, some farmers light incense or burn specific herbs near the cattle shed to purify the environment and drive away evil spirits. Others believe that regular offerings to local deities or placing sacred symbols like lemon and chili near the cattle's shelter can protect their animals from diseases. If these home remedies and protective measures do not improve the cattle's condition, the farmer will then seek professional assistance from a veterinary doctor. The reliance on these traditional methods, alongside modern veterinary care, illustrates the blend of cultural practices and practical solutions in the daily life of Vidarbha's farming community when it comes to livestock health.

As the farmers informed, during the agricultural season, they would feed a bullock three times a day, giving them a total of 8 kilograms of fodder daily. For each meal, the bullocks would receive 2.5 kilograms of fodder, which consisted of "*Toor ka bhusa*" (residue of *toor daal* after harvesting), "*Kapas ka dep*" (residue of cotton seeds after oil extraction), "*Channa daal ka kuttar*" (waste of channa daal plant), and "*soyabean ka kuttar*" (waste products of soyabean

seeds). He noted that they rarely used soyabean waste because it could increase body heat and cause stomach problems in the cattle. They obtained these feed ingredients from the market or prepared them after harvesting, grinding them into "*kuttar*" (fodder). When asked about the quantity used, he mentioned using "*10 daaletoore*" and "*10 daalechanna ka daal*," (a round-shaped aluminum container used as a measure) mixed with small cut pieces of grass.

Belief about massages and bath

Farmers hold specific beliefs about the importance of massages and bathing for their livestock, especially bullocks. It is customary for farmers to bathe their bullocks once a week to keep them fresh and clean. For white bullocks, farmers often apply white powder to enhance their appearance and maintain the shine of their coat, adding to the animal's aesthetic value, particularly during market visits or festivals. Oil massages are another common practice, as farmers believe that massaging oil into the skin and horns not only improves the bullocks' overall appearance but also nourishes their skin, keeping it healthy and supple. This practice is thought to enhance the livestock's look and make them appear more robust and well-kept, which is especially important during trade or competitions like bullock cart races.

In contrast, farmers who raise goats follow different practices. They avoid bathing their goats because of a prevailing belief that goats are highly sensitive to cold and their bodies are not well-suited for regular bathing. Bathing goats is thought to make them vulnerable to illness, especially respiratory issues. Instead of bathing, farmers focus on maintaining their health through other means like proper feeding and sheltering practices.

Common ethnoveterinary practices

The farmers and traders as well relied on traditional healing methods for their livestock. For common issues like fever, they prefer home remedies, but for serious conditions like "*Khur*," a foot disease, or excessive bleeding, they turn to veterinary care. In cases of excessive bleeding, they apply a paste of "*Kamar mori*" (Vanspati) leaves to stop the bleeding. This remedy is also effective for various skin diseases in cows and bullocks. For "*Gardan fore*," a type of lump around the neck, they make a paste of "*Akai*" or "*Roi*" (*Calotropis gigantea*) flowers, milk, and "*Kamar mori*" leaves, which helps reduce the lump over a few days. They determine if the livestock has a fever by checking for cold ears and scars on the tongue. They also observe if the animals show disinterest in food, indicating an upset stomach. They treat fever by feeding them a mix of jaggery, turmeric, "*tuthi*" rock salt, and edible oil, combined with water. Additionally, they administer a special solution made of jaggery, hing, turmeric, and ajwain during the rainy season to keep the livestock healthy.

The horn workers in the market

Normally, the farmers sell bullocks and cows to buyers without any enhancement of beauty in terms of appearance. However, the traders prefer desire to enhance the look of cattle before selling, if they felt the cattle is/are looking overage or dull. In such case, they take service from (*sing forwa*) ‘horn makers’ and those who do colouring of skin and hairs of the tail.

In the studied market, five members who belonged to families that were providing service for many generations were identified. Among the five horn makers, four were to Buddha by religion and their status is lower in society, and one belongs to a Muslim by caste with poor socio-economic status. Five major pieces of equipment’s were used by them: a knife (*churi*), a small knife with a small wooden handle, cleaner/ cleaner or plainer (*reti-rasp*), and an oil bottle. They performed their service on one corner of the weekly market with the help of the owner or helper of the trader to control the bullock through *naki* (noise) rope. They charge five to six hundred for pairs of bullocks and 300 hundred for a single bullock. Their mode of payment is both cash and digital nowadays. They also provide service in *khedes* (villages) with an extra charge for visits and fuel.

First, they remove the outer dead parts of the horns with a small knife and wooden hitter and resize the horns as per the sellers or owners’ interest and according to the cattle and livestock size, as informed during field work. Plainer and cleaner equipment’s work includes a big knife with a two-sided handle for good finishing (*chopra*) of horns, and lastly, they apply ointment on the horns with mustard oil for good shining. They also colours the hairs of tail with black colour and the skin of the body, especially the *pandre* (off white) one with white powder colour. White colour hairs on the tail are not auspicious for local residents. The short tail means an active bullock and a good one for agricultural activities; it also means not throwing the tail with mud on the face of the farmer during ploughing.

Cultural perceptions regarding the grace and ‘look’ of animals

Apart from health considerations, the farmers often talk about the general features of the cattle that make them look ‘graceful’, ‘handsome’, ‘beautiful’, ‘soft’, ‘social’ etc, which also matter in the selection of animals. The data obtained from market participants who responded to queries on such features is summarized in the following table. The parts of the animals that are carefully evaluated for the physical appearance of the animal comprise of hump, dewlap, horns, legs, tail, and skin colour. In case of cows and buffaloes, the udder too is considered important.

Table 5.1 shows the key factors farmers consider when purchasing livestock. Farmers prioritize the legs, walking grace, skin shade, and dewlap of the animals. Checking the legs and observing how the bullocks or cows walk is crucial, particularly for bullocks intended for ploughing, as strong, well-aligned legs ensure they can walk and work efficiently in the fields. A proper

walking gait indicates the animal's strength and ability to endure long hours of labor without strain. The skin shade is another important aspect, with farmers preferring uniformity. Uneven skin tones might suggest the animal's lower tolerance for heat, which can be problematic, especially in Vidarbha's hot summers. Heat-tolerant animals are essential for productivity, particularly during peak agricultural seasons. Additionally, the dewlap, the loose skin under the neck, should not be overly long. Excessive skin folds in this area can impede the animal's mobility, making it more prone to discomfort while walking. A well-proportioned dewlap is considered a sign of healthy and efficient livestock. During the study, it was learnt that farmers consider the devman marks (round structure formed spontaneously from hair) between the front legs of bulls as auspicious. Such bulls are sold immediately without any bargaining. On the contrary, some bulls have mada marks (round structure formed spontaneously from hair) on their forehead which is considered inauspicious and there is difficulty in selling such bulls.

Table No. 5.1: Beliefs and perceptions of the 'Look' of the animal

S.No	Beliefs and perceptions of the 'Look' of the animal	Yes	%	No	%
1	Hump	47	27.48	124	72.52
2	Dewlap	123	71.92	48	28.07
3	Horns	08	4.67	163	95.32
4	Udder	06	3.50	165	96.49
5	Legs	123	71.92	48	28.07
6	Tail	83	48.53	88	51.46
7	The colour of the animal	00	0.00	171	100.00
8	Skin shades	120	70.17	51	29.82
9	Spots on the coat of the body	29	16.95	142	83.04
10	Grace of walking	123	71.92	48	28.07
11	Taming	00	0.00	171	100.00

Lastly, farmers often prefer animals with longer tails, as they help ward off insects, keeping the animal comfortable and focused while working in the fields. All these factors combined ensure that the livestock is physically fit for the demands of farming.

To enhance the appearance of their livestock during sales, farmers and traders resort to various measures aimed at making their animals look more appealing to potential buyers. One of the most common practices involves coloring and scraping the horns of bullocks and cows. This is not only intended to give the animals a younger and healthier appearance but also to signify that they are well cared for. Brightly colored horns can attract attention and may suggest to buyers that the livestock has received special treatment and attention, potentially increasing its market value. In addition to horn embellishment, they also pay close attention to grooming their animals, ensuring they are bathed and their coats are brushed to achieve a clean and shiny look. Some

traders even use specific grooming products that enhance the coat's luster, further contributing to the animals' overall visual appeal. Goat owners, too, partake in beautification efforts. Colorful beads and decorative collars are often tied around the necks of goats before they are brought to market. This not only enhances the goats' appearance but also serves as a way to express the owner's pride in their livestock. Traders in the livestock market also engage in practices that help boost the attractiveness of the animals they sell. They also employ techniques such as strategic placement within the market to highlight the best specimens, ensuring they are in the most visible spots.

Moral expectations in the livestock market

One of the important concerns of buyers and sellers in the livestock markets is found to be avoidance of competition much to the disadvantage of farmers in the present circumstances. One of the important conventions followed in the market is noninvolvement of other prospective buyers as long as a buyer who first approached the seller leaves the place. Further, as the market is an open place the sale price and price offered by a buyer is to a great extent dealt secretly. The seller would not openly disclose the offer price by the previous buyers to anyone. Interestingly, the intermediaries play a significant role in these secret dealings through a coded language.

Farsi Term	Rupee Value
<i>Neema kailar</i>	50
<i>Langar</i>	1000
<i>Yad lang</i>	2000
<i>Dhala lang</i>	3000
<i>Gapa lang</i>	4000
<i>Kapa lang</i>	5000
<i>Reki lang</i>	6000
<i>Arsalang</i>	10,000
<i>Suchelang</i>	20,000
<i>Swarname</i>	30,000
<i>Ya satiya</i>	40,000
<i>Inter</i>	50,000
<i>Reki</i>	60,000
<i>Double</i>	1,00,000
<i>Kalug</i>	Trader
<i>Nerya</i>	Middlemen

Under this system, called Farsi, while negotiating price the parties cover their hands with *gamcha* (towel) and resort to hand gestures, eschewing verbal communication. Following this

system, when the intermediaries extend a finger to the seller, it symbolizes a value of 10,000 units. For instance, holding one finger signifies a value of 10,000, while holding two fingers indicates 20,000, and so forth as per the size and age of livestock. A full hand shake represents a value of 50,000. Additionally, if the intermediaries hold one of the trader's fingers during the handshake, it signifies a value increment of 10,000, making the total value exchanged 60,000 and so on. Upon reaching a mutually acceptable agreement, the culmination of the negotiation is marked by a symbolic action: the intermediaries strike cattle, signifying that the deal is finalized. This ritualistic gesture serves as a tacit acknowledgment that the transaction is complete. Additionally, an alternative verbal method employing *Farsi* terminology has been utilized for negotiations. Within this framework:

Hide information relating to an animal while trading

Hiding information about animal age, behaviour, health condition is assumed to be immoral by the participants in the market. However, such questions of immorality vary from one circumstance to the other and also depending on the type of buyer. Cheating a fellow farmer is felt to be incorrect, but may not be when it is a trader. When the animals are sold for meat or hide, the moral expectations are much more relaxed and it is felt that in such circumstances that there is nothing wrong in expecting a 'fair' deal as that is market. In a large extent of cases, however, the immoral questions if any in this market deal are just avoided by leaving things to the judgements of the buyers. It is said the buyers should make their own judgments rather than blame the sellers.

Verbal assurance of the seller/buyer with some token amount

In goat transactions, there is typically no verbal assurance between the seller and buyer, nor is there any exchange of a token amount. However, in the case of larger livestock like cows, bullocks, and buffaloes, the process often involves more flexibility. If a farmer cannot afford to pay the full amount upfront, they pay a token amount to secure the purchase. This initial payment allows them to take possession of the livestock while deferring the remaining balance. If, after a few days, the livestock does not meet the farmer's expectations or appears unsuitable, they have the option to exchange it, although the token amount is non-refundable. Additionally, for some farmers, particularly those with limited financial resources, payment can be arranged in instalments. Importantly, before completing the purchase, buyers often ensure that all the information provided by the seller regarding the animal's health, age, and productivity is accurate. This practice helps to build trust and ensures that the investment is worthwhile, as misrepresentation can lead to significant financial loss for the buyer especially to farmers.

It has been observed that some traders in the market resort to hiding or misrepresenting crucial information about the animals to secure a sale. They conceal details about the animal's health, age, or temperament, presenting them as healthier or younger than they actually are. Some

traders also exaggerate the animal's productivity, such as milk yield or work capabilities, to attract buyers. Additionally, if traders notice that a bullock or cow is hyperactive, they follow a remedy by feeding it sugar water a day before the market to calm it down. In some cases, they use superficial grooming to mask underlying issues, creating a misleading impression. Such practices can exploit buyers' trust especially farmers, leading to dissatisfaction and potential economic losses for them by purchasing the livestock.





Chapter 6

SOCIAL FACETS OF THE LIVESTOCK MARKET

In the market, the conditions surrounding transactions are often governed by informal norms and mutual trust rather than formal contracts. Data collected on these practices reveals that aspects such as refunds, trial periods, and instalment payments are influenced by long-standing traditions of verbal agreements and personal relationships between traders and buyers. Traders tend to finalize deals based on verbal assurances from buyers, with an initial token payment made to seal the agreement.

However, these agreements come with inherent risks for the buyer, particularly in the event of unforeseen circumstances such as natural calamities. If a farmer is unable to produce a good harvest due to droughts, floods, or other natural disasters, they are typically required to return the bullocks acquired on instalment. Unfortunately, they do not receive a refund of the token amount they initially paid. This is viewed as a loss borne by the farmer, as they have already fulfilled their intended purpose of farming, even if external factors prevented a successful outcome. This process highlights the moral complexities of rural markets, where transactions are deeply rooted in trust and social obligations. Traders rely on the buyer's word, and while this fosters a sense of community, it also exposes vulnerable farmers to financial risks. These informal practices can be seen as both a strength and a limitation of these livestock markets. They enable flexible arrangements that benefit small farmers, but they also place the burden of unpredictable risks—such as crop failure—squarely on the farmer's shoulders, with limited recourse for compensation. In essence, these transactions reflect the moral economy of rural markets, where social relationships, mutual trust, and local customs shape the way business is conducted. While this system facilitates access to vital resources like livestock for poor farmers, it also emphasizes the precarious nature of their livelihoods, especially when external factors beyond their control come into play.

The Chandur Bazaar livestock market serves as more than just an economic hub; it is a social space where new relationships are forged across community boundaries. Unlike many other social arenas where caste, class, or other social identities may impose restrictions, this livestock market is a relatively open and inclusive space. People from diverse backgrounds—traders, intermediaries, farmers, and buyers—come together to engage in transactions, and everyone has the freedom to interact with multiple sellers and buyers simultaneously. These interactions often transcend the confines of business and lead to the development of long-lasting personal relationships. In the process of buying and selling livestock, individuals frequently invite one another to important family events such as weddings, religious ceremonies, and other celebrations. These invitations are not limited to immediate business partners but extend to new

acquaintances made during the market dealings. Through these exchanges, a web of social connections is formed, creating networks that can span across entire regions. These relationships can be incredibly valuable, as staying in contact with traders, intermediaries, and farmers is not only seen as socially beneficial but also economically strategic. The following three case studies of a successful Muslim trader, a women trader and a women of nomadic community illustrate how the traders succeeded to break certain social barriers to establish themselves.

Case 1: A Muslim Livestock Trader in Rural Vidarbha

Mr. X, aged 52 from Thugaon Pipri in Chandur Bazar Taluka of Vidarbha region of Maharashtra is into livestock trade for over 3 decades. This business is run by him together with his younger brother and they carry a family tradition in this area that is majorly associated with agriculture and animal farming. Mister X initially got into this business just for livelihood of his family. Subsequently, his business has grown into a venture. He mainly deals with large livestock such as, bullocks, and cows. He purchases these animals from farmers within the region and sells them within the region's rural markets. He procures the cattle and stores them at *Thia* which is place cattle are kept along with the other amenities like water facility to bathe them and fodder to feed them. To manage his business, he hires several workers.

Mister X mainly deals in the markets of Amaravati district. Mister X acquires livestock from the small-scale farmers who bring animals to the market to sell; it can be animals they sell because they have many, or those they cannot afford to keep any longer. Mobile money solutions such as the UPI payment applications and the WhatsApp have enhanced his ability to make transactions and to engage farmers. Access to means of transport from the local transport services assist Mister X to transport the livestock from the villages to the market centres. He makes sure that the animals do not suffocate or get injured in the process of transportation by providing ample space and strictly following the norms of number of cattle per vehicle.

In the market, Mister X and his brother find their customers, which are other traders, cattle herders, and butchers who want to purchase the livestock for their business; farmers who want to add more animals to their stocks or buy them for the cultivation purpose. Mister X's assistants contentedly feed and take the animals for a walk according to the buyers' instructions. Generally, the prices in these markets are arrived at through bargaining. Mister X had appreciated the skills to assess the animals depending on their age, their health, their breed, and their weights. One of the factors that give him fair prices when purchasing or when selling is due to his fair practices and ethnoveterinary knowledge. The prices of livestock are very volatile due to many factors like increased demand for meat during festive seasons, diseases, and fluctuations in fodder prices. Mister X as a trader and as a participant in the business, has to always monitor these.

Animal welfare is always a major concern since their health may always be compromised. Mr. X needs to be sure that the livestock he purchases are healthy since unhealthy livestock is a big

loss. In particular, in a context like *Thia* in which the cattle are in contact with other cattle, one infected cattle is dangerous for the other cattle.

Due to market competition, Mister X has to continuously cultivate strong business with farmers and buyers to ensure procurement of enough cattle. However, transportation of cattle is one of the important phases in his business. To avoid injuries during transport various measures like timely rest, and sufficient space for cattle must be followed. This ensures they do not perish due to injuries during the process of transportation to different regions. Due to an increase in the transport vehicles and availability of bigger vehicles, Mister X is now able to extend his operations in distant Livestock Markets other than Vidarbha. This simultaneously helped him to extend trade of more variety of cattle breeds across other markets. With the adoption of technology, and the use of such innovations as mobile applications for market quotations and veterinary services, he increased his business activity. The usage of UPI apps for digital transactions reduced the burden of carrying heavy amounts. Use of Multimedia supporting apps helped in sourcing the cattle with ease. Mister X explored government initiatives that have been personalized for the traders of livestock, and got benefitted from them.

Customer relationship is highly cherished since it determines the trader's relationship with the buyers and sellers. It is found that he often goes to the villages where he acquires live stocks and offers fair price deals with the explanation of the market situations to farmers. These are beneficial for him because they establish a long-term relationship based on trust and thus, he gains market preference. He as a trader also offers credit facility where specific and regular clients have an option to make small installments of the agreed amount.

Mister X comprehends quality and strives to keep the standards as high as possible to ensure the sustenance of his business. He spends time evaluating animals for purchase and guarantees that these the animals are treated well in transit. This has helped him to create a reputation. Mister X is also very careful about the trends of the market and is constantly changing his strategy to adapt to the market. The case of Mr. X's journey as livestock trader illustrates the opportunities, continuities and changes of livestock markets on the one hand and also the resilience of members of rural communities on the other making the rural livestock markets a sustainable economic institution.

Sangeeta Dhoke— a pioneer woman trader in the rural livestock markets

In the Vidarbha region of Maharashtra, the rural livestock markets play a prominent role in the rural economy. In the largely male dominated economic institution of livestock markets, there is one particular successful woman trader, Sangeeta Dhoke from Morshi, who has earned the reputation of having capacity to “win the world”. She is a Licensed cattle supplier and operates mainly in the rural livestock markets in Amravati District.

Sangeeta Dhoke, currently in her late 40s, hails from Dhargarh community, which is closely associated with goat and sheep herding. She was born in Morshi taluka that has reputation for animal wealth. As a separated women she had to fight the societal barriers. But she has not lost her fighting spirit. After her separation, she sought small scale livestock trading as source of income, having learned this from her relation who is knowledgeable in animal breeding. She embarked on trading in both buffaloes and goats. It was not a smooth journey for her. “What are you doing here?”, “who do you think you are?” and “where did you get this idiotic idea?” are the questions she endured in a male dominated field. But her childhood interest in animals and her determination assisted her in gaining the clients trust and fostered business growth. She makes sure to credit her success to her late father who made sure Sangeeta grows up to be a strong, determinant and independent woman in a patriarchal society and inculcated the knowledge of cattle in her mind.

Most of the operations of Sangeeta are in the rural areas of the Amravati district, where markets are held on a weekly basis. Sangeeta’s collection of livestock is very vibrant and often, the attention shifts from the cattle she sells to her integrity as a fair dealer. Mention should be made of her professionally sharpened eyes in identifying health conscience animals and her bargaining power that has made her gain reputation among the farmers and clients. She has nurtured a client base that relies on her decisions on the best product to purchase and will rather choose to transact with her than any other person.

It is clear that Sangeeta’s significant operations span does not peg on trading alone. Also acknowledging the possibilities that can be achieved through trading in livestock, she performs the function of a mentor to those young people who are willing to engage in the trade. This is because her training sessions, which include caring for animals to market information and trends, are deemed appealing by the youth. Thus, Sangeeta’s decision to pass the obtained knowledge and skills to others is not only educating the people but also considering the economic stability of the community. As a female employee working in the male dominated organization Sangeeta has been exposed to many hardships. Some challenges they faced included the male traders’ rejection at the onset and other social factors. Despite the aforementioned drawbacks, she has achieved a lot and the credit goes to her only. Today, she is a licensed trader, being a proper certification to do business from a professional aspect and from the social relations perspective. A new receptionist, Sangeeta has been significant to many of the society as her success story motivates those around her. Still, she has cracked walls of stereotyping and has shown other women the green light in fields that were hitherto the preserve of men. Overall, she remains as an inspirational figure a success story that inspires other Dhargarh community and especially young females who wish to become a Livestock trader someday.

In conclusion, Sangeeta Dhoke is one woman whose story is full of determination and is brilliant example of what community spirit can achieve. Thus, women like her, who has been a successful

Trader in the rural markets of Vidarbha, has also changed her as well as community's life for the better. By training the next generation of people to follow in her footsteps, she is also able to keep her powerful, knowledgeable legacy alive in the center of Maharashtra's vital rural livestock world. Sangeeta is the perfect example that where there is will there is a way, doors could be opened, and new paths could be created.

Woman of Ghadiya Lohar community

Shyam Lohar from Sotalia, Madhya Pradesh, belongs to Ghadiya Lohar community in the village. She belongs to a community that is nomadic. As she claimed, they are basically from Rajasthan and blacksmith's and also trade cattle in rural life stock markets. They bring bullocks from Madhya Pradesh, Uttar Pradesh, Rajasthan and sell exchange the bullocks.

According to her, rural livestock markets plays a big role for them as they are dependent on that. She claimed that the demand to close these markets in Madhya Pradesh was a foolish demand as the closure of these markets not only affect them, but also the Farmers. She felt that as traders like them bring good bullocks from different regions and sell it for a smaller profit to the farmers it is advantage to the farmers. "Farmer can't go to Uttar Pradesh or Rajasthan, that's where we play a big role in the supply demand chain", was the opinion of this woman.

Members of Ghadia Lohar community come from Madhya Pradesh; they travel on foot along with the cattle. They do face so many difficulties while travelling through the forest. Some families travel together. It's very difficult to get to the urban side while travelling through the forest. Their children sometime have to go hungry on the way. This work is difficult yet they have to do it to get livelihood from it. They face difficulties because, on the way they have to set up camps in different villages where they face trouble. Some social groups threaten them with capturing cattle and putting it in *gaushalas*. Sometimes, they have to pay them a bribe of about 50000 to one lakh rupees to let go. Sometimes they snatch cattle and put in *gowshala* and sell them to themselves. Many people abuse them and their female in particular. They face a lot of difficulties during the monsoon season. They use the plastic that are water resistant at camps where the women members of their families cook food.

They felt that the government can solve their problems by addressing the livestock market issues in Madhya Pradesh and reopen the markets that have been closed especially the *Hathmela* Market. Further they also felt that it would be great help if they would be allowed to carry three cattle into the vehicle instead of two and allowed to source the cattle from the villages and bring them to the market. This will help us a lot in states of Rajasthan and Madhya Pradesh where the cattle trade can bloom. They were involved in blacksmith business and it has considerably reduced due to the introduction of machinery. Previously they used to visit door to door in villages selling the iron made equipment. Now nobody buys from them such equipment.

Case study of a middle man

In the rural village of Dhamangaon, a small farmer has managed to carve out a unique and valuable role within his community despite his modest economic means. A farmer with limited financial resources, found himself struggling to make ends meet. Agriculture, his primary source of income, was unpredictable and often insufficient to support his family. Like many other farmers in his village, he faced numerous challenges, including fluctuating market prices, high transportation costs, and limited access to reliable information about the market. Finally, he began attending the weekly cattle market at Chandur Bazar. This market was a bustling hub of activity where farmers and traders from various villages gathered to buy and sell cattle and other agricultural goods. Each week, he would make the long journey to the market, keen to observe and learn from the interactions and transactions taking place.

Through his regular visits, he started to build a network of contacts among fellow farmers and traders. He engaged in conversations, asked questions, and offered help whenever he could. Over time, he became well-known in the market, respected for his keen insight and honest dealings. His growing network of contacts became a valuable resource, providing him with up-to-date information on market trends, prices, and potential buyers and sellers. Recognizing an opportunity to leverage his network, he began to act as a middleman for his fellow villagers. Many of these villagers, due to the high cost and inconvenience of traveling to the market, were unable to sell their cattle or purchase new ones at favourable prices. He stepped in to fill this gap. He would take cattle from various farmers in his village to the market, representing them in negotiations and helping to secure the best possible deals. His role as a middleman extended beyond mere transactions. He became a trusted advisor to the villagers, providing them with crucial information about current market prices and trends.

He educated them on the intricacies of the market, enabling them to make informed decisions. This not only helped the farmers get better prices for their cattle but also empowered them with knowledge that was previously inaccessible. His efforts had a significant impact on the economic well-being of his community. By acting as a middleman, he helped to reduce the transaction costs associated with buying and selling cattle. Farmers who previously struggled to sell their cattle at fair prices or buy new ones without being cheated found a reliable ally in him. His intervention ensured that they received better prices, which in turn improved their overall income and standard of living. Farmers who benefited from his services began to trust him more and were willing to share information and resources.

Case study a young man as a successful middle man

An 18-year-old boy from a scheduled caste and economically weak family faced numerous hardships growing up in a rural village in India. His family's financial situation was dire, forcing him to abandon his education prematurely to contribute to the household income. To support his

family, he took up various labour-intensive jobs. One of his primary sources of income came from herding cattle. For a meagre daily wage of 300 INR, he would take cattle to the local cattle market, a weekly cattle market for buying and selling livestock. His frequent visits to the cattle market became more than just routine work; they became a learning opportunity. Initially, his goal was simple: secure daily wages to support his family. However, as he spent more time in the bustling market, he began to observe and absorb the intricacies of the cattle trade.

The market was a dynamic environment where farmers, sellers, buyers, and traders interacted, negotiated prices, and evaluated the quality of livestock. Over time, the respondent's consistent presence in the market helped him build a network of contacts. These were not just fellow labourers but also farmers, sellers, and traders. He started off by simply interacting with them, seeking opportunities for daily wage labour. People in the market began to recognize the respondent as a reliable worker. With his expanding network, his understanding of the cattle market deepened. He learned about price negotiation, quality assessment of livestock, and the various factors that influenced market dynamics. He observed how seasoned traders operated, how they judged the health and value of cattle, and how they negotiated deals. The respondent's evolving expertise did not remain hidden for long. Farmers and traders began seeking his assistance, recognizing his growing knowledge of the market. He started helping them identify potential buyers or sellers, leveraging his network to facilitate transactions. His role gradually shifted from a mere labourer to that of a middleman.

As a middleman, he played a crucial role in connecting the right parties. He helped farmers get better prices for their livestock by linking them with buyers willing to pay more. Similarly, he assisted buyers in finding high-quality cattle. His deep understanding of the market, coupled with his extensive network, made him an indispensable part of the trading process. His journey from a labourer to a middleman improved his economic status. He no longer depended on the uncertain daily wages of herding cattle. Instead, he earned commissions from the transactions he facilitated. This new role not only provided him with a stable income but also uplifted his family's financial situation. His story became an inspiration in his community, demonstrating how determination and the willingness to learn could overcome economic and social barriers.

In rural areas, where markets may be held in various towns and villages, the same people or their networks of friends and relatives often participate in other local markets. By maintaining good relations with all parties involved, individuals ensure smoother transactions in future dealings, as familiarity and trust make negotiations easier. The network of relationships developed in one market can facilitate access to better deals, new opportunities, or introductions to influential figures in other markets. This social cohesion strengthens the bonds within the rural economy and fosters a sense of mutual reliance and cooperation among different community members. Moreover, the informal nature of these relationships provides a cushion of trust that formal contracts often lack. People rely on the reputation and word of mouth to ensure that commitments are honored, and personal connections can help mediate disputes or

misunderstandings. These dynamics contribute to the resilience and adaptability of the rural livestock market system, where social capital is just as important as financial capital in conducting business. The market, therefore, plays a vital role in not only sustaining livelihoods but also weaving the social fabric of rural communities, fostering unity and interdependence among individuals from different walks of life.

Conflicts and conflict resolution

In the market, conflicts sometimes arise when intermediaries disrupt direct negotiations between farmers and traders. They intervene in deals and prevent farmers from finalizing transactions to their satisfaction. This can lead to tensions, especially when intermediaries attempt to forcefully take away the cattle to secure a deal that benefits them. Such actions can be a source of frustration for farmers who feel sidelined in negotiations concerning their own livestock. Despite these conflicts, both farmers and traders recognize that they are part of an interconnected market ecosystem. They understand that maintaining long-term business relationships is essential, as they will likely have to continue dealing with each other or encounter one another in future transactions. As a result, rather than escalating disputes or involving legal or higher authorities, parties involved in these conflicts tend to resolve issues through mutual understanding and negotiation.

This informal method of conflict resolution is rooted in the social dynamics of the rural marketplace. Traders, intermediaries, and farmers are all aware that fostering goodwill and maintaining trust is critical to the smooth functioning of the market. Disputes, if not addressed amicably, can damage reputations and lead to strained relationships that could negatively impact future business. Thus, there is a strong incentive for all parties to come to a compromise, ensuring that the resolution benefits both sides. These informal resolutions are often facilitated by respected figures within the market community—experienced traders, intermediaries, or even village elders—who may step in to mediate when necessary. Their intervention helps maintain harmony in the market, preventing conflicts from escalating. This system of self-regulation shows the importance of social cohesion and the reliance on collective wisdom in the rural marketplace. In essence, while conflicts in the livestock market are inevitable, the participants' shared understanding of the importance of ongoing business relationships drives them to resolve disputes peacefully and pragmatically. This mutual problem-solving approach strengthens the community ties and ensures the continuity of the market, making it a space not only for economic transactions but also for cooperative social interaction.

Social sphere of traders

A social relationship refers to the connections formed between individuals within a society, which serves as the foundation of social interactions. Society, in this context, includes people living within a specific geographical area, regardless of their caste or religion, who have shared that space for many years. In the context of the Chandur Bazar livestock market, it can be

challenging to clearly define the social sphere of traders, given their interactions with various individuals during transactions. Fundamentally, trade is an exchange of money for goods, with buyers seeking out traders who offer the livestock they need at a lower price. The quality and reliability of the livestock also play a significant role in determining the choice of seller. At Chandur Bazar livestock market, farmers typically serve as buyers, while traders are the sellers. Farmers primarily purchase bullocks for agricultural work, while cows and buffaloes are bought by individuals involved in the dairy business, particularly members of the Gawli community. It was observed that members of the Muslim community also raise buffaloes for the milk trade, showing their active participation in this aspect of livestock trading. This means that, in the buying and selling of cows and buffaloes, traders often engage with people from both the Gawli and Muslim communities. Goats, on the other hand, are typically purchased by traders from the Dhangar community, who are involved in animal husbandry, and then sold to butchers for slaughter. The study revealed that individuals from several communities—including Muslims, Kunbis, Gawlis, and Dhangars—are actively involved in livestock trading. However, the presence of the Muslim community is particularly prominent in this trade. Overall, the Chandur Bazar livestock market brings together people from diverse communities such as Muslims, Kunbis, Gawlis, and Dhangars, who all participate in the buying and selling process. This highlights the multicultural and inclusive nature of the market, where different groups interact and engage in trade regardless of their social or religious backgrounds.

The study revealed that a significant portion of livestock trade in the market is conducted on credit. At the time of purchase or sale, only around 20 percent of the total transaction amount is paid upfront, with the remaining balance settled gradually through installments. This arrangement requires a strong level of trust between the buyer and the seller. As a result, close relationships often develop between traders and buyers, built on mutual reliability. To strengthen these relationships, traders sometimes attend social events such as weddings or funerals involving their buyers, with the aim of fostering closer ties. However, these interactions are largely transactional in nature and do not hold the same level of mutuality or emotional depth as traditional social rituals. The primary focus remains on maintaining good business relations rather than on fully participating in the personal or cultural aspects of these events.

Social involvement of different agencies with traders

During the course of their trading activities, livestock traders interact with various agencies, including the Agriculture Produce Market Committee (APMC, which oversees the market, and transporters responsible for moving the livestock. However, the nature of these organizations is primarily business-oriented, making it challenging to identify strong social involvement within them. While informal relationships sometimes develop between traders and APMC officials, these connections tend to be temporary and transactional. The study found no evidence of deeper social bonds, such as traders or officials attending each other's weddings or other personal

events. These relationships are primarily focused on business, with little extension into personal or social realms.

Social identities and their relevance in trading

In any business, including the livestock trade, capital is undeniably important, but social identity and community heritage also play a significant role. Many businesses are traditionally associated with certain communities, passed down through generations. For instance, the Punjabi community is often involved in the trade of motor parts, the Marwari community is known for dominating the wholesale market, and the Baniya community typically handles the business of household goods. However, in the context of Amravati district, the business landscape presents a slightly different picture. Here, the primary traders belong to the Agarwal, Muslim, and Kunbi communities. The Agarwal community mainly focuses on the trade of jaggery and clothing, while members of the Muslim, Kunbi, and Gawli communities are actively involved in the livestock and orange trades. These communities are part of the economically prosperous segments of this region, enabling them to play a significant role in these industries. The historical continuity of these communities in specific trades highlights the importance of social identity in shaping business practices. It is not just about capital but also about social networks, community knowledge, and long-standing business traditions. The livestock trade, for example, thrives among these communities because of their deep-rooted knowledge, resources, and trust networks developed over generations. Social identities thus help define the roles and specializations of different groups in the broader trading ecosystem, influencing the structure and success of various business activities in the region.

The impact of caste, religion, language, and region is evident in the Chandur Bazar livestock market. The influence of the Muslim community is particularly prominent in this animal market. Engaging in business within the cattle market is regarded as a challenging endeavour. Traders must buy animals from distant locations and transport them to the market, all while navigating numerous obstacles, which are considered complicated tasks in the livestock trade. The Muslim population in this region relies on the meat from large animals such as bulls, buffaloes, and cows as part of their diet. However, the implementation of cow slaughter laws in Maharashtra has significantly affected the trade of cows and bulls. The market also sees the trade of bullocks that are not used in agricultural work, with this business being primarily conducted by members of the Muslim community.

During the present study, an interview with a non-Muslim trader revealed that Muslim traders face increased pressure following the enforcement of the cow slaughter law. Nowadays, many Muslim traders engage in business while changing their attire to conceal their identity. However, due to their lack of fluency in pure Marathi, they are sometimes identified even after altering their appearance. On such occasions, both law enforcement and members of religious groups often deal with them more stringently, leading to heightened tension and vulnerability for these

traders. This scrutiny creates an atmosphere of caution, compelling many Muslim traders to adopt strategies to safeguard their identities while operating in the market. Transactions in the market are conducted exclusively in cash, as most farmers come from distant locations, and nomadic groups are also involved in selling their livestock. Among these groups is the "*Gadia Lohar*," a semi-nomadic iron-smith community that migrated from Rajasthan. They have settled in Madhya Pradesh and frequently come to the Chandur cattle market to sell their cattle. Other sellers in the market reported that, due to their position in livestock trading, they do not incur additional transportation charges, as they are nomadic and do not return home. Instead, they stay roadside in their iron vehicles, referred to as "*Chekda*" for transportation and "*Bandi*" for goods transportation. In these "*Chekda*" vehicles, they tie their cattle and bring them to the market for sale. This community must remain mobile with their livestock and belongings while seeking livelihood opportunities, often staying close to the market for easy access to it on a weekly basis. In emergencies, they cannot rely on banks for money, making cash essential for their transactions. Farmers, too, require immediate access to funds to pay labourers and manage operational costs in their agricultural endeavours. This dependence on cash is further emphasized by the fact that many farmers and traders live in remote areas where banking facilities are limited or difficult to access. The lack of access to formal financial systems compels these communities to rely on their liquidity for transactions, leading to a preference for cash payments.

Moreover, the intricate social networks established within the livestock trading community play a significant role in facilitating transactions. Relationships based on trust and mutual understanding help buyers and sellers navigate the complexities of the market. These networks are often rooted in shared cultural and regional identities, which foster a sense of camaraderie among traders. In addition, the use of local dialects and languages helps reinforce these relationships, creating a sense of belonging within the trading community. The social identity of traders—whether based on religion, caste, region, or language—plays a significant role in shaping the business practices, challenges, and relationships within the Chandur Bazar livestock market. The dominance of certain communities in specific trades, the impact of legal restrictions, and the preference for cash transactions all reflect the complex interplay of social factors in the functioning of this rural market. Overall, understanding the effect of social identity in livestock trading not only sheds light on the market's dynamics but also highlights the broader socio-economic factors influencing the livelihoods of these communities.



Chapter 7

CONCLUSIONS

Livestock '*guredhore*' refers to domesticated animals raised within an agricultural context to provide animal workforce and produce commodities such as meat, eggs, milk, leather, and wool. This term is often applied specifically to animals bred for consumption or farmed ruminants like cattle and goats. Over the past decade, the Indian livestock sector has experienced significant growth, with rural livestock market share exceeding 95 percent. Its contribution to the Gross Value Added (GVA) in agriculture and allied sectors rose from 24.32 percent in 2014-2015 to 30.19 percent in 2021-2022 (BAHS: 2023). Economic liberalization has expanded opportunities for rural communities, emphasizing the importance of the livestock market in enhancing the economic, social, and cultural well-being of rural populations, where nearly 70 percent of the population resides.

The rural livestock market in Chandur Bazar, located in the Amravati district of Maharashtra, is one of the largest cattle weekly markets in the region. Known locally as Bail Bazar, this market has been a longstanding platform for local residents, including tribal communities, to buy, sell, and exchange livestock as needed. The Agricultural Produce Marketing Committee (APMC) of Chandur Bazar currently regulates the market. Established under the Maharashtra Agricultural Produce Marketing Regulation Act of 1963, the APMC was introduced in Chandur Bazar in 1974, encompassing 167 villages. The committee is led by a secretary and five permanent supervisory staff, with additional outsourced personnel and eighteen elected members representing various sectors and panchayats. The APMC's primary purpose is to regulate the livestock market and agricultural products, protecting farmers from exploitation. Its revenue turnover exceeds one crore, ranking it first in Vidarbha, Maharashtra. However, the market infrastructure is inadequate, lacking essential facilities like toilets and drinking water.

The *Bail* market was originally located in the center of Chandur Bazar until 2007-2008, when the APMC relocated it to the Jasapur Gram Panchayat Area, which is farther from the original site. Currently, the APMC and the livestock market are situated in Jasapur, where they pay an annual tax to the Panchayat for occupying the space. While the market's website lists adequate facilities, essential services such as toilets and drinking water are currently non-functional.

The *Bail* market in Vidarbha, Maharashtra, features 42.42 percent of bullock breeds for sale, along with 15.15 percent of cows and goats each. It is renowned for its bullock bazar, attracting 93.94 percent of traders from various parts of Maharashtra and 6.06 percent from interstate, particularly Madhya Pradesh. The market sees young livestock traders aged 30–50, with 52.73 percent identifying as Muslim and 46.67 percent as Hindu. It significantly benefits rural farmers, who acquire bullocks for agricultural tasks. Among the young traders, 35.76 percent invest less than Rs. 50,000 in their livestock businesses, with 34.55 percent reporting good income. Family members often assist in caring for livestock and managing bullocks.

The Chandur Bazar cattle market plays a crucial role in the agricultural economy of Amravati district, facilitating livestock trading and income generation for farmers. It offers a range of livestock, including bullocks, cows, buffaloes, and goats, with gawrani and nagori bullocks being particularly preferred. The market also fosters social connections between farmers and traders. However, intermediaries often dominate, leading to unequal pricing and unfair deals especially with farmers. The market is integral to supporting dairy farming and creating social networks. By addressing the influence of intermediaries and infrastructural issues, the market structure could be improved, better serving farmers' interests.

The rural livestock market consists of varieties of livestock like bullocks, cow, buffaloes, goats and sheep. Varieties of breeds of bullocks, cows and buffaloes are available in the market like for example for Bullocks “*Pahadi*”, “*Gawrani*”, “*Rajasthani*”, and “*Mughali*”. Unique methods of price negotiation and settlement pattern of buying and selling various livestock, such as hand gestures and Farsi terminology, highlight the distinctive culture and practices within this market.

Traders prefer verbal assurances from buyers and a token amount paid upfront. Farmers can get bullocks in instalments if they cannot get good production due to natural calamities. New relationships are developed between different communities, and no boundaries exist regarding social identities. Farmers face conflicts situations when intermediaries interfere, but they solve these situations mutually without involving higher authorities. The unique cropping technique in Maharashtra involves four phases of ploughing: Nangar/Vipas, Baqar/Funtan, Rota, Perni/*tefan*, and *Davran*. Bullocks are still used for agricultural purposes due to the sticky soil caused by rainy seasons.

Intermediaries play vital roles in the livestock market by facilitating market access, enabling price discovery, managing risks, enhancing efficiency, and providing market information and advice. Trust between stakeholders is maintained through inter-ethnic relations and facilities like purchase guarantees and credit options. Intermediaries operate under various fee structures, including fixed rates and percentage-based commissions, with differing legal statuses from licensed to non-licensed. Distinctive price negotiation methods in this market involve unique practices like hand gestures and Farsi terminology, highlighting the local culture. Effective risk management strategies such as diversification and contingency planning are essential for sustaining the market amid uncertainties.

Transporters are crucial to the functioning of rural livestock markets, acting as intermediaries between sellers and buyers. Despite challenges such as poor infrastructure, regulatory compliance issues, economic pressures, and animal health risks, their role is essential for maintaining the livestock economy and ensuring animal welfare. By addressing these challenges and utilizing technology and community cooperation, the efficiency and effectiveness of livestock transport can be improved, benefiting the rural agricultural sector as a whole.

The market also provides various services, including horn and hoof making, tail hair cutting, and rope making, enhancing the livestock's physical appearance. Local eateries and pan stalls cater to visitors, while local women supply fodder for the animals. The market serves as a crucial platform for local residents to trade livestock and obtain essential services for their livelihoods.

Most traders frequent the market weekly, building social networks and identifying suitable deals. However, intermediaries can sometimes impede satisfactory transactions. Some traders opt to buy or sell livestock at "Thia," a separate location. Cash transactions dominate the market, as many farmers travel from distant areas and nomadic communities, necessitating cash for emergency needs.

In Maharashtra, two significant festivals celebrate cattle: Govardhan Puja and Pola. Pola, a thanksgiving festival held in August, features decorated cattle parading through villages, while Govardhan Puja occurs after Diwali in October-November. Although farmers typically do not perform rituals when selling or exchanging cattle, they ensure the animals are bathed with detergent or water before market day. They may wash them the evening prior to enhance their appearance. There are no preferences for skin color or auspicious days regarding livestock transactions. Farmers follow specific practices to prevent livestock diseases, including oil massages, tongue inspections, and cold ear remedies. Before selling cattle, owners remove the naki, feed them chapati with jaggery, and perform aarti at their home entrance.

In the Maharashtra livestock market, Farsi is used for price negotiations between intermediaries and traders. Hand gestures communicate deal values, and negotiations often occur discreetly. Traders prefer verbal commitments from buyers, with a token amount paid upfront. Farmers may obtain bullocks in installments if faced with poor production due to natural calamities. New relationships often develop between diverse communities, transcending social identities. Farmers may encounter conflicts with intermediaries, but they typically resolve these issues amicably without involving higher authorities. Major crops in the region include cotton, soybean, and pigeon pea. The unique ploughing technique in Maharashtra consists of four phases: Nangar/Vipas, Baqar/Funtan, Rota, Perni/tefan, and Davran. Bullocks remain essential for agricultural tasks, particularly due to the challenging soil conditions caused by the rainy season.

Finally, the research team observed and analyzed data across various facets, confirming that the rural weekly livestock market is a crucial platform for sellers and buyers to trade livestock, exchange older animals for younger "gora" bullocks, and support agricultural livelihoods. The Indian livestock sector has seen significant growth in the last decade, with rural livestock market share exceeding 95 percent, and livestock is integrated into initiatives aimed at poverty alleviation.

Livestock significantly contributes to the rural economy, as communities engage in mixed farming systems involving crops like cotton, tuar, wheat, gram, and the most popular orange horticulture, particularly in the Vidarbha region. Livestock provides various benefits, including income generation, employment (especially for unskilled workers), food production, social

security, draft assistance, and manure for fields and fuel. Livestock also serves as a form of a "moving bank" for rural populations, allowing them to sell animals in emergencies, and aids in weed control in agricultural fields. Culturally, livestock enhances the security of farmers and rearers.

Rural cattle markets have emerged into greater Economic institutions where the sale and purchase of livestock has been constantly increasing. Though the livestock usage is reducing due to the use of technology like tractor for agricultural practices, sale and purchase of livestock is still in demand due to dairy and meat industry. The main reason of continuity of the livestock market due to increasing interest of the farmers and traders in dairy and agriculture industry in Maharashtra state. In the study of Chandur Bazar Livestock market, it was observed that the Maharashtra government is providing the cows and goats at subsidized rates to the poor farmers interested in dairy and goat farming. In this context, it is important to mention here that caste related to animal husbandry such as Gawli (milching cow herder) and Dhangad (Cattle Header) communities are taking more interest of this scheme.

The Chandur Bazar livestock market, known as Bail Bazar, is one of the largest weekly livestock markets in the district, passed down through generations. Local residents, including tribal communities, often sell their livestock to cover essential expenses like child marriages, health emergencies, social purification events, children's education, housing construction, and repaying loans. They depend on agricultural activities for their livelihoods, often purchasing or exchanging bullocks at Bail Bazar for their agricultural tasks.

The livestock market plays a vital role in ensuring sustainable development for future generations for several reasons. Firstly, livestock farming supports the livelihoods of all populations in the studied areas. Additionally, a stable market like Chandur Bazar enhances economic resilience in rural communities. Sustainable livestock farming practices contribute to reducing environmental impacts and improving land use. Furthermore, livestock dung serves as organic manure in agriculture, helping maintain soil health. The sustainability of the livestock market is crucial for preserving traditional community identities, as evidenced by the livestock-rearing traditions of local residents, including tribals.



Dhamangaon Gadhi village





Jassapur Village



Parsoda Village

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Miscellaneous note:

Explanation of certain terms relating to livestock in the study area

Gotha/Kotha

The place for keeping animals is called *Gotha*. The animals are taken to the open fields outside the house for grazing during the day and are kept in these places after being brought back in the evening and animals stay here all night. People of some villages of Amravati district call *Gotha* as *Kotha*. *Gotha* is made according to animals. A permanent house is built for big animals i.e. cows and bullocks. A temporary place is made for small animals i.e. goats with no side walls and roof usually made of thatch. Due to the fear of security of these animals at night, they are kept in a corner of the house. In contrast, the roof of a *Gotha* is made of tin or wooden tile and the wall is made of mud or brick. During the study, it was found that the Maharashtra government is providing funds to the farmers to build *Gotha* to increase animal husbandry.

Gaothan

Gaothan is a place for keeping animals in public places. Generally, *Gaothan* was found in government fallow lands where the animals of entire villages remained there in the afternoon after grazing and were taken from the same place for grazing in the evening. A shepherd is engaged for grazing the animals; in return he is paid annually according to the number of animals. But with time the concept of *Gaothan* changed and the government started planting trees at such places. During the study, information about the word *Gaothan* was found among the people but it is an institution of the past. Gradually, *Gaothan* was used for tree plantation and the problem of pastureland increased among the people.

Khatla/Khatle

The concept of *Khatla* is generally related to those farmers who have more than 50 acres of agricultural land and who live in a joint family. At the time of Zamindari system, some people of the villages owned a lot of land. To cultivate these lands, more pairs of bullock and laborers were required. Such big landowners had five to seven pairs of bulls and people were hired on the basis of annual payment to look after these bulls and for taking care of agricultural activities. But after the abolition of the Zamindari system after independence, due to the Land Tenancy Act, they were allowed to keep a limited amount of land. Due to division of landed property over generations, the land holdings of such landlords decreased. This has also led to the capacities of these families to maintain the livestock. The use of modern mechanical equipment in agricultural work, also effected the need for bullocks in agricultural operations.

GLOSSARY

SI No	Local name	English Equivalent
1	<i>Kastakar</i>	Farmer
2	<i>Gotha</i>	Cowshed
3	<i>Khatla</i>	The House Of Joint Family/Big family
4	<i>Mharka</i>	Aggressive
5	<i>Gurakhi</i>	Cowherd
6	<i>Shetmajur</i>	Farm Laborer
7	<i>MaukaTapasni</i>	Quality Audit
8	<i>Naki</i>	Ornament Of Nose For Buffalo
9	<i>Itan</i>	Ornament Of Buffalo
10	<i>Chai</i>	Ornament Made By Goat's Fur
11	<i>Gawali</i>	Milkman
12	<i>Pashudhan/Guredhore</i>	Livestock
13	<i>Maka</i>	Corn
14	<i>Jwari</i>	Jowar
15	<i>Bajari</i>	Bajra
16	<i>Gore/Gora</i>	Young Bullock
17	<i>Bakari/Seli</i>	Goat
18	<i>Dhor</i>	Cattle
19	<i>Gai/Gaay</i>	Cow
20	<i>Mendhi</i>	Sheep

21	<i>Favda</i>	Shivel
22	<i>Charne</i>	Feeding
23	<i>Dalal</i>	Middleman/Intermediaries
24	<i>Vyapari</i>	Trader
25	<i>Nangar</i>	Plough
26	<i>Perani</i>	Sowing
27	<i>Daure/Dauran</i>	Plough in between crops
28	<i>Lagon</i>	Land on Rent for cultivation
29	<i>Shet</i>	Field/Cultivation Field
30	<i>Sheti</i>	Cultivation
31	<i>Karod</i>	Female Calf of Cow
32	<i>Bains</i>	Buffalo
33	<i>Renda</i>	Male Buffalo
34	<i>Hela</i>	Male Calf of Buffalo
35	<i>Bagar</i>	Female Calf of Buffalo
36	<i>Bukud</i>	Male Goat
37	<i>Gaayran</i>	Pasture
38	<i>Bailbandi</i>	Bullockart
39	<i>Rengi/Sankarpat</i>	Bullockart for competition
40	<i>Shen</i>	Dung of cattle
41	<i>Mengni</i>	Dung of Goat
42	<i>Pik</i>	Crop
43	<i>Kapdi Karne</i>	Reap/Harvest
44	<i>Bujagyne</i>	Scarecrow
45	<i>Sarki</i>	Cotton
46	<i>Khat</i>	Manure
47	<i>Bij/Bija</i>	Seed

48	<i>Ankur Futne</i>	Germinate
49	<i>MadniKarne</i>	Thrash
50	<i>Hamal</i>	Porter/Carrier
51	<i>Hamali</i>	Portage/Porterage
52	<i>Khurpe/favde</i>	Shovel
53	<i>Vida/Koyta</i>	Sickle/Scythe
54	<i>Kudad</i>	Hoe/Spade/Picker
55	<i>Khede</i>	Village/Hamlet
56	<i>Jamin</i>	Land
57	<i>Sipik jamin</i>	Fertile land
58	<i>Padik Jamin</i>	Layland
59	<i>Napik Jamin</i>	Barren land
60	<i>Sinchan</i>	Irigate
61	<i>Dushkad</i>	Drought

Trader terminologies

Sl. No	Local Name	English meaning
1	<i>CharaPani</i>	Feed and water
2	<i>Aru</i>	Business stick
3	<i>Vikreta</i>	Seller
4	<i>Sakhali</i>	Chain
5	<i>Sauda</i>	Deal
6	<i>Nagad</i>	Cash
7	<i>Hafta</i>	Installments
8	<i>Dudhal</i>	Milking Animals

9	<i>Bhakad</i>	Barren
10	<i>Shing</i>	Horn
11	<i>Gabhan</i>	Pregnant
12	<i>Thekdar</i>	Contractor
13	<i>Tadjod</i>	Compromise
14	<i>Dalimb</i>	Token Advance
15	<i>Ferfar</i>	Alteration
16	<i>Devan-Ghevan</i>	Give-and-Take
17	<i>Kadak</i>	Strong
18	<i>Hattal</i>	Stubborn
19	<i>Jakham</i>	Wound / Injury
20	<i>Gotha</i>	Shed
21	<i>Vikri</i>	Sale
22	<i>Karj</i>	Loan
23	<i>Chamadi</i>	Skin/Pelts
24	<i>Palta</i>	Exchange
25	<i>Haat</i>	Market
26	<i>Khur/naal</i>	Hoof
27	<i>Pickvima</i>	Crop Insurance

Farmer Terminologies

SI No.	Local Name	English Name
1	<i>BerliSutt</i>	Tie on bullock neck while ploughing

2	<i>Dore</i>	Rope
3	<i>Yasan/Naki</i>	The rope used to tie over the bullock's nose.
4	<i>Getan</i>	"Rope used for tying two bullocks together while ploughing."
5	<i>Goffan</i>	Smithy, sac like structure made up of thread
6	<i>Yetan</i>	Neck calf
7	<i>Kesali</i>	Thread made up of goat hairs
8	<i>ChamdaPatta</i>	Belt (animal skin)
9	<i>GhunghruPatta</i>	Bell Belt of animal skin
10	<i>Paijan</i>	Metal ring use to
11	<i>Ghungru</i>	Bells
12	<i>Kawdi</i>	Cowrie shells
13	<i>BasikiLakdhi</i>	Sticks made up of bamboo
14	<i>Kharra</i>	Steel object to clean bullocks skin while bathing
15	<i>Mattati</i>	An ornament used for tying on bullock heads for decorative purposes
16	<i>Chabuk</i>	Knout
17	<i>Khuri</i>	Disease for sole
18	<i>Laisa</i>	Spot occur on bullocks skin believe for goodwill
19	<i>Dewmaan</i>	(Whorl)
20	<i>Godrrisita</i>	Tattoo

Annexures

Annexure 1: Supplementary Schedule for Farmers

*National Research Project on
Rural Livestock Markets in India: An Anthropological Exploration of Economic, Social and Cultural facets
 By Anthropological Survey of India, Ministry of Culture, Government of India*

SUPPLEMENTARY SCHEDULE FOR FARMERS: ECONOMIC ASPECTS

State	District	Village/Town	Frequency (Wk/Fn/Mo)	Name of the market, if any

A. Personal details

A.1. Name: _____ A.2. Age group: _____ A.3. Sex: _____ A.4. Primary occupation: _____ A.5. Secondary occupation: _____
 A.6. Religion: _____ A.7. Community: (Caste/Tribe, specify): _____ A.8. Any status to the community? (SC/ST/OBC/Others): _____
 A.7. Native village and current address (Write these details of village and others including landmark for residence clearly): _____

 A.8. Distance to current address: _____ A.9. Contact No: _____

B. On significance of livestock markets:

B.1. How often do you visit livestock markets?
 a) Weekly b) Bi-monthly c) Once in a month d) Once in 3 months e) Once in 6 months f) Once in a year g) Rarely (once in 2 years or more)

B.2. What is the purpose of your visits to livestock markets generally?
 a) To transact livestock b) To render support to kin/friends in negotiations c) To render support in identifying the health of animals
 d) To know the prices of livestock e) To know if there are new breeds f) Buy household goods
 g) Meet friends and relatives h) Time pass i) Any other _____

B.3. If you need to buy or sell your livestock, do you prefer livestock markets to any other place? Yes/No

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B.4. If yes, why do you prefer market?

a) Likelihood of better price; b) No obligations for credit or other cash dealings; c) Not obliged to reveal about health conditions of the livestock
 d) Better chances of closing the deal e) Practice being followed for a long time f) Any other (Specify) _____

B.5. Can you provide the details of livestock transactions you made in the livestock markets in the last five years?

Year	Type of livestock	Number	Market where transacted	Total transacted amount	Sale/ Purchase	Was the transaction satisfactory?	If the transaction was not satisfactory, what were the reasons?

B.6. How do you think livestock markets would be useful apart from the facility for transaction of livestock?

a) Information flow relating to agricultural practices/prices b) Information on government schemes c) Building social networks; d) Acquisition of health-related information e) Any other (Specify) _____

C. Difficulties in accessing the livestock markets:

C.1. What are the markets that you usually access, and what is your opinion on facilities in those markets? (Can you give a rating between 1 to 10)

Market location	Dist. from current address	Speciality of market, if any	General assessment of facilities																	
			Space/ Sheds	Vehicle Parking	Parking charges	Toilets	Dr. water	Power	Food	Price of food	Transport	Lives stock feed	Fairness	Disputes	Competition	Taxes	Others			

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D. What changes do you think have occurred regarding the livestock markets?

Participation of farmers	
Participation of traders	
Volume of livestock transacted	
Facilities in the markets	
Tax collections	
Unofficial payments	
Transportation of livestock	
Digital transactions	
Price negotiations	
Fairness of deals	
Any other (s)	

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SUPPLEMENTARY SCHEDULE ON SOCIAL ASPECTS FOR FARMERS**E. On creating, widening and sustaining social networks:**

E.1. Do you think regular participation in livestock markets help meet people who were not in your social circle earlier? Yes/No

E.1.1. If **Yes to Q.E.1**, do you think the regular participants of livestock markets also turn those new contacts as part of their social network? Yes/NoE.2 Which of the following categories are most likely to be added to one's social network through regular participation in livestock markets (*also indicate the % chances for the different categories*)?

Category	Opinion	If yes, % chance
Staff of the tax collection & space management agency	Y/N	
Government officials	Y/N	
Political leaders	Y/N	
Insurance agents/officials	Y/N	
Transportation personnel	Y/N	
Private financiers & money lenders	Y/N	
People running petty businesses, like selling food, jewellery, clothes, etc.	Y/N	
Wholesale merchants	Y/N	
Service providers	Y/N	
Livestock traders	Y/N	
Intermediaries	Y/N	
Ethno-vet specialists	Y/N	
Members of your profession group (Fellow farmers)	Y/N	

F.1. Do you think that while adding new contacts found in livestock markets into one's social circle, the social identities (similar religion/caste/language/region etc.) matter? (Yes/No)

F.2.1. If **Yes to Q.F.1**, to what extent? (Marginal/Considerable extent/Mostly)F.2.2. If it is **Considerable or Mostly (Q.F.2.1)**, why do you think social identities are important?

a) Easy to mobilise the support of other family members for such relationships b) More likelihood of "attitude match" c) Any other (specify)

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F.3. If **No to Q.F.1**, why do you think social identities do not matter?

- a) such new members will be outside my village
- b) relationships will be mostly restricted to economic matters;
- c) relationships are built around similar interests
- d) relationships are based on foundations of commitment to human values of honesty and integrity
- e) relationships are based on mutual trust and help in crisis
- f) any other (specify)

G. Have you developed an intimate/functional relationship with anyone you met at the livestock market in the past?

Name	Years since first contact	Similar social identity (religion/caste)?	If not similar social identity, details of religion/caste/region	Occupation	Perception of present status of relationship*	Context of first contact

* Intimate/Functional/Social courtesies

G.1. Do you consider only monetary aspects with regard to sale and purchase of livestock in livestock markets? Yes/No

G.2 Does the social identity like belongingness to same caste/religion/region/language etc. matter in the following market related transactions?

Factors	Opinion	Reason
Livestock trading	Y/N	
Health care services for livestock	Y/N	
Transportation of livestock	Y/N	
Engaging with intermediaries/traders	Y/N	
Dispute resolution during the market	Y/N	
Any other factor, specify.		

SUPPLEMENTARY SCHEDULE ON CULTURAL FACETS

H. Beliefs and rituals relating to sale and purchase of cattle

H.1. Is there any local deity for livestock? Yes/No

H.1.1. If yes, please name and provide description of any rituals associated with the deity.

H.2. Do you consider that certain months are auspicious for sale/purchase of livestock? Yes/No

H.2.1. If yes, can you give the details of the same?

Month	Any specific reason for considering it to be auspicious?	In what sense the fortune is expected if the cattle are purchased/sold in that month?

H.3. Do you consider that certain days of week are auspicious for sale/purchase of livestock? Yes/No

H.3.1. If yes, can you give the details of the same?

Day	Any specific reason for considering it to be auspicious?	In what sense the fortune is expected if the cattle are purchased/sold on that day of the week?

H.4. Do you observe any rituals at the time when new cattle purchased in a market are brought to your home? Yes/No

H.4.1. If yes, can you give the details of the of the same? (Who performs it and what is its significance?)

H.5. Do you observe any rituals when you take cattle for sale or exchange? Yes/No

H.5.1. If yes, can you give details of the same? (Who performs it and what is its significance?)

I. Beliefs and perceptions of 'Look' of the animal

I.1. Is there any preferences/beliefs regarding size and shape of the animal (or body part like hump, dewlap, horns, udder, legs, tail etc.). **Yes/No.** (If yes, please elaborate).

I.2. Is there any preference/beliefs regarding the colour of the animal and/or skin shades/spots on the coat of the body. **Yes/No.** (If yes, please elaborate).

I.3. Is there any preferences/beliefs regarding grace of walking/taming/ease of feeding etc. **Yes/No.** (If yes, please elaborate).

J. Beliefs/Perceptions of care and body decoration

J.1. Is there any belief about grazing: right timings and type of grass/leaves/fodder? **Yes/No.** (If yes, please elaborate).

J.2. Is there any belief about massages and bath: frequency and care required? **Yes/No.** (If yes, please elaborate).

J.3. Are there any beliefs and practices relating to prevention of diseases in the animal? **Yes/No.** (If yes, please elaborate).

J.3.1 Is there any specific ritual performed to prevent diseases or ward off evil eye? **Yes/No**

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(If yes, please elaborate)

J.4. Do you take any measures to enhance the looks of your animal? (Like colouring the horns; decorating with special and colourful ropes to tie nose/neck etc.; use of ornaments made of beads, bells etc.) **Yes/No** (If yes, please elaborate).

K. Morals/ethics expected and followed in weekly market for sale-purchase of animals

K.1. Do you think it is right to artificially enhance the qualities of the livestock (milk production, body size, etc.) by using medicines and special kind of feed? **Yes/No** and reasons

K.2. Do you think it is right to hide or lie about information like age, health, animal behaviour, genuineness of ownership etc., relating to an animal while trading? **Yes/No** and reasons

K.2.1. Have you ever done so in any of your transaction? **Yes/No**

K.3. During livestock transaction, is it right to engage with multiple sellers/buyers at a time even after accepting advance payment from some other party? **Yes/No** and reasons.

K.4. Are there any specific mannerisms followed while negotiating for livestock transaction in the market? (Like posture, hand gestures, voice modulation, etc.) **Yes/No** (If yes, please elaborate)

K.4.2. Is there any specific lingua-franca or local language for trading in this market? Any trading jargons? **Yes/No** (If yes, please elaborate)

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K.5. Do you think it is correct to verify the information given by the seller regarding their livestock from a third party before finalising the transaction without the knowledge of the former? **Yes/No** and reasons.

K.6. Can a livestock transaction be finalised based only on the verbal assurance of the seller/buyer with some token amount? **Yes/No** and reasons.

K.6.1. Do you think there should be some conditions regarding livestock transaction with regard to the following?

- a. A trial period for the livestock before final deal is sealed
- b. Refund of sale amount if the information provided proves to be wrong after the completion of the deal
- c. Provision for payment in instalments, depending on the economic condition of the buyer.
- d. Cancellation of deal even after advance payment
- e. Any other, please specify.

K.7. Are there any unwritten rules with regard to the sale and purchase of animals of certain ages/sex/genetic defects (like cow should not be sold for meat or hide)? **Yes/No. If yes, please elaborate.**

L. Disputes and dispute resolution

L.1. Do you think disputes are possible over sale transactions in cattle markets? **Yes/No**

L.2. If yes, what are the possible reasons for such disputes?

(Disregard of agreements/Cheating on livestock health/Interference of intermediary/Bargaining issues/ Impolite conversations/
Undue competition from fellow farmers/traders/ Others, Specify _____)

L.3. How are such disputes over livestock sale/purchase prevented?

L.4. If disputes arise, whose help is sought in its resolution?

(Market participants/Community elders/Market functionaries/Political leaders/Police/Others)

L.5. In case of any dispute, does the socioeconomic status of the people involved influence the decision regarding resolution? **Yes/No**

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L.6. Do you have any personal experience of dispute over sale/purchase of any animal in the last five years or so? **Yes/No**

L.7. If yes, please narrate the nature of the dispute and how it was resolved?

L.8. Has any of your close kin or friends experienced any dispute over livestock transactions in the weekly market? **Yes/No**

L.9. If yes, please narrate the nature of the dispute and how it was resolved?

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Annexure 2: Supplementary Interview Schedule for Livestock Traders

*National Research Project on
Rural Livestock Markets in India: An Anthropological Exploration of Economic, Social and Cultural facets
By Anthropological Survey of India, Ministry of Culture, Government of India*

Supplementary Interview Schedule for Livestock Traders

State	District	Village/Town	Frequency (Wk/Fn/Mo)	Name of the market, if any

A. Personal details:

- A.1. Name: A.2. Age group: A.3. Sex: A.4. Primary occupation: A.5. Secondary occupation:
 A.6. Religion: A.7. Community: (Caste/Tribe, specify): A.6. Any status to the community? (SC/ST/OBC/Others):
 A.7. Native village and Current address (Write these details of village and others including landmark for residence clearly):

- A.8. Distance to current address: A.9. Contact No:

B. Apprenticeship, entry into the business and experience:

- B.1. How long have you been involved in the livestock trading business? ____yrs.
 B.2. Your age of entry into this business? __yrs.
 B.3. Whether other family members are also involved? **Yes/No**
 B.4. **If yes to B.3.**, please give details: Primary kin/Secondary kin/Tertiary kin.
 B.5. Who influenced you to take up livestock trading? Consanguineous kin/ Affinal kin/ Community members/Friends/Officials/Others
 B.6. Did you do any apprenticeship prior to taking up trading by yourself? **Yes/No**
 B.7. If yes, for how long? ____years.

C. Perception on requisite skills and knowledge for success in trade

- C.1. What do you think are the essentials for success in this business?

1

- C.2. Do you think the knowledge of the assessment of the health of animals is required in this occupation? **(Yes/No)**
 C.3. **If yes**, how did you acquire the knowledge?

D. Trade dimensions

- D.1. What types of animals do you trade?
 a) Cows and calves; b) Bulls; c) Buffaloes d) Goat and sheep; e) Pigs; f) Donkeys; g) Horses; h) Camels; i) Others (Specify)
 D.2. What is your involvement in the trade??
 a) Resale of draught and milchig animals to farmers; b) Trade for meat business; c) Trade for hides; d) Others
 D.3. What is the average time period from purchase to resale/end use: <1 month/1-2 months/3-4 months/5-6 months/ >6 months
 D.4. How do you search for a source of livestock for trading? (e.g., Self-rear/ through informant or intermediary/ directly from farmers/ through other markets)
 D.5. How much do you depend on weekly markets for your trade? a) 0-25% b) 26% -50% c) 51% - 75% d) 75%-100%
 D.6. From where do you collect livestock for trading?
 D.7. Which livestock markets you trade at mostly? a) Intrastate; b) Interstate; c) Transborder
 D.8. Which of the above markets is more profitable? ____
 D.9. What is your current turnover? Rs. ____
 D.10. How did you manage the capital for the current occupation? (Savings/Loans from friends and relatives/Bank loan/Pvt. Financers/Gifts from relatives/others)
 D.11. What is the approximate profit you earned during the last five years? Rs. ____
 D.12. Have you invested your profits? If yes, how? (House/Land/Vehicle/Other business/Gold/More network in trading/Others, specify _____)
 D.13. Do you take any assistance in your work? (Yes/No)
 D.13.1. If yes, whose? (Family members/Employers/Friends/Partners/Others)
 D.14. What are the tasks assigned to the assistants?
 Care of animals/Transportation of animals/Publicity/Identification of clients/ Information dissemination/Price negotiation/Others (Specify.....)
 D.15. What % of sale proceeds is spent on the Assistants?
 D.16. What are the other major items of expenditure in this business?
 (Transportation/Health care of animals/Livestock feed/ Commissions/Public relations/Others)
 D.17. Approximately how much (specify in %) of the sale proceeds is spent on these different items of expenditure?

Transportation	Health and body care	Livestock feed	Commissions	Public relations	Salaries of employees	Others

2

E. Care of livestock during the intermittent periods

E.1. How do you ensure the care of the livestock that are traded by you with regard to the following?

Type of care	Action taken
E.1.1. Health care	Support of vet. specialists/Indigenous health care measures/Immunization
E.1.2. Livestock feed	
E.1.3. Special diet	
E.1.4. Body care like bath, messages etc.	
E.1.5. Control of effects of changes of climate	

F. What infrastructural arrangements are made for successful conduct of trade?

- F.1. Sheds (provide the details of sheds constructed/rented, if any):
- F.2. Transport vehicles for livestock:
- F.3. Stores:
- F.4. Others:

G. Use of social media and digital platforms

- G.1. Do you use digital equipment for dissemination of information to potential buyers? Yes/No
- G.2. If yes, since how long have you been practicing this?
- G.3. What advantages do you see with the use of digital equipment?
- G.4. Do you resort to digital payments in connection with your business? Yes/No
- G.5. If yes, how frequently? (Specify in terms of % of all payments and receipts)

H. Risks involved and risk management:

- H.1. What are the risks involved in this business?
 - H.2. What are the measures taken to mitigate the risks?
 - H.3. Market fluctuations:(Can you explain the factors that affect market fluctuations?)
- Social (eg. belief system):
 Weather-related:
 Government Policy:

3

I. Management of public relationships and social networks

- I.1. Do you think public relationships are important for this occupation? Yes/No
- I.2. If yes, with whom do you ensure good public relations? (Clients/Local officials/Transporters/Police/Members of statutory bodies)
- I.3. How do you ensure good public relationships with different members?

Category of members	Strategy of public relationships (P.R.)
Clients	Social visits/Gift giving/Hand loans/Commissions/Discounts/Funds for village level festivals/courtesy messages and telephone calls/Others
Local officials	Social visits/gift giving/Bribes/Arranging facilities of transport etc./Others
Police officials	Social visits/gift giving/Bribes/Arranging facilities of transport etc./Others
Political leaders	Social visits/gift giving/Bribes/Arranging facilities of transport etc./ party funds/donations/helping during campaigning etc./Others
Transporters	Social visits/gift giving/extending loans/Offering of commissions/Discounts/Others (specify)/Advance payments
Others (Specify)	Social visits/gift giving/extending loans/Offering of commissions/Discounts/Others (specify)/Advance payments

- I.4. How many contacts are saved in your phone?
- I.5. What is the approximate expenditure you have incurred for P.R last year?

J. Livestock markets accessed and the opinion on facilities:

J.1. What are the markets that you usually access and what is your opinion on facilities in those markets? (Can you give a rating between 1 to 10)

Market location	Dist. From current address	Speciality of market, if any	General assessment of facilities														
			Space/ Sheds	Vehicle Parking	Parking charges	Toilets	Drn. Water	Power	Food	Price of food	Transport	Livestock feed	Fairness	Disputes	Competition	Taxes	Others

4

SUPPLEMENTARY SCHEDULE ON SOCIAL ASPECTS FOR TRADERS

K. On creating, widening, and sustaining social networks:

K.1. Do you think regular participation in livestock markets help meet people who were not in your social circle earlier? **Yes/No**

K.1.1. If **Yes** to Q.E.1, do you think the regular participants of livestock markets also turn those new contacts as part of their social network? **Yes/No**

K.2 Which of the following categories are most likely to be added to one's social network through regular participation in livestock markets (also indicate the % chances for the different categories)?

Category	Opinion	If yes, % chance
Staff of the tax collection & space management agency	Y/N	
Government officials	Y/N	
Political leaders	Y/N	
Insurance agents/officials	Y/N	
Transportation personnel	Y/N	
Private financiers & money lenders	Y/N	
People running petty businesses, like selling food, jewellery, clothes, etc.	Y/N	
Wholesale merchants	Y/N	
Service providers	Y/N	
Livestock traders	Y/N	
Intermediaries	Y/N	
Ethno-vet specialists	Y/N	
Members of your profession group (Fellow farmers)	Y/N	

L.1. Do you think social identities matter (similar religion/caste/language/region etc.) while adding new contacts found in livestock markets into one's social circle? **(Yes/No)**

L.2.1. If **Yes** to Q.L.1, to what extent? (Marginal/Considerable extent/Mostly)

L.2.2. If it is **Considerable or Mostly** (Q.L.2.1), why do you think social identities are important?

- a) Easy to mobilise the support of other family members for such relationships
- b) More likelihood of "attitude match"
- c) Any other (specify)

5

L.3. If **No** to Q.L.1, why do you think social identities do not matter?

- a) such new members will be outside my village
- b) relationships will be mostly restricted to economic matters;
- c) relationships are built around similar interests;
- d) relationships are based on foundations of commitment to human values of honesty and integrity
- e) relationships are based on mutual trust and help in crisis;
- f) any other (specify)

M. Have you developed an intimate/functional relationship with anyone you met at the livestock market in the past?

Name	Years since first contact	Similar social identity (religion/caste)?	If not similar social identity, details of religion/caste/region	Occupation	Perception of present status of relationship*	Context of first contact

* Intimate/Functional/Social courtesies

M.1. Do you consider only monetary aspects regarding sale and purchase of livestock in livestock markets? **Yes/No**

M.2. Does the social identity like belongingness to same caste/religion/region/language etc. matter in the following market related transactions?

Factors	Opinion	Reason
Livestock trading	Y/N	
Health care services for livestock	Y/N	
Transportation of livestock	Y/N	
Engaging with intermediaries/traders	Y/N	
Dispute resolution during the market	Y/N	
Any other factor, specify.		

6

SUPPLEMENTARY SCHEDULE ON CULTURAL FACETS**N. Beliefs and rituals relating to sale and purchase of cattle**

N.1. Is there any local deity for livestock? **Yes/No**

N.1.1. **If yes**, please provide description and any rituals associated with the deity.

N.2. Do you consider that certain months are auspicious for sale/purchase of livestock? **Yes/No**

N.2.1. **If yes**, can you give the details of the same?

Month	Any specific reason for considering it to be auspicious?	In what sense the fortune is expected if the cattle are purchased/sold in that month?

N.3. Do you consider that certain days of week are auspicious for sale/purchase of livestock? **Yes/No**

N.3.1. **If yes**, can you give the details of the same?

Day	Any specific reason for considering it to be auspicious?	In what sense the fortune is expected if the cattle are purchased/sold on that day of the week?

N.4. Do you observe any rituals at the time when new cattle purchased in a market are brought to your home? **Yes/No**

N.4.1. **If yes**, can you give the details of the ritual and its significance? Also mention who performs such ritual.

N.5. Do you observe any rituals when you take cattle for sale or exchange? **Yes/No**

N.5.1. **If yes**, can you give details of the same? (Who performs it and what is its significance?)

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O. Beliefs and perceptions of 'Look' of the animal

O.1. Are there any preferences for/beliefs regarding size and shape of the animal while trading?
(or body parts like hump, dewlap, horns, udder, legs, tail etc.)

O.2. Do you have any preference for/beliefs regarding the colour of the animal and/or skin shades/spots on the coat of the body?
Yes/No. (If yes, please elaborate)

O.3. Do you have any preferences for/beliefs regarding grace of walking/taming/ease of feeding etc? **Yes/No. (If yes, please elaborate)**

P. Beliefs/Perceptions of care and body decoration

P.1. Are there any right times for grazing? And any specific type of grass/leaves/fodder that you feed the animal?

P.2. Is there any specific ritual performed to prevent diseases or ward off evil eye? **Yes/No (If yes, please elaborate)**

P.3. Do you take any measures to enhance the looks of your animal?

(Like colouring the horns; decorating with special and colourful ropes to tie nose/neck etc.; use of ornaments made of beads, bells etc.)

Q. Morals/ethics expected and followed in the weekly market for sale-purchase of animals

Q.1. Do you think it is right to artificially enhance the qualities of the livestock (milk production, body size, etc.) by using medicines and special kind of feed? **Yes/No and reasons**

Q.2. Do you think it is right to hide or lie about information like age, health, animal behaviour, genuineness of ownership etc., relating to an animal while trading? **Yes/No and reasons**

Q.2.1. Have you ever done so in any of your transaction? **Yes/No**

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Q.3. During livestock transaction, is it right to engage with multiple sellers/buyers at a time even after accepting advance payment from some other party? **Yes/No and reasons**

Q.4. Are there any specific mannerisms followed while negotiating for livestock transaction in the market? (Like posture, hand gestures, voice modulation, etc.) **Yes/No (If yes, please elaborate)**

Q.4.2. Is there any specific *lingua-franca* or local language for trading in this market? Any trading jargons? **Yes/No (If yes, please elaborate)**

Q.5. Do you think it is correct to verify the information given by the seller regarding their livestock from a third party before finalising the transaction without the knowledge of the former? **Yes/No and reasons**

Q.6. Can a livestock transaction be finalised based only on the verbal assurance of the seller/buyer with some token amount? **Yes/No and reasons**

Q.6.1. Should there be some conditions regarding livestock transactions?

- a. A trial period for the livestock before final deal is sealed
- b. Refund of sale amount if the information provided proves to be wrong after the completion of the deal
- c. Provision for payment in instalments, depending on the economic condition of the buyer.
- d. Cancellation of deal even after advance payment

Q.7. Are there any unwritten rules with regard to the sale and purchase of animals of certain ages/sex/genetic defects (like cow should not be sold for meat or hide)? **Yes/No (If yes, please elaborate)**

R. Disputes and dispute resolution

R.1. Do you think disputes are possible over sale transactions in cattle markets? **Yes/No**

R.1.1. **If yes**, what are the possible reasons for such disputes?

(Disregard of agreements/Cheating on livestock health/Interference of intermediary/Bargaining issues/ Impolite conversations/ Undue competition from fellow farmers/traders/ Others, Specify _____)

R.2. How are such disputes over livestock sale/purchase prevented?

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R.3. If disputes arise, whose help is sought in its resolution?

(Market participants/Community elders/Market functionaries/Political leaders/Police/Others)

R.4. In case of any dispute, does the socioeconomic status of the people involved influence the decision regarding resolution? **Yes/No**

R.5. Do you have any personal experience of dispute over sale/purchase of any animal in the last five years or so? **Yes/No**

R.6. **If yes**, please narrate the nature of the dispute and how it was resolved?

R.7. Has any of your close kin or friends experienced any dispute over livestock transactions in the weekly market? **Yes /No**

R.8. If yes, please narrate, the nature of the dispute and how it was resolved?

Space for notes:

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Annexure 3: Supplementary Schedule for Intermediaries

National Research Project on

Rural Livestock Markets in India: An Anthropological Exploration of Economic, Social and Cultural facets

By Anthropological Survey of India, Ministry of Culture, Government of India

Supplementary Schedule for Intermediaries: ECONOMIC ASPECTS

State	District	Village/Town	Frequency (Wk/Fn/Mo)	Name of the market, if any

A. Personal details

A.1. Name: A.2. Age group: A.3. Sex: A.4. Primary occupation: A.5. Secondary occupation:
 A.6. Religion: A.7. Community: (Caste/Tribe, specify) A.8. Any status to the community? (SC/ST/OBC/Other)
 A.9. Native village and Current address (Write these details of village and others including landmark for residence clearly):

A.10. Distance to current address:

A.11. Contact No:

B. Experience and area of operation:

B.1. Is this your full-time work or part time work? (Full time/Part time)
 B.2. How long have you been rendering the service of intermediary? ____yrs.
 B.3. Your age of entry into this service? ____ yrs.
 B.4. Did you get into this job by choice? Yes/No
 B.5. If not, what prompted you to take up this? (*Livelihood/ Good network of relationships/Opportunity to earn good income/Pass time/Any other, specify*)

1

B.6. Who influenced you to take up this work? *Consanguineous kin/ Affinal kin/ Community members/Friends/Officials/Others*
 B.7. Do you give your service through a prior appointment? **Yes/No**
 B.8. If yes, how do you fix your appointments? (Personal meeting/Telephone call/ through clients/Any other, please specify)
 B.9. Do you operate in other livestock markets besides the present one? **Yes/No**
 B.10. If yes, can you give details of markets where you operate?

Market name	Village/Town	Distance from native village	No. of visits to market in a month

C. Approximate deals and earnings:

C.1. In how many deals do you participate in a month on an average?
 C.2. What are the terms and conditions of your service? (Fixed amount/ % of total deal/Any other, please specify)
 C.3. On an average what will be your earnings per month through this service?
 C.4. Who are your clients generally? (Person of native village/Person of surrounding villages/Acquaintances through clients/Others, please specify)

D. Cattle markets accessed and the opinion on facilities:

D.1. What are the markets that you usually access and what is your opinion of facilities in those markets?

(Can you give a rating between 1 to 10)

Market location	Dist. from current address	Speciality of market, if any	General assessment of facilities														
			Space/ Sheds	Vehicle Parking	Parking charges	Toilets	Dri. water	Power	Food	Price of food	Transport	Cattle feed	Fairness	Disputes	Competition	Taxes	Others

E. What changes you think have occurred regarding the cattle markets?

Participation of farmers	
Participation of traders	
Volume of cattle transacted	
Facilities in the markets	
Tax collections	
Unofficial payments	

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Transportation of cattle	
Digital transactions	
Price negotiations	
Fairness of deals	
Any other (s)	

Space for notes

4

SUPPLEMENTARY SCHEDULE ON SOCIAL ASPECTS

F. On creating, widening, and sustaining social networks:

F.1. Do you think regular participation in livestock markets help meet people who were not in your social circle earlier? **Yes/No**

F.1.1. If **Yes to Q.E.1**, do you think the regular participants of livestock markets also turn those new contacts as part of their social network? **Yes/No**

F.2 Which of the following categories are most likely to be added to one's social network through regular participation in livestock markets (also indicate the % chances for the different categories)?

Category	Opinion	If yes, % chance
Staff of the tax collection & space management agency	Y/N	
Government officials	Y/N	
Political leaders	Y/N	
Insurance agents/officials	Y/N	
Transportation personnel	Y/N	
Private financiers & money lenders	Y/N	
People running petty businesses, like selling food, jewellery, clothes, etc.	Y/N	
Wholesale merchants	Y/N	
Service providers	Y/N	
Livestock traders	Y/N	
Farmers	Y/N	
Ethno-vet specialists	Y/N	
Members of your profession group (Intermediaries)	Y/N	

G.1. Do you think that while adding new contacts found in livestock markets into one's social circle, the social identities (similar religion/caste/language/region etc.) matter? **(Yes/No)**

G.2.1. If **Yes to Q.F.1**, to what extent? (Marginal/Considerable extent/Mostly)

5

G.2.2. If it is **Considerable or Mostly (Q.F.2.1)**, why do you think social identities are important?

- a) Easy to mobilise the support of other family members for such relationships
- b) More likelihood of "attitude match"
- c) Any other (specify)

G.3. If **No to Q.F.1**, why do you think social identities do not matter?

- a) such new members will be outside my village
- b) relationships will be mostly restricted to economic matters;
- c) relationships are built around similar interests
- d) relationships are based on foundations of commitment to human values of honesty and integrity
- e) relationships are based on mutual trust and help in crisis
- f) any other (specify)

H. Have you developed an intimate/functional relationship with anyone you met at the livestock market in the past?

Name	Years since first contact	Similar social identity (religion/caste)?	If not similar social identity, details of religion/caste/region	Occupation	Perception of present status of relationship*	Context of first contact

* Intimate/Functional/Social courtesies

I.1. Do you consider only monetary aspects regarding sale and purchase of livestock in livestock markets? **Yes/No**

I.2. Does the social identity like belongingness to same caste/religion/region/language etc. matter in the following market related transactions?

Factors	Opinion	Reason
Livestock trading	Y/N	
Health care services for livestock	Y/N	
Transportation of livestock	Y/N	
Engaging with farmers/traders	Y/N	
Dispute resolution during the market	Y/N	
Any other factor, specify.		

6

SUPPLEMENTARY SCHEDULE ON CULTURAL FACETS**J. Beliefs and rituals relating to sale and purchase of livestock**

J.1. Do you consider that certain months are auspicious for sale/purchase of livestock? **Yes/No**

J.1.1. If yes, can you give the details of the same?

Month	Any specific reason for considering it to be auspicious?	In what sense is the fortune expected if the livestock are purchased/sold in that month?

J.2. Do you consider that certain days of week are auspicious for sale/purchase of livestock? **Yes/No**

J.2.1. If yes, can you give the details of the same?

Day	Any specific reason for considering it to be auspicious?	In what sense is the fortune expected if the livestock are purchased/sold on that day of the week?

7

K. Beliefs and perceptions of the 'Look' of the animal

K.1. Is there any preferences/beliefs regarding size and shape of the animal (or body parts like hump, dewlap, horns, udder, legs, tail etc.) **Yes/No. (If yes, please elaborate).**

K.2. Is there any preference/beliefs regarding the colour of the animal and/or skin shades/spots on the coat of the body. **Yes/No.**

(If yes, please elaborate).

K.3. Is there any preferences/beliefs regarding grace of walking/taming/ease of feeding, etc. **Yes/No.**

(If yes, please elaborate).

L. Morals/ethics expected and followed in weekly market for sale-purchase of animals

L.1. Do you think it is right to artificially enhance the qualities of the livestock (milk production, body size, etc.) by using medicines and special kind of feed? **Yes/No and reasons**

L.2. Do you think it is right to hide or lie about information like age, health, animal behaviour, genuineness of ownership etc., relating to an animal while trading? **Yes/No and reasons**

8

L.2.2. Have you ever done so in any of your transaction? **Yes/No**

L.3. During livestock transaction, is it right to engage with multiple sellers/buyers at a time even after accepting advance payment from some other party? **Yes/No and reasons**

L.4. Are there any specific mannerisms followed while negotiating for livestock transaction in the market? (Like posture, hand gestures, voice modulation, etc.) **Yes/No (If yes, please elaborate).**

L.4.1. Is there any specific lingua-franca or local language for trading in this market? Any trading jargons? **Yes/No (If yes, please elaborate).**

L.5. Do you think it is correct to verify the information given by the seller regarding their livestock from a third party before finalising the transaction without the knowledge of the former? **Yes/No and reasons**

L.6. Can a livestock transaction be finalised based only on the verbal assurance of the seller/buyer with some token amount?

L.6.1. Do you think there should be some conditions regarding livestock transaction with regard to the following?

- a. A trial period for the livestock before final deal is sealed.
- b. Refund of sale amount if the information provided proves to be wrong after the completion of the deal.
- c. Provision for payment in instalments, depending on the economic condition of the buyer.
- d. Cancellation of deal even after advance payment.
- e. Any other, please specify.

L.7. Are there any unwritten rules with regard to the sale and purchase of animals of certain ages/sex/genetic defects (like cow should not be sold for meat or hide)? **Yes/No (If yes, please specify).**

9

M. Disputes and dispute resolution

M.1. Do you think disputes are possible over sale transactions in cattle markets? **Yes/No**

M.2. **If yes**, what are the possible reasons for such disputes?

(Disregard of agreements/Cheating on livestock health/Interference of intermediary/Bargaining issues/ Impolite conversations/ Undue competition from fellow farmers/traders/ Others, Specify _____)

N.3. How are such disputes over livestock sale/purchase prevented?

N.4. If disputes arise, whose help is sought in its resolution?

(Market participants/Community elders/Market functionaries/Political leaders/Police/Others)

N.5. In case of any dispute, does the socioeconomic status of the people involved influence the decision regarding resolution? **Yes/No**

N.6. Do you have any personal experience of dispute over sale/purchase of any animal in the last five years or so? **Yes/No**

N.7. If yes, please narrate the nature of the dispute and how it was resolved?

10

Annexure 4: Schedule for Transporters

Schedule for Transporters (Drivers)

Name: _____ Age: _____
 Contact number: _____ Gender: _____
 Education: Cannot Sign / 1- 5 Std / 5-10 Std / 11-12 Std / Graduate / Post Graduate
 Address: _____

 Primary Occupation: _____
 Secondary Occupation: _____
 Ownership of Vehicle: Own / Rented / Own with Loan or Finance
 Size and Model of Vehicle: LMV / HMV / Two Wheeler / Three Wheeler (Goods Auto / Auto)
 Size _____ x _____ Company and Model _____
 Type of Vehicle: Yellow Board / White Board / Green Board / Others _____

1. Business Details:

- What is the name of your transportation service?

- How long have you been transporting livestock in this region?

- Are you transporting specific types of livestock? No / Yes, If yes, which type _____

2. Transportation Capacity:

- How many livestock have you brought today? Trips made today : _____

Type	No's brought today	Max Capacity	Cattle Brought from (Village & Kms)
Bullocks			
Buffalo			
Sheep			
Cow			
Goats			

Poultry Birds			
Others			

- Number of Trips made today: One / Two / Three / Four / _____
- Do you have any special equipment or facilities for loading- unloading livestock with you?

3. Routes and Schedule:

- What routes do you commonly prefer for transporting livestock?
Road with Tolls / Without tolls / Highways / Connecting Roads / _____
- In which route do you face many problems?
- How frequently do you visit the rural cattle livestock market? (Table Below)

Days	Mon	Tue	Wed	Thu	Fri	Sat	Sun
Name of Market							
Km from village							
Km from market							

4. Booking and Communication:

- How do customers typically book your transportation services? Phone / Verbally
- Who are your customers? Farmers / Middlemen / Traders / Farmer-Traders / Fellow Drivers
- What information do you need from customers when they make a booking?
- Do you ask for any advance payment, No / Yes
- Mode of Transaction- Digital / Cash / Credit
- Advance _____ % Rest of Payment _____ %

5. Livestock Handling:

- What measures do you take to ensure the safety and well-being of the livestock during transportation?

Floor- Green Leaves / Dry Leaves / Mat / Others _____

Fodder- Yes / No

Water- Yes / No

- No' of Breaks during the journey (in Kms): 10-40 / 40-60 / 60-80 / 80-100 / 100+

- Where Breaks are taken? _____

6. Cost and Payment:

- How do you determine the cost of transporting livestock?

Based on Kms / Fixed Price / No' of Cattle / Others _____

- Are there any additional charges or considerations that customers should know?
(Circle the below if Customer pays, and Tick them if Driver pays)

Toll Charges / Parking charges / Driver Food / Others _____

7. Insurance and Liability:

- Do you provide insurance coverage for the livestock during transportation?
- What is your policy in case of any accidents or unforeseen events during transit?
Who supports you during such instances? (Buyers/ Cattle Owners/ Traders/ Others
_____)

Accidents :

Death :

Any Hindrance :

8. Regulatory Compliance:

- Are you licensed and authorized to operate as a livestock transporter for the Current Year? YES / NO

9. Economic Aspects:

- How many Trips do you cover in a month?
- What is your estimated income in a month?

	Live Stock Only	Total (Livestock + Others)
How many Trips do you cover in a month?		
What is your estimated income in a month? In Rupees		

- **Socio-Economic Relation with Traders** _____
/ Seller _____ / Buyer _____

10. Emergency Procedures:

- Do you have a First Aid kit in your vehicle for livestock?
- What procedures do you have in place in case of emergencies or unexpected delays?

Illness of Cattle	
Cattle Birth	
Death of Cattle	
Others (Specify)	

11. Any important event that took place: (Police Case / Political / Vehicle seized / Others)

12. Difficulties in accessing the Markets:

Annexure 5: Supplementary Interview Schedule for Market Assessors**National Research Project on
Rural Livestock Markets in India: An Anthropological Exploration of Economic, Social, and Cultural
Facets****By****Anthropological Survey of India, Ministry of Culture, Government of India****SUPPLEMENTARY INTERVIEW SCHEDULE FOR MARKET ASSESSORS**

State	District	Village/Town	Name of the Market	Frequency (Wk/Fn/Mo)

A. Personal Details

- A.1. Name: A.2. Age: A.3. Sex: A.4. Occupation:
 A.5. Educational Qualification: A.6. Religion: A.7. Community:
 A.8. Status of the Community: SC/ST/OBC/ Others A.9. Native Village and Address:
 A.10. Distance from the Market: A.11. Contact Number:

B. Details in Relation to Work:

- B.1. Nature of work (Self-employed / Attached to an Institution): B.2. Experience:
 B.3. Payment: B.4. Relation with other cattle markets:

C. Details in Relation to Assessment of Market:

- C.1. What are the basic criteria you consider to assess the market?
 C.2. What is volume of trade of this market?
 C.3. What is the coverage of the market?
 C.4. What are the infrastructure facilities available in the market?
 C.5. What sort of political, administrative, and local support is available for the market?

C.6. Do you keep any records and how they are maintained?

C.7. How do you review the sales considering aspects like income, expenditure, value, etc.?

C.8. What are the methods you apply to assess the market?

C.9. What changes you have observed in relation to the market?

C.10. What is the role of technology?

C.11. How can the government help in development of the market?

C.12. What are the challenges pertaining to cattle markets?

D. Additional Remarks:

- C.9. Time and frequency of the local body meeting:
- C.10. Outcome of last meeting:
- C.11.a. Being a local body member, are you engaged in policy making (block level/district level/state level)?
- C.11.b. If yes, give details:
- C.12. How do you manage any dispute? Is there any dispute redressal mechanism?
- C.13. Detail of disputes in last 5 years: What? When? How solved? By whom? Own or outside? Procedure:
- C.14. What is the role of government in management of markets:
- C.15.a. Do you have any remuneration from the body?
- C.15.b. If yes, details:
- C.16. How various stakeholders depend on you?

3

D. General Components of the Market:

D.1. Structure and function of the local body:

Sl. No.	Post	Name	Age	Contact Number	Role / Duty of the Personnel

- D.2. Type of the land, on which the market is conducted: (Government/Private/Community/Others):
- D.3. Any kind of Lease / Tax:
- D.4. Nature and number of employment generated through cattle market:

E. Additional Remarks:

4

Annexure 7: Interview Schedule for Service Providers

*National Research Project on
Rural Livestock Markets in India: An Anthropological Exploration of Economic, Social and Cultural facets*

By Anthropological Survey of India, Ministry of Culture, Government of India

Interview Schedule for Service Providers

Respondent's Personal Information

1. Name							5. Native Village and Current Address
2. Age Group	0-14	14-25	25-35	35-45	45-55	55<	Distance from Market
3. Sex							
4. Community							
Types of Service Provided							

1. How did you learn this work?
2. Does anyone else in your family also do this work? Yes or No.
3. How long have you been involved in this work?.....
4. Do you do the same work/provide services in other places too? If yes, please share details.....
5. How long have you been doing this work/providing your service in this market?.....
6. Do you provide the same service in other markets too? Yes/No. If yes, please name them.

7. How often do you visit livestock markets?

(a) Weekly (b) Bi-monthly (c) once in a month (d) once in three months (e) others (specify)

8. How much can you earn on a market day?.....

9. Do you need to pay some fees to work/provide service in this market? If yes, what are those and the amount?.....

10. Please share your thoughts on this market.

Annexure 8: Entry and Exit Schedules

*National Research Project on
Rural Livestock Markets in India: An Anthropological Exploration of Economic, Social and Cultural Facets
By Anthropological Survey of India, Ministry of Culture, Government of India*

Details of Livestock Market

State	District	Village/Town	Frequency(Daily/Wk/Fr)	Name of the market

SCHEDULE FOR ENTRY INTERVIEW

A. Respondents Personal Information

1. Name						9. Native Village and current Address	
2. Age Group (in years)		0-14	15-25	26-35	36-45	46-55	55<
3. Sex						Dist: State:	
4. Primary Occupation						Landmark:	
5. Secondary Occupation						11. Contact No:	
6. Community				7. Religion:		Date and Time for Exit Interview:	
8. Constitutional Status		ST	SC	OBC	Others		

B. Nature of Participation, Transport used and association with the market.

1. Distance travelled to market:				2. Expenditure incurred on Transport:			
3. Mode of Transport:		Pvt. Pass. Veh	Pvt. Goods. Veh	Pub. Trans	Own Vehicle	By Foot	Others:
4. Category of Participant:		Farmer	Dairy Farmer	Trader	Intermediary	Service Provider	Other:
5. Purpose of Visit:		Sale	Purchase	Exchange	Market Assessment	Other:	
6. Since how long you have been visiting the market (In Years)?							
7. Frequency of Visits to the market		Weekly	Bimonthly	Once a month	Once in 2-3 Months	Once in 3-6 Months	Once in 6-12 Months

1

C. Details of proposed sales (Only for those whose purpose of visit to market is sale of cattle -Farmers & Traders)

1. Which Livestock(animals) you brought to sell?

Cattle Species		N	Cattle Species		N	Cattle Species		N
a. Cows			b. Cow and calf			c. Calf/Calves		d. Bullocks
e. Buffalo (M)			f. Buffalo (F)			d. Goats/Sheep		f. Other

2. Details of Cattle and sale expectations:

Type of Cattle	Whether Purchased of Home Bred?	Approx age	Self-assessment of Health	Mode of transport for cattle	Amount spent on transport	Price Quoted	Reason for Sale	Previous attempts for sale(number)	Any specific reason for sale not concluding

Space for Notes/Special Remarks

2

D. Only in case of Exchange

1. Which livestock (animals) are proposed to be exchanged?

Cattle Species	N	Cattle Species	N	Cattle Species	N	Cattle Species	N
a. Cows		b. Cow and calf		c. Calf/Calves		d. Bullocks	
e. Buffalo (M)		f. Buffalo (F)		d. Goats/Sheep		f. Any other	

2. Details of Cattle and exchange expectations

Type of Cattle	Whether Purchased of Home Bred?	Approx age	Self-assessment of Health	Mode of transport for cattle	Amount spent on transport	Price Quoted	Reason for Sale	Previous attempts for sale(number)	Any specific reason for sale not concluding

E. Support sought for sale/exchange transactions.

1. Who accompanied you for assistance?	Family Members	Close Kin	Friends	Intermediary Or Agent	Others
2. Number of members					
3. What support is being rendered by them?	care of cattle	price negotiations	Transporting of cattle	Advice on cattle health	Any other specify

F. Opinions on facilities in the Market:

Facility	Rating					Facility	Rating					Facility	Rating				
1. Space/sheds	1	2	3	4	5	5. Food	1	2	3	4	5	9. General cleanliness and hygiene	1	2	3	4	5
2. Parking	1	2	3	4	5	6. Price of Food	1	2	3	4	5	10. Facility for cattle feed	1	2	3	4	5
3. Parking Charges	1	2	3	4	5	7. Toilet facilities	1	2	3	4	5	11. Opinion of taxes collected	1	2	3	4	5
4. Drinking Water	1	2	3	4	5	8. Drinking Water for cattle	1	2	3	4	5	12. Opinion on power supply	1	2	3	4	5

Rating Values: 1: No Facility 2: Highly Unsatisfactory 3: Unsatisfactory 4: Satisfactory 5: Highly Satisfactory

SCHEDULE FOR EXIT INTERVIEW

E. Successful conclusion of sale (Note: Section G is for those who concluded a sale)

E.1. Sale transactions and sale proceedings

(please refer to C.1 and obtain the following details with reference to the details of cattle provided there)

Type of cattle	Sale price	Diff. between expected & actual sale price	Waiting period of sale	Perception of sale*	Any conditions made for the sale? **	Any agreements on sale proceedings#	Details of payments @

*Good/Satisfactory/ Unsatisfactory/Distress **like, return of sale proceedings in case of unsatisfactory performance; # like, payment in instalments, etc.; @ Cash/Digital payments/agreement bonds, etc.

F. Sale unsuccessful (Note: Section H is for those who could not conclude a sale)

F.1. Reasons for unsuccessful sale proposals

(please refer to C.1 and obtain the following details with reference to the details of cattle provided there)

Type of cattle	Any specific remarks in case of an unsuccessful attempt at sale? [Less demand due to off-season /Syndicating of traders/Any other(specify)]

G. Successful exchange transactions (Note: Section I is for those who concluded an exchange deal successfully)

(Please refer to section D and obtain the following details with reference to the details of cattle provided there)

Type of cattle	Whether purchased or home-reared?	Estimated age	Self-assessment of the health of the animal	Mode of transport for cattle	Amount spent on transport	Price quoted	Reasons for exchange	Previous attempts for exchange (number)

H. Unsuccessful exchange proposal (Note: Section J is for those who failed in exchange deal)

(Please refer to section D and obtain the following details with reference to the details of cattle provided there)

Type of cattle	Any specific remarks in case of an unsuccessful attempt of exchange? (Less demand due to off-season/Syndicating of traders/Any other specify)

Space for notes

Space for notes:



Ridhapur Village



Ghatladki Village



Sonori Village

Researchers in fieldwork



