



A STUDY ON THE BUYING HABITS OF TRIBAL CONSUMERS: INCASE OF SEETHAMPETA MANDAL, SRIKAKULAM

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Abstract: *The study of tribal consumer behaviour with respect to their buying habits which have been found different among the race, place and mode of buying in general. This study aimed at the substance of tribal buying habits to be identified and measured underwent with a method mix of descriptive design, mixed approach and random sampling. Analysis and interpretation is done on the data collected through a standard questionnaire. The management implications based on the outcomes have also been established and disseminated to the related communities.*

Keywords: *Tribal Consumer Behaviour, Buying Habits, Shandies markets, Seethampeta Mandal.*

I. BACKGROUND OF THE STUDY

The term “Scheduled tribe” first appeared in the Constitution of India. Article 366 (25) defines Scheduled tribes as “such tribes or tribal communities or parts of groups within such tribes or tribal communities as are deemed under Article 342 to be scheduled tribes for the purpose of this Constitution”. Article 342 prescribes the procedure to be followed in the matter of specification of scheduled tribes.

The Tribal people are the oldest ethnological segment in the Indian population. The existence of these tribals in India has been recorded long before the penetration of Aryan speaking people who came to India following some ethnic upheaval or change of climate in Central Asia. The scientists trace the origin of Indian Tribals to three roots “The Negro, the proto-Astroloid and the mongoloid. The Tribals with proto-Astroloid root form the major group who came from the basins of Mediterranean Sea and established themselves in north-east part of India. A later swarm of Aryan groups in the mountains regions of the south of Hindu kush and Indo-gangetic plains pushed many of these simple and coy Tribals to search inhospitable regions which lacked communication facilities and amenities of daily life. The Tribals put a brave front to all the calamities and inhospitalities of man and nature and tried to retain unique identity and

simplicity born and brought up in the lap of nature, they never lost contact with their roots. They were an encapsulated society living in the hills and forests for centuries. Being early settlers of India, they have tried to retain many traits of primitivism. Recently, however, the traces of civilization have started surfacing here and there. A process of social change seems to have set in many tribes.

To ensure social, economic and political justice to this suppressed segment of the Indian society, the Constitution of India envisaged that the State shall protect the tribals from all forms of exploitation and take steps to promote their educational and economic interests. The subject of tribal development has drawn the attention of planners, politicians, academicians, administrators and philanthropists. During the era of planning, many strategies have been evolved and implemented by central and state governments to achieve an all-round development of tribals.

The State Government of Andhra Pradesh has played a pioneering role in the development of its tribals who constitute 6.6 per cent of the State population by the establishment of Girijan Co-operative Corporation in 1956 with the prime objective of uplifting the tribals through marketing and credit activities. Efficiency in the marketing function of the Corporation is the magnitude of

economic benefits to tribals. Finance function is one of the determinants of the efficient performance of marketing function. Efficient management of marketing and finance is of paramount importance if the Corporation is to function successfully in attainment of its goals being the maximum benefit to maximum number of tribals.

The tribals of India are often referred to as Vanajati, Vanavasi, Pahari, Adimjati and Anusuchit Janajati. All these different names denote them as castes of forests, inhabitants of forests, hill dwellers, original communities first settlers, folk people, primitive people or scheduled tribes respectively. Among all these terms, Adivasi is known most extensively and Anusuchit Janjathi or scheduled tribe is the constitutional name covering all the names (Desmond J, 2000).

The tribal market is highly imperfect one, because there are no organized markets in tribal areas. In view of little monetization, the tribal producers have to barter a portion of their agricultural or forest produce. They not only sell certain commodities for their personal use, but also the trading is done at shandies through Girijan Co-operative Corporation, Domestic Requirement Depots, and in other manners (V.S. Ramamani, 1988).

Consumer tribes are a relatively new concept in social theory and yet have made a significant impact on marketing theory development (Cova and Cova, 2002; Cova and Salle, 2008; Gronroos, 2006; Kozinets, 1999; Penalzoza and Venkatesh, 2006; Thompson *et al.*, 2006). Consumer tribes differ from historical tribes by having a new social order; wherein status within a tribe is achieved by different and specific values. They are grouped around something emotional rather than rational (D. Pulla Rao, 2011).

The social dynamics of tribes also provide insight for connecting with members on an affective level. Cova and Cova (2002) found four different roles to exist amongst consumer tribe members. These range from low participation (the sympathiser), to active members, to practitioners and lastly to devotees who have high level of involvement and emotional attachment (Cova and Cova, 2002). The practitioner in a tribe has a similarity with the

opinion leader concept; they influence the exchange of certain information among peers due to their own knowledge and authority in the area (King and Summers, 1970; Robertson and Rogers, 1972). In a post-modern consumer tribal context, it is fitting to use King and Summer's (1970) description of opinion leaders as people with influence over the exchange of certain information.

It can be concluded from the foregoing studies that in-depth research studies on tribal consumer behaviour in the Indian context is scanty and the present study is selected to bridge this gap.

II. OBJECTIVES OF THE STUDY

The following are the objectives of the present study:

1. To study the socio-economic profile of the tribals of three groups viz Savaras, Jatapus and Gadabas selected from Seetampeta Mandal of Srikakulam District.
2. To analyse the buying habits of the three groups of tribals under study with regard to frequency of buying, mode of buying quantity of purchase etc.
3. To offer suggestions for implementation of better marketing practices for ameliorating the socio-economic lot of these people.

III. METHODOLOGY

The factors that contributed to the selection of Srikakulam district for the purpose of the study are: firstly, this is the foremost district in the State to have the thickest density of tribal population per square kilometre; secondly, this is the district in the State which has gone through a historic and violent revolt of the tribal population as a reaction against various forms of exploitation and injustice caused to them by the traders from the plains. Thirdly, this is the only district in the State where the Integrated Tribal Development Agency Programme was initially started.

The research methodology for the conduct of the present study includes the collection of data and the analysis of data using statistical tools. The collection of data consists of data from primary sources and secondary sources. The primary data was collected through a structured schedule which consists of socio-economic profile, consumption

patterns, ownership of durables held by the tribals, family buying decision making, buying habits, place of buying, and mode of buying and miscellaneous items. The secondary data was collected through the review of literature from earlier studies, the information available at various agencies like ITDA, GCC and Non-Governmental organizations etc. The entire study is mostly based upon the primary data with the due support of the secondary sources. The primary data was collected through survey of tribal consumer respondents. The sample numbers of tribal consumer respondents are three hundred who have been selected through multi - stage sampling process and random sampling by item.

Since the highest ST populated Mandal has been identified and selected for study area, a sample of 300 household were identified for the present study. Out of which 135 households are from Savara, 90 households are from Jathapu and 75 household are from Gadaba tribe groups. These samples were selected from the Mandal based on random sampling method.

IV. ANALYSIS AND INTERPRETATION OF BUYING HABITS

Buying habits of the consumers include frequency of buying, type of buying i.e. whether on cash basis or on credit basis, persons accompanied for buying, place of buying, quantity of purchase etc.

4.1 Frequency of buying:

Table 8.1 shows frequency of buying daily requirements among the sample respondents. In the case of rice, the table shows that 44.40 per cent of

the Savara respondents buy once in a week followed by 31.10 per cent who buy twice in a week. There are however 5.20 per cent of the Savara respondents who buy rice daily. In the case of ragi, 25.20 per cent buy monthly while 21.50 per cent buy fortnightly. There are however 17 per cent of the Savara respondents who buy ragi twice in a week. Respondents who buy ragi daily account for only 6.70 per cent. In the case of jowar, 33.30 per cent purchase twice in a week followed by 28.90 per cent who buy once in a week. There are however 21.50 per cent of the Savara respondents who buy jowar daily. In the case of pulses, 28.90 per cent of the Savara respondents buy red gram once in a week while 25.20 per cent buy twice in a week. There are however 23.70 per cent of the Savaras who buy redgram fortnightly. Only 9.60 per cent buy redgram as and when required. As regards blackgram, 33.30 per cent buy twice in a week while 26.70 per cent buy once in a week. There are however 22.70 per cent who buy blackgram monthly. Only a little over two per cent of the Savaras buy blackgram as and when required. As regard horsegram a little over 30 per cent buy monthly whereas 28.10 per cent buy twice in a week. There are however 21.50 per cent who buy horsegram fortnightly. Only around nine per cent of the Savaras buy horsegram as and when required.

In the case of onions, 40 per cent of the savaras buy once in a week while 33.30 per cent buy onions daily. There are however a little over 19 per cent who buy onions twice in a week. On the whole it can be concluded that majority of the Savara respondents are buying their daily requirements of cereals, pulses and vegetable either once in a week or twice in a week.

Table – 4.1: Frequency of buying cereals, pulses & vegetables among Savaras respondents

S. No.	Item name	Daily	once in a week	Twice in a week	Fortnightly	Monthly	As and when required	Total
1.Cereals								
a)	Rice	7 (5.20)	60 (44.40)	42 (31.10)	17 (12.60)	9 (6.70)	-	135 (100.00)
b)	Ragi	9 (6.70)	9 (6.70)	23 (17.00)	29 (21.50)	34 (25.20)	31 (23.00)	135 (100.00)
c)	Jowar	29 (21.50)	39 (28.90)	45 (33.30)	22 (16.30)	-	-	135 (100.00)
2.Pulses								
a)	Redgram	-	39 (28.90)	34 (25.20)	32 (23.70)	17 (12.60)	13 (9.60)	135 (100.00)

b)	Blackgram	2 (1.50)	36 (26.70)	45 (33.30)	19 (14.10)	30 (22.20)	3 (2.20)	135 (100.00)
c)	Horsegram	2 (1.50)	13 (9.60)	38 (28.10)	29 (21.50)	41 (30.40)	12 (8.90)	135 (100.00)
3.Vegetables								
a)	Leaf vegetables	-	-	-	-	-	-	135 (100.00)
b)	Onions	45 (33.30)	54 (40.00)	26 (19.30)	-	6 (4.40)	4 (3.00)	135 (100.00)
c)	Others	-	-	-	-	-	-	135 (100.00)

Figures in brackets are percentages to their respective samples

Table 4.2 shows frequency of buying cereals, pulses and leafy vegetables among Jatapu respondents. In the case of rice, 46.70 per cent of the respondents buy weekly while 30 per cent buy bi-weekly. There are however 7.80 per cent who buy rice monthly. Jatapu respondents who buy rice daily account for only 5.60 per cent. In the case of ragi 26.70 per cent buy monthly while a little over 24 per cent buy ragi as and when required. There are however 18.90 per cent and 16.70 per cent of the respondents who buy ragi fortnightly and twice in a week respectively. Only 6.70 per cent of the Jatapus buy ragi daily. In the case of Jowar, a little over 31 per cent buy twice in a week while 30 per cent buy weekly. There are however a little over 23 per cent of the Jatapus who buy jowar daily. As regards Pulses, the table shows that 26.70 per cent buy red gram weekly followed by 25.60 per cent who buy fortnightly. There are however a little over 22 per cent who buy redgram twice in a week. Monthly buyers of redgram account for a little over

14 per cent. In the case of blackgram, a little over 33 per cent buy twice in a week followed by 28.90 per cent who buy once in a week. There are however 22.20 per cent who buy blackgram once in a month. In the case of horsegram 27.80 per cent of the Jatapus buy monthly, while 26.70 per cent buy horsegram twice in a week. There are however a little over 24 per cent who buy horsegram fortnightly. As regards vegetables information on leafy vegetables are not available. However effort was made to collect information on frequency of purchase of onions. The table shows that as many as 41.10 per cent of the Jatapus buy onions weekly while 37.80 per cent buy daily. There are however 15.60 per cent of the Jatapus who buy onions twice in a week.

From the foregoing analysis, it can be concluded that like Savaras, Jatapus also buy mostly their daily requirements of cereals, pulses etc. twice in a week, weekly and fortnightly.

Table –4.2: Frequency of buying cereals, pulses & vegetables among Jatapu respondents

S. No.	Item name	Daily	Once in a week	Twice in a week	Fortnightly	Monthly	As and when required	Total
1.Cereals								
a)	Rice	5 (5.60)	42 (46.70)	27 (30.00)	9 (10.00)	7 (7.80)	-	90 (100.00)
b)	Ragi	6 (6.70)	6 (6.70)	15 (16.70)	17 (18.90)	24 (26.70)	22 (24.40)	90 (100.00)
c)	Jowar	21 (23.30)	27 (30.00)	28 (31.10)	14 (15.60)	-	-	90 (100.00)
2.Pulses								
a)	Redgram	-	24 (26.70)	20 (22.20)	23 (25.60)	13 (14.40)	10 (11.10)	90 (100.00)
b)	Blackgram	1 (1.10)	26 (28.90)	30 (33.30)	11 (12.20)	20 (22.20)	2 (2.20)	90 (100.00)
c)	Horsegram	1 (1.10)	9 (10.00)	24 (26.70)	22 (24.40)	25 (27.80)	9 (10.00)	90 (100.00)

3.Vegetables								
a)	Leaf vegetables	-	-	-	-	-	-	90 (100.00)
b)	Onions	34 (37.80)	37 (41.10)	14 (15.60)	-	3 (3.30)	2 (2.20)	90 (100.00)
c)	Others	-	-	-	-	-	-	90 (100.00)

Figures in brackets are percentages to the sample size of 90

Table 4.3 shows frequency of buying Cereals, Pulses and Vegetables by Gadaba respondents. It is seen from the table that in the case of rice, as many as 44 per cent of the respondents buy once in a week while 30.70 per cent buy rice twice in a week. There are however a little over 13 per cent of the respondents who buy rice fortnightly. Respondents who buy rice daily account for only four per cent. In the case of ragi, 25.30 per cent buy ragi monthly while an equal number of Gadabas buy ragi as and when required. There are however a little over 21 per cent who buy ragi fortnightly. In the case of jowar, a little over 33 per cent buy twice in a week while a little over 25 per cent buy jowar weekly. There are however 24 per cent of the Gadabas who buy jowar daily. As regards pulses, in the case of redgram, 28 per cent of the respondents buy weekly followed by a little over 25 per cent who buy twice in a week. There are however 22.70 per cent and 14.70 per cent of the respondents who buy redgram fortnightly and monthly respectively. In the case of

blackgram, 34.70 per cent buy twice in a week followed by a little over 29 per cent who buy blackgram once in a week. There are however a little over 21 per cent of the Gadabas who buy blackgram monthly. In the case of horsegram, 26.70 per cent of the Gadabas buy twice in a week while an equal number of the respondents buy horsegram monthly. There are however 22.70 per cent of the respondents who buy horsegram fortnightly. As regards vegetables, information is available only for onions. It is seen from the table that as many as 41.30 per cent of the Gadabas buy onions weekly while 34.70 per cent buy onions daily. There are however a little over 17 per cent of the Gadabas who buy onions twice in a week.

From the foregoing analysis, it can be concluded that like Savaras and Jatapus majority of the Gadabas buy their daily requirements of cereals, pulses and onions once in a week, and twice in a week.

Table – 4.3: Frequency of buying cereals, pulses and vegetables by Gadaba respondents

S. No.	Item name	Daily	Once in a week	Twice	Fortnightly	Monthly	As and when required	Total
1.Cereals								
a)	Rice	3 (4.00)	33 (44.00)	23 (30.70)	10 (13.30)	6 (8.00)	-	75 (100.00)
b)	Ragi	4 (5.30)	4 (5.30)	13 (17.30)	16 (21.30)	19 (25.30)	19 (25.30)	75 (100.00)
c)	Jowar	18 (24.00)	19 (25.30)	25 (33.30)	13 (17.30)	-	-	75 (100.00)
2.Pulses								
a)	Red gram	-	21 (28.00)	19 (25.30)	17 (22.70)	11 (14.70)	7 (9.30)	75 (100.00)
b)	Black gram	1 (1.30)	22 (29.30)	26 (34.70)	10 (13.30)	16 (21.30)	-	75 (100.00)
c)	Horsegram	1 (1.30)	9 (12.00)	20 (26.70)	17 (22.70)	20 (26.70)	8 (10.70)	75 (100.00)
3.Vegetables								
a)	Leaf vegetables	-	-	-	-	-	-	75

								(100.00)
b)	Onions	26 (34.70)	31 (41.30)	13 (17.30)	-	3 (4.00)	2 (2.70)	75 (100.00)
c)	Others	-	-	-	-	-	-	75 (100.00)

Figures in brackets are percentages to the sample size of 75

4.2 Place of buying:

Tribals under study purchase their domestic requirements from Shandies, Domestic Requirement Depots of GCC and Local kirana shops. An attempt is made in the study to find out average quantity and value of items purchased during the last month preceding the month of enquiry by the three categories of respondents from the Shandies, Domestic Requirement Depots and local kirana shops. Shandies, Domestic

Requirement Depots of GCC and local kirana shops are the sources from where the tribals under study used to buy their requirements. Tables 4.4, 4.5 and 4.6 show the quantity and value of purchases made by the respondents from the above sources during the month preceding the month of enquiry. It is clear from the above tables that the average quantity and value of purchases from these three sources are almost equal among the three categories of tribals.

Table – 4.4: Average quantity and value of food and non-food items purchased by respondents at Shandies per month

Item	Savara		Jathapu		Gadaba	
	Qty	Value	Qty	Value	Qty	Value
Chicks (Units)	2	120.00	3	180.00	2	120.00
Detergent soaps (Units)	2	12.55	2	12.54	2	12.50
Dry chillies (Kgs)	1.5	25.00	1.5	24.00	1.5	24.50
Edibleoils (Kgs)	1	50.00	1	52.00	1	51.00
Eggs (Units)	20	45.10	20	45.10	20	45.00
Jaggery (Kgs)	1	20.00	1	19.00	1	19.50
Kerosene (Ltr)	4	40.35	4	39.86	4	40.00
Match boxes (Units)	2	10.00	2	10.00	2	10.00
Onion (Kgs)	2	20.00	2	19.50	2	19.50
Ragi (Kgs)	6	84.00	6	84.00	6	90.00
Redgram (Kgs)	2	100.50	2	100.00	2	101.00
Sugar (Kgs)	1.5	37.76	1.5	37.18	1.5	37.50
Tobacco (Units)	2	27.55	2	27.44	2	27.50
Toiletsoaps (Units)	1	10.00	1	11.00	1	13.00
Salt (packets)	1	14.50	1	12.90	1	15.10

Table – 4.5: Average quantity and value of food and non-food items purchased by respondents at GCCDR depots per month

Item	Savara		Jathapu		Gadaba	
	Qty	Value	Qty	Value	Qty	Value
Detergent soaps (Units)	1	7.00	2	12.00	2	12.00
Dry chillies (Kgs)	1.5	25.00	1.5	24.00	1.5	24.50
Edibleoils (Kgs)	1.5	75.00	1.5	77.00	1	51.00
Eggs (Units)	10	25.10	15	32.00	10	25.00
Jaggery (Kgs)	1	20.00	1	20.00	1	20.00
Kerosene (Ltr)	4	40.35	4	39.86	4	40.00
Match boxes (Units)	2	10.00	2	10.00	2	10.00
Onion (Kgs)	3	30.00	3	30.50	2.5	25.50
Ragi (Kgs)	7	106.00	6	88.46	6	87.50
Red gram (Kgs)	1	48.50	1	48.00	1	47.50
Rice (Kgs)	9	162.00	8	144.00	10	180.00
Sugar (Kgs)	1.5	37.00	1.5	37.00	1.5	37.00
Toilet soaps (Units)	1	13.00	1	13.00	1	13.00
Salt (packets)	0.5	5.50	0.5	5.50	0.5	5.10

Table – 4.6: Average quantity and value of food and non-food items purchased by respondents at local or nearby village shops per month

Item	Savara		Jathapu		Gadaba	
	Qty	Value	Qty	Value	Qty	Value
Chicks (Units)	1	60.00	2	120.00	2	120.00
Detergent soaps (Units)	1	6.50	1	6.00	1	6.00
Dry chillies (Kgs)	1	17.00	1	16.50	1	16.50
Edibleoils (Kgs)	0.5	25.50	0.5	27.00	0.5	25.00
Eggs (Units)	10	25.10	10	22.00	5	13.00
Jaggery (Kgs)	1.5	30.00	1	20.00	1.5	30.00
Kerosene (Ltr)	1	10.35	2	19.86	1.5	14.00
Match boxes (Units)	2	10.00	2	10.00	2	10.00
Onion (Kgs)	3	29.00	3.5	34.50	2.5	25.50
Ragi (Kgs)	3	45.00	3.5	52.46	2	30.50
Redgram (Kgs)	1	48.50	1	48.00	1	48.00
Rice (Kgs)	5	90.00	6	108.00	5	90.00
Sugar (Kgs)	0.5	13.70	0.5	13.70	0.5	13.70
Tobacco (Units)	2	27.55	2	27.44	2	27.50
Toilet soaps (Units)	1	13.00	1	11.00	1	30.00

4.3 Mode of Purchase

Shandy is the most convenient as well as common place where tribals used to buy their household requirements. Shandy is a periodic market where all items required for consumption by the tribal people are available. Table 8.7 shows mode of

purchase of different items by the tribals under study. It is seen from the table that all the respondents purchase their requirements either by paying cash in full or by exchanging the goods which they possess or both at these shandies. The incidence of payment of cash for the purchase of red gram, edible oils, detergent soaps and kirana

items is found more among Savaras, while exclusive barter system is found in the purchase of jowar and jaggery more among the Savaras.

In the case of Jathapus, exclusive cash purchases are found with more number of respondents for items such as jowar, toilet soaps, salt, aluminium utensils, while both types of payment practices are noticed among more number in the case of items such as, rice, jowar, ragi, bazra, arika, blackgram, horsegram, kerosene, sugar, jaggery, onions, edible oils, detergent soaps tobacco, kirana items, dry fish, chappals, coconut oil, clothes and alcohol.

In the case of Gadabas, exclusive cash purchases are found among more number of respondents in the case of aluminium utensils and clothes while exclusive barter system is found among more number of respondents in the case of bajra, greengram and jaggery. The incidence of buying by following both payment of cash as well as exchange of goods is found among more number of respondents in the case of rice, ragi, korralu, redgram, horsegram, kerosene, sugar, toilet soaps, edible oils, tobacco, salt, kirana items, chappals, coconut oil, and alcohol.

Table – 4.7: Mode of purchase of different items by tribals

Item	Savara			Jathapu			Gadaba		
	C	E	B	C	E	B	C	E	B
1. Cereals									
a) Rice	46 (34.70)	50 (36.70)	39 (28.60)	23 (25.60)	27 (30.80)	39 (43.60)	17 (23.20)	23 (30.30)	35 (46.50)
b) Jowar	44 (32.60)	58 (42.90)	33 (24.50)	37 (41.00)	16 (18.00)	37 (41.00)	21 (28.60)	24 (32.10)	29 (39.30)
c) Ragi	38 (28.60)	44 (32.60)	53 (38.80)	30 (33.30)	21 (23.10)	39 (43.60)	14 (19.60)	25 (34.00)	34 (46.40)
d) Bazra	41 (30.60)	44 (32.70)	50 (36.70)	28 (30.80)	25 (28.20)	37 (41.00)	16 (21.50)	34 (46.40)	24 (32.10)
e) Korralu	41 (30.60)	41 (30.60)	53 (38.80)	32 (35.90)	23 (25.60)	34 (38.50)	14 (19.60)	28 (37.50)	32 (42.90)
f) Arika	38 (28.60)	46 (34.70)	50 (36.70)	32 (35.90)	21 (23.10)	37 (41.00)	24 (32.10)	29 (39.30)	21 (28.60)
2. Pulses									
a) Redgram	55 (40.80)	46 (34.70)	33 (24.50)	28 (30.80)	28 (30.80)	27 (38.40)	24 (32.10)	17 (23.20)	33 (44.70)
b) Greengram	44 (32.60)	50 (36.80)	41 (30.60)	34 (38.50)	21 (23.00)	34 (38.50)	16 (21.40)	31 (41.10)	28 (37.50)
c) Blackgram	50 (36.70)	53 (38.80)	33 (24.50)	23 (25.60)	25 (28.20)	41 (46.20)	24 (32.10)	24 (32.10)	27 (35.80)
d) Horsegram	44 (32.60)	53 (38.80)	38 (28.60)	21 (23.00)	32 (36.00)	37 (41.00)	20 (26.80)	19 (25.00)	36 (48.20)
3. Kerosene	53 (38.80)	44 (32.60)	38 (28.60)	34 (38.50)	16 (17.90)	39 (43.60)	16 (21.40)	24 (32.10)	35 (46.50)
4. Sugar	50 (36.80)	41 (30.60)	44 (32.60)	16 (18.00)	25 (28.20)	48 (53.80)	19 (25.00)	21 (28.60)	34 (46.40)
5. Jaggery	35 (26.50)	55 (40.90)	44 (32.60)	18 (20.50)	21 (23.10)	51 (56.40)	15 (19.60)	34 (46.40)	25 (34.00)
6. Onion	50 (36.70)	50 (36.70)	35 (26.60)	30 (33.30)	23 (25.60)	37 (41.00)	28 (37.40)	17 (23.20)	29 (39.30)
7. Edibleoils	63 (47.00)	50 (36.70)	22 (16.30)	25 (28.20)	25 (28.20)	39 (43.60)	20 (26.80)	24 (32.10)	31 (41.10)
8. Toiletsoaps	53 (38.80)	46 (34.70)	35 (26.50)	39 (43.60)	16 (18.00)	34 (38.50)	17 (23.20)	24 (32.10)	33 (44.70)
9. Detergent soaps	58	50	27	25	25	39	23	29	23

	(42.80)	(36.70)	(20.50)	(28.20)	(28.20)	(43.60)	(30.30)	(39.40)	(30.30)
10. Tobacco	50 (36.70)	55 (40.80)	30 (22.50)	14 (15.40)	32 (35.90)	44 (48.70)	17 (22.40)	21 (28.60)	37 (49.00)
11. Dry chillies	46 (34.70)	60 (44.90)	27 (20.40)	28 (30.80)	30 (33.30)	32 (35.90)	25 (34.00)	20 (26.80)	29 (39.20)
12. Salt	44 (32.60)	50 (36.70)	41 (30.60)	39 (43.50)	16 (18.00)	34 (38.50)	24 (32.10)	17 (23.20)	33 (44.70)
13. Match boxes	38 (28.60)	68 (51.00)	27 (20.40)	32 (35.90)	23 (25.60)	34 (38.50)	24 (32.10)	15 (19.70)	36 (48.20)
14. Kirana	55 (40.80)	50 (36.70)	30 (22.50)	30 (33.40)	23 (25.60)	37 (41.00)	28 (37.50)	17 (23.10)	30 (39.40)
15. Aluminium	44 (32.60)	53 (38.80)	38 (28.60)	39 (43.60)	18 (20.50)	32 (35.90)	33 (44.60)	17 (23.10)	24 (32.10)
16. Utensils	35 (26.50)	72 (53.10)	27 (20.40)	30 (33.40)	28 (30.80)	32 (35.90)	28 (35.70)	20 (26.80)	28 (37.50)
17. Eggs	38 (28.60)	57 (42.80)	38 (28.60)	34 (38.50)	21 (23.00)	34 (38.50)	28 (35.70)	23 (30.30)	24 (34.00)
18. Chicks	38 (28.60)	47 (34.70)	50 (36.70)	28 (30.80)	34 (38.40)	28 (30.80)	21 (28.60)	24 (32.10)	29 (39.30)
19. Dryfish	38 (28.60)	52 (38.80)	44 (32.60)	25 (28.20)	28 (30.80)	37 (41.00)	28 (35.70)	20 (26.80)	28 (37.50)
20. Chappals	41 (30.60)	51 (36.80)	44 (32.60)	25 (28.20)	25 (28.20)	39 (43.60)	24 (34.00)	19 (24.90)	31 (41.10)
21. Coconut oil	47 (34.70)	38 (28.60)	50 (36.70)	21 (23.10)	23 (25.60)	46 (51.30)	21 (28.60)	21 (28.60)	32 (42.80)
22. Clothes	44 (32.60)	51 (36.80)	41 (30.60)	18 (20.50)	32 (35.90)	39 (43.60)	32 (48.20)	17 (23.10)	22 (28.70)
23. Alcohol	35 (26.50)	52 (38.80)	47 (34.70)	28 (30.80)	18 (20.50)	44 (48.70)	24 (34.00)	19 (24.90)	31 (41.10)

C = Cash

E = Exchange

B = Both Cash and Exchange

Figures in brackets are percentages to their respective samples

Thus from the above analysis it can be concluded that all the respondents belonging to the three categories are buying their household requirements at shandies either by paying exclusive cash or exchange of goods or following both the modes.

H₁: There is a significant difference among different tribe category respondents on the mode of purchase of goods from different sources of purchasing.

Table 4.8 is presenting the calculated chi-square values of mode of purchase of different types of goods by the selected three categories of tribes in the study area. According to the above table, the calculated chi-square values for all the cereals found not significant because the observed values are less than the table value (9.49). Therefore, it infers that there is no significant difference among different tribe groups in mode of purchase of

cereals (rice, jowar, ragi, bazra, korralu and arika) in the study area. Similarly the tested chi-square values for all the pulses (red gram, green gram, black gram and horse gram) also indicate not significant because the observed values are less than the table value (9.49). Therefore, it infers that there is no significant difference among different tribe groups in mode of purchase of cereals in the study area.

Table – 4.8: Mode of purchase of different items by tribes

S. No.	Item	Chi-square value	Sig.
1.	Cereals		
	a) Rice	4.03	NS
	b) Jowar	7.56	NS

	c) Ragi	3.12	NS
	d) Bazra	4.01	NS
	e) Korralu	3.61	NS
	f) Arika	3.33	NS
2.	Pulses		
	a) Redgram	5.06	NS
	b) Greengram	5.15	NS
	c) Blackgram	4.57	NS
	d) Horsegram	5.02	NS
3.	Kerosene	7.58	NS
4.	Sugar	5.35	NS
5.	Jaggery	7.88	NS
6.	Onion	3.62	NS
7.	Edible oils	10.63	*
8.	Toilet soaps	8.03	NS
9.	Detergent soaps	6.39	NS
10.	Tobacco	11.45	*
11.	Dry chilies	5.79	NS
12.	Salt	5.61	NS
13.	Match boxes	14.76	**
14.	Kirana	5.10	NS
15.	Aluminium	4.74	NS
16.	Utensils	8.97	NS
17.	Eggs	4.10	NS
18.	Chicks	0.78	NS
19.	Dry fish	2.21	NS
20.	Chappals	2.29	NS
21.	Coconut oil	2.17	NS
22.	Clothes	8.76	NS
23.	Alcohol	4.44	NS

** Significant @ 0.01 level; * Significant @ 0.05 level; NS= Not significant

Regarding the mode of purchase of goods by the selected three tribe categories in kerosene, sugar, jiggery, onions, detergent soaps, etc., the chi-square values are not significant. Whereas, items like edible oil, tobacco and match boxes, the chi-square values are found significant because the observed values are more than the table value (9.49).

Therefore, the above analysis indicates that there is no significant difference among different tribe group households with regard to mode of purchasing good for their requirements. Hence, the hypothesis is rejected.

V. FINDINGS AND SUGGESTIONS

5.1. Findings:

The study revealed that majority of Savaras, Jatapus and Gadabas buy their daily requirements of cereals, pulses and onions once in a week and twice in a week. It is found that the average quantity and the value of purchase of domestic requirements from shandies, DR Depots of GCC and local kirana shops are almost equal among all the three categories of tribals.

As regards the mode of purchase the study revealed that all the respondents belonging to the three categories are buying their household requirements at shandies either by paying exclusive cash or exchange of goods or following both the modes. There is no significant difference among the three groups as far as mode of purchase of domestic requirements such as rice, ragi, onion, dry fish, kerosene, sugar, jaggery etc. is concerned.

Use of cosmetic items are more popular among the families in all the three tribal groups due to the advancement of civilization coupled with advent of electronic media like TV and cinema wherein advertisements for such items are more common. While brands of toilet soaps like Lifebuoy, Rexona, Santoor and Nirma are more popular among the three categories of respondents under study, Brands of detergents soaps like Rin and Nirma are more popular. In the case of Talcum Powder majority of the tribal respondents are using Cinthol and Rambha. In the case of tooth paste majority are using Colgate.

Visit to Shandies on different dates in a week is a common feature among all the respondents under study. It is revealed that 62 per cent visit shandies or shopping centers along with their family members while a litter over 18 per cent visits alone. The same phenomenon is almost visible among all the three categories of tribals.

The study also revealed that though consumption of coffee is not common; consumption of tea is more common among the tribal respondents. It is further revealed that only 36 per cent of gadabas 32 percent of Jatapus 22 per cent of Savaras do observe weights & measures while buying. Because of their ignorance, the tribals are often exploited by the traders in the market.

It is surprising to note that manufacturing and expiry date on the label of the product at the time of purchase, among those who observe the rates;

Gadabas are more in number followed by Jatapus. It is therefore suggested that the government should take more steps to improve literacy rate among tribals by establishing separate adult education programs in all interior tribal villages. It is also surprising to note that nearly 2/3 of the sample respondents do not compare the prices of product in other outlets, such respondents are found more in number among Gadabas (40 per cent) followed by Savaras (34 per cent) and Jatapus (30 per cent).

It is found that tribals are more averse to purchase of gold because of two reasons i.e., the price of gold is increasing day by day and they have their own self-made armaments which are made with aluminium and brass. It is surprising to note that of late seeing the programs in television is found more popular among tribals especially among women and children. They are more interested in cinemas and serials.

5.2. Suggestions

It is suggested that the Girijan Corporation may open more number of shandies in interior tribal areas. This step would minimise the need of the tribals to travel to long distances to fulfil their basic needs of food and clothing and also eliminate the congestion that is widely prevalent in many of the existing shandies.

The time devoted by the buyers at the shandy has more impact over the purchases made by them. The time which the buyer was prepared to devote at the shandy was directly related to the distance from which he came to attend the shandy and mode of transport made use of for the purpose. The tribals coming from nearby places were found to be spending more time at the shandies than those who came from eight to ten kilometres away from the shandy. It was observed that the purchases made by buyers who spend more time at the shandy were more rational than those who spend less time.

The buyers would be spending more time at the shandy if they were assured of some transport facility to reach back home. The Government should take up a village linked scheme of providing transport facilities to all the villages in near future. This scheme would be of more use to the tribals in the agency area.

The number of transactions made by the buyers at the shandy is a good indicator to show how the shandies play an important role for these tribals. During the study, the act of purchasing each item was treated as a transaction. Through the study, it came to light on an average the respondents were entering into five transactions per visit to the shandy.

Shandies are economically viable since they meet once in a week and allow the demand to be accumulated, so that the tribals can visit them and buy their requirements by pooling resources over a week.

The Government has been initiating several measures to uplift these downtrodden sections of the society. Because of leakages in the Government administrative machinery, the fruits of these developmental measures have not been reaching these people. It is therefore suggested that the Government should enforce strict vigilance for the implementation of these measures so as to reach the fruits of these measures to the tribals.

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