





**Report on**

**DABHEDI *PASHU PETH* (LIVESTOCK MARKET), BUDHANA  
TEHSIL, MUZAFFARNAGAR, UTTAR PRADESH**

**Under the National Project on**

**RURAL LIVESTOCK MARKET IN INDIA:  
AN ANTHROPOLOGICAL EXPLORATION OF ECONOMIC,  
SOCIAL AND CULTURAL FACETS**

**Submitted by:**

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## Chapter 1

# INTRODUCTION

### 1.1 Background

Livestock and humans have long been dependent on each other. Livestock are often studied based on their economic value, roles in subsistence and market economies. Anthropologists examine how livestock contribute to domestic economies, including their roles in trade, labor, and as a source of wealth and status. Livestock hold important cultural and symbolic meaning in many societies. Livestock / Cattle are centre to the cultural identity and social structures of rural people in India. Livestock are considered a symbol of wealth, status and power, and play an important role in rituals, marriages and social exchanges. Seminal works by Anthropologists Evans-Pritchard (1940) on the Nuer community and Geertz (1963) on animals' religious significance highlight this relationship. White and Candia (2018) further explored animals' socio-economic and religious importance. Anthropologists' view on livestock beyond mere agricultural commodities, considering them integral to socio-cultural and economic systems. They examine how livestock both influence and are influenced by their economic, social, cultural, and environmental contexts, providing a holistic understanding of human-animal relationships in society.

Many archaeological excavations have yielded human skeletons as well as animal remains, highlighting the close relationship between humans and domesticated animals, prominent among which are the Bhimbetka and Harappan culture sites. V.S. Wakankar in 1971-72 at Bhimbetka and Daya Ram Sahni 1921 and R. D. Banerjee 1922 have shown the relationship between humans and animals through archaeological excavations of Harappan culture (Sankalia, 1962). The history of cattle rearing before the advent of the livestock market can be understood by the importance of livestock in the rural economy and as a result, the rural community sheds light on the importance of the livestock market (Mason, 1984).

#### 1.1.1. Overview of Rural Livestock markets in India

Livestock markets have been integral to society for a long time, serving as hubs of opportunity for farmers and animal traders. In India, many livestock markets are organized as fairs with significant cultural importance (Das & Tripathi, 2013). One notable example is the Sonpur fair in Bihar. These markets are traditionally conducted mostly once a week at some 'central' places for a group of about 50-100 rural villages such that all villages have access to one or more markets at a distance of less than 20-30 km. These markets are organized in small semi-urban places in almost all the districts of the respective States. Of late, these *haats* have emerged as important business centres.

The most striking feature of these markets is that they have sustained for many years in India despite very little regulation and fulfilled the needs of the local people.

Generally, there are three main participants in the market, namely traders, farmers and middlemen. Apart from this, there are some other partners also like – transporters and service providers etc. Mostly, the market is operated once in a week, though some are held once or twice a year or twice a month for three consecutive days. These markets draw traders from distant areas who bring livestock from various accessible parts of the country. Farmers also benefit by finding a variety of livestock in one location. Intermediaries play a crucial role in facilitating transactions between traders and farmers. Moreover, livestock markets offer local people employment opportunities through small businesses.

The government exerts direct or indirect control over livestock markets to ensure credibility. Various factors influence the market, with animal breed and the potential for bargaining being primary considerations. Other factors include the local significance and price of the livestock. In the studied market, government control was indirect, managed directly by a private group. This particular market operated weekly, every Wednesday.

### **1.1.2. Significance of the Study**

With enormous importance attached to cattle, the rural and tribal households in India desire to keep some cattle for both economic and cultural reasons. This need naturally leads to the emergence of weekly or fortnightly local markets locally called by various names like *haats*, *paith* or *peeth* for buying-selling or exchanging cattle. These weekly/fortnightly local livestock markets in India are integral to Indian society. There are many dimensions of the livestock markets that call for an in-depth anthropological perspective. As economic institutions of the rural and tribal societies, the research must first be studied from different economic dimensions. Such economic dimensions include the estimation of the economic transactions and the nature of these economic transactions. The direct sale transactions, the exchange transactions, the buyback facility, the transactions with credit and instalment facilities etc., perhaps form the important items relating to the nature of transactions. The other economic dimension that is equally important to understand is the proportion of traders and livestock farmers among the participants of livestock markets. Likewise, the enquiry on the proportion of 'distress' and 'comfort' sale operations by the livestock farmers and the reasons for 'distress' sale are important to study as they may inform on the economic situation of the marginal farmers and the social security the cattle rearing provide to marginal farmers.

The social dimensions are also important to study in connection with the local live markets for multiple reasons. Firstly, these markets are enablers for establishing and expanding social networks and forming social groupings cutting across caste, religion and such other factors. They are the sites for social reconciliations and promotion of

interethnic relationships. The aspects like who takes to the livestock trading in these local markets and how they establish their credentials for successful trading are also important social dimensions of these studies. Similarly, an investigation on who acts as middlemen in the exchanges and trading of livestock and what their qualifications are is important. Equally significant is to know the extent to which the traditional knowledge relating to cattle health and behaviour is considered important in these economic transactions and how are such knowledgeable persons identified from amongst their social circles and involved.

The fact that these local markets have sustained for generations in India without stringent regulations also calls for understanding these markets' cultural facets. The social norms and more (morals) followed in the trading and exchange operations, the means of disseminating such codes of conduct, and the enforcement mechanisms of these codes of conduct are one aspect. The speech styles, symbols, metaphors, and body language that become part of the economic transactions between the buyers and sellers and exchangers are important as they reflect the core Indian ethics and character. The emerging issues relating to the local cattle markets are like how they have absorbed the changes in the lifestyles of people and facilities, especially in the transport sector. The increased access to 'pick up' vehicles in the tribal and rural areas may have increased the transactions, expanded business opportunities for others and widened the scope of these markets as growth centres. Again, these developments have implications for emerging new social groups and increasing one's social capital. The availability and increased use of smart phones and other devices may have brought substantial changes in the nature of operations, including the digital dissemination and exchange of information, digital payments, keeping of records of payments etc., and so accordingly changes may have occurred in the other ethical practices followed earlier.

## 1.2. Research Methodology

The discourse of anthropological research and its methods are rooted in various formulated existing theories based on empirical understanding on the nature of research. During the current study taken up by Anthropological Survey of India is "Rural Livestock Markets in India: An Anthropological Exploration of Economic, Social and Cultural Facets" is a challenging one.

**1.2.1 Universe of Study:** Dabheri *Pashu Peth*, Budhana, Muzaffarnagar, Uttar Pradesh

### 1.2.2 Market Selection Criteria for Selection of Dabheri *Pashu Peth*

For this research work, and to achieve the objectives of study a single market was focused i.e., located in, Budhana, Muzaffarnagar, Uttar Pradesh. This particular market was selected for following reasons:

For an in-depth study on livestock market and to achieve the objectives, a market was required which reflects the rural economy and has been active for a long time and the livestock market has social and cultural links with that area. Various types of livestock such as milching, calves and animals for transport as well as butchering should come to that market and there should be proper representation of traders as well as farmers so that the importance of livestock market in rural economy can be understood. Not only this, the market should also be connected to other states far away so that the effects of various political and social levels on the market can also be understood.

Keeping all these points in mind, the researchers gave priority to the western region of Uttar Pradesh because western Uttar Pradesh is known for livestock rearing and trade. This region is also known for milk and its products. Therefore, Muzaffarnagar district of western Uttar Pradesh was chosen which has the above characteristics and is close to the borders of states like Haryana, Delhi, Rajasthan and Uttarakhand, which increases the possibility of diversity of livestock and arrival of various participants. There are two markets active in Muzaffarnagar, one of which is located near Muzaffarnagar headquarters which is close to the urban population and recently its location has also been changed due to which there was anger among the local people and there was lack of diversity in the participants in this market, so for the study, Dabheri *Pashu Peth* of Alipura Aterna Gram Panchayat located in Budhana Tehsil of Muzaffarnagar was chosen. This market is active for the last three decades and all types of livestock come here. Due to good road connectivity, the market is well connected to the nearby states. Also, this market is located in a rural environment. Therefore, in accordance with the objective and importance, Dabheri *Pashu Peth* was chosen for the study.

The selection of the market was also judged parallel to above through the preliminary information from secondary sources, including the internet, libraries and consultation with knowledgeable persons familiar with the livestock markets of the region. A pilot study was also conducted on the market day to gather information on the operational dynamics of various markets.

Among these, Dabheri *Pashu Peth* emerged as a distinct contender, distinguished by its extensive infrastructure designed to facilitate seamless buying and selling of animals. Serving as a bustling hub for traders, farmers and community members, this market transcends its functional role to embody a nexus of social, cultural and economic activities. Furthermore, its strategic location, directly linked to the National Highway via a connecting road, enhances its potential as an important node within a wider network for livestock trading. Given these key characteristics and strategic advantages, the Dabheri cattle market was deemed an ideal cattle market for the study. Its centrality, coupled with its robust infrastructure and socio-economic significance, make it an invaluable resource for collecting comprehensive data on livestock transactions, species diversity and market dynamics. Thus, the Dabheri cattle market was selected underpinning a strategic

approach aimed at maximising the efficacy and relevance of the livestock market data collection network.

Additionally, the study examined rituals, traditions, and cultural events associated with livestock markets, such as fairs and festivals, which often hold significant cultural importance. Understanding the experiences and perspectives of different stakeholders, including farmers, traders, buyers, and occasional visitors, was crucial to capture the market's multifaceted nature.

By adopting this holistic approach, the study aimed to provide a rich and detailed account of the livestock market, highlighting its importance not only as an economic entity but also as a vital social and cultural institution in rural societies. This would help anthropologists and other researchers gain insights into the broader implications of livestock markets for the communities they serve.

Considering, the above facts the study of the Alipur Aterna (Dabheri) livestock market was carefully designed to be comprehensive and inclusive, aiming to include all types of participants in the livestock market, including those who visited occasionally. This comprehensive approach was necessary to gain a detailed and nuanced understanding of the complexities of the market. By examining all stakeholders, the study attempted to reveal the full range of interactions and dynamics that exist in the livestock market. Its representative characteristics of a typical livestock market in the region, providing valuable insights into the complex web of economic, social, and cultural relationships that sustain the market.

### 1.2.3 Duration of Study:

The study was conducted for a period of 40 days from 29.01.2024 to 08.03.2024.

### 1.3. Research Objectives:

The objectives and components of the study areas mentioned:

Sl. No.	Research Objectives	Components
1.	<b>To understand the economic dimension in the rural cattle markets.</b>	<ul style="list-style-type: none"> <li>To ascertain the estimation of economic transactions and the nature of these economic transactions.</li> <li>To understand the proportion of traders and livestock farmers among the participants of livestock markets.</li> <li>To find out the economic situation of the</li> </ul>

		<p>marginal farmers and the social security the cattle rearing provides to marginal farmers by enquiring on the proportion of 'distress' and 'comfort' sale operations by the livestock farmers and the reasons for 'distress' sale.</p> <ul style="list-style-type: none"> <li>• To examine the dimensions of exchange transactions in the cattle market</li> <li>• To understand the market managing system by the local bodies.</li> </ul>
2.	<b>To ascertain the social dimension in the rural cattle markets.</b>	<ul style="list-style-type: none"> <li>• To ascertain the sites for social reconciliations and promotion of interethnic relationships by studying how these markets are enablers for establishing and expanding social networks and forming social groupings cutting across caste, religion and other factors.</li> <li>• To study the aspects like who takes to the livestock trading in these local markets and how they establish their credentials for successful trading.</li> <li>• To investigate who acts as middlemen in the exchanges and trading of livestock and what their qualifications are.</li> <li>• To know the extent to which the traditional knowledge relating to cattle health and behaviour is considered important in these economic transactions and how are such knowledgeable persons identified from amongst their social circles and involved.</li> </ul>
3.	<b>To ascertain the cultural dimension in the rural cattle markets.</b>	<ul style="list-style-type: none"> <li>• To ascertain how these local markets have sustained for generations in India without stringent regulations, understanding these markets' cultural facets.</li> <li>• To understand the core Indian ethics and character reflected in operations in a rural cattle market.</li> <li>• To understand the emerging issues relating to the local cattle markets in the transport sector.</li> <li>• To understand the impact of digital development on rural cattle markets.</li> </ul>



#### 1.4. Research Design

As already it is mentioned above that the study aims to provide an in-depth understanding of the multi-faceted scenario of the livestock market, involving a comprehensive examination of its various dimensions. Hence, the study does not explore the quantitative aspects of livestock market and society but it also delves deeply into qualitative elements such as trend of the livestock market, economic activities and rural economy, social as well as the cultural aspects of the participants, changes taking place in Dabheri cattle market through traders, farmers, intermediaries, transporters, service providers, etc. Market dynamics is another important aspect within the scope of livestock market study, which includes supply and demand dynamics, price trends, competition and regulatory frameworks. Therefore, to present the research findings of this extensive and multifaceted study, a descriptive research design was utilized.

#### 1.5. Research Approach

The anthropological study of Dabheri livestock market required a comprehensive analysis, with special focus on the individuals who are directly involved in it, whose role is crucial for its smooth functioning. The primary study of this livestock market revealed that the market owners, traders, farmers, intermediaries and other key players are integral parts of the operation of the livestock market, forming essential links in its chain. These individuals not only strengthen the economic aspects of the market but are also socially and culturally connected to it.

To establish contact at first the research team met with the District Officials (DC, ADC, Welfare officers) and village representatives of Muzaffarnagar District and a detailed discussion was held regarding the project in which the purpose and broader objectives of the project were explained. The research team informed them about the purpose of visit and had a detailed discussion about the project. After this, with their cooperation, the team made a contact with the owner of Dabheri *Pashu Peth* and established rapport with the owner of Dabheri *Pashu Peth* and with other people associated with the market and facts.

##### 1.5.1. Justification for chosen research Methods

To understand its social and cultural importance, the first step was to identify the key stakeholders. A typical research methodology to study the Dabheri *Pashu Peth* involves a mixed-method approach. This typically includes quantitative data collection through surveys, using structured questionnaires to collect data from farmers, traders, transporters, service providers, and buyers from local bodies. Additionally, it involves market price analysis and socio-economic modeling. These quantitative methods are then combined with qualitative methods, such as conducting interviews with farmers, traders, and market officials, along with focus group discussions. Initially, the primary stakeholders such as traders, farmers, and village heads were identified, and rapport was established through communication. These stakeholders conveyed that the livestock market is not

merely a place of business but a microcosm of the community, reflecting its values, traditions, and social structures. To grasp the socio-cultural and economic dimensions of those involved in the livestock market, the study delved into various factors. The Researchers conducted on-site observations to understand market dynamics in terms of price fluctuations and market, transaction processes, and animal handling practices.

This dual approach of leveraging market day interactions and subsequent village visits was instrumental in overcoming the initial challenges of rapport-building. It ensured that the study could gather rich, detailed data from a diverse range of informants, thereby enhancing the overall quality and depth of the research.

During the study, the most significant challenge was establishing rapport with the transport drivers. As drivers were only available on market days and were often busy with their work even on those days, making it difficult to establish contact with them and farmers are visiting as when their requirement.

To address this problem and collect necessary data, the research team devised a strategic approach. On market days, they positioned themselves at the animal exit routes, where animals were loaded onto vehicles for transport. The market owner facilitated this process by setting up a check post at this location, where receipts for the departure of animals were issued. This check post became a critical point of contact for the research team.

The research team took advantage of this setup by engaging directly with the transport drivers at the check post. They spent time sitting with the drivers and even riding along in their vehicles. This immersion allowed the team to establish communication and build rapport with the drivers. Through these interactions, the research team was able to conduct interviews and gather data using a set of prescribed questions and answers.

This approach not only helped to overcome the initial difficulty of contacting the drivers but also provided a unique opportunity to observe and understand the drivers' experiences and perspectives firsthand. The combination of strategic positioning at the check post and the willingness to engage directly with the drivers in their working environment proved to be an effective method for collecting valuable data.

## **1.6. Data Collection Methods**

For data collection following methods were implemented.

### **1.6.1. Observation Method**

The observation method was implemented in the market where interviewing the stakeholders was the difficult task and hence, the observation method was an important part of the data collection process at the Dabheri *Pashu Peth* on market day. The researchers preferred to use participant observation to enhance the reliability through interactions with them and also to build up rapport for interviews.

The researchers attended six market days at different times to observe variations in activities and interactions. Detailed field notes were recorded, capturing the layout of the market, the flow of activities and interactions between stakeholders such as traders, farmers, intermediaries. Special attention was paid to the behavior and practices, including the attire worn by traders and their methods used during negotiations. Interactions between the stakeholders were also closely observed to understand negotiation processes, presentation of livestock by farmers and methods of selection of buyers. The physical environment, including stall arrangements, movement of livestock and supporting infrastructure, was also examined. Non-participant observation was also conducted to ensure natural behaviour without the influence of the presence of researchers.

Additionally, the researchers used audio and visual documentation to capture live scenes and interactions, providing a comprehensive record for detailed analysis. These observational methods enabled the researchers to collect rich qualitative data, providing valuable insights into the economic, social, and cultural dimensions of the livestock market.

### **1.6.2. Interview Method**

Another important method, interview was also implemented by applying the structured as well as non-structured schedules. The structure schedules was applied to understand; how the livestock trade affects local economies, the livelihoods of those involved, and the market's role in the economic fabric of rural communities. The study also explored relationships and networks among market participants, including family ties, social hierarchies, and community bonds that influence trading behavior. Additionally, rituals, traditions, and cultural events associated with livestock, which hold significant cultural importance, were identified and documented through interviews.

For thorough fieldwork, meticulously structured interview method was employed for the major stakeholder like farmers, traders and intermediaries to delve into all aspects of their involvement in the livestock market. These schedules included detailed inquiries about both their economic activities and socio-cultural aspects, aiming to highlight the significance of livestock in their lives. The structured interview schedules were designed to be comprehensive, covering a wide range of topics. Economic activities included questions about how livestock trade affects their income, the costs associated with raising and selling animals, and the economic benefits they derive from participating in the market. Socio-cultural aspects covered topics such as traditional practices related to livestock, the role of livestock in local festivals and rituals, and the impact of livestock ownership on social status and community relationships. For some stakeholders like transporters, market assessors, local body members, and service providers, semi-structured schedule was applied which concentrated on their economic association with the market.

### 1.6.3. Sampling Method

The objective of the study was to interview the participants of the market visited the market to know the rural livestock market from different perspectives. But on the market day, when a number of stakeholders visit and involve in their dealing, it was not possible to interview all of them and also building rapport was also a difficult task. Hence, a slip was filled on each market day to collect the basic information like name, contact number, address and purpose of visit of the participants. Thus, the contact number and address collected on slip, the major participants i.e. farmers, and traders of local villages situated within 25 km of the distance were contacted and thereafter, researchers visited their native places for conducting interviews. Other stakeholders like transporters, markets assessors, service providers and local body members were identified and interviewed randomly. Apart from these, a schedule of entry exit was also filled from the participants visited on the market day. The sample of such participants was also taken randomly to fulfill the objective of the study. The sampled population of different stakeholders is given in table below.

**Table 1.1: Distribution of Category wise Participants in Pashu Peth**

S. No.	Participants	Number
1.	Entry & exit with farmers and traders in the market	304
2.	Traders	156
3.	Farmers	234
4.	Intermediary	18
5.	Service Provider	26
6.	Transporter	107
7.	Local body	19
8.	Market Assessor	13
	<b>Total</b>	<b>877</b>

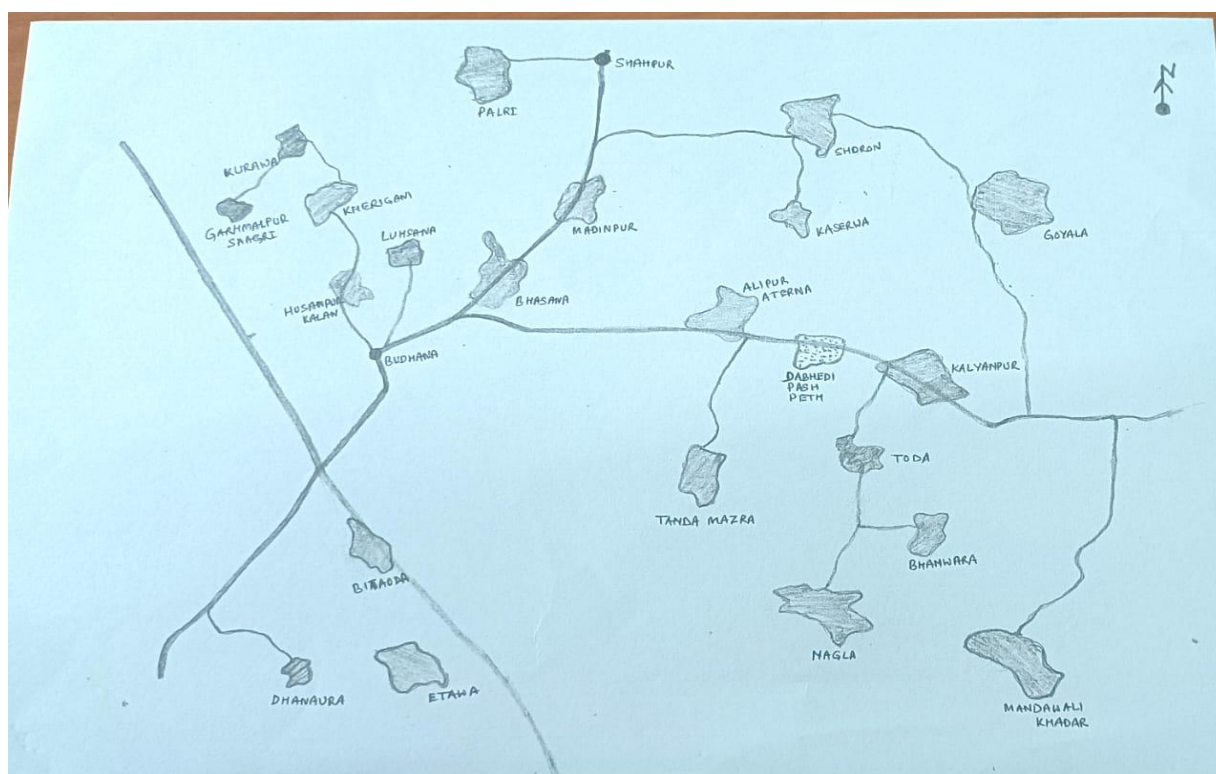
Thus, for capturing the objectives of the study, total of 877 participants were interviewed in which includes 234 farmers, 156 traders, 18 intermediaries, 107 service providers, 19 local bodies, 13 market assessors. And also exit and entry schedules were also filled from 304 participants.

### 1.6.4 Studied Villages

During the study investigator covered total 21 villages of the trader and farmer of Muzaffarnagar district. Details and distance of the villages from market are given in tabular form with notational map of the covered villages.

**Table 1. 2. Studied Villages and their distance from the Livestock market**

SI No	Name of the Villages	Distance from the Studied Market	SI No	Name of the Villages	Distance from the Studied Market
1	Rasulpur Dabhedi	1 Km	12	Nagla	10 Km
2	Kalyanpur	6 Km	13	Bhanwara	12 Km
3	Mandawali Khadar	9 Km	14	Luhsana	10 Km
4	Goyala	9 Km	15	Hussainpur Kalan	11 Km
5	Shoron	13 Km	16	Khedi Gani	13 Km
6	Kaserwa	4 km	17	Saagri	16 Km
7	Palri	15 Km	18	Kurawa	17 Km
8	Bhasana	5 Km	19	Dhanaura	16 Km
9	Alipur Aterna	1 km	20	Bitaoda	11 Km
10	Tanda Majra	5 Km	21	Etawa	15 Km
11	Toda	7 Km			

**Figure No.1. Map of Location of Visited Villages**

### 1.6.5. Focus Groups Discussion

To elicit the experiences and perspectives of various stakeholders, including farmers, traders, buyers, and occasional visitors, data collection was also conducted using focus group discussions (FGDs). Participants, including traders, farmers, and local officials, were majorly included in FGD to discuss on key themes like market dynamics and challenges, enriching the understanding of the complexities of the market. The FGD with farmers included both who visited the market as well as those who either visited rarely or never visited to get the opinion on the market whereas the FGD with traders included only traders. In addition, FGD was also conducted with farmers and traders together to extend the scope of market from both the perspectives. Data from these discussions, recorded and analyzed thematically, complement other research methods to provide comprehensive insights into the socio-economic aspects of the livestock market.

### 1.6.6. Case Studies

Case studies are pivotal in anthropological research, offering in-depth insights into specific cultures or social phenomena. They provide a nuanced understanding by immersing researchers in the context of a single case, allowing for detailed exploration of cultural practices, beliefs, and social dynamics. It gives a holistic picture about the transition and the degree of transformation in their livelihood practices.

### 1.6.7. Visual and Audio Documentation

While conducting survey in Dabheri *Pashu Peth*, visual and audio documentation has proved to be a very important tool. In which, mainly when there were problems due to lack of time in communicating with traders, farmers, transporters etc. on market days, audio and video technology was used with their consent and many important facts were collected. After the completion of fieldwork every day, those documentations were listened to and seen in the evening, which helped a lot in understanding the livestock trade happening in the market, especially physical gestures. This was also cross checked many times with other information. Visual documentation captured the nuances of market activities, interactions among stakeholders, and the cultural elements of the livestock market that might not be fully conveyed through words alone. These visual records served as valuable tools for verifying observations, illustrating key findings, and providing a vivid depiction of the market environment.

## 1.7. Archival Research (Gazetteer information about the Alipur- Aterna (Dabheri) *Pashu Peth*)

Archival research is an important method of accessing and analysing historical records. It involves a detailed process of identifying, accessing, examining and interpreting primary sources of Muzaffarnagar, Budhana and Pashu Bazar, which provides valuable insights into various areas of study. First, archival research using the Muzaffarnagar and Saharanpur district gazetteers provided essential historical insights into the Alipur-Aterna (Dabheri) *Pashu Peth*. This document reveals the origins, development and changes over

time of the Budhana tehsil. Through this, the researchers tried to find out socio-economic role of the market, detailing its impact on local livelihoods through agriculture, trade and livestock sales. This information shows the importance of the market in the economic development of the Budhana tehsil, assessing the benefits that accrued to farmers and traders.

Along with this, other documents related to the cattle market and the region were also studied, which included published articles related to the cattle market of Muzaffarnagar and Budhana. Along with this, cultural and social aspects of Muzaffarnagar are also documented, which show the role of the market in traditional practices, social interactions and community events. This highlights its importance in promoting social cohesion and cultural continuity.

### 1.8. Ethical considerations

In Research Ethical values in anthropological studies are paramount, as they ensure the reliability of the data and protect the privacy of informants when necessary. To uphold these standards, researchers prioritized developing a strong rapport and demonstrating empathy toward informants. Throughout the study, researchers were consistently mindful of the ethical considerations associated with the culture of the market and the local society. They made concerted efforts to respect cultural norms and practices, recognizing the importance of these elements in their interactions with stakeholders. Consent was sought from informants before conducting interviews, ensuring that participation was voluntary and informed. This practice not only adhered to ethical guidelines but also reinforced the integrity of the research process. Maintaining a high standard of ethical conduct, reliable and respectful data were collected by researchers at the Dabheri *Pashu Peth*, contributing to a comprehensive and ethically sound anthropological study.







## Chapter 2

### LITERATURE REVIEW

From time immemorial, the Livestock sector has been an integral part of India's agricultural economy. The history of the livestock market in India is rich and extensive, reflecting the country's deep-rooted agrarian culture and economic reliance on animal husbandry. The sector remains crucial to the livelihoods of millions and continuous to adapt to new economic and technological landscapes.

As per above remarks this sector may be divided into three perspectives as follows:

1. Historical Perspectives
2. Social Perspectives
3. Economic Perspectives

#### 2.1. Historical Perspective

The oldest evidence of cattle assuming any kind of symbolic role can be traced back to the temples and friezes of the Mesopotamian Civilization, which is thought to have influenced the Harappan Civilization of the Indus Valley. With the arrival of the Aryans around 1500 BCE, the Vedas were composed, the ancient literature demonstrate not only pastoral and economic importance of cattle but in equal measure the ritualistic and sacrificial role of the animal. Till Vedic period, cows became sacred in Hinduism, and later religious texts like the Upanishads reinforced this sanctity. The concept of non-violence (ahimsa) from Jainism and Buddhism further solidified the cow's inviolability. During the Mughal period, the cow became a symbol of Hindu resistance against Muslim rulers, with figures like Shivaji promoting cow protection. The first large-scale cow protection movement began in 1881, started by a renowned religious leader of the time, Swami Dayanand Saraswati. After India's independence in 1947, cow slaughter became a contentious issue in the drafting of the Constitution, leading to state laws prohibiting it. Periodic agitations and riots over cow protection continued, with the largest demonstration occurring in 1966, demanding a nationwide ban on cow slaughter. This reflects a 3,000-year history of cattle worship and protection in India (Kennedy, Uttara, Sharma Arvind and et.al, 2018)

#### 2.2. Social perspective

Apart from historical view point, the livestock market also plays a crucial role in the social context. For the growth and development of these markets the market participants as well as their families and their social networks are all important. Often, these markets act as a center for marriage proposals. The members of two parties come with their candidates and made the marriage proposals. Though, limited literatures are available

which talks on the livestock markets in India and hence, tracing back the initiation of livestock market is difficult. But there are some markets which are well known as fair and are observed since long time. In this context, such example may be given of Sonpur fair in Bihar, Nagaur fair in Rajasthan, Nalwar cattle fair in Himachal Pradesh etc. may be discussed to understand the relation of livestock market with the socio-cultural perspectives and also its importance in rural economy.

Livestock market and fairs in India provide an important platform to the farmers and traders for transaction of different livestock species. However, livestock markets are still being organized by the local bodies such as Municipality, Nagar Parishad, Panchayat Samiti and Gram Panchayats throughout India. Farmers doing dairy farming in urban, semi urban, nearby city and metros used to sell purchase their productive and unproductive animals in these livestock market. In view of the above, the possible literature available on social aspects is narrated below:

2.2.1 Animal Husbandry and Dairy development including Veterinary Research Report (2017)<sup>1</sup> provided that the livestock sector is an emerging one in our country that can be a sustainable production tool for fight against the food security issue, especially in rural areas. This sector directly or indirectly influences the livelihood of human beings as equally affects food security, employment generation, wealth creation, women empowerment, entrepreneurship, nutritional supply chain (through milk, meat, and egg), and even increases production and growth of other sectors in Kerala in particular, India in general.

2.2.2 Alfred Gell (1982)<sup>2</sup> provided the weekly markets in Bastar District from the symbolic point of view to understand the social relations and hierarchical relationships and also considered as markets are the symbol of social order. He also explored the relationship between the village, society, the market, hierarchy, and the state to understand the market structure from the symbolic perspective.

2.2.3 Sinn & Chen (1999)<sup>3</sup> studied the role of women's contribution in the sheep and goat sector which is one of the insights for understanding livestock management and livelihood opportunities. This study explores what are the gender disparities in livestock management and role of women's contribution and their difficulties in the livestock sector. The study also noted that there is less recognition of women's contribution to both agriculture and other economic activities and have limited access to facilities for women's empowerment. Similarly, no women participation was found in Dabheri Pasu Peth.

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<sup>1</sup> Animal Husbandry and Dairy Development Including Veterinary Research Report. 2017. State Planning Board, Government of Kerala.

<sup>2</sup> Gell, A. (1982). The Market Wheel: Symbolic Aspects of an Indian Tribal Market. *Man, New Series*, 17(3),470-491.

<sup>3</sup>Sinn, R., J. Ketzis, and T. Chen (1999). "The role of woman in the sheep and goat sector." *Small Ruminant Research* 34, no. 3: 259-269.

2.2.4 Mishra (2013)<sup>4</sup> examined the traditional information-seeking behavior concerned with wound repairing of cattle. Medicinal plants are found in India on a large scale and can be said as a repository. However, the use of these plants in cattle rearing, especially in wound healing, is on the decline. Using the 'on spot experiment technique', the study suggests that traditional methods are used by aged people only, who have prior knowledge about this. It is handed down from one generation to another through oral education, but new generations are not so much interested in this kind of traditional practice. Still, people are using various ethno-medical plants in this regard. There is a need for validation of ethno medicine as well as traditional approaches of wound healing to sustain it for a long and large scale.

2.2.5 Bonis –Profumo et al (2022)<sup>5</sup> investigated how four Timorese villages in the provinces of Baucuu and Viqueque discussed the gender relations that influence cattle productivity and the acquisition and consumption of animal source food (ASF) among the small holders. Social conventions about the gendered allocation of labor, as well as men's function and framing as income, all had an impact on women's uneven bargaining position.

2.2.6 Yamini Narayana (2019)<sup>6</sup> provided that India is the world's second largest exporter of beef. The practice of cow slaughter, which is illegal in the majority of Indian states, is supported by jugaad, a sophisticated system of corruption and/or ingenuity, as well as informal spaces and activities such as unapproved use of infrastructure, transactions, movements, and social and material exchanges.

2.2.7 Potdar et al (2019)<sup>7</sup> provided that a field survey in Bihar state was conducted 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, 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. The majority of the farmers sold their milk to private, cooperative, and open markets, with an average daily milk sale of 2.72 litres.

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<sup>4</sup>Mishra, D. (2013). Cattle wounds and ethnoveterinary medicine: A study in Polasara block, Ganjam district, Orissa, India. *Indian Journal of Traditional Knowledge*, 12(1), 62-65.

<sup>5</sup>Bonis-Profumo, G., do Rosario Pereira, D., Brimblecombe, J. and Stacey, N., (2022). Gender relations in livestock production and animal-source food acquisition and consumption among smallholders in rural Timor- Leste: A mixed-methods exploration. *Journal of Rural Studies*, 89, pp.222-234.

<sup>6</sup>Narayanan, Yamini. (2019). "Jugaad and informality as drivers of India's cow slaughter economy." *Environment and planning A: Economy and Space* 51, no. 7 (2019): 1516-1535.

<sup>7</sup>Potdar, V. V., Khadse, J. R., Joshi, S. A., Swaminathan, M., Phadke, N. L., & Gaundare, Y. S. (2019). Socioeconomic Status and Livestock Study of Bihar, India. *International Journal of Curr. Microbiol. App.Sci*, 8(5), 1240-1248.

2.2.8 Moyong. O. (2012)<sup>8</sup> noted that according to the 2003 livestock census, Mithun population in India is 0.28 million. The Mithun is regarded as a symbol of prestige and was traditionally used as a medium of exchange (which is still a common practice among the people residing in villages), a means to settle disputes, and as the bride price. Mithun is also considered as a social security during any kind of emergency in health and other household-related problems etc. Yet, Mithuns are semi-domesticated animals and are reared under free grazing conditions. Mithun is reared for its meat, milk, and hide.

2.2.9 According to author Marvin Harris (1966)<sup>9</sup>, the study on the cultural ecology of India's sacred cattle provides an insightful analysis of the relationship between human and bovine populations in India. Harris challenges the widely held belief that this relationship is an example of resource mismanagement influenced by religious doctrine. Harris suggested that the relationship between human and bovine populations is symbiotic rather than competitive, with a need for more traction animals to carry out essential agricultural tasks.

### 2.3. Economic perspective

In economic sectors, the livestock market made a rapid growth now days. Beginning from cattle transactions in offline mode to payments in digital mode, its growth is commendable. Now a days in rural areas, people are slowly adopting modern technology such as whatsapp, you tube channels and so on.

2.3.1 The study by Ali Mushir (2012)<sup>10</sup> examined seasonal livestock trade patterns in the semi-subsistence rural economy of Shah Jahanpur district, Uttar Pradesh. He observed that livestock marketing in the study area was rudimentary and unorganized. Factors influencing livestock trade variations included location, connectivity, fairness of prices, protection of traders, and market policies. Livestock marketing showed seasonal behavior, with the April-June period attracting the largest number due to the rabi crop harvest and high demand for goats for marriages. Buffalo had the highest number of transactions, followed by goats and cattle. The large share of buffalo and goat transactions was driven by increasing meat demand locally and outside the area. Milch-livestock transactions ranked second, with cattle followed by buffalo and goats, driven by demand for milk products and livestock rearing. Draught-livestock trade ranked last due to increasing agricultural mechanization.

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<sup>8</sup> Moyong. O. (2012) Commoditisation and Sustainable Management of Mithun (*Bos Frontalis*) in Arunachal Pradesh, North East India, *IOSR Journal of Agriculture and Veterinary Science*, Volume 1, Issue 3, pp 39-43

<sup>9</sup> Harris, M., Bose, N. K., Klass, M., Mencher, J. P., Oberg, K., Opler, M. K., ... & Vayda, A. P. (1966). The cultural ecology of India's sacred cattle [and comments and replies]. *Current Anthropology*, 7(1), 51-66.

<sup>10</sup> Ali, M. (2012). Livestock trade in semi-subsistence type of rural economy: a case study from Uttar Pradesh, India. *International Journal of Management, IT and Engineering*, 2(9), 353-368.

2.3.2 Savanur Mahesh et al (2019)<sup>11</sup> study to examine the structure and performance of cattle markets and annual cattle fairs in the eastern dry zone of Karnataka. It adopted an ex-post facto research design, surveying a sample of 6 cattle markets, 2 annual cattle fairs, and randomly selected sellers, buyers, and brokers from each market. It was observed from the study Majority of cattle prices were determined through negotiations between sellers and buyers, with or without brokers, rather than an undercover pricing method. Cattle sales were higher when brokers were involved, as sellers and buyers lacked adequate market information and knowledge. Longer market channels resulted in increased price spread and decreased marketing efficiency in the study area. It also show that involvement of brokers facilitated more sales due to lack of market information, but longer channels decreased efficiency through higher price spreads

2.3.3 Selvakumari K.N.& Kathiravan G. (2019)<sup>12</sup> conducted exploratory studies on marketing channels, market structure and conduct of cattle markets (shandies) in Tamil Nadu. It was found from the study that the spread of animals among sellers was even, indicating a competitive market structure. However, the prevalence of invisible pricing mechanisms made the cattle shandies pseudo-competitive markets. The ratio of sellers to buyers was nearly 1:1 in the study area shandies. There were four common marketing channels existed for livestock trade; where Channel II (Seller - Broker - Buyer) involving brokers as intermediaries dominated in transaction volume. Brokers facilitated trade due to their sound knowledge of current practices and future trends. Their involvement made the marketing process quicker and provided employment opportunities. Brokers played an information gaps and expediting transactions. Though they are not officially recognized, but the presence of brokers was appreciated by both buyers and sellers for enabling smooth cattle trade.

2.3.4 RS Vishnu Dev and Harikumar S. (2020)<sup>13</sup> noticed that Livestock markets in India perform a major function of facilitating animal trade. While contributing significantly to farmers' economic gains and acting as socio-cultural hubs, these markets are largely unorganized and dominated by informal traders. The structural setup of these markets determines the sales patterns, with middlemen capturing a major share of the price value of animals. Functioning under state governments' jurisdiction and local bodies' supervision, the key constraints faced are lack of facilities and limited knowledge among sellers and buyers. However, virtual livestock markets based on online platforms like Facebook, WhatsApp, and e-commerce sites are emerging, representing an inevitable transformation in this space.

<sup>11</sup> Savanur, M., Satyanarayan, K., Jagadeeswary, V., & Shree, J. S. (2019). An Empirical Study on Structure and Performance of Cattle Markets in Eastern Dry Zone of Karnataka. *Ind. J. Pure App. Biosci*, 7(6), 160-170.

<sup>12</sup> Selvakumar, K. N., & Kathiravan, G. (2019). Marketing Channels, Market Structure And Conduct Of Cattle Shandies In Tamil Nadu: An Exploratory Study. *International Journal of Educational Science and Research*, 9(6), 29-36.

<sup>13</sup> RS, V. D., & Harikumar, S. (2020). Journal of Food and Animal Sciences 1 (2020): 87-92. *Journal of Food and Animal Sciences*, 1, 87-92.

2.3.5 Savanur et al. (2017)<sup>14</sup> studied that there are seasonal fluctuations in the sale and prices of cattle, particularly cows and bullocks. They observed that during the summer season, the farmers sell their cows and bullocks due to a lack of fodder and water facilities. Further, they also noted that due to mechanization in agriculture, there has been a huge decline in bullock utilization which has impacted the sale of bullocks.

2.3.6 Arun and Dhaka (2004)<sup>15</sup> 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 for controlling the market exchange between the 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 (Pandit, 2004).

2.3.7 Antwi et al (2017)<sup>16</sup> focused on what are the factors affecting the smallholder cattle farmers' participation in high-value cattle markets in the Ngaka Modiri Molema District, South Africa. Demographic and socio-economic characteristics of farmers have a significant influence on farmers' behavior and decision-making in the farming industry. Farmer organizations and collective action are often seen as key factors in enhancing farmers' access to reliable high-value markets and providing market information and marketing skills training. Small holder cattle farmers are likely to shift to mainstream market participation with the increase in a number of heifers and livestock farm records keeping.

2.3.8 Akouegnonhou and Demirbas (2023)<sup>17</sup> in their recent study on "Factors Influencing Participation in Self-Managed Livestock Markets in Rural Communities in the Republic of Benin," Akouegnonhou et al. (2023) highlighted that Republic of Benin is a West African nation characterized by an agricultural economy, where livestock farming holds a prominent position. Livestock contributes significantly to the country's gross

<sup>14</sup> Savanur, M., Satyanarayan, K., Jagadeeswary, V., and Shilpashree, J. (2017). Study on Growth and Composition of Cattle Markets in Eastern Dry Zone of Karnataka. *The Indian Journal of Veterinary Sciences & Biotechnology*, 13(2), 54-57.

<sup>15</sup> Pandit, A. and Dhaka, J.P., 2004. A study on structure of livestock markets in the central alluvial plains of West Bengal. *Indian Journal of Agricultural Marketing*, 18(2), pp.87-97.

<sup>16</sup> Antwi, M.A., Mazibuko, N.V.E. and Chagwiza, C (2017). Determinants of smallholder cattle farmers' access to high-value cattle markets in the Ngaka Modiri Molema District, South Africa. *Indian Journal of Animal Research*, 51(4), pp.764-770.

<sup>17</sup> Akouegnonhou, O. and Demirbas, N., 2023, Factors Influencing Participation in Self-Managed Livestock Markets in Rural Communities in the Republic of Benin. *Journal of Tekirdag Agricultural Faculty*, pp. 186-196

domestic product, accounting for 5.82%, and represents 15.55% of the overall agricultural production. Within the Republic of Benin, livestock farming plays a vital role in the livelihoods of both pastoralists and agro-pastoralists, serving as a crucial source of income. The individuals engaged in livestock activities primarily include pastoralists and agro-pastoralists. In the past, farmers did not usually sell their animals, but today most of them are involved in the commercial production and trade of live animals. Most live animal transactions take place in livestock markets. Allowing youth to engage in the livestock trade could create employment opportunities for the unemployed youth in rural areas.







## Chapter 3

# STUDY AREA OF RURAL LIVESTOCK MARKET: THE DABHERI PASHU PETH

### 3.1. About the Livestock Market Dabheri *Pashu Peth*

The studied livestock market i.e. Alipur Aterna (Dabheri) locally known as Dabheri *Pashu Peth*, etymologically *pashu* means animal (livestock) and *peth* means market. It is a weekly livestock market, which is held on every Wednesday and is located at Budhana block of Muzaffarnagar district of western Uttar Pradesh. Strategically, the Dabheri *Pashu Peth* is located on the Budhana-Khatauli Highway Road at Alipur Aterna Village, 9 Km far from Budhana Tehsil and 35 Km from Muzaffarnagar District. Dabheri *Pashu peth* occupies a prime location that enhances its accessibility and connectivity. The well-developed road infrastructure around the market ensures smooth transportation and efficient logistics required for the smooth functioning of livestock trading activities. This market continues to hold its significance as an important centre for livestock trade and provides a platform for farmers, traders, middlemen, transporters, and service providers etc. to meet their requirements. The location of the market is strategically very important because it is close to the borders of states like Haryana, Delhi, Rajasthan, and Uttarakhand.

### 3.2. Historical Perspective of the Studied Livestock Market

Before the market was established, traders/farmers relied on other livestock markets for their livelihood. The most frequented markets were located in Meerapur, near Muzaffarnagar district headquarters (locally also known as Bypass, as the Delhi-Hardwar bypass runs near it), and Shamli, which became a separate district in 2011 carved out from Muzaffarnagar. Both markets are approximately 30 kilometers from the current market location. Farmers of the Budhana area usually couldn't travel such long distances to buy or sell livestock. Instead, they conducted their transactions locally, either within their villages or with traders who came to them. Despite the area's demand for meat consumption, milk consumption, and agriculture need, there was no local livestock market. Identifying this gap, a local resident, Moh. Rafik Haji decided to start the Dabheri *Pashu Peth* in 1992. This new market provided a nearby option for farmers who couldn't reach the more distant markets. It also benefited traders by giving them a local place to do business, reducing their need to travel far.

### 3.3 About the Dabheri *Pashu Peth*

Moh. Rafik Haji founded the Dabheri *pashu peth* in 1992, dedicating a space for livestock transactions for both local and interstate traders and farmers. Initially he managed to run the market for four years but being naïve in this field he couldn't manage it well. Thereafter, in 1996, he was joined by a well experienced person of this field, Mohammad

Mehboob Hussain, and they started to run the market very well in partnership. The terms and condition of partnership was based on 50% share of earned profit, as the land belonged to Haji Rafik, while M. M. Hussain took proper care of market management and paid the license fee of the market. After that the *peth* has been running smoothly and in a well-organized manner in the succession of their kin, i.e., Salim, kin of Mohd. Rafi Haji and Sarafat, Latafat, kin of Mohd. Mehboob Hussain respectively. Since its inception, the market has been playing a pivotal role in providing a common place for livestock transaction, allowing participants easy access to it. Although the market was established in 1992, there was significant potential for it to thrive, given the area's strong demand for meat consumption and milk production. This potential has allowed the market to sustain itself and remain operational.

### 3.4. Market management System

The Dabheri *Pashu Peth* in Budhana block of Muzaffarnagar district of western Uttar Pradesh runs per the provisions of the state government of Uttar Pradesh. In practice, the management of the market is authorized to private parties after due payments to the local Government bodies and issue of a licence for a specific period. In view of this, the Dabheri *Pashu Peth* is managed by two sets of body, one is the monitoring body and the other is the local body. Thus, the details of the act under which these markets run as well as the provisions made under this act are important to be out lined first.

#### 3.4.1. The Act: License and Provisions to run livestock Market

In Uttar Pradesh, the private livestock markets are regulated by the rules and regulations set forth by the Kshetra and Zila Panchayats under Section 239 of the 1961 (1994) Act, the Zila Panchayat is empowered to grant licenses with certain conditions to individuals or applicants interested in operating markets. Public notice regarding this is also mandated under Section 242(2) of the aforementioned Act. The Act clearly defines rural areas, livestock markets, livestock, registration authority, intermediaries, and contractors to prevent any confusion. Subsequently, the bylaws are categorized into six parts, outlining various rules and the responsibilities of market contractors or owners. Under the same provision Dabheri *Pashu Peth* are operated by private owners as described in para 3.3. During interviews with different stakeholders of the market, it was revealed the applicant mandatory to submit Non-Objection Certificate (NOC) from Chief veterinary officer and Superintending of Police of the district in the Zila Panchayat office.

In this legislation, a livestock market is described as a venue where individuals or institutions, including religious entities, gather to sell, purchase, or exhibit livestock in rural areas of the district. To manage the collection of fees, recording of livestock sales, the licensing officer appoints a registration authority with the approval of market operators or managers. Additionally, intermediaries are appointed by the licensing officer to facilitate transactions within the livestock market or fair. The operator or contractor is the individual who obtains a license, subject to specific conditions, to operate a livestock market or fair for a defined period.

The responsibility of setting a licensing fee and other regulations to govern the livestock market within its jurisdiction falls upon the Zila Panchayat of each district. This licensing fee may vary depending on the duration of the livestock market activity. In the district of Muzaffarnagar, in which study was conducted, four distinct categories of markets have been identified, each associated with its corresponding licensing fee:

3.4.1.1 Livestock markets operating continuously for 01 to 15 days annually require a license fee of Rs. 50,000 per annum.

3.4.1.2 For livestock markets operating continuously for 15 to 30 days annually, the license fee are Rs. 100,000 per annum.

3.4.1.3 Weekly cattle markets incur an annual license fee of Rs. 300,000.

3.4.1.4 Livestock markets operating on additional days beyond the weekly schedule are charged an annual license fee of Rs. 300,000 per annum.

In addition to the license fee requirement for operating a livestock market, the license holder is obligated to arrange loading and unloading facilities within the market premises, allocating one fourth of the total area for this purpose. To facilitate this requirement, the market license holder must pay a fee of Rs. 7 lakhs to the Zila Panchayat Office. In the event of failure to deposit this fee, the Zila Panchayat ensures the provision of loading and unloading services by awarding a contract to another agency or firm, which will then pay the fee.

Consequently, for a livestock market, the owner must pay a total fee of Rs. 10 lakhs (Rs. 3 + 7 Lakhs) to the Zila Panchayat, encompassing the market operating fee and the right to utilize loading and unloading facilities within the market premises. The license is valid until 31st March of each year, and renewal must be processed before 30th April. Late renewal incurs a late fee.

Furthermore, the Zila Panchayat is prohibited from issuing licenses for more than one market within an 8 km radius for the same operating day. It's important to note that the amount of the license fee depends on marketing values of the market in the same district and it may vary also from district to district.

### **3.4.2 Conditions for the Livestock markets**

After the issue of license, a very systematic responsibility is adhered to different departments to inspect the market timely. In addition, there are also certain conditions required to operate a livestock market. These conditions are;

3.4.2.1 The operator or manager appointed by owner is responsible to provide the facilities like fodder for livestock, sanitation, water, light and care. They are also responsible to arrange proper stay for authorized agents and also the stakeholders visit the market in livestock market, or fair.

3.4.2.2 The livestock market or fair will be inspected by the officers of Zila Panchayat on regular basis. The officers of health department will inspect the quality of fodder and

cleanliness. It will be mandatory for the manager or operator of the market to resolve the issue of shortcomings pointed by the inspecting officers at earliest.

3.4.2.3 The operator, manager or agent shall have to arrange the facilities of urination and toilets for traders and public.

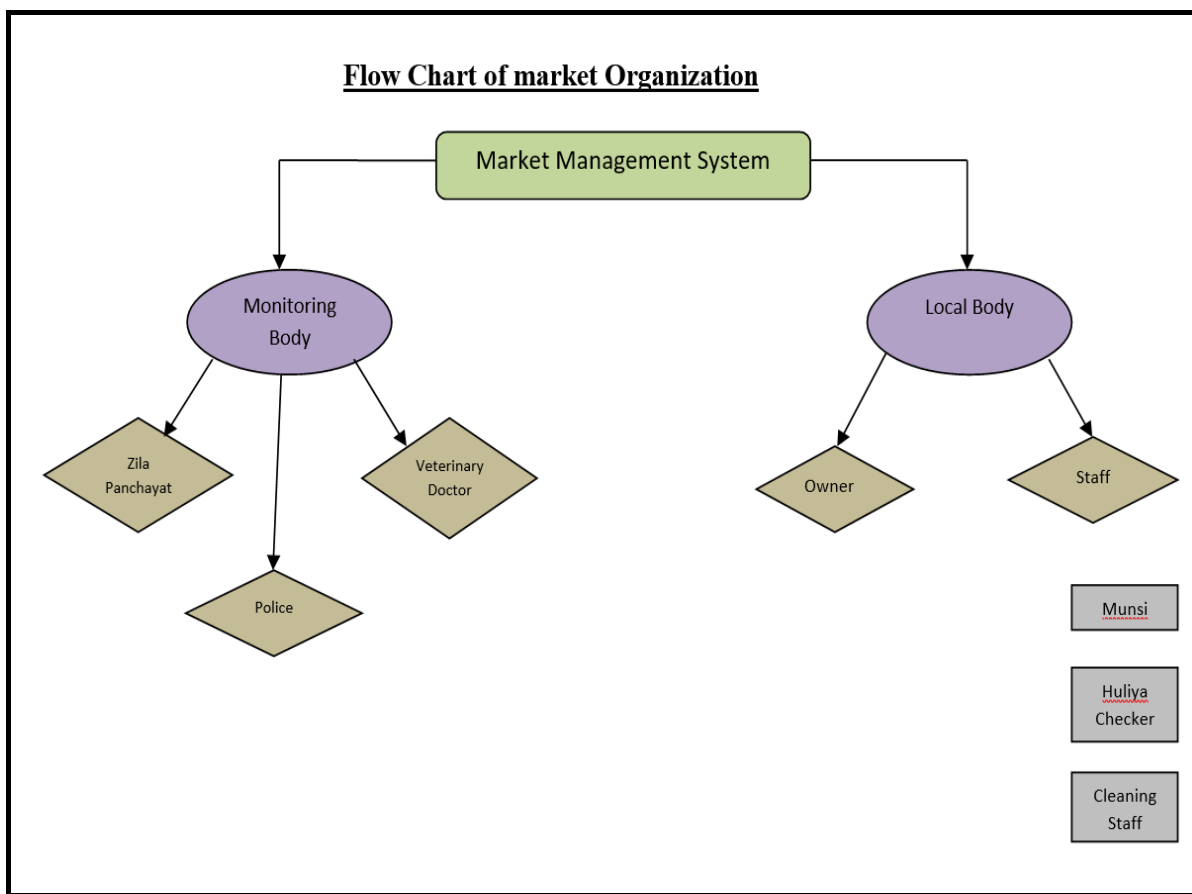
3.4.2.4 The Chairman of Jila Panchayat is also responsible for inspection of the market on regular basis.

### 3.4.3 Monitoring Body

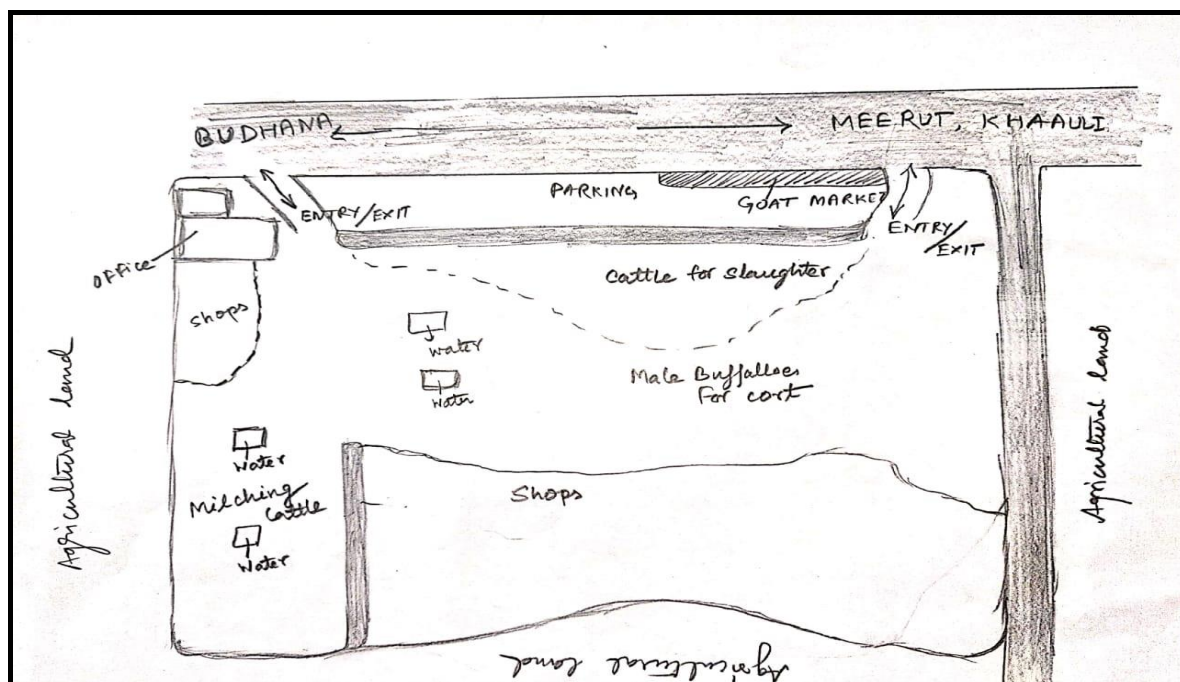
The monitoring body comprises the Government veterinary doctors, local police, and officials of the Zila Panchayat. These officials oversee the market's activities. The veterinary doctor visits the market on each market day to issue health certificates for the livestock to the buyers after a successful transaction. The police and Zila Panchayat officials are expected to visit the market regularly or randomly to monitor and inspect it closely. The police personnel are responsible for any kind of dispute management that requires their intervention and ensure a peaceful atmosphere in the market area. In the studied market, it was observed that on each market day the representative of Zila Panchayat official, one veterinary doctor and two police constables used to visit the market regularly.

### 3.4.4 Local Body

The studied market has two components within the Local Body: the owners and the staff. The market is owned by a group of individuals who has shares in the market profit. One person holds the license and pays the registration fee, while the other members own the land where the market operates. All members receive a fixed share of the total profit. Additionally, staff members are appointed to collect fees and assist with market operations. There are three categories of staff: the *Munsi*, the *Huliya* checker, and the cleaning staff. The *Munsi* issues payment slips or *Ravanna* to purchasers for their transactions. The *Huliya* checker checks these receipts at the entry and exit gates. They issue entry slips to the participants carrying the livestock to the market which has details of the number and types of livestock. The participants do not pay any fee for their entry but in case of unsuccessful transaction, the participants have to show at the exit gate to get exemption from the charges levied on each category of livestock. Only in successful purchase of livestock, *ravanna* or tax is levied on the purchasers. The *Huliya* checker also checks the slips of charged fee issued by the *Munsi* to the purchaser detailing the number and types of cattle brought out of the market. The cleaning staff is responsible for the maintenance and cleanliness of the market. The below flow chart depicted the market management system in nutshell.



### 3.7. Notional map of the Dabhedhi Pashu peth



Map of the Studied Livestock Market Area

The market is surrounded by *Budhana-Khatauli* Road to the north, an unpaved road to the east, and agricultural land to the west and south. It provides two entry/exit points, with one market management office located at the western entrance/exit. This office building provides essential facilities such as rooms for accommodation, water, and toilets.

Between the two entry/exit points along the roadside, goat traders and farmers showcase their livestock. Behind this area, there is a mound designated for the loading and unloading of livestock destined for the slaughterhouse. Along the southern border, adjacent to the livestock market office, a section is allocated for shopkeepers. The space between the areas for slaughtering animals and shops is used for exhibiting male buffaloes intended for carts and old she-buffaloes and non-expecting buffaloes.

In the southwestern region, traders and farmers display their livestock. Another mound is constructed on the eastern side of this section for mulching animals. Parking is available along the roadside to the north and near the section dedicated to milching animals. Open water tanks are strategically placed within the market for the convenience of livestock.

### 3.5 Market Day

On Market Day i.e. Wednesday, the market place is very crowded and noisy place but other days it looks like a deserted land where there is no presence or sound of the livestock, and participants. The market office is also desolated rest of the days. But, as the day of Tuesday progresses to its end, the appearance of the place starts to get lively like a market. The traders and their assistant, a few farmers from distance places start arriving in the market from near and far with pick-up, trucks, some empty and some carrying cattle.

Although the market is still relatively quiet, with only the bleating of calves, the mooing of cows and the grunting of buffaloes, along with the ringing of cattle bells. Meanwhile, occasional laughter and whispering conversation may be heard between buyers and local traders trying to strike a deal. From Tuesday evening onwards, members of the market management team also visit the market places, to see their comfort and providing required care to traders. Market owner also visits the market place from Tuesday afternoon onwards to inquire about the well-being of the traders and other people participating in the market and inspects the arrangements. Some tea shops have already started functioning while some food shops are also preparing to open from Tuesday afternoon and these food shops provide dinner to the traders staying in the market. The shops will be at their peak on Wednesday when market is fully functional. The market owner arrives in the market on the dawn (*bhor*) and stays at the market place after the market activities are over. From the dawn the Wednesday i.e. on main market day, the crowd also starts increasing in the manager's office and other parts of the market, the place becomes even more noisy due to the arrival of more people and varieties of livestock. On Wednesday morning, the entry road turns into a line of trucks and vehicles loaded with cattle. On moving a little further, the empty market gradually fills up with cattle and participants. The various activities pertaining to market start happening simultaneously. While unloading the livestock especially buffalo, there is a tug of war and

conflict between the helpers and the cattle. Then cattle are taken to their respective parts of the market, tied and fed with water and fodder. Cots are brought out for the traders so that they can get relief from the fatigue caused by long journey. Acquaintances farmer and traders sit on plastic chairs and share their experiences of other livestock market and discussing profit and loss anecdotes of previous trade, while tea is being prepared in a corner of the shed. Helpers and caretakers get busy in grooming, bathing, polishing and adorning the cattle with wool, beads or bells, garlands and chains. By this time, trading has already started in another part of the market. The caretaker initiates the walks the cattle in front of the prospective buyers, telling them their qualities, while the buyers observe, analyse and discuss with their colleagues. Negotiations have started in full swing at other places. There is a huge crowd and noise at the tea and food shops too, some traders are sitting at the shops and talking to other traders, some farmers are also discussing the purchase and sale of animals while having tea. Some traders/farmers finalized their deals and complete the transaction early itself and few traders/farmer wait for more options.

Wednesday morning begins early and the market place transforms into a place of organized trading site with sounds of livestock. Farmers, traders and service providers are dressed in colourful attire, appropriate for the season, at their cattle stand. The black skin of the buffalo gives contrasts the white *dhoti-kurta* of the participants. The air smells of a heady mix of dung, tobacco and milk. The ground made of sand and mud is uneven and pockmarked with hoof and footprints. The sound of vehicles and cattle fills the air. Conversation is a mix of dialects, jokes and haggling. A farmer is seen haggling with a buyer for a pair of buffalo and a calf. Other side the prospective buyers are roaming the market to buy buffaloes. Intermediaries pass through the crowd, assessing each cattle with their eyes for potential deals. The assistants of traders imitate the sounds of the best breed of cattle available to attract potential buyers, decorate their cattle in different ways, some with bright garlands of different colours and some with beads and bells.

Usually, buyer in groups of two or more inspects the cattle. Farmers hold their cattle with ropes and stand by the roadside, waiting for a potential buyer who will offer a good price. The conversation goes something like this: *Abhi gyabhan hai? ya Biyat hai? Kitne din ki biyat hai? niche bachhada hai ya bachhaiya hai? Aap kab tak intezaar ker rahe hain? Kitne ki di?* (Has it given birth or is she pregnant? How many months pregnant? Is it having male or female calf? How long will you wait? What is the quoted price?). For first-time visitors, it is an overwhelming experience and they will become easy targets for intermediaries / looking for a lucrative deal.

Very few are lucky enough to get a good deal with the help of intermediaries. However, it is common to hear stories of fraud and cheating by the intermediaries. Sometimes, the same cow/buffalo is sold multiple times in a single day. There have been cases of cattle being forcibly snatched from farmers by intermediaries and the research team had the opportunity to witness one such case during their fieldwork at the cattle market *Dabheri*. After a long bargain and negotiation, the buyer/intermediary forcibly snatched a farmer's

buffalo while the farmer was seen running behind them and screaming in desperation. Some people gathered and tried to resolve the matter.

Amidst all this hustle and bustle in the market, <sup>18</sup>horn maker shapes and polishes the horns of the cattle with full concentration. The *Hathaiya*, a traditional practitioner, checks pregnancy by inserting his hand into the cattle's anus/genitals and determines whether the buffalo is pregnant or not and if pregnant, then how many days or months it is. On market day, they may be easily recognized them with their hands smeared with cattle dung. The stage of pregnancy of the buffalo is an important factor in deciding its price; hence these *Hathiya* are a sought-after figure in any cattle market.

After a long journey, hungry people flock to the food stalls selling *biryani, tehri, chicken, mutton, naan roti, rumali roti, puri sabzi, dal-rice, pulao* etc. The fruit seller has decorated his cart with nicely cut pieces of fruit. Sweet shops also had many types of sweets including *laddu, peda, barfi, ras malai, ghevar, gulab jamun, kala jam, kalakand, til ka laddu* and *jalebi* etc. Everyone eats sweets with great relish after buying and selling the animal and happily feeds sweets to each other. The sellers of cattle goods uses to sell bells, belts, sticks, *chillum, hookah* and other cosmetics behind a curtain of brightly coloured plastic ropes. During study single man in the entire market is found a water carrier who uses carrying water in a leather bag (Locally known as *Mashak*). Few men and women are also observed who come to the market every day to beg. In addition, many visitors come to purchase sweets, and cattle decorating items only.

As the day progresses, vehicles laden with animals line up at the fee collection counter to get the *Ravanna* receipt. A mix of emotions can be seen on different faces. While some appear happy and excited about their satisfactory transactions or meeting their friends, others look forward to coming back to the market next week for better deals. With the sunset, old friends and acquaintances settle down for a last round of tea and smoke before bidding adieu to the next market and traders meet the market owner for a last round of talks and bid farewell with a promise to come back on the next market day. The movement slows down, the dust settles and the market becomes quiet. On Thursdays the market place is deserted again till the arrival of Tuesday evening.

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<sup>18</sup> सीघ बनाने वाला; In the market few traders and specialists are known for their knowledge of shaping the horns. The horn of the animal with pointed end is dangerous for the herdmen and hence, it is made blunt. At the same time, the curved horn which touches to the head of cattle may penetrate to the head hence, the axial end is cut or turned as much it is possible. Thus, the horn maker play very significant role in the market.



## Chapter 4

### ECONOMIC FACETS

Dabheri *Pashu Peth* market is an important livestock market center of Muzaffarnagar district, which is the focal point of economic activities not only for the local but also for the surrounding districts. This market mainly comprises of traders, farmers, and middlemen who actively participate in the buying and selling of various types of animals viz. milching and non-milch buffalo, milching cow, goat, etc. This weekly market, held every Wednesday, brings together people from rural and urban areas, leading to exchange of social and economic activities. This market is not just a center of trade but also a living example of social structure and traditional knowledge. Activities such as traditional practices of local trade negotiation, purchasing equipment required for animal care reflect how local people engage in economic activities using their traditional knowledge.

The separate space for animals in *Dabheri* livestock market is also an indication that this market is suitable for trading of all types of animals on a wide scale. This shows that the structure and organization of the market not only meet the trading requirements but also ensure that all types of livestock can be sell and purchased smoothly. Especially in a district like Muzaffarnagar, where agriculture and animal husbandry are the main source of livelihood, *Dabheri Pashu Peth* is an important part of the local and regional economy. This market not only provides employment but also gives an opportunity to the rural communities to provide services according to their qualifications. People also act as middlemen in this market, opening up additional sources of income for them.

Keeping the above mentioned important aspects, this chapter focuses, on a detailed analysis of various economic aspects of the market participants such as traders, farmers, and middlemen, further to understand the pricing mechanisms of the market and the reason for the sustainability of this market in the region. In the context of traders, their age at the time of entry into this business, their experience and the importance of training for this work have been analyzed. The trend of representation of farmers in the market and the reasons for farmers' visit to the market have also been discussed in detailed. In order to understand the importance of the market in the context of middlemen, their experience in livestock trading field and the income they used to earn have been discussed. Apart from this, the role of transporters in the animal market, such as the precautions and problems they take while transporting, etc. have been discussed. Service providers also play an important role in the market, this topic has also been discussed in this chapter. Further an attempt has been made to arrive a total transaction took place in single market day.

These livestock markets have fulfilled the demands of farmers and have also sustained for many years with minimal regulations. The market's economy has seen significant changes due to improved road connectivity, transport facilities and the adoption of digital marketing strategies technological advancements. These changes have made livestock markets more accessible to traders from distant locations.

The market serves as a bustling platform where farmers and other villagers converge to engage in the trade of livestock. Here, the economic and practical value of livestock is prominently showcased. Farmers have the opportunity to exchange their animals for monetary gain or acquire superior specimens to enhance their herds. Even seemingly insignificant livestock, such as infertile female cattle, find a place in this exchange, as they are sold for monetary compensation, facilitating economic transactions within the community.

#### **4.1. Market Participants**

In the Dabhedi *Pashu peth*, the major participants are traders, farmers and intermediaries. In addition, some participants also visit the market and assist in the market providing service of various kinds such as transportation, food service, local body members, shop owners etc.

##### **4.1.1. Traders**

The major constituents of Dabheri cattle market are traders. The transaction activities in the livestock market revolve around traders. There are mainly two types of traders seen doing business in the Dabheri *Peeth*, those who deal in dairy animals and those who deal in slaughterhouse animals. Traders associated with slaughterhouses aim to settle their deals quickly to meet the delivery deadline. Due to health concerns and low chances of bargaining, these traders show persistence and engage in fast trading activities within the market. In contrast, traders dealing in dairy animals conduct business with more stability. After buying the animal, traders involved in the slaughter business mark the back or head of the animal with coloured markings. In contrast, traders involved in dairy business have to wait for most of the day to get the quoted price for their animals. Various factors, such as the quality and quantity of milk, overall health, number of deliveries, movement and efficiency of the livestock, influence the final pricing discussion.

Both categories of traders are engaged in their trading activities throughout the week and prefer to visit different markets on different days, mainly because these places are conducive for trading. Additionally, they actively search local areas to obtain animals directly from farmers. In the present study (Table No. 4.1), total 156 traders were included for detailed interview. Most of the traders (25.64 %) were from 46-55 years age group, followed by 36-45 years age group which is 23.72%. 23.08 % trades were reported of 56 & above year of age group, which was followed by 26-35 years age group (18.89%).

In other words, Most of the studied traders were from 26 & above year of age group, which reveals that in the profession of trader one needs good experience in trading of live stocks. In view of the above, the average age of the traders lies 37 years who represent about 2/3 of total studied population (i.e. Age Group between 26-55). All the traders were reported above the age of 14 years, no under- age was found working as trader.

**Table 4.1. Age wise distribution of Traders**

S.No.	Age Group	Number	Percentage (%)
i.	15-25	14	9.00
ii.	26-35	29	18.59
iii.	36-45	37	23.72
iv.	46-55	40	25.64
v.	56 <	36	23.08
<b>Total</b>		<b>156</b>	<b>100.00</b>

These traders are experienced and trained in what they do. The data on number of years of involvement in livestock trading revealed that a maximum of 23.08 % are involved in trading business for the 30 years and above and minimum 6.41 % traders had experience of 20-25 years. Thus, huge number of traders (67.31 %) were found to having more than 10 years' experience in livestock trading. 19.23 % traders were being involved in trading for 6- 10 years and only 13.46 % traders reported involved in trading for 5 years & below 5 years. This suggests that those who opt for livestock trading generally continue with the same business as the experience gained each year makes them more and more successful. Livestock traders actually start their business at relatively late age and continue with it for a relatively longer time.

In case of age of entry in livestock market as a trader, maximum 41.67 % traders reported entered in trading during 16- 20 years age, which followed by 19.87 % traders, who entered in trading during 21-25 years age. Approximately half of (50.00 %) traders entered in trading after attaining adulthood (21 years & above age) and equal number of traders had entered in trading during in their teen age. Above trends are due to the fact that some of the traders have taken to this occupation on family lines and so entered the business at a younger age while the others are without such family history of livestock trading.

Table 4.2 highlights various aspects of people involved in livestock business based on their involvement, age of entry, and prior training. It is evident from the table that majority of the people (42.95%) have been involved in the business for more than 20 years, while 13.46% have been involved in the business for less than 5 years. This indicates that long term involvement in the business is common, and experience is an important factor. In terms of age of entry, it was found that 61.54% of people entered the

business at the age of 16 to 25 years, while 15.38% entered at the age of 30 years and above. This indicates that people usually enter livestock business at a young age.

The most notable fact is that 99.36% of the people have no formal training before entering the trade, which confirms that traditional knowledge and experience predominate in the Dabhedi *Pashu Peth*. Only 0.64% of the people have received less than 5 years of training, which shows that lack of training is a common trend in the trade. Additionally, despite the lack of training, the high level of involvement in the trade shows that experience and training during the trade (on-the-job learning) are highly valued in the Dabhedi *Pashu Peth*.

**Table 4.2. Age of Entry and Years of experience of Traders**

Involvement in the Livestock Trading			Age of Entry			Prior Training in Years		
Years	Number	%	Age	Number	%	Years	Number	%
>5	21	13.46	5-10	0	0.00	<5	1	0.64
6-10	30	19.23	11-15	13	8.33	6-10	0	0.00
11-15	16	10.26	16-20	65	41.67	11-15	0	0.00
16-20	22	14.10	21-25	31	19.87	15<	0	0.00
20-25	10	6.41	26-30	23	14.74	NA	155	99.36
26-30	21	13.46	30-35	12	7.69			
30 <	36	23.08	35 <	12	7.69			
<b>Total</b>	<b>156</b>	<b>100.00</b>	<b>Total</b>	<b>156</b>	<b>100.00</b>	<b>Total</b>	<b>156</b>	<b>100.00</b>

The traders in Dabhedi *pashu peth* mostly depend on these weekly livestock markets for their survival. Most of the livestock used for trade in the market are either non-milching or milching purpose, followed by livestock for buffalo meat production and other animal products such as bones, hides etc. It was also observed during the study that most traders buy cattle directly from the farmers in the villages and then they sell it in the market with a profit margin.

Livestock business requires substantial assistance in the form of care of animals, transportation, negotiation of deals etc. Generally, such assistance comes from close kin of the family, highlighting the role of kinship among the trading community. This also emphasizes the role of values of reciprocity, and cooperation in livestock trading. Upon this further it was investigated during the fieldwork and presented in Table 4.3 and 4.4.

Table 4.3 shows the support system of people involved in livestock trading, which is mainly based on family relationships. The high percentage of family members (64.74%) indicates that family support is extremely important in this business. In rural and traditional societies, family is the center of economic activities, and data also supported the same tradition. Family members support each other in the business, which not only serves the ease of doing livestock business but also leads to collective economic empowerment of the family. Data shows that the traders hire 6.41% employees as the helpers, which indicates that they do not have enough income to hire employees

assistant. While friends are the helpers in 1.92%, which indicates secondary social network. 2.56% of the business in the "other" category requires support from a mix of people such as people who come to the market, people from the village, etc. informally. 22.44% are those who did not respond.

**Table 4.3 Category of Assistants**

Category	Number	%
Family members	101	64.74
Employees	10	6.41
Friends	3	1.92
Partners	3	1.92
Others	4	2.56
No response	35	22.44
Total	<b>156</b>	100.00

The data reflected in Table 4.4 helps us understand the nature of tasks assigned to support personnel in livestock trade and their socio-economic roles. The primary role of support personnel in livestock trade is to maintain the animal while trading and maintain the health of animals, hence, animal care required by assistance (15.38%). This task is traditionally considered important, as the condition of animals is directly linked to the success of the trade. This fact also reflects that the experience and skills of support personnel in livestock trade are mainly focused on animal care, while their involvement in complex tasks such as many workers are assigned multi-skilled tasks, such as animal care and assistance during transportation (7.69%), or animal care and customer identification (10.90%). The "other" category (19.23%) indicates that many support personnel are assigned other tasks outside above mentioned roles. This indicates that many tasks in livestock trade may be informal or on the spot basis or in case of exigency. And the high number of "no answer" (22.44%) indicates that these businesses either cannot specify their personnel or cannot clearly define the tasks of support personnel, which may indicate flexibility or uncertainty in work assignments.

**Table 4.4 Types of Tasks Assigned to Assistants**

Types of Tasks	Number	%
Care of animals	24	15.38
Transportation of animals	1	0.64
Care of animals & Transportation of animals	12	7.69
Care of animals & Identification of clients	17	10.90
Care of animals, Transportation of animals & Identification of clients	22	14.10
Care of animals, Transportation of animals & Information dissemination	15	9.62
Others	30	19.23
No response	35	22.44
Total	<b>156</b>	100.00

### 4.1.2. Farmers

The subsequent and crucial element of the Dabhedi *Pashu peeth* (market) comprises farmers. Currently, farmers show a lack of preference for the livestock or livestock market, constituting about 10% or even less of the total participants, as observed by their participation during market days. It was observed that in case of Farmer their visit is based on as per their requirement and need. There are various factors affecting their interest of participation in the market. Some of the factors are as follows:

4.1.2.1 Decline in the role of livestock in agricultural practices and introduction of modern technology such as tractors, tiller etc is one of the factors why farmers are less dependent on livestock.

4.1.2.2 There is also decline in the use of livestock in transportation as road connectivity and use of motor vehicles have substituted the use of livestock.

4.1.2.3 Traders are more accessible in the villages as they buy livestock from the farmers directly from the villages. It was observed in the study that most of the farmers were comfortable in the sale of livestock in the villages rather than in the market.

4.1.2.4 Important factor affecting the participation of farmers in livestock market is their engagement in harvest during peak agricultural seasons. During the cultivation time, the farmers were engaged in the cultivation and harvest of their crop such as sugarcane etc and also transporting the sugarcanes to sugar mills. Thus, there was limited participation of farmers in the market.

In the present study, a total of 234 farmers were interviewed who belong to different age groups. The farmers involved in dairy and livestock belong to 56 and above years age group (32.48 %). When it was equired during fieldwork that why higher age farmer involvement is more they informed that they acquired the knowledge relating to livestock over a period of time and, they are considered skilled in their occupation and regulate this occupation very well as compared to younger generation. In case of younger generations, it was observed that a very few individuals (6.41%) are in this occupation, who have just started in this profession.

**Table 4.5. Age wise distribution of the Farmers**

Age Group	Number	Percentage
<14	0	0.00
15-25	15	6.41
26-35	40	17.09
36-45	56	23.93
46-55	47	20.09
56 and above	76	32.48
	234	100.00

As mentioned earlier, that the repetition of the farmers in Dabhedi *Pashu Peth* is comparatively low compare to Traders. It is found that 27.78% individuals visit the market weekly whereas only 1.71% individuals discontinued from visiting the market. Similar percentage i.e., 6.84%. of farmers informed that they visit the market bi –monthly and once in a month. Lack of basic facilities and unavailability of good breeds was informed to be the reason for visiting once in 3 months in case of 9.4% of farmers. Almost one-fourth of the farmers informed to be rarely visiting the market.

**Table 4.6 Purpose of visit to livestock market**

Frequency	Number	Percentage %
<b>Weekly</b>	65	27.78
Bi-monthly	16	6.84
Once in a month	16	6.84
Once in 3 months	22	9.40
Once in 6 months	32	13.68
Once in a year	26	11.11
Rarely	53	22.65
Discontinued	4	1.71
	234	100.0

#### 4.1.3. Intermediaries

Intermediaries are key participants in the livestock market, alongside farmers and traders. They assist farmers and traders in finalizing negotiations for successful transactions. It may please be noted here none of female were found working as intermediary. During the study, it was found that most intermediaries identify themselves as either traders or farmers, avoiding the label "intermediary" because in the local dialect, the term "*Dalal*" (broker) is considered derogatory. They were also known as '*bicholiya*' which is the local term for intermediaries. Only registered intermediaries are officially permitted to operate in the market, with registration overseen by the officer appointed by the Jila Panchayat office. These intermediaries charge a fee of Rs.500/- per transaction. In the studied market, no registered intermediaries were reported; instead, traders and local farmers acted as intermediaries. A total of 18 intermediaries were interviewed randomly (Table No. 4.7), who belong to different age groups. Among them, 4 individuals are in the age groups of 25- 29 years, 2 in the age groups of 30-34 years, 4 in 35-39 years age group, 3 in 40-44 years of age groups and 4 in 45-49 years of age group. One intermediary is also above the age group of 65 year. There was no female intermediary reported in the present study and almost 16 of them belong to the Muslim community.

**Table 4.7 Distribution of Intermediaries based on Age**

Age Group	Number	%
15-19	0	0.00
20-24	0	0.00
25-29	4	22.22
30-34	2	11.11
35-39	4	22.22
40-44	3	16.67
45-49	4	22.22
50-54	0	0.00
55-59	0	0.00
60-64	0	0.00
65-above	1	5.56
<b>Total</b>	<b>18</b>	<b>100.00</b>

The table 4.8 reflects the *Bicholiya* or intermediaries are engaged as middlemen as their temporary occupation. Apart from being an intermediary, they are also engaged in animal husbandry, trading, farming etc. So far as the rendering of the service is concerned, only 5.56% (one individual) has experience of more than 30 years in this occupation while 27.78% are involved in this occupation since last 16- 20 years. 11.11% has been in this occupation since last 11-15 years and 33.33% since last 6- 10 Years. 16.67% came into the business recently about 5 years back.

**Table 4.8 Years of experience**

Experience (Years)	Number	%
1-5	3	16.67
6-10	6	33.33
11-15	2	11.11
16-20	5	27.78
21-25	1	5.56
26-30	0	0.00
More than 30 years	1	5.56
<b>Total</b>	<b>18</b>	<b>100.00</b>

The data shown in table 4.9 is earning of intermediary. Most of the intermediary came into this business because the markets were near their villages and it was a good option for earning a livelihood. Also, since all the people are involved in animal husbandry, they have basic knowledge related to animals. Apart from this, motivation provided for this work by the members who are closely associated with the market is also an important factor which encouraged them to come into this business.



As such, there is no provision for prior deal for engagement of middlemen either by the sellers or buyers. They usually move in the market randomly and find their clients by chance. They get a part of total deal from both the parties involved in the transaction. They are mostly dependent on weekly markets and not just one market. The income of the intermediaries in a month is given in the following table. While 44.44% earned more than Rs. 10,000, 11.11% earned less than Rs. 1,000 per month. Almost one-third of them earned between Rs. 4,000 and Rs. 10,000 per month. However, based on below data the average income of intermediary in given months is Rs. 10,781.39<sup>19</sup>

**Table 4.9 Earning per month**

Earnings per Month (Rs.)	Number	%
Less than 1000	2	11.11
1001-2000	0	0.00
2001-3000	0	0.00
3001-4000	4	22.22
4001-5000	1	5.56
5001-6000	1	5.56
7001-8000	0	0.00
8001-9000	0	0.00
9001-10000	2	11.11
More than 10000	8	44.44
Total	18	100.00

In the studied market, intermediaries did not pay any amount for their participation but other participants like farmers and traders paid for purchase of livestock. The intermediaries said that the market was at prime location and always had been benefited due to the proper road facilities. 88.89% of the intermediaries were of the opinion that since last one decade the transportation facilities have increased benefitting the market and the locals.

#### 4.1.4. Transporters

Transporters are very important stakeholder of the livestock market. They played significant role in transporting the livestock from one area to another. Most of the transporters operate both interstate and intrastate. Around 107 transporters were interviewed during the study who belong to different age groups. Most of the transporters were above 26 years of age and below 55 years of age. This age group comprising of 77.84% of total studied transporters while 2.80% transporter were above 56 years but below to 60 years of age.

<sup>19</sup> Total No of Intermediaries is 18 & Total income of all the intermediary in given months is Rs. 194065.

**Table 4.10 Age group-wise Distribution of participants**

Age Group	Number	%
11-14	0	0.00
15-25	10	9.34
26-35	41	38.31
36-45	33	30.84
46-55	20	18.69
56-60	03	2.80
61-65	0	0.00
66 and above	0	0.00
<b>Total</b>	107	100.00

Safety and wellbeing measures of the livestock during transportation is represented in Table 4.11. It was observed during the study that LMV such as *Chhota Hati*, Pickup van etc. were used to transport buffaloes, cows and their calves with a capacity of two (02) livestock only. While HMV were used for slaughterhouse livestock which can accommodate an estimate of twelve (12) adult or twenty (20) calves' livestock. It was also observed that two-wheeler vehicles such as motorcycle was used for the transportation of goats, sheep, poultry etc. These vehicles, except for two-wheelers, are registered yellow number plated which is used for commercial purpose. However, they do not have a license particularly for the transport of livestock. Out of 107 transporters interviewed, none had facilities for proper loading and unloading of livestock. A small ramp like structure in the market is used for the loading and unloading of livestock.

For those involved in the transportation of livestock, the task presents significant challenges, particularly in ensuring the well-being of the animals. In the context of transporting lactating livestock and young calves, specific protective measures are employed to ensure their safety. Typically, these measures are instituted by the livestock owners, though transporters who frequently engage in this work also carry essential items such as green leaves and mats. Among the respondents studied, 9.34% reported placing green leaves on the vehicle floor to prevent injuries, attributing this to the softness of green leaves. Conversely, 27.10% used dry leaves and grasses, citing their availability and durability. Another 33.64% preferred using permanent mats due to the logistical challenges of continually sourcing leaves and grasses. Meanwhile, 29.90% regarded the provision of such measures as the responsibility of the livestock owners.

Concerning the provision of fodder and water during transportation, it was predominantly viewed as the owners' duty. Transporters typically provided these necessities only on long journeys. The data from the following table reveals that 71.02% of transporters did not carry fodder, while 28.97% did. Similarly, 73.83% did not arrange water for the livestock, whereas 26.16% ensured its availability.

**Table 4.11 Safety and wellbeing measures of the livestock during transportation**

		Yes	%	No	%
Floor	Greens Leaves	10	9.34	32	29.90
	Dry Leaves	29	27.10		
	Mat	36	33.64		
	Others	0	0.00		
Fodder		31	28.97	76	71.02
Water		28	26.16	79	73.83

In case of cost and payment towards transportation, a notable 59.81% of transporters preferred a fixed pricing model, indicating a preference for stable and predictable payment arrangements. The fixed pricing model was followed when the places were well known by the transporters.

Cost and payment for transportation of livestock is represented in Table 4.12. Conversely, 28.03% opted for payment based on kilometers travelled, reflecting a more direct correlation between efforts expended and compensation received. Additionally, 12.14% of transporters preferred payment based on the number of cattle transported, a traditional practice that may align with local customs and agreements within the livestock trading community. In this scenario, both the distance travelled and the number of livestock transported played crucial roles in determining the fare, taking into account the risks associated with transporting livestock. These payment practices underscore how economic strategies intersect with cultural traditions to shape the dynamics of livestock transportation and trade.

**Table 4.12 Cost and Payment**

<b>Cost and Payment</b>	<b>Number</b>	<b>%</b>
Based on Kms	30	28.03
Fixed Price	64	59.81
No of Cattles	13	12.14
Other (s)	0	0.00
<b>Total</b>	<b>107</b>	<b>100.00</b>

#### 4.1.5. Service Providers

In the livestock market, aside from those directly engaged in livestock transactions, there are participants who provide essential support to traders, farmers, and intermediaries. These include sellers of livestock-related accessories, vendors of food items for participants, and those who assist with market trading activities. In the study, 26 service providers were interviewed to understand their roles in creating conducive environment for traders, farmers, and intermediaries. 14 different types of services were identified and presented in Table 4.13 in the market, like selling ayurvedic medicines, shining and shaping of horns and hoofs, food stall, loading and unloading etc. In general, the services may be categorized into five different categories;

- 4.1.5.1 Items related to livestock like decorative items and ornaments
- 4.1.5.2 Food and fruit stalls.
- 4.1.5.3 Cloths and shoe shops.
- 4.1.5.4 Livestock Related services like *Hathaiya* and dead body remover.
- 4.1.5.5 Others like selling of Ayurvedic medicines.

**Table 4.13 Types of services (market specific)**

Types of services	Number	%
Ayurvedic-Medicine	02	7.69
Shining and Shaping of Horns/ Hoofs	02	7.69
Collection of dead bodies	1	3.84
Food Stall	1	3.84
<i>Hathaiya</i> *	1	3.84
Loading unloading	2	7.69
Water provider	1	3.84
Shoe shop	3	11.54
Tea Stall	2	7.69
Cattle ornaments and decorative items	6	23.08
Tobacco	1	3.84
<i>Juice</i>	1	3.84
<i>Fruit</i>	1	3.84
Cloth	2	7.69
Total	26	100.00

**\*Hathaiya:** *Hathaiya* are the experts in identifying the pregnancy of a cattle (buffalo or cow) who support the participants by extending their service in the market. They penetrate their hand inside the rectum of the cattle and checks the softness of the uterus. If the Uterus is soft and wet, the cattle is pregnant. It was observed in the market that the traders of slaughter animals confirm the vitality of the buffalo for pregnancy from the *Hathaiya*. If the buffalo is pregnant, the trader do not purchase the buffalo for slaughter. The buyer who seeks for the pregnant buffalo or cow also get the recommendation from *Hathaiya* about the status of pregnancy. For this service, a *hathaiya* may receive a fee between Rs. 100 to 500/- which is variable depending on the deal fixed with the party.

Duration (in years) of providing service in Market is reflected in Table 4.14. These service providers belong to different age groups and also belong to different communities such as Jat, Kashyap, Kumhar, Rajput, Abbasi, Teli, Amarin, Jat, Qureshi, Rajput, Rangrej, and Saka etc. Some of the service providers were engaged in this business since the introduction of the market in the village. Most of the service providers i.e. 53.85% are visiting the studied market since last 15 years or more. The continuity in the market for more than 15 years shows that the market is preferable and suitable place for the local people to earnings.

**Table 4.14 Duration (in years) of providing service in Market**

Range (in years)	Number	Percentage %
> 1	0	0.00
1-3	5	19.23
4-6	0	0.00
7-9	2	7.69
10-12	4	15.38
13-15	1	3.84
15<	14	53.85
<b>Total</b>	<b>26</b>	<b>100.00</b>

## 4.2 Market Transaction

In the Dabhedi livestock market, around 500-1000 animals are estimated to be transacted on each market day which includes slaughterhouse animals, milching animals, goats etc. This highlights the significant economic activity generated in rural livestock markets. It was observed, as mentioned earlier, that almost 60% of the livestock in the market are slaughterhouse livestock. In the present study, the livestock calculated and studied are the milching and carriage livestock (*jhota*) which were easily accessible to the researchers. The slaughterhouse animals concluded their auction and bidding in the wee hours of the day and also were reluctant to share information. Thus, due to limitations of the researchers, the focus was given to the milching livestock. In the present study, a total of 1342 livestock (elaborated in table 12) were studied which were sold (812) and purchased (530) in 06 market days. These livestock include milching livestock, *jhota*, goats etc. and does not include the slaughterhouse livestock which constitute a large portion of the market.

### 4.2.1. Types of livestock

The types of livestock found in the Dabhedi *pashu peth* are:

4.2.1.1 Milching livestock- Cow and Buffaloes

4.2.1.2 Livestock for Slaughter House- male buffaloes and male calves more than 6 months of age, female buffaloes who have stopped producing milk due to old age.

4.2.1.3 Male buffaloes- for the purpose of pulling cart (*Jhota*)

4.2.1.4 *Katiya*- young female buffaloes

4.2.1.5 Goats

4.2.1.6 Poultry

The below table (4.15) helps in understanding the importance and economic value of different livestock in the Dabhedi *pashu peth*. The high percentage of buffaloes (especially male buffaloes) in the table (42.61%) shows that it is a major component of the livestock trade. Male buffaloes are extremely important in the rural economy,

especially for agricultural purposes. Such a large share of buffaloes also indicates the demand for male buffalo meat in the Dabhedi *pashu peth*, which is a major component of the trade in this market. It is an important source of livelihood in areas like Uttar Pradesh. Calves (17.85%) are a source of quick cash for the rural families of Budhana and are easy to rear. Also, for those who do animal husbandry on a small scale and are not financially strong, they are a major source of income. Apart from this, goats (18.71%) are also used as a good source of income in the rural population of Budhana. Only cows (2.70%) and calves (0.36) are brought to the Dabhedi *pashu peth* for sale, as Uttar Pradesh has strict rules for cows and calves, which are the reasons why traders visiting the Budhana livestock market i.e. Dabhedi *pashu peth* are not particularly interested in their trade.

**Table 4.15 Types and Number of Livestock for Proposed Sale**

Type Of Cattle	Number	%
Cows	22	2.70
Cow And Calf	3	0.36
Calf/Calves	145	17.85
Bullocks	0	0.00
Buffalo (M)	346	42.61
Buffalo (F)	130	16.00
Goats	152	18.71
Sheep	0	0
Other	14	1.72
Total	812	100.00

The Table (4.16) analyses the purchase of animals in Dabhedi *pashu peth*. In this table, the purchase of female buffaloes (51.69%) is the highest, but these female buffaloes are those which have become non-milching (not capable of giving milk), or those whose udders have become damaged due to some reason, or those which are very old and cannot become infertile. Also, the demand for goats (21.50%) is also high, because most of the traders and people coming to the area and the market were Muslims dominating, who buy them for use as meat as well during their religious festival like *Bakri Id*. This shows the important role of small-scale animal husbandry in the economy of this region. The low demand for calves (7.54%) and cows (3.39%) shows that their utility is limited. However, purchase of bulls and sheep indicates that there is no special demand for these animals here. Also, due to the influence of technology in agriculture, the utility of bulls has diminished and strict laws have been made in Uttar Pradesh for the sale of bulls. Overall, the purchase of animals in Dabhedi *pashu peth* is based on local economic needs and cultural preferences.

**Table 4.16 Types and Number of Livestock for Proposed Purchase**

Type of Cattle	Number	%
Cows	18	3.39
Cow And Calf	0	0.00
Calf/Calves	40	7.54
Bullocks	0	0.00
Buffalo (M)	84	15.84
Buffalo (F)	274	51.69
Goats	114	21.50
Sheep	0	0.00
Other	0	0.00
Total	530	100.00

#### 4.2.2. Estimated Sale Transaction

As mentioned earlier the Dabhedi *Pashu Peth* deals with both the type of livestock i.e. milching animals and animals fit for slaughter house. Since, market operates on single day and almost 700-800 participants visits a single market day. It was highly difficult to interview all the participants and to arrive actual transaction concluded both in terms of monetary and number of livestock as there is no proper record maintaining system in market. In view of the above, following modality adopted to arrive an estimated transaction in single market day:

It was observed during the field that about 60% of the livestock are for slaughterhouse purpose while only 40% are others such as milching livestock, male buffaloes (*jhota*) used for carriage etc. On an average, in one market day, around 19 HMV and an estimate of around 31 LMV (*chota hati*, pickup van etc) were present which has a capacity of 20 (non-milching) and 10-12 (milching) livestock for HMV and 04 (non-milching) and 02 (milching) buffaloes for LMV. However, it was observed that these vehicles loaded more than their capacity/permit, especially for slaughterhouse purpose, which is 30 for HMV and 05-06 for LMV. If we calculate the number of livestock loaded per vehicle based on these assumptions, it is estimated to be as follows:<sup>20</sup>

Livestock	Min. amount	Max amount	Average price
Buffalo	2000.00	55000.00	31261.53

<sup>20</sup> HMV- 30 buffaloes (in 1 vehicle) X 19 trucks (randomly counted in a single market day= 570 buffaloes (per market day)

LMV- 05 buffaloes (in 1 vehicle) X 31 LMVs= 155 buffaloes (per market day)

Total livestock (based on number of HMV & LMV) = 570+155= **725 buffaloes**

As mentioned before, around 60% of the livestock are for slaughterhouse purpose, thus it can be estimated that buffaloes sold for slaughter purpose= 725X60%= **435 buffaloes per 4.2.iii. market day.**

It can thus be estimated that a total turnover per day amounts to= 435 X Rs. 31261.53  
= 453 X Rs. 31261 = **Rs. 1,35,98,970.00** per market day (in case of livestock fits for slaughterhouse i.e. buffaloes)

Total number of Milching livestock based on number of truck were 290

Around 10% of mulching livestock were cow = 290 x 10% = 29 and average price per cow arrived at Rs. 33824, amounts to Rs. 9,80,896/-

Around 30% of mulching livestock were Buffalo = 290 x 90% = 261 however, 180 buffalo were considered as HMV & LMV were not over loaded in case of milching animal and average price per buffalo arrived at Rs. 61704.50, amount to Rs. 1,11,06,810/-

In view of the above, an estimated transaction happened in single market days is Rs. 2,56,86,676/- (Rs. 1,35,98,970/-+ Rs. 9,80,896/- + Rs. 1,11,06,810/-). However, this figure is indicative only, and arrived based observation by counting number of vehicle.

#### 4.17. Average Sale Price of Livestock

Type Of Cattle- Sale Price	On Average of Sale Price			Diff. B/W Expected & Actual Sale Price (Rs.)
	In Rupees (Mean)± SD (Rs.)	Max	Min.	
Cows	33824.00 ±12273.13	75000	14200	6272.73
Cow And Calf	44500.00 ±21264.99	87000	26500	2300.00
Calf/Calves	18957.50 ±9407.86	30000	3500	1780.00
Buffalo (M)	47723 ±18911.97	145000	18500	5269.23
Buffalo (F)	61704.50 ±22196.34	260000	29000	10609.09
Goats	9720.52 ±6016.50	48000	3000	2388.24
Other (Cock &hen)	1200	1600	800	350.00

The table 4.17 highlights the economic importance of various livestock types, revealing significant variations in their sale prices. Cows have a mean sale price of ₹, 33824.00 ± ₹12273.13, with prices ranging from ₹14200 to ₹75,000, and a notable difference between expected and actual sale prices of ₹6,272.73. Cow & Calf valued at an average of ₹44500.00 ± ₹21264.99, with a price range of ₹ 26500 to 87000 and a price difference of ₹2,300.00, indicating their role as future assets. The category "Calf/Calves" shows a mean price of ₹18957.50 ± ₹ 9407.86, ranging from ₹3500 to ₹30000 with a smaller price difference of ₹1,780.00. Male buffaloes have a mean price of ₹47723 ± ₹18911.97, ranges



of ₹ 18500 to ₹145,000 and a price difference of ₹5,269.23, reflecting their diverse roles. Female buffaloes, crucial for dairy production, command a high mean price of ₹ 61704.50 ± ₹ 2219, ranging from ₹29000 to ₹260,000, with a significant price difference of ₹10,609.09. Goats are priced at an average of ₹9720.52 ± ₹6061.50, with prices ranging from ₹3000 to ₹48000 and a price difference of ₹2388.24, showcasing their accessibility and versatility. These quantitative details underscore the dynamic livestock market influenced by breed, health, and economic conditions, with livestock trading being integral to the society's economic stability and social status.

### 4.3. Reason for Sale

The majority reason cited for sale of livestock is for "Business purpose" (55.54%), highlights the economic importance of livestock as assets or commodities for generating income and sustaining livelihoods (Table 18). "Trade + trading" (19.58%) reflects a market-driven approach, emphasizing the role of cattle as a tradable commodity in local and possibly wider economic networks. "Economic crisis + Emergency" (7.63%) and "Income / money" (6.40%) underscore the financial pressures and need for immediate cash flow within the community, influencing decisions to sell livestock. Other reasons such as "Milk purpose" (4.31%) and concerns over animal health (0.12%) reveal specific cultural and practical considerations guiding the sale, indicating how community values and economic exigencies intersect in livestock management and agricultural practices. This comprehensive analysis illuminates the multifaceted roles of cattle beyond mere economic transactions, reflecting deeper social structures and adaptive strategies within the community.

**Table 18 Reason for Sale**

Reason for Sale			
S.No	Reason For Sale	Number	%
1	Business purpose	451	55.54
2	Agriculture	15	1.84
3	Animal health weak	1	0.12
4	Economic crisis + Emergency	62	7.63
5	Another cattle	25	3.07
6	Income / money	52	6.40
7	Milk purpose	35	4.31
8	Not giving milk	12	1.47
9	Trade + trading	159	19.58
	Total	812	100.00

For per livestock purchased, a tax is levied by the owner of the market (Table 19). In the check points of the market, a *Munshi* (tax collector) is assigned who collects a minimal amount of money per livestock purchased. They issue a receipt of the same which is known as *ravanna* or *huliya*. The amount of *huliya* is fixed by the local body members of

the market and they also change this amount according to their own will. The *huliya/ravanna* levied on livestock differ from livestock to livestock based on their purpose and size. There is no tax for livestock sold and parking of vehicle is also free. The amount levied on each livestock of Dahedi *pashu peth* is as follows:

**Table 19. Tax levied by market on purchase of each livestock**

Type of Livestock	Tax Levied
Calf/Calves (Buffaloes for Slaughter house)	Rs. 150/-
Buffalo for Slaughter	Rs.250/-
Cow/ Cow with calf	Rs.400/-
Buffalo (Female) with calf	Rs.400/-
Male Buffalo	Rs.250/-
Goat/Sheep	Rs.150/-

#### 4.4 Livestock Pricing Mechanisms:

Livestock market pricing mechanisms in Dabheri serve as a critical component of agricultural economies. These mechanisms determine the price of livestock, which in turn affects producers, consumers, and various other stakeholders within the agricultural sector. A number of other factors influence these pricing mechanisms, including supply and demand dynamics, production costs, market trends, government policies etc. In Dabheri *Pashu peth* market, the demand for slaughterhouse livestock is one of the factors which influence its price mechanism. Since this market caters mainly to animals useful for meat production, thus government policies and regulations significantly influence the livestock pricing mechanism.

##### 4.4.1 Factors influencing pricing

There are many factors which influence the price of a livestock and they differ for different purpose of sale. For the sale of livestock for slaughterhouse purpose, the factors are as follows:

4.4.1.1 **Weight** The weight of the livestock determines the criteria for slaughter livestock. The more the weight of the livestock, the better will be its price. Male calves are sold for slaughter at the age of 06 months and above.

4.4.1.2 **Non-Milching-** Female non-milching buffaloes who do not produce any offspring or milk are sold for slaughter purpose. Before they are purchased for slaughterhouse, they are examined by a hathaiya, who check the womb of the buffalo for any foetus. For the sale of milching livestock, some of the factors that determine their sale price are as follows:

4.4.1.3 **Udder-** The udder of the female livestock determines the price of the milching female. According to traders and dairy farmers, all four teats of the udder should be symmetrical and aligned. There should be no obstruction in the flow of milk from the

teats. The larger the udder, there is a good quantity of milk production. From the purchase, one checks the flow of milk and also the size of the udder.

**4.4.1.4 Age of the livestock-** The best age for milching livestock is the second biyat or the second gestation. It is believed that the cattle produce good quality and quantity of milk in its second gestation and thus it is the best time for purchase of milching cattle. The age of the cattle is determined by the number of gestation and also through the number of teeth. The preferred age for milching livestock is between 2-4 years of age.

**4.4.1.5 Body shape and colour-** the body shape of the female cattle also determine the sale price. The hump of the livestock should not be high and the horns should be rounded in shape. The most preferred colour for buffaloes is black with a tint of white in the tail.

Apart from these factors, another factor is the seasonal factor of demand and supply. It was observed that during the winter as there is availability of green fodder in the form of sugarcane leaves, thus there is a demand for milching livestock. However, in the studied market, there was less demand for milching livestock and therefore, there was fewer number of them.

#### **4.5 Livelihood Impacts**

Livestock and the livestock market play a crucial role in influencing the rural economy. Livestock rearing is an important source of income for thousands of families in Budhana, Muzaffarnagar, especially in rural areas where other employment opportunities are limited. Livestock rearing provides employment and livelihood to small farmers, agricultural workers, and landless laborers. The sale of livestock and related products such as meat, dairy, dung, and leather generate revenue for the villagers. During economic challenges such as farming, marriage, or medical treatment, these livestock play a crucial role. They are sold during these difficult times to provide financial assistance. Livestock farming not only provides poor villagers with an additional source of income but also serves as a reliable option during agricultural uncertainties or economic difficulties.

The livestock market, Dabhedi *pashu peth*, is also a platform where villagers from nearby villages find job opportunities in form of helper, service providers, transporters, traders etc. It was observed during the survey of the nearby villages that most of the villagers were engaged in the livestock market and it has become their sole source of income. They are dependent on Dabhedi *pashu peth* and also other weekly livestock markets. According to them, their lives revolve around the livestock and these weekly livestock markets.

#### 4.5.1. Challenges and limitation for market participants

The current lack of modern infrastructure and technology at the Dabhedi *pashu peth* significantly impedes the productivity and efficiency of businesses operating there. To address this challenge, there is a crucial necessity to prioritize investment in upgraded facilities and equipment. This initiative aims to enhance convenience for livestock businesses and traders, aligning with evolving market demands and technological progress. There is lack of proper shed, water facility for livestock, feed for livestock and basic infrastructure for the well-being of the market participants such as toilets etc.

Another challenge for the participants is the *ravanna* or *huliya* levied on livestock per purchase. According to the market participants, the tax per livestock should be regularized by the Government so that there is uniformity in the tax collected among all markets of the state. In the present study, it was found that tax collected per livestock purchased is regularised by the local body members and it can vary from time to time. Also, the amount of *ravanna* differs from market to market.

Political instability is another limitation faced by the market and its participants. For Dabhedi *pashu peth*, during 2019 to 2021, there was a closure of the market due to political reasons and due to this the market economy was hit by a crisis for two years. Not only did the owners and local body members suffer the loss but the market participants also lost their platform and a source of income. This incident also coincided with the outbreak of COVID thus hampering the life of the market and its participants.

#### 4.5. Impact of Digitalization

Cash is still the preferred mode of payment and transaction as observed in the studied market, Dabhedi *pashu peth*. According to the market participants, cash is readily available and universally accepted, ensuring that transactions can occur seamlessly and with transparency. Unlike alternative payment methods such as electronic transfers or credit transactions, cash transactions ensure immediate settlement and less chance of fraudulent.

However, in recent times and among the youths, the influence of digitalization has reached the new generation of market participants. Though cash is the preferred method, young traders and farmers are opting for new methods of payments such as UPI payment apps (Gpay, PhonePay, Paytm, BHIM etc) and QR scan code for account-to-account transfer of money. Advanced marketing strategies in the form of advertising their livestock in social media platforms such as YouTube and WhatsApp Groups was also observed among the young participants.

A trend of using marketing apps for the sale and purchase of livestock was observed among the young participants. Apps such as Animall App, Tabelawala etc were used by few youths for the purchase of livestock.

#### **4.6.1. Case study 1**

Arshad, a dairy farmer, who manages a medium-sized cattle dairy in Alipur Aterna village Muzaffarnagar. Apart from milk production, Arshad also used to buy and sell livestock to expand his business of dairy. He and his family have been in the business for more than 15 years and have traditionally relied on the local market to buy and sell cattle. Recently, he decided to use a livestock trading app called "Animall" to streamline his buying and selling process. Arshad created a profile on the app, giving details about himself, his experience and the types of cattle available in his dairy in which he specializes. He takes high-quality photos and videos of his cattle for sale, adding detailed descriptions of each animal's breed, age, weight, health status, price, and other relevant information. He sold 3 buffaloes through the app whose prices were valued at Rs 70000, 65000 and 55000 respectively. In which, the customer visited his house, inspected the animal and then bought it through cash.

Arshad had also purchased 2 animals as per his choice through the app. He communicated with the seller directly through the app's messaging system to negotiate prices and arrange transportation. And then went to Haryana and bought the 2 cattle for Rs 1.5 lakh.

#### **4.6.2. Case Study 2**

Monu, a 29-year-old farmer, and his family members have been engaged in animal husbandry for more than a decade. He hails from a middle-income family in Etawa village Muzaffarnagar, which focuses on buying and selling of cattle that produce high quality milk. Traditionally, Monu depended on local livestock markets to buy and sell cattle. However, in January 2023, animal trading apps caught his attention. One such app, "Animall", streamlines the process of buying and selling cattle by connecting farmers directly through a user-friendly platform.

Through the app, Monu bought a buffalo for Rs.78000/-. He initially checked everything through video calling and satisfied with his purchase, he went forward with the purchase. But when the buffalo was delivered, he received a completely different buffalo which was not the one shown in the video call. Even though he tried to convince the seller to take back the buffalo and return his money, but the seller did not agree. Thus, his experience with the use of Animall app was not a positive one.

Through above both the case studies, it was observed that though the pace is slow but new generation of youth have started to incline towards new technology and modern facilities. Initial hesitation is present but the move towards new dimension of digitalization is a positive mark towards development.



Loading of the livestock in HMVs through ramp



Mode of payment in form of cash after successful transaction

## Chapter 5

### SOCIAL PERSPECTIVES

Social and cultural dimensions play an important role in all type of human interaction, whether it's in market or outside market. Livestock market provide weekly platform to meet people over market and plays a significant role for such type of interactions provide meaning to their social transaction viz. sharing of information about cattle, expressing their social problem like day today problem etc. Although market is essentially for economic transaction, it is the social norms that guide the economic transactions. The dealings in the livestock market may impress one as nothing but exchange of goods and services, but they are well related to other facets like social position, religion, bondages, etc. – which give a firm texture to these complex relationships.

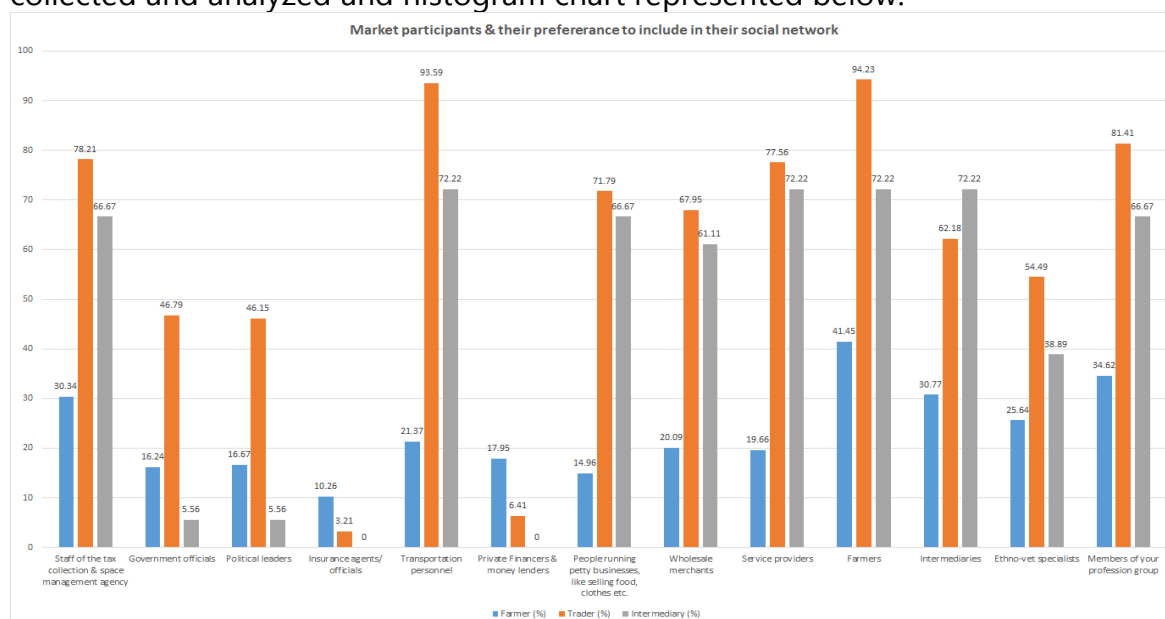
This study focuses specifically on key stakeholders—farmers, traders, and intermediaries—whose involvement has a direct or indirect impact on market and form market culture. These participants in the market have their own socio-cultural elements, social network, community network, set of belief systems, rituals, and ethics associated with livestock trading. Their belief and practices also help them in the decision-making processes before sale and purchase of livestock same has been discussed in detailed in the next chapter. Due to their socio-cultural ethos, it makes market environment safer and more prosperous which implied to sustainable over a period of time. It also plays an importance role on maintaining regular or occasional contact with other participants as well as with market owners who oversee market operations. This chapter shall focus how these social networks developed in the market and make livestock market sustainable over a period of time.

All participants of the livestock market develop social networks sooner or later to carry on their business successfully. What would be interesting is that their participation in market for a significant period of time eventually leads to permanency of social relationships even if they withdraw from 'businesses or any other livelihood activity relating to market for some reason or other. As the study revealed, the size of social network grows substantially over a period of time with a clear differentiation of categories of members within their respective social networks. As it happens in any other social situations, some members of these market participants emerge at different points of time as more influential and common members in the social networks of many members thus raising to the status of 'socio-metric stars' within the context of specific livestock markets. In this chapter, it is tried to explore the attributes that control the interactions and extent of the social networks within the market setting among farmers, traders, and intermediaries. It is attempted to discern the patterns of social networking.

## 5.1 Community networks

### 5.1.1. Social Network among market participants

Social network played a significant role in market transaction irrespective of their caste or religion. Further, in the context of the market, the main social groups are farmers, traders, intermediaries, and the operator<sup>21</sup>, each of them was visiting market as per their interest and to achieve this as they make their social allies. Based on this, data has been collected and analyzed and histogram chart represented below:



Based on the fieldwork, certain categories of peoples were identified whom stakeholders viz. Farmers, Traders & Intermediaries preferred to include in their social network. Data reflects a community where social connections are predominantly shaped by occupational roles and economic activities. Data reflects that irrespective of their categories, traders are making social allies with all of them except insurance agents and private money lenders. When it was enquired it was found that, traders run their business based on the social ties, chance of being cheated is minimum. The social ties also developed based on regular interaction. The trader visits almost all the market (except in case of exigency). To make their social network stronger. A few cases were also found that where traders visited their family function like marriage etc. based on social network. Based on their personal social network, it also become easy to access the veterinary doctor, staff of market organizer, which give them added advantage to run business e.g. if trader has the doubt of health of livestock (especially cattle), immediate taking advice from Veterinary Doctor and invest on such cattle (whether to pay the expected proposed price by seller). This type of social interaction also helps in mitigate the chance of loss and also to estimate cost of the livestock.

<sup>21</sup> Operator, means market organizer (further to define)



During field, it was observed before making negotiation with seller, if trader was having doubt regarding the health of cattle, over phone they also discuss with veterinary doctor, indicating the symptoms of livestock (cattle), and reduced approx. Rs. 15,000 price during the sale. However, direct involvement of Veterinary Doctor was not observed during the price negotiation.

As described earlier, cattle market is divided into two categories, one for sale and purchase of milching livestock and other is livestock for slaughter house. Veterinary doctor, issued an animal health certificate on livestock going to slaughter house. A healthy animal will have a higher price so health certificate plays an important role during livestock transaction. Having a good social tie with such stakeholder will always have edge for sale and purchase in slaughter house.

Similarly, social ties were found also with transporter by all the categories mentioned above, and highest in case of traders. As transport is important for carrying livestock. Based on social ties they rely on transporter and no additional manpower is required to take care of livestock during transportation. They believed that transporter is a friend and shall take care of livestock and drive carefully. Since, transportation of livestock is critical and such trust is not their on unknown transporter. Farmer, usually, visit from nearby villages either by foot or bring their own vehicle. So social ties with farmer is comparatively low. But in case of farmer transporting their livestock through transporter, trust and social ties also play important role, considering this, is not a nil value.

As evident from data, market not only provide livelihood for farmers, traders and intermediaries, but it also provides opportunity for economic interdependence through substantial connections with petty business operators<sup>22</sup>(71.79%) and wholesale merchants (67.95%).

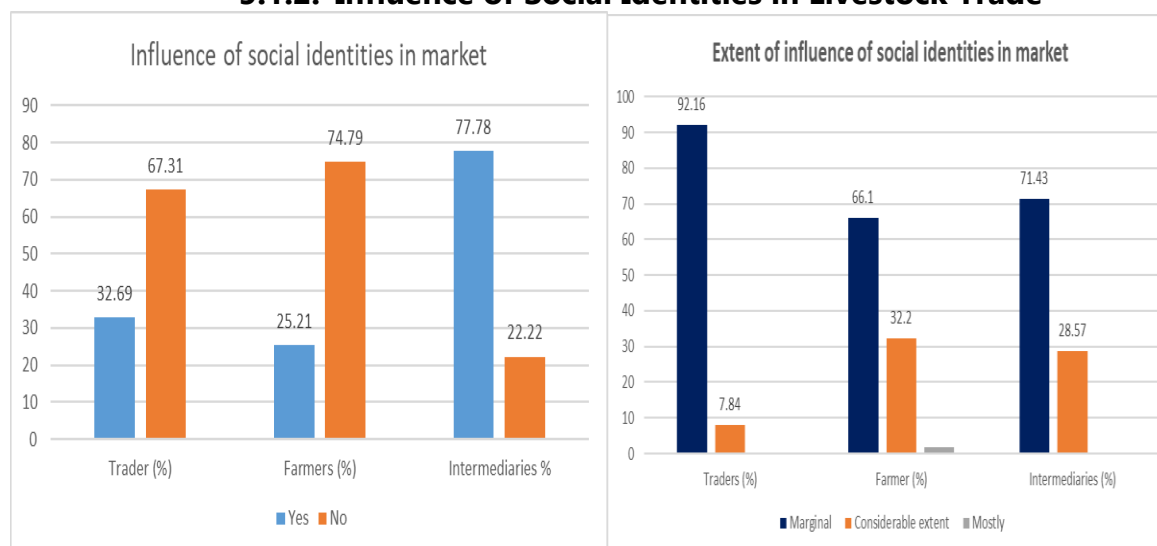
It observed during the fieldwork that the market operator or owner is responsible for maintaining reliability, peace, and fairness during market days. It became very important for them to maintain social network to run their market hassle-free. Although the market organizer holds authority, but to run their business, social ties become more important over authority. For example, farmers typically do not have unity as they visit the market as and when needed (not frequently), but traders and intermediaries have informal unity. To operate market in such situation social networking plays important role especially if disputes arises. Generally, all participants aim for successful transactions, and conflicts are usually resolved on the spot without involving third parties. In market, the mutual understanding and support are key instruments for a successful transaction on one hand and integrity and fairness on other hand. To conclude, in all the category the social ties were found significant, which make market sustainable over a period time and market run smoothly with minimum regulation.

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<sup>22</sup> Petty business operator include the selling cloths, foods, tea, cigarette, pan-masala, animal accessories items, Ayurvedic medicine, fodder seller etc.

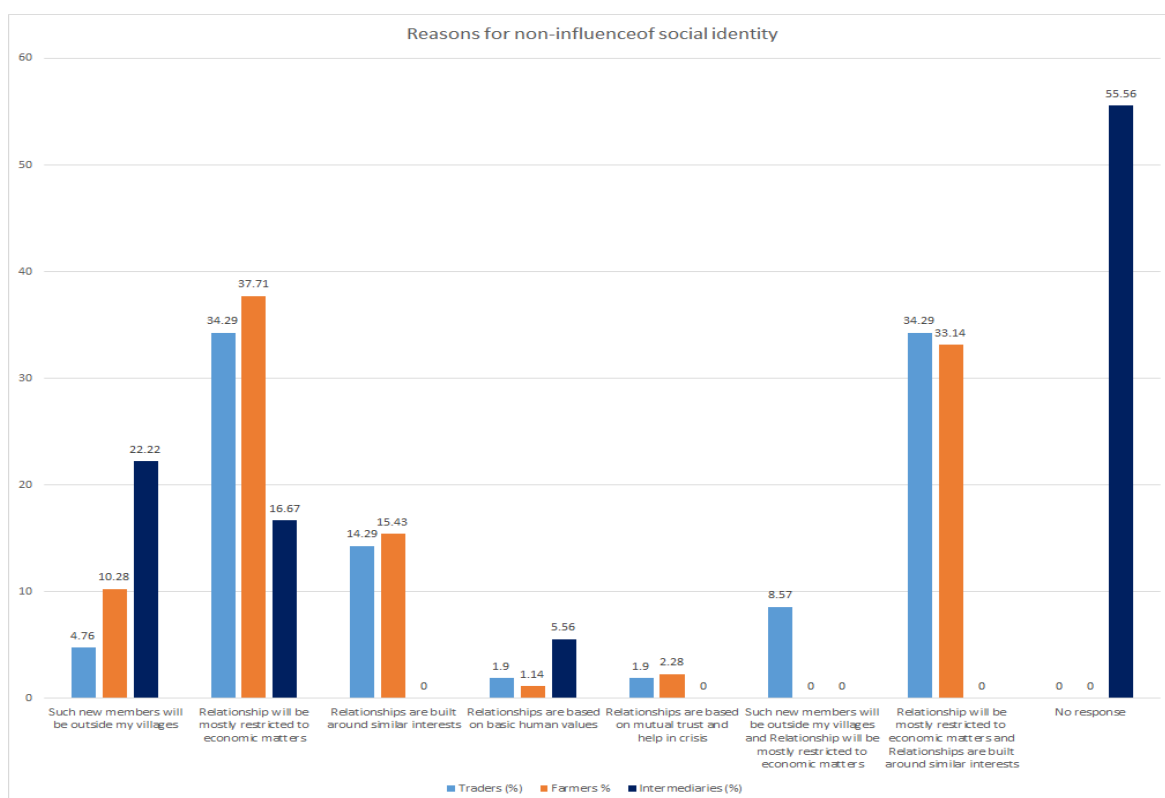
As discussed above, social network played a significant role in market transaction irrespective of their caste or religion. Further, data has been analyzed in terms of how individual social identity influence their economic transaction in market and represented in below.

### 5.1.2. Influence of Social Identities in Livestock Trade



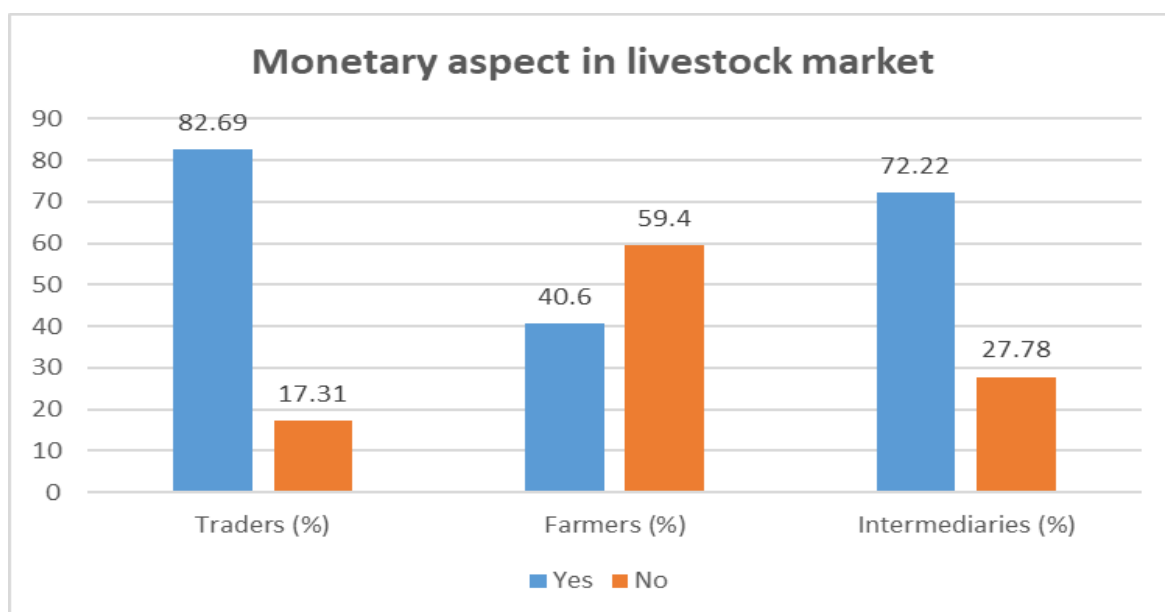
When it was enquired with livestock trader on as aspect how much it influences of social identities i.e. caste, religion and region during livestock transaction, shows that 67.31% believe social identities do not affect livestock trade and economic activities surpass all the social barrier. However, 32.69% feel social identities do influence trade, indicating that social hierarchies and subjective biases are still relevant. When explored, 92.16% perceive the influence as marginal which implied that their social identity still relevant but when it comes to trade i.e. sale and purchase, wealth of livestock matter. When reason was further asked, they did not specify reasons for the influence of social identity. Upon further conversation respondents state that in case of delay payment, it is accepted based on person social identity. They call it "ये तो अपना ही आदमी है पैसे तो मिल ही जायेगे". (*that person belongs to us; money will come*)

Social identity is relevant even in contemporary economic situation. However, when it was separately verified with Framer alone, response was similar i.e. 74.29% of the farmer informed that social identities do not have any influence in livestock trade. When, it was sought from intermediaries, result was contradictory with Framers and Traders opinion. Intermediaries (77.78%) believed that social identities are very important for their business and they run their livelihood on the basis inputs received from their member of their caste and religion. It may please be noted here that intermediaries were total 18 in numbers during the study. In view of the above analysis, it may be concluded that social identity is relevant even in contemporary economic situation.



When reason for non-influence of social identities were explored it proved that relationships were built mostly on economic matter and on similar interest. This information also substantiates the earlier discussion.

### 5.1.3. Monetary Aspect in Livestock Market

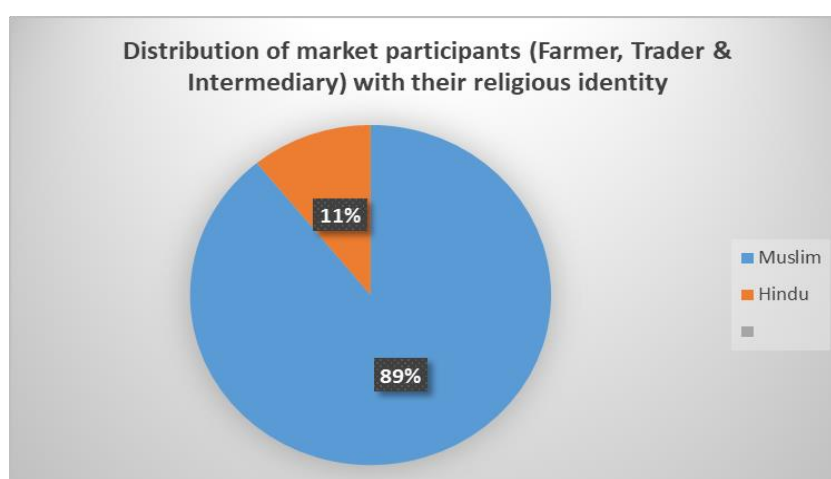


When trend on monetary aspect in livestock market was analyzed, it shows that in case of traders (82.69%) and Intermediaries (72.22%) believed that monetary considerations alone dictate livestock transactions, emphasizing economic rationality and profit in market decisions. It may also have interpreted that both trader and intermediary usually outsider use social networking to run their business. Hence, when it comes to transaction only, monetary aspect matters over social aspects. But in case of close relation (which is extensive one and long lasting), monetary alone doesn't matter. On contrary, in case of farmers (59.4%) it does matter and they give more consideration to social relationship which allows them delayed payment.

#### 5.1.4. Social dynamics

Social dynamics refer to the ways in which individuals or groups interact and influence one another within a society or social group and similarly in market. Social dynamics are shaped by various factors such as culture, social structure, other social institutions, their economic conditions, technological advancements, and historical contexts.

In this context, the studied market is surrounded by seven villages, namely, Rasulpur Dabhedi, Alipur Aterana, Kaserawa, Kalyanpur, Majra (Tanda), Majara (belli), and Nagla Bhanwara. Each village is a multi-caste and predominated by two religions viz. Hindu and Muslim. It was found that, the studied area other than market is predominantly influenced by the Hindu and Muslim Jat<sup>23</sup> and Muslim Rajput<sup>24</sup>, both of them hold numerical, economic, and political dominance in the area. Other castes including Brahmin, Tyagi, Hindu Rajput, Julaha, Teli, Chamar, Kashyap, Qureshi, and Valmiki also contribute significantly to the social composition. Cattle (cow and buffalo) rearing was found in all the caste to meet their day to requirement. However, among all these castes, Jat and Rajputs both Hindu and Muslims are the primary cattle rearers of the studied area.



<sup>23</sup> Muslim Jats are colloquially called as "Mulle Jat" & Hindu Jat are known as "Jat" This is local understanding to distinguish Jat of two different religions.

<sup>24</sup> Similarly Muslim Rajput are colloquially called as "Rangad" & Hindu Rajput are known as "Rajput". This is local understanding to distinguish Rajput of two different religions.

In the livestock market, it was found that, traders dealing with milching animals come from diverse castes and religions. However, in the trader who are purchasing cattle for slaughter house are Muslim and within Muslim dominated by Qureshi.

The above data provides an overview of the participants viz Trader, Farmer & Intermediary with their religious identity visiting in the *Dabheri Pashu Peth* (304 out of total participant 1383 in six market days). It is evident from the above data, that the majority of stakeholder was Muslim. Considering this social networking, *Pashu Peth* has a separate place for sale and purchase of livestock fit for slaughter house. Through their inter-religious networking provide favorable eco-system number for Muslim traders as nearby market area itself is Muslim dominating. However, none of the Hindu traders were directly involved in trade for livestock fit for slaughter house. Further discussion with market owner regarding such distribution of participants was narrated in his verbatim

Researcher: पशु पैठ में व्यापारियों की भूमिका एवं सामाजिक सम्बन्ध?

Respondent (Market Owner): पैठ चलाने के लिए व्यापारियों का पैठ में आना अत्यंत आवश्यक है | अगर व्यापारी पैठ में नहीं आते हैं तो पैठ नहीं चल पायेगा |

व्यापारियों को पैठ तक आने के लिये उनकी खुशामद करनी पड़ती है | और उनको किसी भी तरह की तकलीफ ना हो उसका ध्यान रखना पड़ता है | ये व्यापारी ज्यादातर रिश्तेदार नातेदार (Relatives) और भाई-बन्धु हैं जिन में हिन्दू भी हैं | एवं सभी व्यापारियों का बराबर से ख्याल रखा जाता है | और हर सुख-दुःख में एक दुसरे का साथ एवं सहयोग दिया जाता | पशु बाज़ार के आस-पास के गाँव में मुस्लिम बाहुल्य है तो ज्यादातर लोग वही हैं | यही कारण है की ये बाज़ार जो मेरे पिता जी ने शुरू किया था अभी तक सुचारू रूप से चल रहा है | आज लगभग 24 साल हो गए हैं दभेदी पशु पैठ को | और ये व्यवहार से चलता है |

English Translation:

*Researcher: Role of social networking with traders in livestock market?*

*Respondent (Market Owner): To run the livestock market, trader must come and trade. If trader wouldn't come, market will shut down. the trader were well taken care and make them happy. It was ensuring that they should not face any difficulty in market. Maximum traders are their relatives and friends from their social network, which include hindu also. All the trader irrespective of religious identity they were taken care. The nearby villages are muslim dominating hence, maximum trader are Muslim. Because of such social networking & social alliance with trader market has completed almost 24 years which was started by my father.*

It evident from above, social network, individual personal social alliance is more important compare to laid the rule and regulation to make market more sustainable.

### 5.1.5. Community networks

As explained above, market is surrounded by 7 villages (those villages, whose boundaries are adjoining to market boundary). Other than these 7 villages several other nearby villages its community members visit Pasu Peth regularly as and when required. Community network is such strong that even individual without visit of market will come

to know, what is price trend for cattle based on their breed etc. These villages form a community network and maintain social alliance. To broad is social circle and community network has analyzed during the survey and represented below:

**Table No. 5.1 Distance Travelled to Market**

Distance Travelled To Market			
S.No	Distance	Number	Percentage (%)
1	0-5	51	16.77
2	6-10	55	18.09
3	11-15	27	8.88
4	16-20	28	9.21
5	21-25	11	3.61
6	26-30	28	9.21
7	31-35	25	8.22
8	36-40	19	6.25
9	41-45	8	2.63
10	46-50	23	7.56
11	Above 50	29	9.53
	Total	304	100

The above table describe the details the distances traveled by individuals to reach the *Dabheri Pashu Peth*. The data suggests that approx. 90% of participants visiting *Dabheri Pashu Peth* within the radius of 50 Km and make strong community network. Those people who are visiting the market try to have social network with each other whether it convert to long-lasting or not. Another reason for visiting market is possibly because of its reputation, the quality of livestock and providing the economic opportunities. The market has further added advantage for its geographical position and well connected with metal road and nearby village/district (approx.10 km Baghpat District). In market day, they are not merely trading their livestock, but also share their day-to-day problem and seeking each other opinion to resolve them.

**5.1.5.1. Case Study:** In Dabheri village, a group of kids were playing cricket and had some quarrel on cricket issue, which lead to the involvement of parents and neighbor. The dispute has arisen up to the level of involvement of Police personnel as well. During the market, the farmer and trader from the same village and nearby village (their relative) were discussing this issue with each other and the affected party (who went of police) were also present on market days. This issue has been discussed and understood by some of the village senior of nearby village and they suggested to resolve the issue without the involvement of police. Based on the elderly people's suggestion, the dispute has been resolved in village.

It can be inferred from this case study, that market is not merely the place for economic exchange but also a place of social gathering. It was also proved from the data that several individuals visited the market without cattle to assess the market. Also, they enjoy each other's company, discussing social issues and to have tea and snacks as on the market day. As several stalls pertaining to variety of food is available, which is usually not available in village.

## **5.2. Women's Participation and in livestock market**

During fieldwork (all six market days) it was found that none of participant viz. trader, farmer, intermediary, market assessor etc were women. When it was enquired about absence of women from the market, almost all the informants opine that the market environment is not suitable for women stating the following reasons:

5.2.1 The language used in livestock transactions may make women uncomfortable, as during negotiation certain abusive word being used to reduce the price. If such word used in front of women, it may have repercussion.

5.2.2 It is day-long nature of the work involves constant running around the market for buyers and sellers amount to absent from house, which is also not practical that both men and women shall available in whole day in market. Hence, it is local cultural division of labour that the women are involved in the care of the house including livestock at their home and men shall participate and engage in livestock transactions.

5.2.3 The opinion of male folks that cow, buffalo, ox are powerful animals and may become uncontrollable in market. Controlling of above livestock is a herculean task, which is not possible for a woman. Hence, their participation is nil in livestock market.

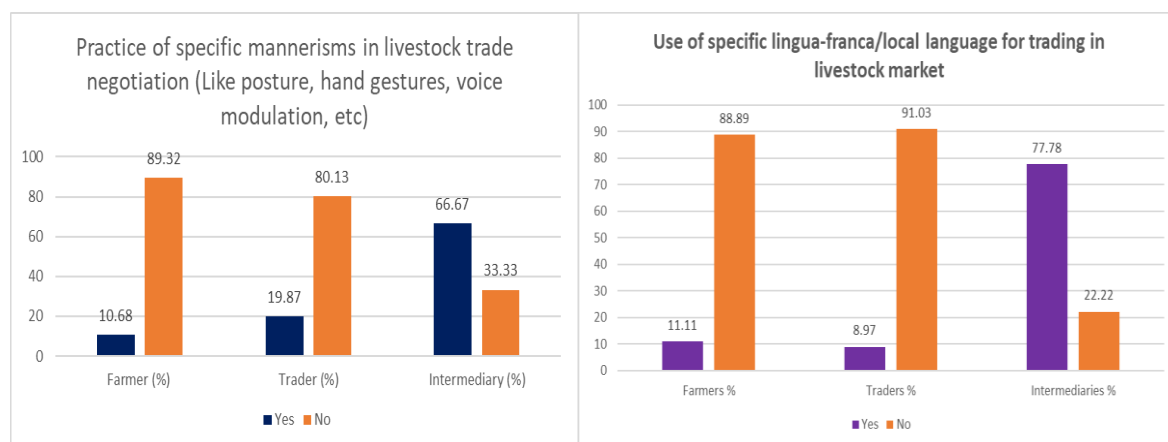
5.2.4 The local area is Muslim dominating area, where women are less involved in such type of economic activities.

In view of the above, women's participation is negligible due to various cultural, social, and economic factors. Although women do take care of cattle and play major role related to their cattle/livestock's day to day work. Cultural norms and gender roles often confine women to domestic responsibilities, while men typically dominate the public sphere of livestock trading and transactions. As a result, women's contribution to livestock management and market dynamics was found negligible and creating gender inequality in livestock market business activities.

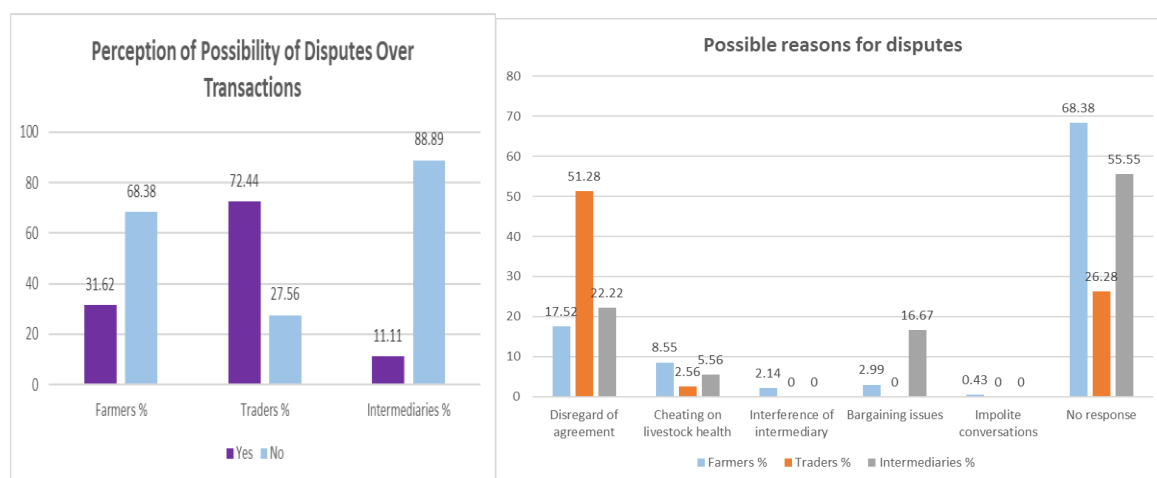
## **5.3. Conflict and Co-operation & Dispute resolution mechanism**

In the livestock market, there is a high chance of disagreements during negotiations, resulting in the potential for conflict. It is observed during the fieldwork, conversations between sellers and buyers often escalate, with both parties raising their voices, leading to tense situations. It's commonly observed that buyers, especially traders, use loud voices to lower the price of livestock, often succeeding in purchasing cattle at their desired price. The situation worsens when both parties raise their voices simultaneously,

attempting to assert their positions. In view of the above, the data has been represented below:



As data represent, specific mannerism being practice in during trade/negotiation of livestock viz. code language, hand gesture, body posture voice modulation etc. This mannerism has scope of interpretation resulting misunderstood of situation because of this led to conflicts. It also amounts that benefit of one group and loss to other and avoid transparency. As evident from above graphs, intermediary is using such mannerism highest (66.67%) followed by trader and farmer. Similarly, the use of specific lingua-franca was also being used.



When it was enquired about their perception of dispute/conflict, it is observed that trader perception is highest (72.44%) followed by farmer and trader that dispute may occur any time while trading or negotiating over price of livestock. When reason further explored with them, it was their opinion that if the seller changed their mind even after finalizing deal in search of better deal may lead to dispute or conflict for example.

A farmer (Seller) decided to sell his Buffalo with expected selling cost of Rs. 61,000/-, and visited the market.

A Trader (buyer) met the farmer and offered Rs. 50,000/- after examining the condition of Buffalo.



Seller, provoked the buyer that "तेरी औकात ही नहीं है खरीदने की" *You don't have the capacity to buy.*

Buyer told "तेरा माल (बैस) ही इतने का नहीं है तो कैसे ले" *Your goods (buffalo) is not worth that much, so how can you take it?* Buyer use certain local slang start further conversation and offer Rs. 52000/-. From both the side local slang and conversation begins.

In between, 'loose talk" between both the buyer and seller make space for entry of intermediaries into the deal and intermediaries (with the intension that he may earn something out of this deal).

In the process of negotiation, he (intermediary) tries to conclude the deal by whispering (*kana-fus*) with both parties about the better price of the cattle. (Idea is if deal is finalized through intermediary, he might earn Rs. 500-1000/- based on final value of deal)

At a situation of conversation, buyer agreed to offer 58000/- as the final price for the cattle (in between hot talk was continuing between buyer & seller).

Aggressively or may be by mistake or slip of tongue, seller accepted the offers made by buyer and says "चल निकाल पैसे".

Taking the advantage of such situation the buyer starts counting the money to conclude the transaction, but the intermediary again whispers with seller (later understand with conversation that intermediary ensures the seller Buffalo worth is not less than 60,000/-)

Upon the whispering, the seller refused to sell his Buffalo on price already fixed between the seller and buyer (i.e. Rs. 58000/-)

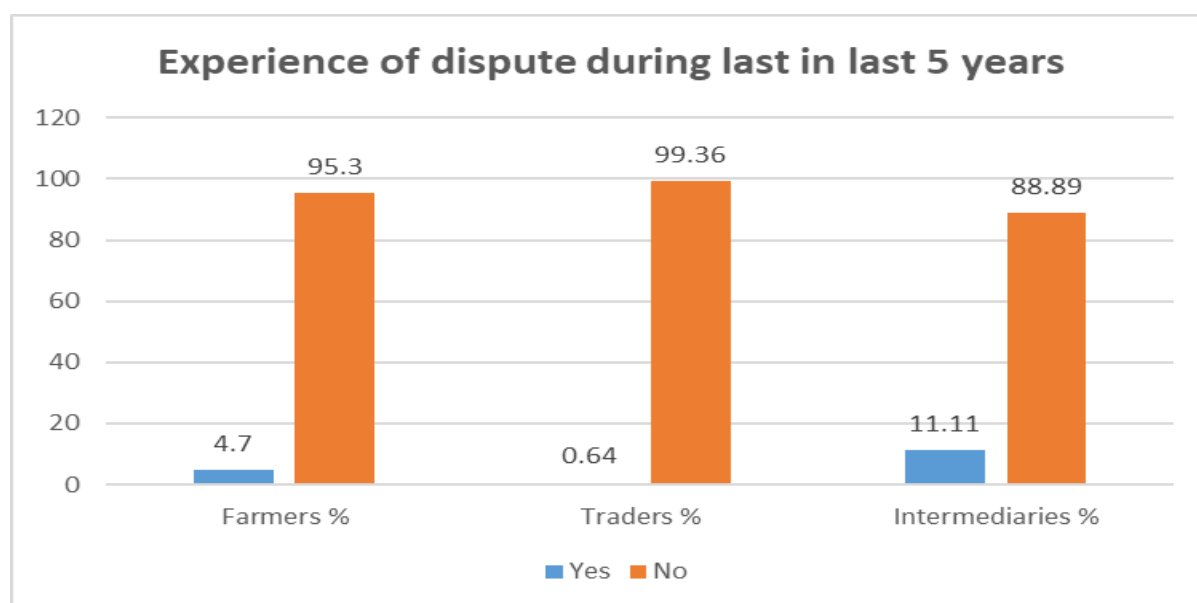
This led to loud conversation with use of more slangs and further buyer started more argument, and scolding seller like he made a crime.

Which may amount to dispute but nearby participants or participants in his social network (seller/buyer/farmer/trader) try to normalize and convince, the seller it's a good deal, grab it. This exercise continues for approx 10-20mins by consoling each other and finally both the parties agreed on Rs. 58000/- and closed the deal.

In view of the above case study, it may be concluded that such cases are common. Using loud voice, local slang, questioning of seller's integrity (like no value of your commitment, whether you are a man or not) are acceptable norm of trade. Interestingly, this might have perceived by outsider that they are fighting over the issue but such conversation and voice modulation is under range of normalcy. It also important to note that if such way conversation doesn't happen means seller and buyer are not interested in

negotiation or purchase of livestock. As discussed earlier, their view on women participation and not comfortable is supported here by data.

However, in general the conflicts are not found and the above-mentioned cases were resolved in the market initially by the co-participants using their social network. However, if the case goes to beyond control of their social network/co-participants, the owner of the market interferes in the situation. As owner prioritizes maintaining peace, healthy eco-system of sell and purchase of livestock, which lead to increase market values and its reputation in nearby market. Further the owner of the market also agrees on the rare conflict but such a situation never came when any case was resolved outside the market or involvement of district administration.



Further, statistically opinion was also sought from the participants that whether they had experienced any dispute in last five years and represented below. Statistically also it has proved that disputes (which look like dispute not an actual dispute) are negligible and social network play very important to handle such situation. In view of the above, market is socio-culturally sustainable all the dispute look like situation are getting resolve at the same moment as explained above.

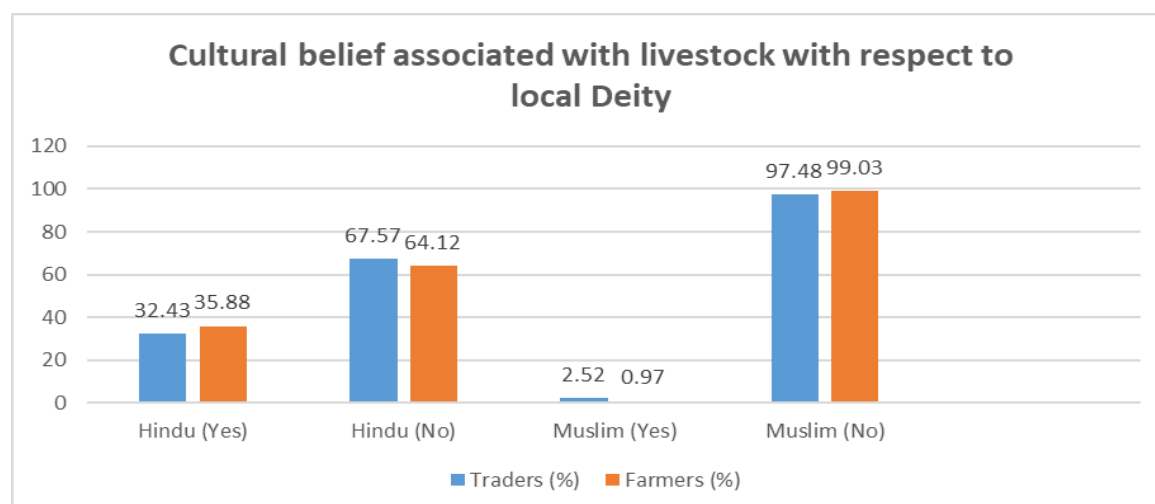
## Chapter 6

### CULTURAL PERSPECTIVES

This chapter explores cultural beliefs, practice and perceptions associated with livestock and how it influences livestock transaction in market. To understand this and to arrive at the overall cultural perception of people associated with livestock, majority of data has been collected nearby villages and within market. The primary concerned was given to questions like how participants prioritize certain days as auspicious or inauspicious for conducting their business transactions. Are there particular deities they worship for the health and well-being of their livestock, or specific rituals performed before and after purchase or sale of livestock?

The study also examines the cultural belief and perceptions in physical attributes of livestock especially in case of Cow and buffalo that hold significance for before purchase and sale. This includes aspects such as the hump, dewlap (loose skin hanging from the neck or throat of animal especially present in cattle), horns, udder (the part of a cow, buffalo or other animal, that produces milk and hangs like a bag between the legs), legs, tail, and skin color of the animals. Furthermore, it explores how important to assess the feeding habits, taming practices, and walking behaviors of livestock.

#### 6.1. Cultural belief associated with livestock with respect to local Deity



Hindu Farmer (N):131; Hindu Trader (N):37; Muslim Farmer (N):103; Muslim Trader (N):119

In addition to these beliefs, the study also focuses on traditional practices, grooming rituals, evil-eye effect and other cultural ceremonies involved associated with livestock. The study also addresses the ethical dimensions and potential controversies that arise within these cultural practices, seeking to provide a comprehensive understanding of the interplay between cultural beliefs and livestock market activities. This holistic approach

aims to explore how deeply ingrained socio-cultural factors influence the day-to-day operations and influence decision-making processes before sell and purchase of livestock.

The above data signifies the presence and beliefs in local deity associated with livestock, especially for cow and buffalo in case of Hindu Traders and Farmers. However, in case of Muslim there is minimal. However, percentage of non-believer in local deity is also high in case of Hindu Trader and Farmer. When it was enquired with non-believer of deity, they responded that these are not specifically associated with livestock. However, in studied area following local deities were identified, which were being worship and periodically visited for good health of cow/buffalo and production of good amount of milk:

### 6.1.1. Baba Kali Singh

Baba Kali Singh Ji was born in Sisauli, Muzaffarnagar, and was a renowned saint of the area. His specialisation was treating cow and buffalo using technique of Ayurveda. He used to give his secrete medicine to treat unhealthy cow and buffalo. Due to this, he was gained lots of fame among local people and nearby area. It was a strong believe that he was an incarnation of the '*Nag Devta*', and considering this, posthumously his believer has made temple in his name, where he used to practice veterinary services by offering milk. It was observed that his devotee visits every and offering milk on *Samadhi* of Baba Kali Singh, usually number of devotees are more on Sundays. Further, it was a belief that if the first drinkable milk (full quantity of single time) after colostrum milk of cow/buffalo locally known as *Kheej*, partial quantity is being offered to Baba Kali Singh. His devotee believed that by doing so their cow/buffalo shall thrive and produce good quality and more quantity of milk. It was observed that devotee of Baba Kali Singh, prepare *Kheer* (pudding/porridge, made by boiling milk, sugar and rice) by using leftover milk within the temple premises and same shall be distributed among all the attendees available in temple as *Prasad* of Baba Kali Singh. It was also found that many devotees also volunteer to cook '*Kheer*' on-site using the milk donated by devotees. In view of the above considerable number of devotees gather at temple to pray for the well-being of their cattle. Local people informed that a few devotees were Muslims too, and they visit the temple, offer milk and depart without worshipping the manner Hindu devotees worship Baba Kali Singh. In view of the above temple, Baba Kali Singh temple stands as a symbol of faith which can avoid all health-related issue of cow/buffalo.

### 6.1.2. Gufa wale Baba

The temple of Gufa wale Baba, is located in Baghpat district of Uttar Pradesh and very popular in nearby region. The temple is situated on Saharanpur-Delhi Highway, 50 Km from studied area. The locals say that Baba (name no known) was a saint and had a divine power. It was informed that Baba, used to live in cave and posthumously, the cave was converted to temple of Gufa wala Baba. Due to his residence in cave, he was popular as 'Gufa Wale Baba'. The temple is visited by devotees all the days of week but on festivals

like Maha-Shivaratri, *Kanwar*<sup>25</sup>, etc. a number of devotees come to temple for worship. Devotees believed that the Baba blesses his devotees and their livestock especially, cow and buffalo. Hence, in addition to the usual worship, there is a tradition of offering milk of cattle in the temple. It is believed that by offering the first milk of their cattle, the cattle become healthy and produce high-quality and quantity of milk. There are few popular myths about Baba, which proved that Baba had divine powers.



**Photograph. Kali Singh Baba Temple**

6.1.2.1 It was long back when Baba was engrossed in his meditation. He realised from his divine power that in short time, heavy rain with thunder will come which may cause a lot of harm to the people and livestock. He came out of his hermitage and loudly forecast about the upcoming weather in instructed herdsmen grazing their livestock to go back home quickly otherwise there shall be loss of lives (animal and human both). Following his direction, the herdsmen returned to their home. Within a mean time, storm came with heavy rain and thunder but all of them were safe.

6.1.2.2 Another popular myth that once there was a violent male buffalo (भैसा) which used to kill the people by his horn. The local people were very upset. The issue was brought to notice of Baba. Baba returned them after assuring that they should not be worried, he will take care of it. After sometime, the same male buffalo run to Baba ji with an intension to attack on him. Baba ji first warned the male-buffalo from the distance that don't attempt but he attempted and repeat the attack on Baba ji. On its third attack, Baba sprinkled

<sup>25</sup> The Kanwar Yatra is a Hindu pilgrimage that takes place annually during the monsoon month of Shravan (July–August). It is a pilgrimage to fetch holy water from the Ganges River to offer to Shiva, a major deity in Hinduism.

water with sacred ashes angrily on Male-Buffalo which turned the buffalo into stone. Thus, the local people could get rid from the terror of Buffalo.

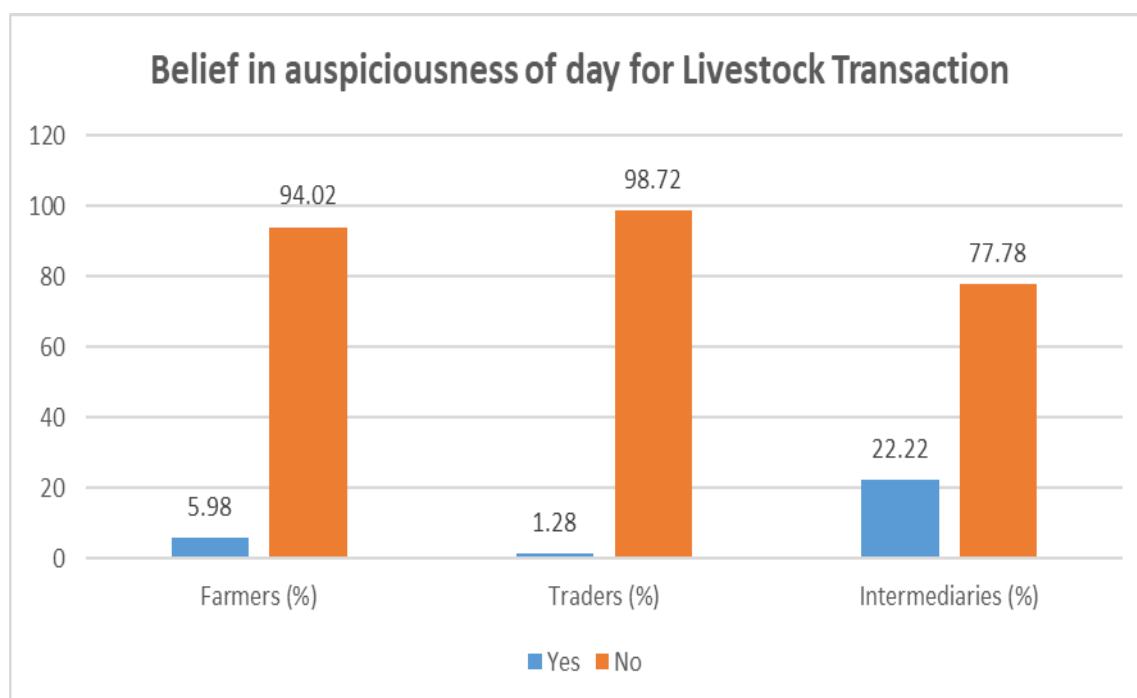
### 6.1.3. Bhumiya

In the studied area, it is believed that the spirit of the person who died unnatural death e.g. accidental death will move around the places, and have a tendency to harm the family member if not worshiped periodically. Hence, there is a tradition in Hinduism that to identify a place for such ancestor and construct a "temple like structure" (as shown in image below). Usually, such structure is constructed outside the village to appease spirit of dead ancestor for peace in the family. The Bhumiya is associated with family or extended family having blood ties not for entire village. In view of this, in a village several Bhumiya (temple like structure) may be observed in outskirts of village. The sacred centre i.e. 'Bhumiya' also known as 'Devta'. The 'Bhumiya' is visited by the family members and being worshiped periodically on Diwali festival. Family member also worshiped on several happy occasion like marriage, birth of child, etc. The worship of Bhumiya is not directly associated with Livestock but brining a new livestock at home is a happy moment for the family and hence, the milk of the livestock is offered to please the Bhumiya 'Devta' for good health of cattle.

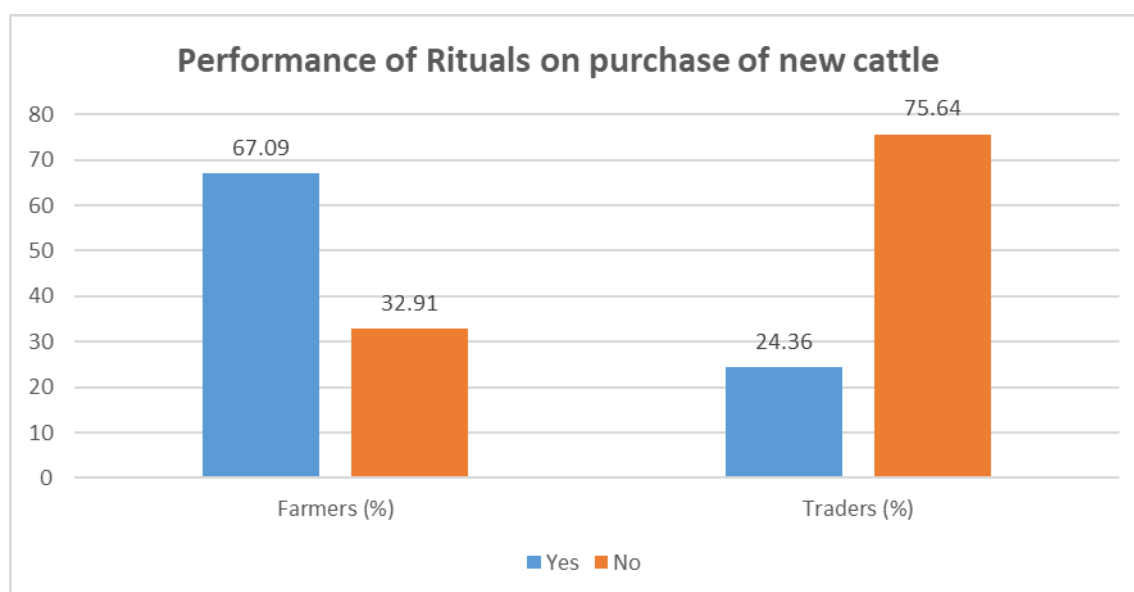


**Photograph Bhumiya Mandir at outskirts of the village**

## 6.2. Belief in auspiciousness of day for Livestock Transaction



The above data exhibits that most of the people do not render to any auspicious day for sell or purchase of livestock. The trend of the data shows that traders rarely observed auspicious days (1.28%) as they considered it a mundane activity to sell and purchase of livestock. Whereas in case of the farmers (5.98%) and intermediaries (22.22%) they believe in auspicious and inauspicious days for sell and purchase of livestock is comparatively high. However, as their local believe (especially Hindu), Tuesday and Saturday are considered inauspicious for any transaction. But a few lunar dates i.e. *Tithi*, of any months are considered auspicious for any occasion irrespective of Tuesday and Saturday. There is a popular proverb among Hindus, "सप्तमी तीज तीरोदशी, पंडित पूछे न ज्योतिषी" (*English Translation: No need to consult with priest or astrologer for the Third, seventh, and thirteenth days of any month*). It also believed that in a year 15 days of *Pitripaksh* (*Shradh in Ashwani Maas*) 30 days of *Kharmas* (*based on lunar calendar*) considered as inauspicious days among the Hindus and they do sell and purchase any livestock during said period. Since, market operates on Wednesday, hence, trends show, it doesn't have impact on their belief system. It also please be noted that the studied area is dominated by Muslim and in their religious belief no such restrictions with respect to auspiciousness of the day before sell and purchase of livestock.



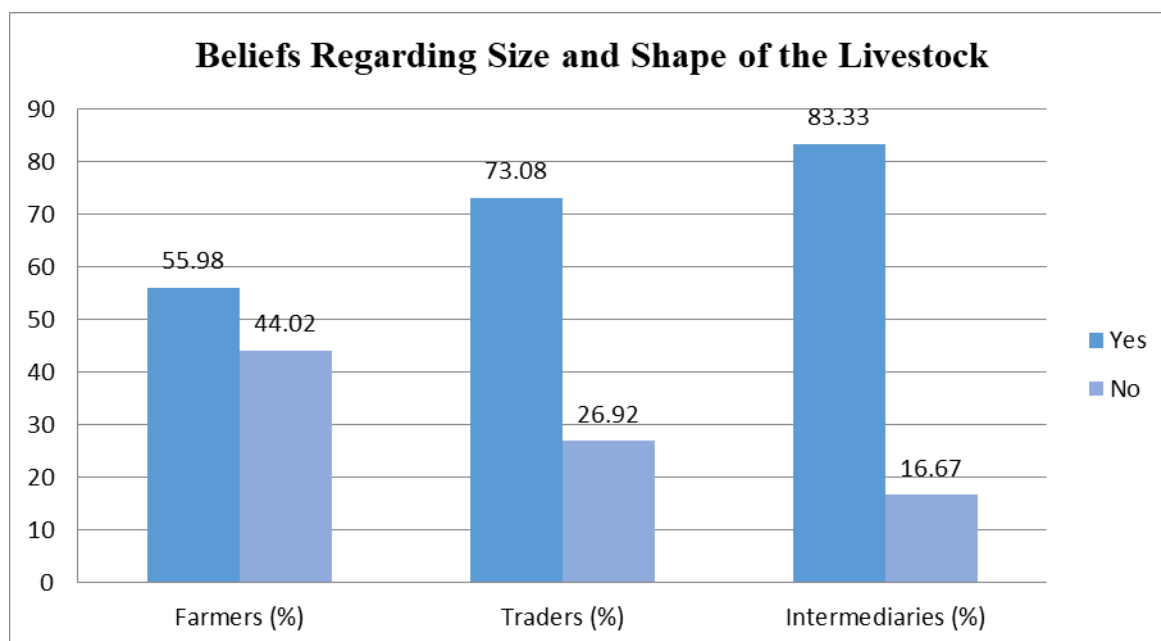
In the studied area, the data has been collected and analyzed whether do they perform any rituals upon purchase of new cattle. The trends show that performance of such rituals is highest among farmers (67.09%) and lowest among the traders (24.36%). However, intermediaries do not take cattle to their home as they conclude their transaction within market. When new cattle are brought to home, the family members welcome the new cattle by performing '*Seval*' as ritual. The above data also shows suggest that majority of farmer celebrate arrivals of new cattle. Its low in case of traders because they are frequently involved in the livestock transaction and they purchase new cattle as their routine job but when they purchase for personal use they also perform *seval*/ ritual that's why it is 24.36%.

### 6.2.1. *Seval*/Ritual

It is a tradition practiced in the studied area by all faiths (Hindu and Muslims) when new cattle are brought to home. In this ritual, the young girl of the family (if unmarried young girl is not available in the family the youngest bride shall perform) offers water to the right front legs of the cattle, symbolically welcoming it as a new family member. In Hindu families, *seval* is observed in the similar way but the cattle is made to walk over a silver anklet, symbolizing the entrance of wealth. As a gesture of gratitude, the girl typically receives gifts from head of the family, often in the form of money (Rs. 51, Rs. 101, Rs. 501 etc) but in few cases gift of jewellery (especially silver anklet) also observed. After the welcome of cattle in the same day '*Kheer*', a sweet rice pudding being prepared and distributed among family members and neighbours to celebrate the occasion. If non-milching (Ox, He-buffaloes), cattle are brought, the occasion is celebrated by distributing of jaggery or sweets are distributed among the family members and neighbours. The same ritual i.e. *seval* is also observed upon purchase of new vehicle such as bike, car, tractors etc. Over a period of time, the enthusiasm for this ritual has waned among people, particularly among Muslims. However, it still persists as a cherished tradition within their culture.



## 6.2.2. Beliefs Regarding Size and Shape of the Livestock



The shape and size of different body parts of cattle are very important and used such parameter to assess the health and breed of the cattle. In the studied area, the all the stakeholders viz. farmers (55.98%), traders (73.08%) and intermediaries (83.33%) have certain perceptions for the shape, size and lengths and looks of the tail, horns, udder and softness of teats (धन), legs, hoof, forehead, hip and backbone. Although traders and intermediaries do not have any specific cultural beliefs or perceptions regarding the appearance of livestock but they adhere to the preferences of their customers who are the farmers so that they can conclude their deal successfully.

It was also found that farmers compromise several occasions with the shape and size (like color, length of tail, horns etc.) of cattle, if not capable to pay the cost of the cattle. Such an instance of farmer who purchased a buffalo whose tail was cut off (*Lari Poonch*), is given below;

आजकल एक दुधारू भैंस की कीमत 70 हजार से एक लाख या उससे भी ऊपर है। एक सामान्य आदमी के लिए इतना पैसा अदा करके भैंस खरीदना आसान नहीं है खासकर मेरे जैसे सामान्य किसान के लिए। अब घर में बच्चे हैं जिनके लिए दूध की व्यवस्था करनी है तो भैंस खरीदना ही होगा। वैसे हम लोग भी लंबी पूँछ वह भी बिना कटी पूँछ वाली भैंस को ही खरीदना ठीक समझते हैं लेकिन मुझे मेरी क्षमता के अनुसार दूध वाली भैंस चाहिए थी जो मुझे कटी पूँछ होने के कारण सस्ते में (64 हजार) में मिल गई। जबकि अगर इसकी पूँछ कटी न होती तो यह भैंस 80 हजार या ज्यादा के कीमत की होती। इसलिए मैंने घर की आवश्यकता को देखते हुए दूध को प्राथमिकता देकर इस भैंस को खरीद लिया। नहीं तो हमारे यहाँ कहावत है कि “जितनी लंबी पूँछ उतनी अच्छी भैंस, छोटी सींग छोटी पूँछ जो लेवे वो बेवकूफ”।

(English Translation: *Nowadays, the cost of a milching buffalo is Rs. 70 thousand to one lakh or sometime even more. It is not easy for a common individual to buy a buffalo by paying so much money, especially for a farmer like me. Now, there are children in my family for whom milk has to be arranged, so a buffalo has to be arranged. I also prefer to buy a buffalo with a long tail and that too without a cut tail, but I wanted a milking buffalo on my estimate cost, which I got cheaply (64 thousand) due to the cut tail. Whereas, if the tail had not been cut, the price of this buffalo would have been worth Rs. 80 thousand or more. Therefore, keeping in view the need of the family, I gave priority to milk and bought this buffalo. Otherwise, there is a proverb here that "The longer the tail the better the buffalo, whoever buys a buffalo with short horns and short tail is a fool".*)

### **6.2.3. Common believe and Perceptions for different body parts**

#### **6.2.3.1. Tail**

In the studied area, it is found that the farmers perceive that the buffalo are auspicious livestock who has long tail and touches the ground. If the tail has a few white strands of hair in the Cirrus Caudae (brush of the tail), tail brush are considered as auspicious and if all the hair in tail are black considered inauspicious. The functional aspect of tails is; long tail makes cattle capable to take care of their basic health and hygiene. such as long tail helps the cattle to protect them from the flies and also cattle are able to clean the place where to sit on. Considering this, the cattle with cut tail (shorten) is not preferred to purchase and associated with cultural belief system.

#### **6.2.3.2. Tongue**

The local people of the studied area trace the health of the livestock from the color of the tongue. If the color of tongue is reddish is considered auspicious and if tongue is whitish is considered inauspicious. On exploration, it was found that cattle with whitish tongue means poor blood count i.e. poor health. Hence, same belief is associated with the color of tongue, so that farmer should able to buy healthy cattle.

#### **6.2.3.4. Eyes**

It was their cultural belief that eye should be clean with proper shape and such cow and buffalo are considered auspicious and give importance before transaction. The the same is believed inauspicious if it is observed white thread in the eyes or reddish eyes. The function aspect is that white thread in the eyes means the poor visibility of cattle and raddish eyes mean cattle is suffering from fever. So purchasing unhealthy cattle amount to loss of money.

#### **6.2.3.5. Udder**

The people believed that the balanced base of the udder implied that cow and bufflo will give good amount of milk. Buyer also check the softness of udder before purchase also availability of cyst. If cyst are found the buyer shall not purchase the cattle. They also

prefer to check the size and softness of *thann* or teats as size and softness must be comfortable for is easy milking .

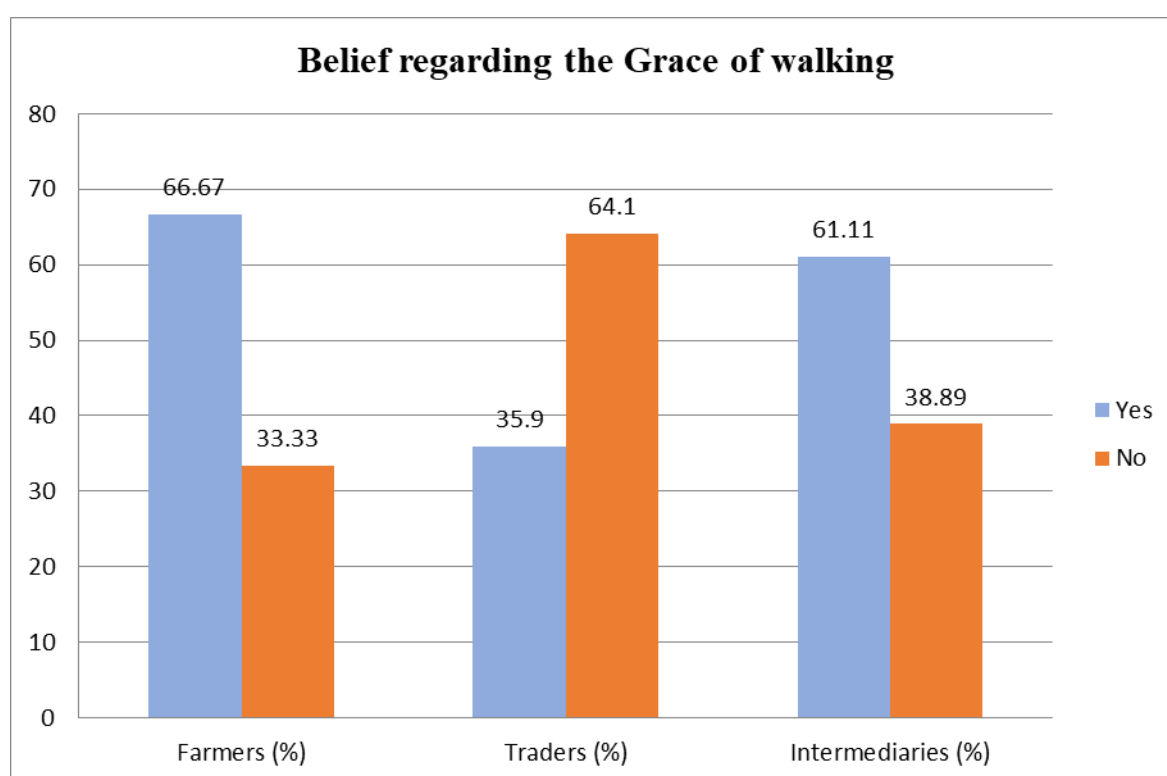
#### 6.2.3.6. Hair on forehead

The local cultural belief about auspiciousness of buffalo that they should have the hair on the forehead, which should be straight, in case of curly it must rotate clockwise. The anti-clockwise rotation of forehead hair is perceived as inauspicious.

#### 6.2.3.7. Horn

Horn is very important body part of the livestock especially in case of cow and buffalo. The shape and size of horn was given importance before sell or purchase. But the farmers do not prefer to buy the buffalo having straight, long and pointed horn, as it may harm to nearby buffalo as well to caretaker, it is usual tendency of a buffalo to move her head to avoid flies. Also the farmer do not prefer the curved pointing toward forehead (round shaped) horn because as it grows further may enter in the forehead.

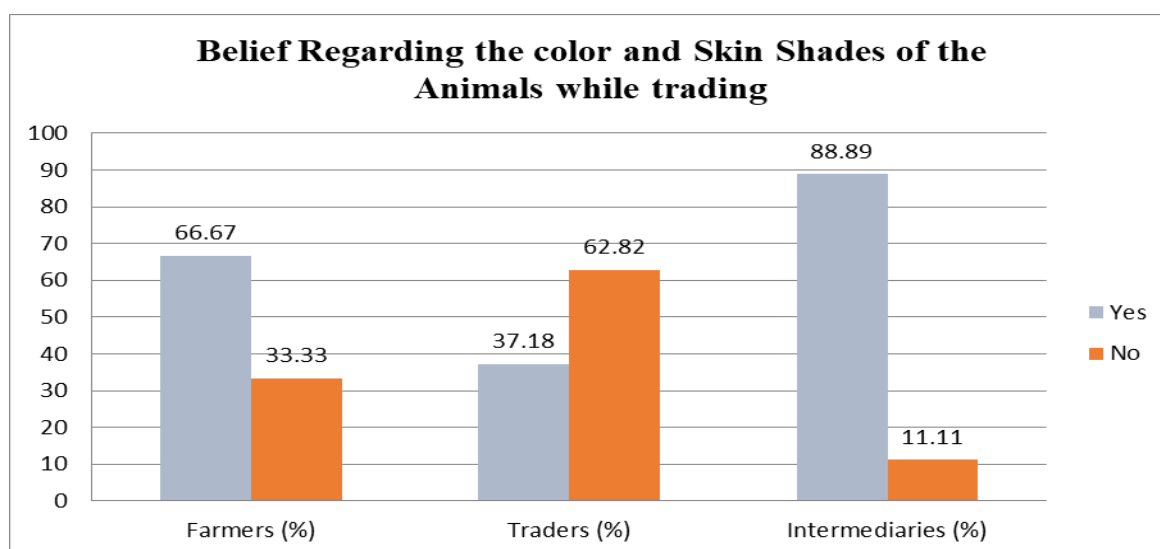
#### 6.2.3.8. Legs and Hoof



From the data given above, it is evident that, both the farmers (66.67%) and intermediaries (61.11%) prioritize the grace of walking. In case of traders, only 35.90% has preference for prioritizing these, but in total the grace of walking is important before finalising the deal. Further, the cultural belief about leg and hoof is that the gap between the two legs and hoof should not be wider. It was observed in the market that almost all the buyers (trader, farmer and intermediary) before purchase of cattle asked the seller to show

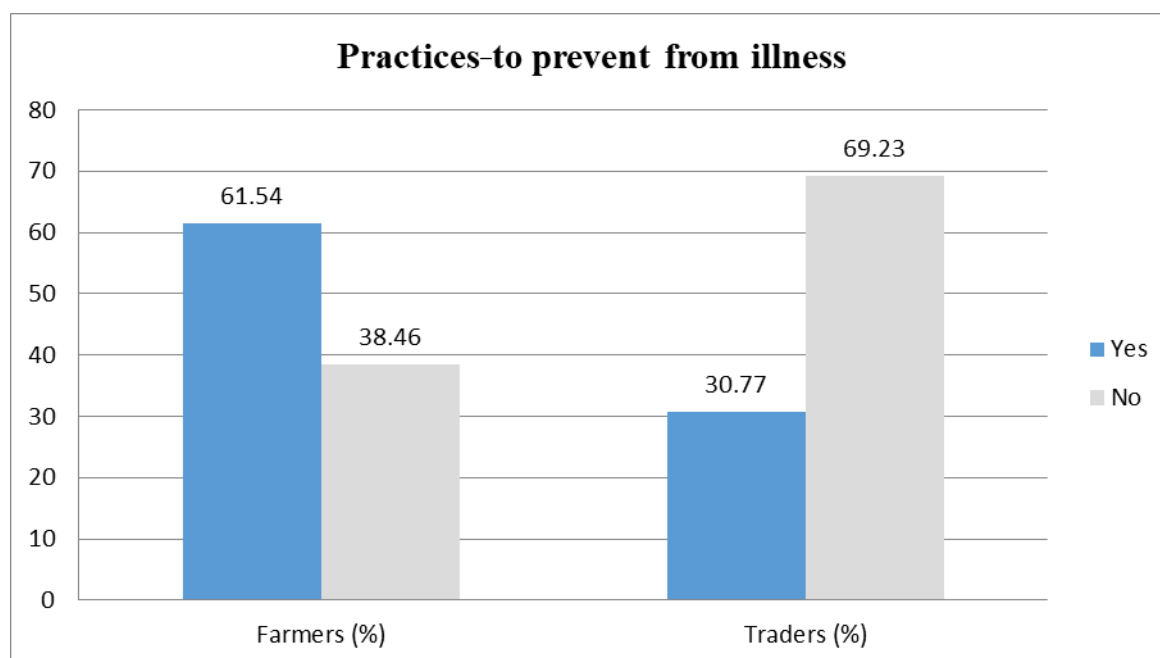
the walk of cattle. It also help to asses the shape of uddar. The cattle with improper walk are considered inasupicious. The functional aspects that the cattle with improper walk with wider gap (both in legs and hoofs) may not able hold her/his own weight (as cow and buffalo are bulky livestock) lead to fell down and damage his/her self. Further, it may require extra manpower to care of cattle at home.

### 6.2.3.9. Belief regarding skin color of Buffalo



In the above histogram depicted the belief regarding color and skin shade of buffalo in the studied area. It is evident that, 66.67% farmers and 88.89% intermediaries give importance to the color and skin shades while purchasing the cattle. In case of traders, it is comparatively low (37.18%) as most of the traders do not adhere with criteria for before sell and purchase of the cattle especially buffalo on the basis of skin color and shade. In the studied area, the most preferred skin colour of the buffalo is black without any spot or stain on the body, however, preference shall be given if the tail of having few white hair in the Cirrus Caudae (brush of the tail) tail brush. But, at the same time, the local people believe that the buffaloes with white hairs (appear like a white spot) on forehead, one on each leg (near hoof) and one on tails are considered auspicious. Such a buffalo is known as 'Panch Kalyani'. Each white spot has association with cultural believe i.e. the spot on forehead is symbol of purity and auspiciousness and the spot on four legs believed as signs of good fortune and prosperity. Since, all these believe are associated with the welfare (Kalyan) and it is five in number, hence such buffalo are called as 'Panch Kalyan'. In general, the local people believed that a Panch Kalyan buffalo brings Longevity, Health, Wealth, Happiness and Virtue in to their lives. So far as the cow is concerned, there was no specific color preferred by the people. However, in an Islamic context, the buffalo with "Panch Kalyan" character doesn't have any preference before sell and purchase of buffalo.

#### 6.2.4. Illness and its prevention



In the studied area people believed that prevention is better than cure and practices certain indigenous knowledge to keep the cattle away from illness. From the data above, it is evident that most of the farmers (61.54%) are applying their indigenous knowledge to prevent the livestock from any illness or evil eyes effect. In case of traders, only 30.77% use their skill for the prevention. It is so because, as already mentioned at right place, traders have concern with the deal only and to satisfy their clients. The traders purchase livestock after proper enquiry and they also try to sell them within short time. Hence, caring for illness in case of traders is not strong preference.

##### 6.2.4.1. *Muh Paka* and *Khur Paka* (Aphthae epizooticae).

In the studied area, during the fieldwork, the two common diseases were observed and same considered fatal too i.e. *Muh Paka* and *Khur Paka* (Aphthae epizooticae). It is medically known as FMD (Foot Mouth Disease) and locally popular as *Khurpaka* and *Muhpaka*. *Khurpaka* stands for wound in Hoof (*Khur* i.e. Hoof and *Paka* i.e. wound) and *Muhpaka* for wound in Mouth (*Muh* i.e. Mouth and *Paka* i.e. wound). As preventive measures, the locals maintained extra cleanliness in the cattle sheds and keep the affected livestock away from healthy livestock to avoid spreading of the disease. And also, they wash the affected area by alum regularly. If it still above mentioned diseased don't cure, they seek help of veterinary doctor.

##### 6.2.4.2. *Bhaawda* (भावड़ा) / *Bahada* (बहड़ा) / *Thanaila* (थनैला) / *thann ka sona* (थन का सोना) : Mastitis

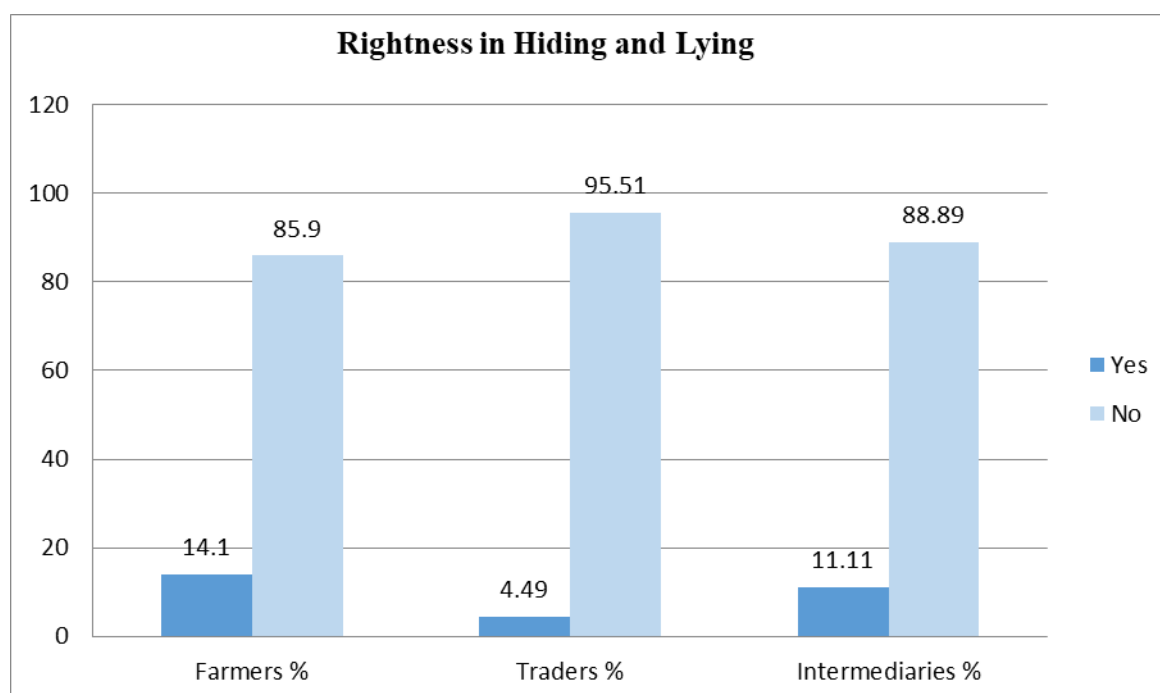
Sometimes a lump or edema could develop in a livestock (especially in case of cow and buffalo) udders (*thann*), amount to tightness of *thann* (one or more out of four *thann*) and slowly-slowly milk stop coming out of affected *thann* and locally called as *Bhaawda*

(भावड़ा) /Bahada (बहड़ा)/ Thanaila (थनैला)/thann ka sona (थन का सोना) and medically known as Mastitis. As per veterinary doctor, such diseases might occur due to excessive use of the salt in the fodder of the livestock during pregnancy and it is curable if identified at its initial occurrence. But it is difficult for common people to identify the symptoms of disease at early stage as during pregnancy they don't milch the cow or buffalo. And post pregnancy when milching start it became very late for treatment. Hence, local people believed that there is no cure for this disease.

In winter, they serve jaggery to their livestock which prevent the livestock from cold. They also give pulses like *Moong daal* with their fodder which also prevent the livestock from cold and fever. In summer season, regular bath (twice a day) is common the cleanliness and maintaining basic hygen of the livestock.

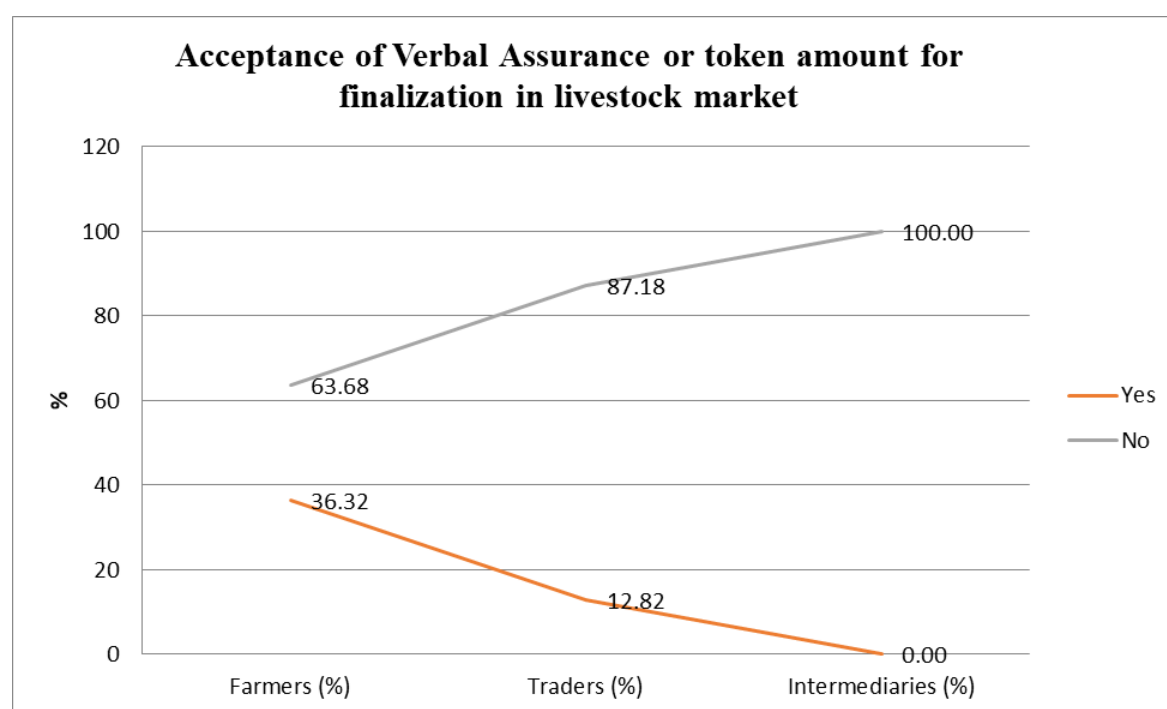
The evil eye effect is commonly observed, locals also pay their attention for protecting their livestock from it. To ward the evil eye effect, they take red dry chili in a pot and burn it to smoke and rotate clockwise around the head of the buffalo and cow for seven times. During this practice, the performer takes the name of unknown evil eyes and request them to leave the body of the buffalo and cow. It is found that the females are also expert in this performance. In case, the livestock is not get-rid the effect of evil eyes a local expert (*Jhad-fook wala*) is being invited at home, he wishper certain sacred spell and blow air on face of affected livestock. It was observed that the Muslim clerics are expert in *jhad-fook* practice in the studied area.

#### 6.2.5. Ethics and rightness in hiding about the facts and lying in case of sell of livestock.



On enquiring for the rightness to hide or lie about the information on age, health, behaviours of livestock and genuineness of ownership (in case of intermediaries) etc. it is evident from the data such practices are not prevalent. And it is general perception that seller never hide such things or share false information either in the market or at home. The data also exhibited that it signifying their cultural values doesn't allow to practice to lying or hide the above information while selling the livestock. As they believed that it is against their ethics. But in market it is observed that there are certain open secretes and everyone aware of such lies e.g. people coming to market to sell the buffalo don't milch the livestock a night prior to market day and in morning, and claimed that milk shall be around 15 liters, and aggressively argue that if buyer have a doubt, can milch the buffalo right there in market. The buyer also aware such facts that after reaching home, buffalo shall not give that much amount of milk and, chances of reduction 2-3 liters' milk as compared to the claim of seller and offered price accordingly.

#### 6.2.6. Acceptance of verbal assurance or token amount for finalization in livestock market



The above data depicts the value of verbal assurance or token amount for finalizing the transaction of livestock. It is evident that use of verbal assurance or token amount is found comparatively higher among the farmer (36.32%) for finalizing the deal, as they are local and they have their strong social network in the market with other stakeholders including traders and intermediaries. In case of traders, only 12.82% prefer to conclude their deal on only verbal assurance or token money only in case of reputed traders. Whereas, in case of intermediary's no one believe on their verbal assurance as they are the mediator to conclude the transaction. In view of the above, it was found that verbal assurance and token money are prevalent in the market.

### 6.2.7. Cultural tradition associated with livestock

As explained above, livestock are integral part of day to life of individual since time immemorial and certain cultural practices and tradition has been evolved associated with livestock especially cow and buffalo. As cow and buffaloes are considered as family members and treated as important asset to the society, considering these festivals and occasions are being celebrated periodically keeping livestock as center of celebration. In the studied area, the following traditions are being observe among Hindus and Muslims:

#### 6.2.7.1. Govardhan Puja

Goverdhan puja festival celebrated the month of Kartika on the fourth day after Diwali. It is considered as one of important festival in Hindu religion and there is tradition to worship the livestock on this auspicious day. On the day, a rectangular shape image was drawn with the cow dung in the courtyard of the house. Within this shape, symbolically, number of cattle represented by drawing, pair of hooves and it usually drawn more that cattle. For decoration and sacredness, flour and turmeric are sprinkled on the structure. The agricultural instruments like sickle, shovel, plough, hoe etc. and weapons like gun, sword, knife, etc. are also placed at the worship place to offer as per their reverence. The livestock are given bath and also enhanced the look by applying oil on the body, tie a bell around the neck, to decorate their livestock. They also make imprint of *Chuga* (reverse of earthen lamp) or fist by applying turmeric or flour on the back of the livestock. The celebration is very important among the farmers because it is celebrated for the health and prosperity of the livestock and agriculture and prays for the peace and stability. The major role in preparation of Goverdhan is carried by women but worship is conducted by male folks.

#### 6.2.7.2. Sadaqah and Zakat

Sadaqah and Zakat are Islamic way of practice by giving certain portion of their profit from their annual income to the Mosque before the end of Ramzan month. Zakat is obligatory that one should donate the portion of their earned wealth for the benefit of the poor and needy and on a few occasion for specific requirements (like repair and maintenance of mosque). It is also utilized for the management of Madrasas and the upkeep of Mosques. Conversely, Sadaqah is voluntary in nature, and purpose of donation is similar to Zakat but by offering more personalized support. In practice, it is observed that Muslim traders and farmers provide milk to Madrasas for the students, while some opt to perform Sadaqah in the form of monetary contributions.

### 6.2.8. Beliefs shaping the market behavior

Ethics play a significant role in shaping a market and attracting participants. The livestock market, in particular, has its own set of ethical standards that all participants, including traders, farmers, and intermediaries, are expected to adhere to in order to uphold the values and norms of trading. Within the market, participants, especially traders and



intermediaries, typically refrain from engaging with multiple sellers or buyers after accepting advance payments from one party for a livestock transaction. Instead, a token is enough to finalize the transaction, and the livestock owner refrains from interacting with other stakeholders until the agreed-upon time for full payment has elapsed. It is also expected from seller that he will not hide any information about his livestock like age, health, animal behavior, quantity of milk and calf.

### **6.3. Change and Continuity**

#### **6.3.1. Impact of modernization on cultural aspects**

The impact of modernization can easily be observed in village life which may also be understood through changes in cultural entities. So far as the cultural aspects related to livestock is concerned, the performance of '*Seval*' is not observed by all who bring new livestock to the home and also distribution of sweets is preferred instead the *Kheer*.

#### **6.3.2. Preserving cultural heritage within evolving markets**

Preserving cultural heritage in evolving livestock markets is a multifaceted effort that demands a delicate balance between tradition and adaptation to modern economic realities. Dabheri livestock markets have long served not only as economic nodes but also as cultural spaces where traditions, rituals, and community bonds are nurtured and passed down through generations. As these markets evolve to meet contemporary demands, traditional practices and cultural significance are at risk of diminishing or disappearing.

An important aspect of preserving cultural heritage in livestock markets like the Dabheri cattle market is documentation and education. Documenting traditional practices, such as trading methods, livestock care, and rituals associated with market days, ensures that these customs are recorded for posterity. Educational initiatives play a vital role in this preservation effort by providing younger generations with knowledge about the historical and cultural significance of livestock markets. By teaching younger participants about the importance of these traditions, communities can foster a sense of pride and ownership in their cultural heritage.

Furthermore, it is imperative to strike a balance between tradition and innovation. Adopting modern technologies and practices in livestock trading while protecting and integrating traditional methods ensures that cultural heritage remains vibrant and relevant. This approach will not only help modernize market operations but also preserve each market's distinct identity and practices within its cultural context.

Additionally, organizing cultural events, festivals, or exhibitions within the Budhana livestock market allows communities to celebrate and showcase their cultural heritage, thereby strengthening bonds and solidarity among participants.

Moreover, cultural heritage preservation must be supported within the regulatory framework of Muzaffarnagar's cattle markets, particularly the Dabheri cattle market. Policies that acknowledge and protect traditional practices, while also promoting sustainable development and economic growth, are essential. By adopting these strategies—documentation, education, balanced modernization, community engagement, and supportive regulation—livestock markets can continue to thrive as vibrant cultural spaces. They can simultaneously adapt to changing economic landscapes while proudly preserving the traditions and cultural heritage that define them. This holistic approach not only sustains livelihoods and economic activities but also enriches the cultural fabric of communities, ensuring that future generations inherit a legacy of diverse and resilient cultural traditions.

## Chapter 7

### CONCLUSION

The studied *Dabheri Pashu Peth* (livestock market) is a privately-owned rural weekly market which runs on every Wednesday. It is situated in *Alipur Aterna Village Panchayat* at *Rasoolpur Dabheri* in *Budhana Tehsil* of *Muzaffarnagar District* in western Uttar Pradesh. The Market was started in 1992 and it is still functioning since its inception. In the rural economy, the livestock are the source of income through dairy and meat business. The area is known for meat consumption and supply. Thus, the market plays a very crucial role in the local rural economy by providing a platform to the farmers, traders, intermediaries, and various service providers who collectively sustain the market's operations where various kind of livestock are traded like buffaloes, cows, goats, and poultry.

Traders are the most influential participants in the market, with a significant number specializing in either dairy or slaughterhouse livestock. The study reveals that the majority of these traders have over a decade of experience in livestock trading, with many having entered the profession due to familial ties or community influence. Farmers, although crucial stakeholders, exhibit less enthusiasm for the market, often preferring village-based transactions due to concerns about fairness and livestock quality. This preference results in lower farmer participation in the market.

Intermediaries, though not exclusively present in the market, also play a significant role by facilitating transactions between sellers and buyers. Most intermediaries are part-time participants who supplement their income through this occupation, and they typically possess substantial experience, with a notable percentage involved in the market for over 16 years.

Transporters are integral to the market's function, ensuring the safe and timely transportation of livestock. The majority are drivers who either rent or own vehicles, with a preference for cash transactions. Their role is particularly significant for slaughter livestock, which demands specialized heavy vehicles. Transporters typically operate within a localized area, often making multiple trips in a day.

Service providers, including those offering food, fodder, health checks services, and livestock accessories, are also essential to the market's ecosystem. They have a long-standing presence in the market, with most having over 15 years of experience. These providers contribute to the market's smooth operation and view the market as crucial for their livelihoods.

The social and cultural dynamics of the market are deeply rooted in the relationships among stakeholders, including traders, farmers, intermediaries, and service providers. These social networks facilitate trust, reliability in livestock quality, and successful

transactions. While economic interests primarily drive these interactions, social identities like caste, region, occupation and religion occasionally influence business relationships.

Despite the potential for disputes during negotiations, the strong social networks and shared interests among stakeholders typically prevent conflicts from escalating. The market's social and cultural sustainability is reflected in its ability to resolve disputes on the spot, maintaining harmony among participants.

The market's significance extends beyond mere economic transactions; it is a hub of social and cultural practices. For traders and intermediaries, livestock trading is a profession driven by economic interests, with little regard for auspicious days. In contrast, for farmers, livestock are cherished assets, integral to their livelihoods and family life. Farmers engage in cultural practices, such as celebrating 'Seval' on the arrival of new livestock and seeking blessings from local deities for their animals' health and productivity.

Thus, the studied livestock market *Dabheri* is a vital component of the rural economy, supporting the livelihoods of numerous local people. As agriculture is the primary occupation in the area, livestock are indispensable for both personal use and income generation. The market not only ensures the availability of quality livestock but also provides employment opportunities, making it a cornerstone of the local economy. Regulating and supporting the livestock market is crucial for sustaining the rural economy, ensuring the health and safety of livestock, and fostering local employment.

### **Important finding and their implication on policy/program**

The study was conducted under national project "Rural Livestock Markets: An Anthropological Exploration of Economic, Social, and Cultural Facets," under the jurisdiction of AnSI, NWRC-Dehradun.

**8.1. Market Studied:** *Dabhedi Pashu Peth*

**8.2. Operation:** Operated weekly (Wednesday) by local body, under the administrative control of Zila Panchayat, Muzaffarnagar, UP

**8.3. Location:** 35 km (approx.) from District Head Quarter on Khatauli-Budhana road, 8Km from Block Budhana, District, Muzaffarnagar, Uttar Pradesh

**8.4. Fieldwork Duration:** 29.01.2024 to 08.03.2024

The intensive fieldwork was conducted in *Dabhedi Pashu Peth* and based on preliminary data following important finding with recommendation and its impact on policy implication has been presented in table form:

SI No.	Findings	Recommendation	Policy Implication
1.	Registration fee for market operation was not uniform. Different fee for different markets within same district/State. During the fieldwork it was observed that tax collection ( <i>Rawana</i> ) impose on sale of Livestock was different within the same district and State.	Uniformity in Rules and Regulation for Registration Fee and Tax collection of the markets.	It will bring uniformity, transparency and impartiality in regulating the livestock market. It will also increase the ease of regulation and keeping check and balances on livestock market.
2.	It was observed that during the transportation of livestock, traders face lot of difficulties by the local administration and pressure groups.	Livestock transportation certificate/license should be issued under RTO rules before transporting the livestock	It will help hassle-free transportation of livestock to its destination.
3.	The market is sustainable and have potential to grow further. The data indicate that number of livestock transaction of the market in a day was estimate 300. Which amount to an average transaction of (Rs. 300 x 40,000/- (average price) = 1,20,00,000/-) in a day. It was also observed that most of the transactions were conducted without proper record and in cash mode.	Proper record should be maintained for transactions in the market. Government should promote digital transaction applications and digital mode of payment and keep a track on these transactions.	It will help to the government in generating revenue from the livestock market and the generated revenue may be utilized for strengthening the market infrastructure, promotion of digital payment and proper record maintaining systems of the transaction.
4.	During the fieldwork it was reported that in the livestock market unhealthy animal which might have contagious diseases were also	Livestock health services and infrastructure may be improved in livestock market as well as in rural areas. As per local voice, more	Posting of veterinary doctors and health workers may be increase in livestock market and as well as rural areas which will help in issuing health

	<p>brought for transaction. A single veterinary doctor assigned to issue Animal Health Certificate for livestock.</p> <p>Considering the amount of livestock transaction on single market day, one doctor is not sufficient for provide proper health fitness certificate.</p> <p>Disposal of dead animal were also taking place in unhygienic way.</p> <p>Overall in the studied area, insufficient veterinary health services.</p>	<p>veterinary Doctor, and allied and supported services like sanitation worker are in need.</p> <p>Government may run more intensive animal health awareness programme in campaign mode.</p> <p>More people should be engaged in the markets for evaluating the health status of the livestock.</p>	<p>fitness certificate more efficiently with proper medication for sick livestock, proper hygienic disposal of dead livestock and eventually it will enable to tackle with seasonal disease and spread of contagious diseases in the market as well as nearby villages.</p>
5.	<p>Availability of the basic amenities in the studied livestock market was not sufficient, like shade, fodder, water, ramp, <i>nad</i> (place for eating fodder by cattle)</p>	<p>Availability of basic amenities should be ensured in the livestock market. For example, sanitary facilities, drinking water for livestock and participant, availability of shades and fodder.</p>	<p>Availabilities of basic amenities should be one of the basic criteria for the issuing livestock market license to an individual. It will help in increasing numbers of participants. Consequently, increase turnover of the market and rural economy.</p>
6.	<p>During the fieldwork it was observed that participation of women in the livestock market were almost absent.</p>	<p>Increase of women participation especially in the section of service providers (vending shop) with the help of the Self Help Group.</p>	<p>Participation of the women may be increase with the help of self help groups (SHG). This will help in empowering women economically.</p>

7.	During the study it was observed that due to the waste generated by livestock and its feed, streets and the surrounding of the villages turned unhygienic. It may require further research to substantiate finding.	Promote the use of livestock wastage.	With the help of NGOs and SHGs, government may train the villagers about various kind of utilization of livestock waste like bio fuel, selling cow dunk cake and making in-cense stick. It will improve the hygienic condition of the villages and will uplift the rural economy and condition women.
8.	It was observed that due to scarcity and high cost of healthy fodder villagers especially dairy farmers used to give unhealthy feeds to the livestock i.e. industrial waste of beverage plant and sugar mills, locally known as <i>gila choker</i> . It was also observed that there was use of medicines such as oxytocin and Pitocin, which is used to produce more milk in livestock in the absence of their calves. It may require further research to substantiate finding.	A programme may be run for increase in milk production qualities of bread and healthy feed of livestock. Strengthen the rural economy with transferring the direct benefit to the milk produces.	Government may ensure the availability of green fodders and subsidized healthy grains. Government may take strict action on prohibited medicines, i.e. oxytocin and pitocin.
9.	In the present study it has been observed that presently government has no research based assessment system for rural livestock market.	Annual Social Impact Assessment (SIA) of rural livestock market at state level should be done.	Government may design an Annual Social Impact Assessment (SIA) plan by the professionally trained Anthropologist.

## 8.5 Limitations and challenges

Almost in every kind of study, certain type of limitations and challenges exists. During the study of livestock market, respondents were changing on every market day and interaction times with respondent was limited which has serious repercussion on establishment of rapport. However, there were few limitations and challenges faced by the researchers during the course of fieldwork and while collecting data on the market days. Few of the limitations are as follows:

**8.5.1.** There was reluctance from the participants in sharing information especially monetary aspect as most of the transactions were done by cash and there was no monitoring for this. The participants believed that if they shared their transaction details, government will impose tax on them.

**8.5.2.** As the team of researchers consisted of female researchers (almost 04 individuals), there was difficulty in collecting data during the market days as there was dominance of male population and use of vulgar words during auction.

**8.5.3.** The population of Muslim community was more in the area and during the fieldwork there was some unrest in nearby state of Uttarakhand, which also made it difficult to communicate with the Muslim community.

**8.5.4.** The team being from a government organization also made the participants in the market suspicious as they thought that the team came to survey and inspect for any illegality. This made the task of rapport building in the initial phase a bit difficult for the research team.





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**Appendix 1: Glossary**

<b>Local Term</b>	<b>English Term</b>
<i>Huliya/ Rabanna</i>	Tax collected at the market premises
<i>Biyat/ Byat</i>	Delivery of calves by Cow/Buffalo
<i>Gaban/ Gabhan</i>	Gestational period of Cow/Buffalo
<i>Bicholiya</i>	Intermediary
<i>Dudharu</i>	Milking livestock
<i>Khor/ Nad</i>	Trough; Container used for feeding livestock
<i>Sewal</i>	Comes from term 'Seva'. It is a ritual followed by both the Hindus and Muslims communities when new cattle are brought to home. It is also observed when a new vehicle is brought to home.
<i>Pankati</i>	Agriculture tool used for cutting sugar cane
<i>Chinka/ Jhinka</i>	Rope net used for covering the mouth of the livestock in order to avoid them from eating un necessary food.
<i>Dhanti/ Hasiya</i>	Sickle
<i>Khees</i>	First milk of the livestock after delivery
<i>Gher</i>	Livestock Shelter
<i>Khunta</i>	Stakes used to tied the livestock
<i>Boogey</i>	Cart used as carrying heavy loads by the male buffaloes
<i>Mohara</i>	Mouth rope
<i>Nath</i>	Nostril rope
<i>Jebeda</i>	Rope used for tying livestock
<i>Tabela</i>	Dairy farm
<i>Jugali</i>	To ruminant
<i>Luwari</i>	Young female buffaloes
<i>Luwara</i>	Young male buffaloes
<i>Jhota</i>	Male buffaloes
<i>Katiya</i>	Female adolescent buffaloes
<i>Kamar Jahan</i>	Small purse container tied around the waist
<i>Jhoti</i>	Female buffaloes
<i>Rundi/ Sing</i>	Horns
<i>Kattu</i>	Slaughter Livestock
<i>Fandru/Fanter</i>	Barren/ livestock who cannot produces milk
<i>Kharke</i>	First birth of the livestock
<i>Katra</i>	Adolescent male buffaloes
<i>Bakdi</i>	Milking livestock who produces less milk but in early pregnancy
<i>Dangar</i>	Livestock
<i>Khurpi</i>	Agricultural tool used for cutting weeds and grasses
<i>Modi/ Lali/ Bebo</i>	Young female child



## Appendix 2: Government Schemes

### 1. Nand Baba Yojna:

1.1. Under 'Mission Nand Baba', efforts will be made to increase the income of milk producing farmers in Uttar Pradesh. For this, the state government will spend Rs 1000 crore on Nand Baba Milk Mission in the next five years.

1.2. Under this mission, milk producer cooperative societies in villages will provide milk producers the facility to sell milk in their villages.

1.3. Milk trading is an additional source of income in rural areas. Under this mission, there is a plan to form five dairy farmer producer organizations in five districts as a pilot project in the financial year 2023-24, in which women will be given an important role.

1.4. Under this mission, farmers will be given incentive amount by the government to purchase indigenous cows of improved breed. Grants will also be given to those making fodder and animal feed for cows.

1.5. To ensure proper functioning of Mission Nand Baba, committees have been formed under the chairmanship of Chief Secretary at the state level and DM at the district level. Through the mission, the government will also create a database of cow rearers in the entire state.

1.6. Additional Chief Secretary of Livestock and Dairy Development Rajneesh Dubey said that there is immense potential for investment in new industries within the dairy sector in the state. For this, the government has made Uttar Pradesh Dairy Development and Milk Product Promotion Policy 2022. This policy will be coordinated with Mission Nand Baba.

1.7. This mission will be helpful in bringing annual growth of more than 25 percent in the field of milk production.

### 2. Manniya Mukhyamantri Sahbhagita Yojna

In this scheme, there is a provision for the desired cattle owners of the destitute cattle protected in various Globalism-Aastha cow shelters to go to mainly 4 cow sanctuaries, the maintenance program of the animals, payment of DBT at the rate of Rs 1500.00 per month into their bank account. is done. is staying. Under the same scheme, DBT at the rate of Rs 1500.00 per animal is also paid for admission to the nutrition mission by the organization providing milk to the passport malnourished family. Till now, a total of 3619 Govansh Sansthans and 201143 Govansh Sansthans have been included in the Nutrition Mission.

#### 2.1 Objective

2.1.1 Protection of society and public from stray cattle.

2.1.2 Conservation of native cattle breeds

2.1.3 The story of milk for a malnourished family

#### 2.2 Benefit

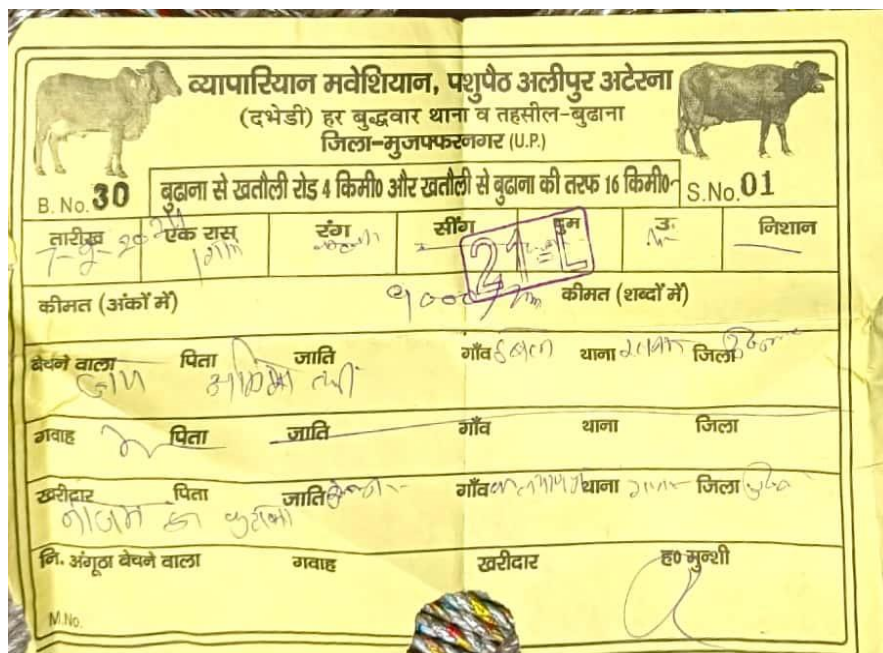
2.1.1 Increase in crop production through protection of destitute people.

2.1.2 Anjali Yojana to boost income and cow rearing of poor cattle herders.





**Appendix 3: Photographs of Dabhedhi Pashu Peth**



Photograph 1 : *Ravanna* issued for successful livestock transaction



Overview of Dabhedhi Livestock the market day



Negotiation between the market Trader and Buyer



The service provider shining and shaping the horns of the *Katiya* (female calf)





*Hathaiya* extending his service on market day



Facility during the livestock transportation



A view of the various types of transport in Livestock market

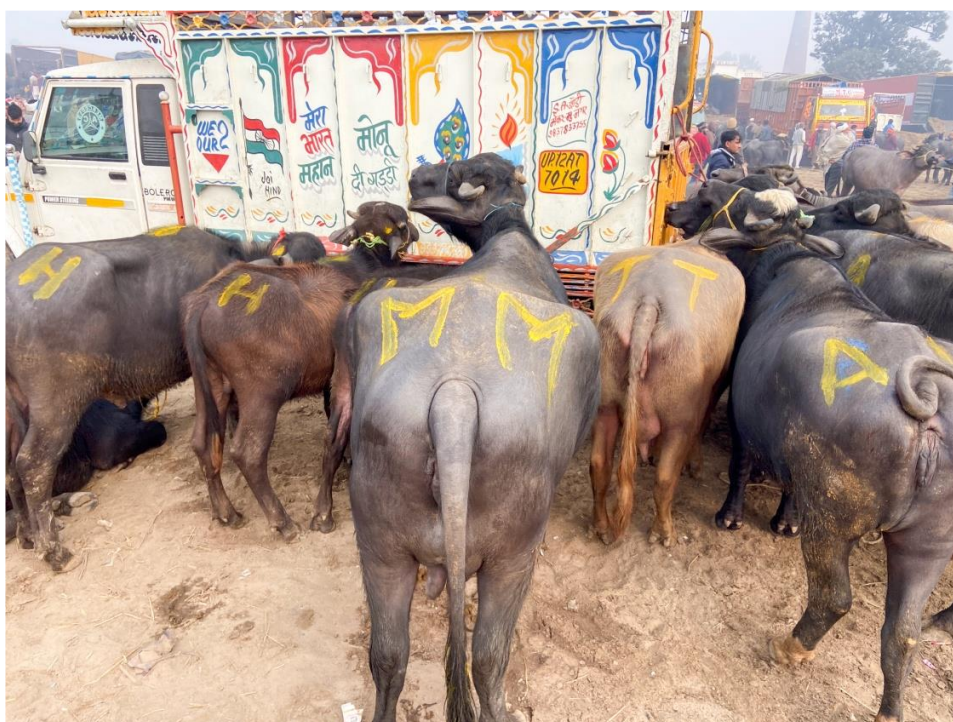


The *Nand* (trough) facility for the livestock in the market



*Gila chokar* (wet bran) served as fodder for the livestock





Identification marks after purchase of livestock



Negotiation through whispering on market day



transportation of goats in the market



Calves (female) for sell





Before buying livestock checking milk quality and quantity



Domestic care of the livestock



Loading of the livestock in HMVs through ramp



Mode of payment in form of cash after successful transaction



Bhisti (water-carrier) serve water through mashak (leather bag)

B.No. 38 SCHEDULE - H 01 SL.No.

(See Rule 47)

### Proforma for Certificate of Fitness To Travel Cattle

(केवल उ० प्र० राज्य की सीमान्तर्गत वैद्य)

This Certificate should be completed and signed by a qualified Veterinary Surgeon

Date and time of examination.....

Species of Cattle.....

Number of Truck/Railway Wagons.....

Sex.....Age.....Breed.....Identification Mark, If any.....

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

5. \_\_\_\_\_

6. \_\_\_\_\_

Transported from.....To.....Via.....

There by certify tha I have read rules 46 to 56 in Chapter IV of the transport of Animals Rules. 1978.

1. That at the request of (consignor).....I examined the above mentioned Cattle in the goods vehicle/railway wagons not more than 12 hours before their deqarture.
2. That each cattle appeared to be in a fit condition to travel by rail/road and is not showing any signs of infectious or contaglous or parasite diseases and that it has been vaccinated against rinderpest and any other infectious or contaglous or parasitic diseases (s).
3. That the cattle were adequately fed and watered for the purpose of the journey.
4. That the cattle have been vaccinated.
  - (a) Type of vaccine :
  - (b) Date of vaccination :

(Note-Examination fee per cattle is Rs. 15/-

Received Rs. :..... Only

Date.....

Signed.....

Addredd.....

Qualifications.....

Proforma for Certificate of fitness to travel of livestock

**पशुपालन विभाग**  
**द्वारा जारी**

जनपद-मुजफ्फरनगर  
यात्रा के लिए फिट पशुओं का विवरण  
गोवंशीय पशुओं की संख्या

दिनांक.....

बड़े पशु.....  
छोटे पशु.....

महिशवंशीय पशुओं की संख्या

बड़े पशु.....  
छोटे पशु.....

कहाँ से प्राइवेट पशु पैठ अलीपुर अटेरना दभेडी, ब्लॉक बुढाना  
कहाँ तक.....

गाड़ी नं०.....

पशु को ले जाने वाले का नाम.....

उप मुख्य पशु चिकित्सा अधिकारी  
बुढाना, मुजफ्फरनगर, उ०प्र०

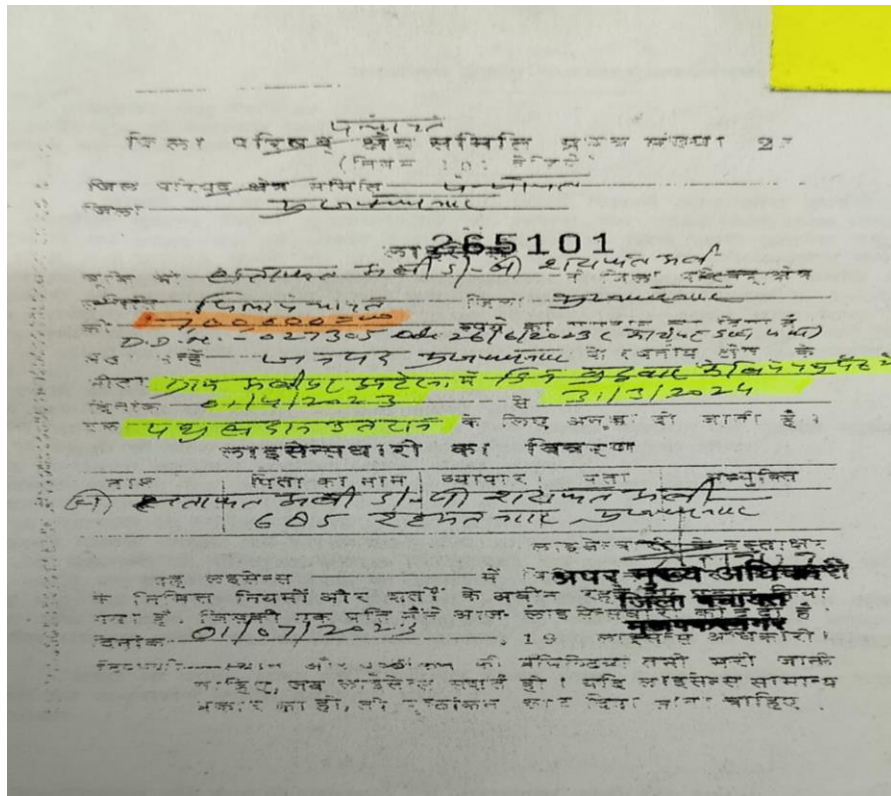
Proforma for Certificate of fitness to travel of livestock

## Appendix 4 Relevant Documents of Dabhedi Pashu Peth

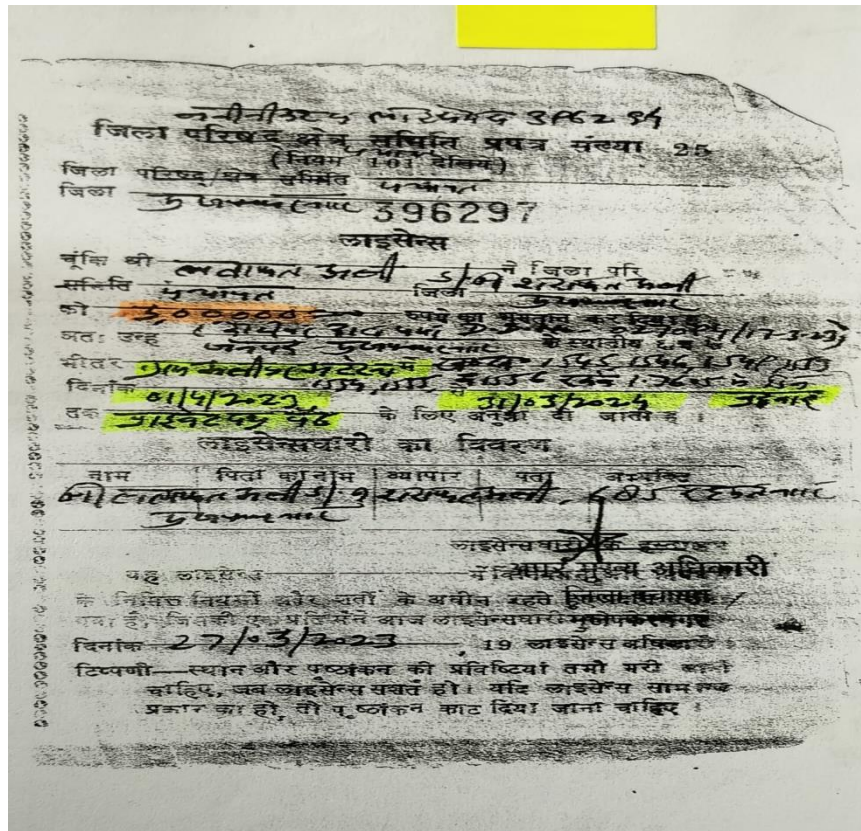
	रु०
1. गाय का बड़डा, भैंस का पाड़ा या पड़या एवं घोड़े का बच्चा जिसकी आयु एक वर्ष तक	10/-
2. बकरा, बकरी एवं मेंड	10/-
3. गाय, बैल, भैंस भैंसा घोड़ा एवं घोड़ी	10/-
4. ऊँट एवं हाथी	20/-

आज्ञा से:  
रजिस्ट्रेशन अधिकारी  
प्रा. पशु पेंठ अलीपुर अदरेना  
(दभेड़ी) जि. मु. नगर

Entry Fee of Livestock in Dabhedi Market



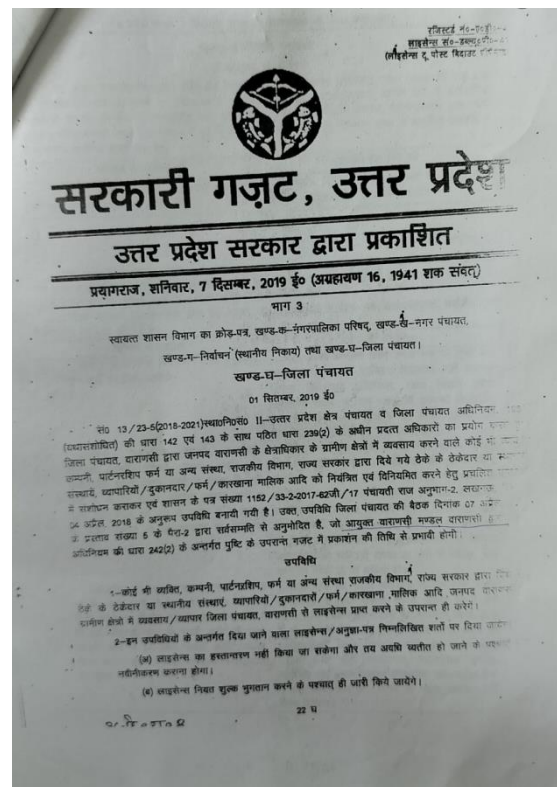
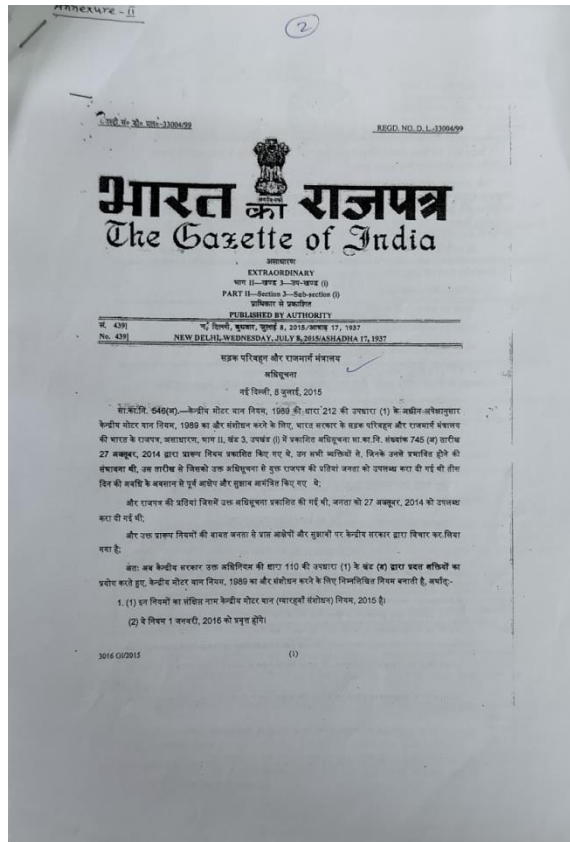
Receipt for the Vehicle Parking in Livestock Market Dabhedi



Receipt for the License fee of Livestock Market Dabhedi



Relevant Documents: Dabhedhi Pashu Peth





भाग 3] उत्तर प्रदेश गजट, 7 दिसम्बर, 2014 ई० (अध्याय 16, 1941 शक संवत्) 148

वर्तमान में प्रचलित	प्रस्तावित संशोधित
धारा 13 के अन्तर्गत 01 अक्टूबर से 31 अक्टूबर तक महीनीकरण कराने पर रु० 1,000.00 विलम्ब शुल्क जमा कराना होगा। इसके अन्तर्गत लाइसेंस न लेने पर पशु मारिक के विलम्ब फालान की कार्यवाही की जायेगी।	धारा 13 के अन्तर्गत 30 सितम्बर के उपरान्त महीनीकरण कराने पर रु० 500.00 प्रतिगाह का विलम्ब शुल्क देय होगा एवं अग्रेतर मॉडिस के उपरान्त की कार्यवाही की जायेगी।
संजय कुमार, आयुक्त, सहारनपुर मण्डल, सहारनपुर	
<p>रू० 2585/एच०बी०सी०-उत्तर प्रदेश क्षेत्र पंचायत तथा जिला पंचायत अधिनियम, 1961 (1994) की धारा 259 के अन्तर्गत प्रदेश अधिकारी का प्रयोग करते हुये जिला पंचायत, मुजफ्फरनगर की पशु पेट उपविधियों की दली में जिला पंचायत, मुजफ्फरनगर द्वारा निम्न विधित उपविधि बनवाई गयी। इस सम्बन्ध में निम्न प्रकार संशोधन किया गया है-</p> <p>उपविधि भाग-2, अ०सं०-14 लाइसेंस शुल्क, दिनांक 27 सितम्बर, 2014 में प्रकाशित के क्रमांक-4 व 5 में संशोधन-</p>	
वर्तमान	संशोधित
4-सप्ताह में एक बार लगने वाले बाजार पशु पेट का लाइसेंस शुल्क-2 लाख रुपये	4-सप्ताह में एक बार लगने वाले बाजार पशु पेट का लाइसेंस शुल्क-3 लाख रुपये
5-सप्ताह में प्रत्येक अतिरिक्त दिवस में लगने वाले पशु बाजार पशु पेट का लाइसेंस शुल्क-तीन-तीन लाख रुपये	5-सप्ताह में प्रत्येक अतिरिक्त दिवस में लगने वाले पशु बाजार पशु पेट का लाइसेंस शुल्क-तीन-तीन लाख रुपये
उपविधि भाग-4, अ०सं०-2-ए (लदान व उत्तरान), गजट, दिनांक 08 जून, 2015 में संशोधन-	
वर्तमान	संशोधित
लाइसेंसधारी द्वारा लदान व बुलान की व्यवस्था करने की दशा में लाइसेंस अधिकारी की अनुमति के उपरान्त लम्बी आवस्यक व्यवस्था सम्बन्धित लाइसेंसधारी द्वारा की जायेगी। पशु पेट लाइसेंस को पेट स्थल की कुल भूमि का एक चौथाई भाग पशुओं के लदान व बुलान व्यवस्था के लिए रखना होगा। जिसके लिए उसे जिला पंचायत से लदान-बुलान के कार्य का लाइसेंस शुल्क 5 लाख रुपये जिला पंचायत को जमा कर लाइसेंस प्राप्त करना होगा अन्यथा की स्थिति में जिला पंचायत उक्त लदान-बुलान के कार्य को ठेके पर देने की कार्यवाही करेगा। लदान-बुलान हेतु अर्द्धे की व्यवस्था सम्बन्धित लाइसेंसधारी को करनी होगी।	लाइसेंसधारी द्वारा लदान व बुलान की व्यवस्था करने की दशा में लाइसेंस अधिकारी की अनुमति के उपरान्त सभी आवस्यक व्यवस्था सम्बन्धित लाइसेंसधारी द्वारा की जायेगी। पशु पेट लाइसेंस को पेट स्थल की कुल भूमि का एक चौथाई भाग पशुओं के लदान व बुलान व्यवस्था के लिए रखना होगा। जिसके लिए उसे जिला पंचायत से लदान-बुलान के कार्य का लाइसेंस शुल्क 7 लाख रुपये जिला पंचायत को जमा कर लाइसेंस प्राप्त करना होगा अन्यथा की स्थिति में जिला पंचायत उक्त लदान-बुलान के कार्य को ठेके पर देने की कार्यवाही करेगा। लदान-बुलान हेतु अर्द्धे की व्यवस्था सम्बन्धित लाइसेंसधारी को करनी होगी।
संजय कुमार, आयुक्त, सहारनपुर मण्डल, सहारनपुर	
<p>विद्यमान अ०सं०-36 हिन्दी गजट-भाग-3-2019 ई०। मुद्रक एक प्रकाशक-निदेशक, मुद्रण एवं लेखन-सामग्री, उत्तर प्रदेश, प्रयागराज। 36-ए०१०-10</p>	

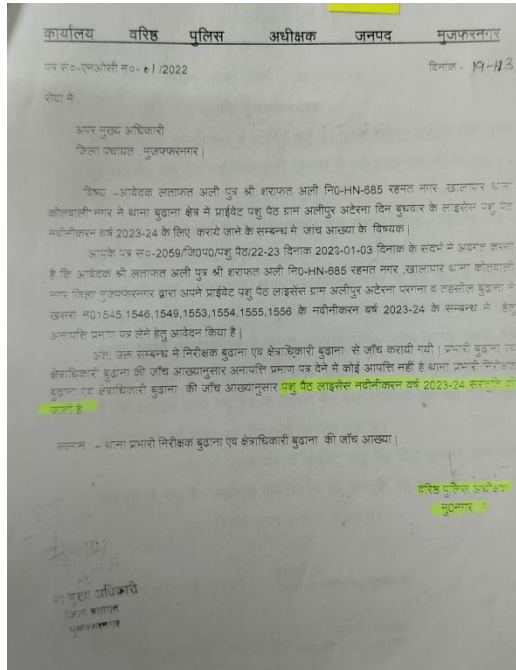
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उत्तर प्रदेश-असाधारण गजट, 12 सितम्बर, 2002

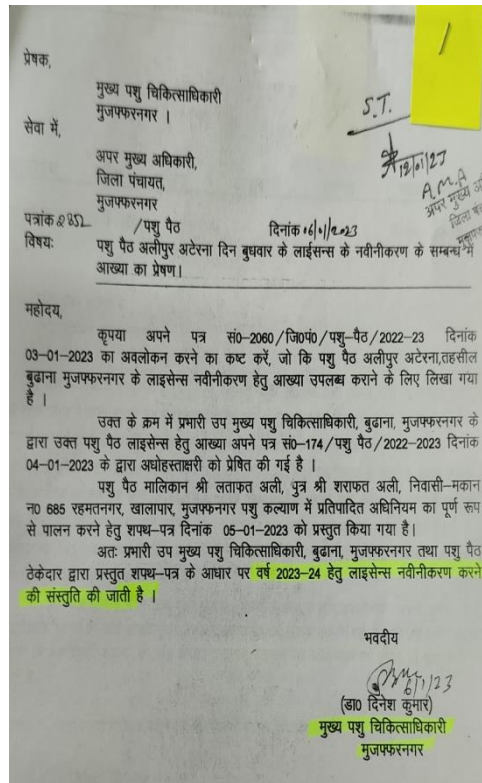
**उद्देश्य और कारण**

उत्तर प्रदेश राज्य में गाय और गोवंशीय पशुओं के वध का निषेध करने और उसको रोकने के लिये उत्तर प्रदेश गोवध निवारण अधिनियम, 1956 (उत्तर प्रदेश अधिनियम संख्या 1 सन् 1956) अधिनियमित किया गया है। उक्त अधिनियम में बैल और साड़ के वध को केवल विशिष्ट आयु तक ही निषेध किया गया है। चूंकि राज्य में बैलों और साड़ों की संख्या निरन्तर कम होती जा रही है अतएव यह विनिश्चय किया गया कि इन प्रजातियों को बनाए रखने के लिये उक्त अधिनियम को संशोधित करके इनके वध को पूर्णतः निषेध किया जाय।

उत्तर प्रदेश गोवध निवारण (संशोधन) विधेयक, 2002 को तदनुसार पुरस्थापित किया जाता है।



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NOC issued by Chief Veterinary Officer Muzaffarnagar, U.P.







