

Creating Market Linkage for Traditional Skills

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INTRODUCTION:

Arunachal (the land of Dawn) is located in the extreme north-eastern corner of India. It is bordered by Bhutan on the west, China (Tibet) on the North and North-East, Myanmar on the East and South-East and state of Assam, and Nagaland to its South. Situated at the eastern end of the Himalayas, it is here that the Himalayan range changes its east-west orientation to a north-south one. Much of the southern border follows the foothills bordering the northern fringes of the Brahmaputra Valley.

The state has a territory of 83,743 square kilometres, which is about 2.55 percent of India's land area. It is largest state in North-East India. The total population of Arunachal Pradesh is 1,383,727 persons. The population density is 16.5 per sq.km. (Handbook on India, Census 2011, Vol.1, Results, Govt. Of India.)

The land is unparalleled in the world, for the concentration, of isolation and diversity of tribal cultures it contain. Nowhere else can one find such a patchwork of discrete types of pre-industrial political economics in a small area, including semi-nomadic swidden agriculture, terraced wet agriculture, high montane pastoralism and traditional trade and barter?

Much of the land in forests and the landscape and forest vary from the western end of the state to the east and with changing attitude. There are alpine forests, temperate and sub-tropical forest, and semi-evergreen forests.

Rich in a variety of flora and fauna, Arunachal Pradesh has nourished in its hilly terrains different people, cultures and institutional configurations. Home to 26 major tribes and 110 Sub-tribes and minor tribes. Arunachal has received waves of migration from different directions, over centuries. The early waves were probably from Bhutan, Tibet, Burma and Yunnan. The more recent migrants are largely from Burma (Myanmar) and Bangladesh.

The industries of Arunachal Pradesh are mostly agro-based industries. There are many small scale and handloom industries strengthening the economy of the state. Cane and bamboo work, weaving, mat-making or some of indigenous small scale industries which also generates employment in the state. There is also bamboo gasifier and bamboo-shoot processing industries set up at Namsai to support the small scale industries. In spite of the presence of various minerals, e.g. coal, dolomite etc, the modern industrial development has not taken place in the state. There are a number of hydro-power projects in the state at Changlang, Pasighat, Seppa, Tezu, etc.

The Arunachal Pradesh can be called a store house of handloom designs. The main handloom products are rapper (*galle*-skirts), tops (*galuk*), cotton shawls, bag, and curtain cloth, etc. in different pricing pattern according to the quality, traditional value, motive and designs. The elegant ethnic handlooms of

Arunachal Pradesh are world renowned for its striking designs and prepared by indigenous organic materials.

Alike handloom, since the dawn of tribal civilization the various tribes of Arunachal Pradesh are using the indigenously produced handicrafts in their household and day to day life. The regular usage of the handicrafts as domestic utility materials has elevated the demand of such products to a new height in the domestic as well as international arena and due to its eco-friendly properties the products has gained worldwide popularity. The most significant materials used to prepare the handicraft are bamboo and cane. Other craft which are famous in the state are wood carving, carpentry, ivory craft, metal craft, pottery, paper making and blacksmith.

The Noktes of Arunachal Pradesh.

The Nokte is one of the major tribes of Arunachal Pradesh. The Noktes inhabited mainly in the central region of Tirap District located in the south eastern part of Arunachal Pradesh. It shares state boundaries with Assam, and International boundary with Myanmar, and district border with Changlang and newly bifurcated Longding district.

According to 2011 censuses, there are 50 villages in the Khonsa Circle consisting of 26,295 persons. The male and female population is 14,114 and 12,181 respectively. The literacy rate is 52.23%. The total population of Noktes is 55,022 persons which includes Khonsa Circle (26,295); Namsang Circle (11,458); Lazu (9,113); Soha (3,082) and Dadam Circle (5,074). Etymologically, the word Nokte means. The one who lives in a village or village people (i.e. Nok-village and Te-people). The society is broadly divided into two groups Lowangjat consisting of the Chief and his descendants and Chhanajat of many clans or lineage groups called Ku or Ru. All the clans are exogamous but the tribe as a whole is an endogamous. The existence of Chieftainship system is a salient feature of Nokte community. The Chief enjoys the most privilege status in all the social gatherings and ceremonies. (District Statistical Handbook, Tirap District, 2013-14).

Agriculture is the mainstay of the Nokte people. They practice shifting cultivation and some settled farming is found to be in a limited extent. Besides agriculture, the people also performed other activities as indigenous manufacturing activities. These activities also play a major role in their economic life. This operates not as a separate domain of economic activity rather is embedded in the culture of the people in its totality. Such activities have bearing on the fulfilment of the basic material needs like foods, clothing and shelters. On the other hand, there are some which have bearing of fulfilment of spiritual needs, for instance, carving of long-drum; effigy of Chief during funeral site, etc. Since time immemorial, the Noktes were known for the manufacturing of the salt. Locally produced salt is an article which provides a good source of income to the people of the lower Nokte villages such as *Borduria*, *Laptang*, *Paniduria*, *Kaimai* and *Namsang* was a centre of salt production and therefore, a marketing centre. The interior villages came to *Borduria* for salt, which they received in exchanged for other commodities such as opium, basket and mats, Bamboo-tubes for making salt and similar other local products. (Dutta; 1978, P-68).

Robinson has given a detail description of the manufacturing process of salt. Further, he states, “the mode of manufacturing of salt is exceedingly rude and the process both slow and wasteful, but the salt

is said to be purer and more highly prized than that of formerly imported from Bengal” (Dutta; 1978, p-68).

The whole complex of the manufacturing activities in the Nokte society ranges from the marketing of salt to the cane and bamboo products, woodcarving and weaving, etc. The noktes undertake manufacturing activities during leisure hours mainly for their self-consumption. Therefore, the manufacturing activities can be terms as secondary activities by indigenous people, which they undertake for fulfilment of the subsistence needs. These arts and crafts practiced largely depend on the locally available raw materials. These activities includes:-

- Cane and bamboo work including basketry
- Woodcarving
- Weaving
- Black smithy
- Beads making
- Cane and Bamboo works (Basketry)

The Noktes in general know the technique of making baskets, which are the most important materials of their household. A casual look at the material culture of the noktes will reveal how much the people are dependent on the natural resources especially the forest products are used for building dwelling houses, spanning rivers and streams, making objects used in transport and conveyance and construction of household articles including basketry and mats and one will find the extensive use of natural resources provided by the ecology of the area (dutta: 1978; 53)

Raw Material

The most easily available materials used for making baskets are bamboos and canes of various species. A few species of reed are also in used in a limited way. Fully mature bamboos are selected for the purpose.

Technique

Two primary techniques, the twill and open-hexagonal one are noticed in the basketry of the noktes. Plain weaving and checkered work are also seen in some baskets. The coil of the sewing technique is almost absent. Turning and wrapping are occasionally noticed. (Dutta: 1978)

Types of baskets

Baskets of the Noktes are varied in nature. They not only vary in shaped, size and technique but also in functions too. Besides the two primary function-carrying and storing baskets and objects of basketry are

also used as containers, strainers, winnowing fan, offering trays, head gear, rain shield, etc.(Dutta:1978;54). Different types of basketry of the Noktes can be grouped as;

- 1) Carrying baskets
- 2) Storing baskets
- 3) Straining baskets
- 4) Decorative baskets
- 5) Fishing trap and baskets

Wood Carving

The Noktes do not have that much of specialization in the wood carving. However, a few wooden articles are found in use. For instances, the household articles like ladder, tham (Mortar and pestle),kham(log drum)and its beating sticks are made by the Noktes. Further, a few expert craftsmen in several villages carve bamboo articles such as drinking mugs etc. This shows the existence of the art of carving since time immemorial in the Nokte society.

Raw Materials

The raw materials collected from forest and sometimes purchase in recent years. The Pume Wood (Wrigklia Coaxina), a fibre-less wood is used for woodcarving by the artisans.

Tools

The basic traditional tools used for the woodcarving are Daos and knives in the production process. With development interventions some changes have been noticed. Some improved tools are also provided to the woodcarvers in the craft centres such as :-

- (i). Drill-Power Machine
- (ii). Flat Scissors
- (iii). Wood-Turning Machine

The improved technology through proper training increases the efficiency of the woodcarvers in the production process. The innovative items of various activities are Animals and Birds statue, Gift items, the statue of Nokte men and Women, etc. thus, the change in the technology provides more choices in the production process of these manufacturing activities.

Weaving

Weaving shows a discouraging picture among the Noktes. The people are not so specialised, except a few. They have been closed contact with the plains of Assam from where they used to

buy or exchange cloths for costume. Presently, District Textile and Handicraft Industries (DI&HI) is playing a significant role in promoting and drawing attention towards the weaving through imparting training to the local people. Thus the people are marching forward and introducing innovative items in weaving sector like Nokte- coat, neck-tie, baby-shoot, blouse, chunni-sets, and hand-bag, etc. which were not traditionally manufacture earlier.

Raw materials:

From the records and information available it is found that in the days of Ahom kings, the Namsangias paid tributes with articles such as elephant tusks, spears, salt and cotton. Apparently, cotton was once grown by the Noktes. (Dutta: 1978, 60). Today, materials like wools, thread are purchased from the market.

Tools

The basic weaving tools traditionally found in the unorganized sector are made of bamboo and wood piece. With the passage of time, modern tools have replaced up to some extent which are usually provided in the weaving centres by the government.

Thus, the change in the technology provides more choices in the production process of the indigenous manufacturing activities. Such an outcome may make indigenous manufacturing products competitive with the cheap-mill products in the market.

Moreover, it is also found that the ultimate and primary source of livelihood of the Noktes is jhum cultivation. The indigenous manufacturing activities are the secondary occupation of the people. They perform these activities whenever find leisure time in the midst of agricultural activities and when domestic need arises. Thus, to study the manufacturing activities, one has to know the annual calendar of activities.

Black smithy

Black smithy and forging of iron is carried on mainly in the Lazu area. In Lazu village itself there are more than dozen blacksmiths some of whom are expert in gun-making. Lazu blacksmiths also make doas, small spades, knives, scrappers and spearheads. Especially doas are made in every household for domestic activities. Further, the gun-making is by far the most important items of smithy work. Earlier the Noktes guns were also sold to people across the border. The price of one gun varied from Rs.60 to Rs.100 at dadam village in 1957 (Dutta: 1978:58). Now, the present value ranges between Rs.5000 and above.

The implements used are primitive and crude but the finished products are undoubtedly good compared with some articles produced outside their country with better tools and implements.

Beads making

The Noktes wear different kinds of beads .But the art of making ornaments is not popular among them. No plaited work of bead is found among the Noktes. Their bead chains are simple strings without much designed. Through plaited bead making is not found among the Noktes but the beads they use are of various colors such as red, yellow, golden, orange, blue, brick red, pale yellow, black with white dots and green. In making the chain they match the colors in a very artistic way.

According to size and colors, the beads have different names as-

- 1) White elongated bead-yafa
- 2) Red big size bead-likfa
- 3) Green beads small in size –liksak
- 4) Blue bead small in size-liknyak
- 5) Red beads small in size-liksang
- 6) Brick red beads small in size-momiyek

The champ made of this colour bead in is called jinthap (lazu). It is considered very costly. The jinthap for female consists of 406 colour beads and for male 110. Besides the colour beads, they also use finely cut pieces of buffalo horn, couch shell, ivory and bone. The jinthap for female consists of three strings of beads which the one for male is made of only one string.

Another artistic ornament of the Noktes is ‘tamphiyang’ made of small beads of various colours. It is worn on the neck, down the back. This ornament is, however, not woven by them but purchased from people across the patkai.

Organization of labour and Tecnology

The main thrust of the Indian Industrial Policy is an effective promotion of cottage and small scale industries widely scattered in rural areas and small towns. Although, the word indigenous manufacturing activities are not mentioned anywhere, but the activities like wood carving, weaving, basketry, etc have been always on the priority list of the government because of their potentiality for employment and to support and assistance for expanding the production base of this industries which will result in generation of rural employment on the one hand and solving the labour problems through imparting proper training to the local people on the other.

Labour can be defined as the voluntary efforts of human beings to produce objects of desire. Involuntary or uncompensated efforts are not to be classed as labour. They are merely the result of the use of a given amount of capital.

The labour in these manufacturing activities has a following features:-

- a) The work participation is based on the sex division. For instance, the activities like weaving, beadmaking and knitting are only meant for female folks. While the activities such as wood carving, cane and bamboo works (basketry) and black smithy are performed by men folks.
- b) The labour is exchange on the basis of mutual reciprocity. The wage component does not determine the nature of labour. It is mostly observed in unorganised activities.
- c) The artisans and weavers carrying on productive activities in the household are helped mainly by family members and neighbours as a basic source of labour.
- d) Most of the labour are uneducated, unskilled at individual and household level. The techniques and skills required for such activities are learned in the family itself as well as in the community through observation and learning by doing process.

Recruitment and Training

The recruitment is the announcement of opportunities to the people in such a way that a good number of suitable people will apply for them. Every year the government recruits the trainees in the craft centers. During the year 2004-05 the Khonsa craft centers enrolled only twenty one (21) trainees out of 45 seats. Thus, the District Textile and Handicraft Industries (DTHI) is the only industrial unit to generate employment to labour to produce such manufacturing products at Khonsa circle of Tirap District.

Training results in increase of the aptitudes, skills and abilities to work. The observation made in regards to training aspect reveal gloomy picture. The existing institution i.e DTHI have not been able to cater the requirements of this manufacturing activities because of the following reasons. Firstly, the number of such institution is the only one. Secondly, such institution imparts training only in certain selected items such as wood carving, weaving, knitting and tailoring etc. Training in basketry is not introduced. Moreover, the government of Arunachal Pradesh also runs the weaving centres at village level. These centres are found in the Thinsa village, Lazu village, Kolagoan village, Dadam village etc in the Khonsa circle of Tirap district. On the other hand, the centres for activities like wood carving and basketry are not yet introduced. Thirdly, these training are not equipped with latest machinery and know-how and solely depended only on manually operated machines. Fourthly, these training programmes are not popular among the local people.

Thus, keeping in view the requirements of such manufacturing activities, the government should devise a training program in the following ways :-

- i. The craft centres should be fully equipped with latest manufacturing techniques, machinery and expertise.

- ii. The training centres should not only impart training in weaving at village level but give more stressed to other activities like wood carving and basketry etc also.
- iii. Financial and marketing facilities should be provided to the trained trainees through these centres after the completion of their training programme. So that, they can set up their own production units at their respective places.
- iv. This being serious programme, every trainee should be made punctual and regular.

Division of Labour

The division of labour in such manufacturing activities are sex/ gender based. The production process is largely determined by the nature of production and its socio-cultural values. These activities are strictly regulated by social norms and taboos. The organisation of labour may assume the product based division of labour or the process based division of labour. The product based division of labour means a worker or a group of workers are specialised in the production of particular goods or services. On the other hand, process based division of labour means that production of commodity is divided into several stages of activities and the workers or a group of workers specialised in or two stages.

Thus, it is noted that the division of labour is purely a sex-based and in the nature of product based division of labour. No doubt, the nature of products determines the employment in such indigenous manufacturing activities. Therefore, it may be concluded that a person is specialised in these activities by nature of products. A woman cannot be specialised in the wood carving and black smithy while male members cannot be a weaving experts. Thus, performing of these activities by men are not socially accepted and considered to be a social taboo.

Thus, the division of labour is purely sex-based and in the nature of product based division of labour.

Technology

The technology in its broad sense counts the practical arts. The arts range from hunting, fishing, gathering, agriculture and animal husbandry etc. the technologies are bodies of skills, knowledge and procedures for making, using and doing useful things. The practical arts in traditional communities are pre-eminently cultural in the sense that they exhibit historically specific origins, development and distribution.

The skills and techniques required for such activities especially in unorganised sector are learned in the family and community through observation and trial and error procedures. With experienced acquired over the years, one gets expertise in his/ her spare of activities. The work

one has to perform gets delineated by cultural norms. Therefore, female works are tabooed for male and vice-versa.

In addition to this understanding, the organisation of technology is simple in Nocte society. It is essentially labour intensive. The Dao¹ and knives are the basic traditional tools which are widely used in the production process. It is to noted that there is no industry particularly to supply to the needs surrounding the Noctes. Whatever industry is found largely meant to meet the necessity of them. All household articles are handmade of cane and bamboo. In fact, modern utensils and cheap mill products from the plains have, however, been introduced and preferred. It has been observed that the villagers are specialized in these manufacturing activities which they learned in the society itself such as PASONG² and LONGSOM KHUPHOK³ of finely split cane dyed in red.

With the advent of the modernisation, the traditional methods are gradually replaced by the modern and innovative techniques in the production process of indigenous manufacturing activities. The District Textile and Handicraft Industry is providing ample opportunity to acquaint with the non-traditional technology. There is improvement over the techniques of production.

In the weaving sector, the government provides some non-traditional looms through the DTHI. The people are being trained in the weaving centres to use the following looms:-

- i. Jacquard Loom
- ii. Droby Loom
- iii. Fly Shuttle Loom
- iv. Chitaranjan Loom

The above mentioned looms provide efficiency and consume less hours in the production process and larger output in comparison to traditional looms.

Furthermore, changes are also found in the wood carving sector. Some improved tools are also provided to the wood carvers in the craft centres. Such tools are:-

- a) Drill-Power Machine
- b) Flat Scissors
- c) Wood –Turning Machine

As we know that improved technology through a proper training increases the efficiency of the workers and provides more choices in the production process. And thus, make these

¹ Traditional swords from local dialect, it is called as Dang

² Pasong means bamboo sticks decorated with dyed goat's hair and generally used during festivals.

³ Conical cap

manufacturing activities more productive and competitive with the cheap mill products in the market.

Marketing is one of the important functions of management. All of the decisions and activities involved in the planning and execution of the operation necessary to provide consumers with the products that meets their requirement comprise the content of the field called marketing. There are many definitions on the marketing but the basic concept of marketing is concerned with identifying and satisfying the needs and wants by providing a market offering to fulfil the needs and wants through exchange processes, profitable (Woodruff; 1997, P-14).

The manufacturing activities of the Noktes had exhibited a significant change. Previously, much of the trade in the Nokte area was carried out on salt and basketry items through barter system. In recent times, it was a healthy sign that people also got used to the monetary economy. It was observed that most of the people or sellers sold their items on cash and a negligible amount of sellers adopted barter system in their transaction. Further, it is to be noted that presently, production of salt is rarely found amongst the Noktes. Instead, the activities like woodcarving, weaving, basketry and knitting, etc. are main emerging activities in which people. The people engaged themselves as their indigenous manufacturing activities. Thus, from this analysis it would be said that barter system was fast fading as their indigenous manufacturing activities. Thus, from this analysis it would be said that barter system was fast fading away in the least sophisticated tribal economy.

It is also found that extents of market are very limited in the Nokte society. The products are produced on people's demand. On the occasion like festivals and winter season, the people used to demand their traditional goods/products such as Nokte-coat, Chunni-set, *galle*, etc. Moreover, the market is not so much wide and popular because of the high prized of productions. As we know that the traditional products not only bears its cost of productions but also its cultural values. For instance, the *galle* and Coat charges not less than Rs. 3500 to 4000/- each. The price of human statues range from Rs 500 to 1000s as per their respective size and design. The traditional shawls also charged not less than Rs. 3000/-. Such high prices can be hardly affordable for the people. Thus, the people run after the cheap-mill products.

Structure of Marketing

The basic structure of the marketing found in the Nokte society can be classified under the following heads:-

- (a) Unorganised sector.
- (b) Organised Sector.

A. Unorganised Sector :-

The unorganised sector is at best a loose way to describe wide range of economic activities by small firms, household and individuals which are to varying integrated with organised sector

market. Such individuals and institutions straddle a neither world between tradition and changes; social and cultural groupings such as tribes, clans continue to play significant roles in their daily lives, but at the same time pressures of modernisation and change impinge directly on their economic decision-making process (Jagannathan; 1987, P-4).

In the unorganised sector, the marketing takes place at the village level and at the household and individual level, etc. Since time immemorial the intra and inter village trade used to take place in the Nokte society. Thus, village itself can be one of the marketing places for the people for instance, the people from *Dadam* and *Hukan* village used to sell their, *Longsom Khuphok* (Traditional Conical Cap) to the neighbouring villages.

Further, the weaving and wood carving are seen as the emerging activities at the individual level and by the small firms. The products from individual and small firms are not only meant for consumption needs, but they have a market motive in general. Thus, individuals are able to earn varying amount of income by segmenting the markets in the organised sector. The importance of these in terms of marketing is that they are the means by which many poor people are able to earn some income larger than that is predicted by standard economic theory. At secondary level, each activity outlines the contours of a set of informal institutions, whose boundaries determines the nature and scope of access to income for members of the work force in unorganised sector markets.

B. Organised Sector:-

In the organised sector, the marketing strategies are set out by the state government under the purview of District Textile and Handicraft Industries (DT& HI) through Emporium. An emporium is a place where traditional products of DT & HI are sold. This DT & HI is playing a vital role in promoting the traditional and cultural values through products of the Nokte Community as well as generating income/ revenue to the government of the Arunachal Pradesh. The Government appoints a sale-girl in the Emporium to sell the traditional Products which are produced in the DT & HI.

Further, the government strengthens the district Industrial Centres (DICS) with adequate basic facilities. Each DIC has an Udyog Sahayak Cell to guide entrepreneurs in the setting up of Project report and arrangement of finance for the projects. There is a Women's Cell in each DIC to give special attention to the Women entrepreneurs data bank will also be created in each DIC for the benefit of the entrepreneurs. District level Industrial Advisory Boards will be reconstituted for monitoring the working of the DICs (New Industrial Policy, 2001).

Socio-Economic Characteristics of Buyers and Sellers.

A Socio-Economic characteristic of buyers and sellers reflects upon their behaviour in response to the market. The behaviour consists of the acts of individuals directly involved in obtaining and

selling economic goods and services, including the process that precede and determine these acts. Social Scientists frequently used the word behaviour to include only overt or observable actions, but it is becoming unceasingly recognised that overt act only one point in a decision making process. Thus, to attain a realistic system of analysis, the study of consumer behaviour necessarily includes the less observable decision making process that accompany consumption including, where how often and under what conditions person consume and sell different goods and services.

When a consumer takes a particular course of actions, it is the result of many influence the consumer's behaviour start with the culture in which the consumer lives (Roa, 1898, P-86).

Social Characteristics of Buyers and Sellers.

The goods and services sold in a particular segment of market and the marketing policies adopted by the sellers in the segment are also determine by the occupational profiles age of the people attending the market, their economic status male or female status of the buyers. It can be illustrated in the following way:

Table 1.1 as the classification of buyers as according to age group.

TABLE 1.1

Age (in years)	Tribal Buyers		Non-Tribal		Over all	
	Number	Percentage	Number	Percentage	Number	Percentage
10 – 20	20	4.24	5	4.76	25	4.09
20 – 30	49	10.40	28	26.41	77	12.62
30 – 40	105	22.29	35	33.18	145	23.77
40 – 50	212	45.01	30	28.30	240	30.34
50 & above	15	3.18	8	7.54	23	3.77
Total	471	100.00	93	100.00	610	100.00

Source: District Emporium, Khonsa.

Table 1.1 shows the age-wise distributions of buyers. From the table it can be observed that majority of people (34.34 Percent) attending the market (Emporium) to purchase these products come under the age of 40 – 50 years. Among the tribal buyers around 45.01 percent of the respondents are in the age group of 40-50 years, followed by 22.29 percent in the age group of 30-40 years. In contrary to tribal buyers, a majority i.e. 33.18 percent of non-tribal buyers is found in the age group of 30-40 years.

Tribal buyers of this age group usually favour traditional goods and their cultural values. For instance, galle etc are generally preferred by elderly persons. The non-tribal buyers preferred the wood carving and several innovative items for decorative purposes.

A glaring feature among the others i.e. tribal and non-tribal to be noted is that nearly 4.5 percent of the buyer is the age group of 10-20 years. The reason for low turnout of people this age group are that they use to prefer the modern products and western dresses and their dependence on their parents. There are negligible number of people purchasing the products for gifts especially of innovative items of basketry and wood carving.

From the table, it can also be observed that all over percentage of buyers of age group of 50s and above group of the classification. The reason why the people of this age group do not make much purchase may be that they are busy with their household activities and also unable to reach market place by themselves. So they are totally depended on their family members.

Sex-wise Selling Activities:-

The selling activities at village level are pre-dominantly carried out by the males in the Nokte Society. This is obvious because of the trouble inherent in the business. Long distance walk, undulated terrain, lack of proper road, and in adequate transport facilities usually kept the female sellers away from carrying out the activities. A small percentage of female is found to exist either nearer to the towns or those villages that have some means of transportation etc. Moreover, the female folks are always used to be engaged in the agricultural and household activities throughout the year.

Economic Characteristics of Sellers:

The agriculture is the main occupation of the Nokte society. Activities other than Jhum cultivation are subsidiary to agriculture. Moreover, the secondary activities like indigenous manufacturing activities are performed during the off-season and leisure hours for domestic and commercial purposes. These subsidiary activities are not carried out for commercial motives; rather, they are part of total economic activities to meet their subsistence material requirement. They are subsidiary in the sense of time spent as compared to agriculture.

With development interventions people require money income for different purposes such as on educations of children, purchase of non-traditional items from market, etc. As a result, they look for new source of money and immediate source for them is the commercial production of indigenous products along with surplus agricultural production. Therefore, the people engage themselves in such activities along with the surplus production of agriculture crops as a source of money income. Therefore, the researcher has tried to explain the major occupational pattern of sellers who produced the market with the help of the following table 1.2

Occupational Pattern of Sellers

Sl. No.	Occupation/Activities	No. Of Sellers	Percentage
1	Agriculture	20	40.8
2	Wood Carving	4	8.1

3	Weaving	8	16.32
4	Basketry	15	30.61
5	Knitting	2	4.08
TOTAL		49	100.00

Source: - Field Study

Table 1.2 shows the major occupational pattern of sellers who produced the market. The agriculture shows the 40.8 percent of selling at the Khonsa market followed by the basketry products at 10.32 percent. The basketry products are usually sold village to village by the moving sellers. The Lowest selling activities are in the knitting products (4.08 percent). However, the woodcarving (8.1 Percent) and weaving (16.32 percent items have more market than the knitting.

Problems of Marketing:

The indigenous manufacturing activities in the Nokte society today are facing many challenges due to growing competition from the modern cheap-mill products. The irregular supply of raw materials and their rising prices create difficulties in maintaining a continuous flow of production and meeting growing cost. “The ability to produce is a necessary condition but it is not the sole condition for success. It is market force that finds and decides the fate of any enterprise.” (Reddy; 1991, P-114). The important problems experienced by the people at different stages are production, labour, marketing, etc, especially in the unorganised sector of indigenous products.

Lack of demand appears to be the most important impediment in the market of their products. It has already stated that demand for these products except the wood carving arises during winter season as well as on some special occasions.

The prospects of indigenous products can be fully realized if it can complete with the modern cheap factory products. These products are high prized and they require more labour hours but have less return as an output. There is also absence of variety of products or substitutes and less bargaining scope on the other hand, the modern products are cheap, least cost involved and availability of variety or substitutes, so they dominate the market. These factors are responsible for the sickness of the indigenous manufacturing activities.

Further, there has been interdependence between activities and infrastructure like transportation and communication, storage etc. Scanty infrastructural facilities especially roads in the Nokte area have kept the marketing activities at a very low level for years altogether. As has been mentioned that the people of *Dadam* and *Hukan* villages who are far from *Khonsa* town have to walk a long distance on foot to sell their indigenous products especially baskets product which have no alternative means of transportation other than foot walk. So, the government should set up a marketing place at village level. In such a situation, the people cannot dream of making occupation as well as alternative to the Jhum cultivation.

These bottlenecks which always hinders the prosperity of marketing of the Indigenous manufacturing activities in the Nokte area of Tirap district of Arunachal Pradesh.

Conclusion

Apart from the above factors it is high time for many of the markets to realize the facts that marketing does not serve only industrial development purposes, but also other goals of society. Its contribution extends well beyond the boundaries of business. Recent development in such areas as consumer and social marketing is stimulating industrial managers, experts and government officials to pay increasing attention to marketing in its social implications and human dimensions. Thus, in a development fare markets have assumed a significant place in the society and contribute to economic upliftment of the people whom they serve.

There is another important related dimension to the issue of indigenous products is the era of globalisation. In context of globalisation the indigenous products have also assumed greater significance. These products are associated with indigenous knowledge system reflecting upon people's skill and knowledge at one hand, and community knowledge and participation on the other hand. It is to be stated that the importance attributed to indigenous products in this age of globalisation does not meant to maintain the status quo. The objectives are to integrate thus, such manufacturing products with marketing economy to ensure competitive efficiency.

Thus, it may be concluded that whereas organised sector may not need much of outside help in this context, but the smaller ones in the unorganised sector have to be brought under the umbrella of a development body so that they can expand production on scientific lines. For achieving these objectives, sense of completion in quality and incentives for development are essential. Though, its progress may not have met the high expectation of the industry but its objectives make one believe that it may play a useful role in years to come. Further, this study may be preparatory ground for further researchers related to the Nokte community of Tirap District of Arunachal Pradesh.

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