

# Rural Sociology

**BA - Sociology**

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Directorate of Distance Education

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# SYLLABUS - BOOK MAPPING TABLE

## Rural Sociology

Syllabus	Mapping in Book
<b>Unit I: Introduction:</b> Concept of Rural Sociology; Origin; Development and Scope of Rural Sociology, Significance of Rural Sociology in India.	<b>Unit I:</b> Rural Sociology – An Introduction (Pages 1 – 16)
<b>Unit II: Rural Community:</b> Concept, Distinctive Features of Rural Community; Rural-Urban Differences and Linkages.	<b>Unit II:</b> Rural Community (Pages 17 – 24)
<b>Unit III: Rural Economy:</b> Concept and Features of a Rural Economy; Pre-colonial and Post-colonial Rural Economy in India; Changes in Jajmani System; Green Revolution; The Impact of the New Economic Policy on the Rural Economy in India.	<b>Unit III:</b> Rural Economy (Pages 25 – 66)
<b>Unit IV: Rural Social Institutions:</b> Features of Rural Family, Joint Family Institutions, Rules and Forms of Rural Marriage; Role of Dominant Caste in Rural India.	<b>Unit IV:</b> Rural Social Institutions (Pages 67 – 98)
<b>Unit V: Rural Governance:</b> Emergence of Panchayat Raj System in India; 73 <sup>rd</sup> Constitutional Amendment and Rural Governance; Structure and Functions of Rural Local Government of India.	<b>Unit V:</b> Rural Governance (Pages 99 – 111)
<b>Unit VI: Rural Development:</b> Concept, Objectives and Importance of Rural Development; An Overview of Contemporary Rural Development (with Special Reference to SGSY and MGNREG Schemes) in India.	<b>Unit VI:</b> Rural Development (Pages 112 – 126)



# CONTENTS

<b>Unit I: Rural Sociology – An Introduction</b>	<b>1 – 16</b>
1.1 Introduction	
1.2 Origin and Development of Rural Sociology in India	
1.2.1 Nature of Rural Sociology	
1.2.2 Characteristics of Rural Sociology	
1.3 Scope of Rural Sociology	
1.4 Significance of Rural Sociology	
1.5 Importance of the Study of Rural Sociology	
1.6 Answers to ‘Check Your Progress’	
1.7 Summary	
1.8 Key Terms	
1.9 Self-Assessment Questions and Exercises	
<b>Unit II: Rural Community</b>	<b>17 – 24</b>
2.1 Introduction	
2.2 The Types of Rural Community	
2.2.1 Academic Communities	
2.2.2 Area Trade Centers	
2.2.3 Government Centers	
2.2.4 Leisure Recreation Communities	
2.2.5 Retirement Communities	
2.3 The Characteristics of Rural and Urban Community	
2.3.1 Qualities of a Rural Community	
2.3.2 Geographical Characteristics of a Rural Community	
2.3.3 Characteristics of Urban Community	
2.4 Answers to ‘Check Your Progress’	
2.5 Summary	
2.6 Key Terms	
2.7 Self-Assessment Questions and Exercises	
<b>Unit III: Rural Economy</b>	<b>25 – 66</b>
3.1 Introduction	
3.2 Features of Rural Economy	
3.3 Pre-colonial Rural Economy of India	
3.3.1 Characteristics of Pre-colonial Economy of India	
3.4 Post-colonial Rural Economy of India	

- 3.5 Rural Economy
  - 3.5.1 Traditional Rural Economy
    - 3.5.1.1 Ancient Period
    - 3.5.1.2 Medieval Period
  - 3.5.2 Colonial Rural Economy
- 3.6 New Land Revenue Policy
- 3.7 Commercialisation of Agriculture
- 3.8 Rural Economy after Independence
  - 3.8.1 Land Reforms
    - 3.8.1.1 Changes in the Agrarian Structure
  - 3.8.2 Impact of Land Reforms
  - 3.8.3 Economics and Polity
  - 3.8.4 Class Differentiation
  - 3.8.5 Rural Development Programmes
- 3.9 Jajmani System
  - 3.9.1 Meaning of Jajmani System
  - 3.9.2 Definition of Jajmani System
  - 3.9.3 Advantages of Jajmani System
  - 3.9.4 Disadvantages of Jajmani System
  - 3.9.5 Role and Functions of Jajmani System
  - 3.9.6 Relationship between Jajman-Kamin
  - 3.9.7 Changing Aspect of Jajmani System
- 3.10 The Green Revolution
- 3.11 The Impact of New Economic Policy
  - 3.11.1 Main Objectives of New Economic Policy – 1991
  - 3.11.2 Main Measures Adopted in the New Economic Policy
  - 3.11.3 Meaning and Types of India
    - 3.11.3.1 Liberalisation
    - 3.11.3.2 Privatisation
    - 3.11.3.3 Globalisation
  - 3.11.4 The Features of the New Economy Policy
- 3.12 Answers to ‘Check Your Progress’
- 3.13 Summary
- 3.14 Key Terms
- 3.15 Self-Assessment Questions and Exercises

## **Unit IV: Rural Social Institutions**

**67 – 98**

- 4.1 Introduction
- 4.2 Five Key Institutions of Rural Life
- 4.3 Main Characteristics of Rural Family System in India

- 4.4 Joint Family
  - 4.4.1 Features or Characteristics of Joint Family
  - 4.4.2 The Functions of Joint Family
  - 4.4.3 Dysfunctions (Demerits or Disadvantages) of Joint Family
- 4.5 Changing Family Structure in India
  - 4.5.1 India and its Family Structure
  - 4.5.2 Factors Affecting Family Structure
  - 4.5.3 Participation of Women in Economic Development
- 4.6 Rules and Forms of Rural Marriages
  - 4.6.1 Characteristics of Marriage
  - 4.6.2 Types of Marriage
  - 4.6.3 Rules of Marriage
    - 4.6.3.1 Rule Based on Prohibition
    - 4.6.3.2 Marriages Based on One's Status
    - 4.6.3.3 Marriages Based on Rule of Preferences or Priority
  - 4.6.4 Functions of Marriage
  - 4.6.5 Some Specific Aspects of Marriage in Rural Society
  - 4.6.6 Key Elements of Marriage
  - 4.6.7 Marriage as Described in Religions
  - 4.6.8 Forms of Marriage
- 4.7 Dominant Caste
  - 4.7.1 Meaning
  - 4.7.2 Definition of Dominant Caste
  - 4.7.3 Functions of Dominant Caste
  - 4.7.4 Criticisms
- 4.8 Role of Caste in Indian Politics
- 4.9 Answers to 'Check Your Progress'
- 4.10 Summary
- 4.11 Key Terms
- 4.12 Self-Assessment Questions and Exercises

## **Unit V: Rural Governance**

**99 – 111**

- 5.1 Introduction
- 5.2 Brief History
- 5.3 Introduction to Panchayati Raj
  - 5.3.1 Evolution of Panchayati Raj
    - 5.3.1.1 Balwant Rai Mehta Committee and the Panchayati Raj
    - 5.3.1.2 Ashok Mehta Committee and the Panchayati Raj
    - 5.3.1.3 G.V.K. Rao Committee and the Panchayati Raj
    - 5.3.1.4 L.M. Singhvi Committee and Panchayati Raj

- 5.3.2 The 73<sup>rd</sup> Constitutional Amendment Act (1992)
  - 5.3.2.1 Significance of the 73<sup>rd</sup> Constitutional Amendment Act of 1992
  - 5.3.2.2 Salient Features of the Act
- 5.3.3 Conclusion and Suggestions
- 5.4 Structure of Rural Local Government of India
- 5.5 Answers to ‘Check Your Progress’
- 5.6 Summary
- 5.7 Key Terms
- 5.8 Self-Assessment Questions and Exercises

## **Unit VI: Rural Development**

**112 – 126**

- 6.1 Introduction
- 6.2 Rural Development: A Strategy for Poverty Alleviation in India
- 6.3 Aims and Objectives
  - 6.3.1 Objectives of Rural Development
- 6.4 Role and Functions of the Government
- 6.5 Importance of Rural Development
- 6.6 Strategies and Programs for Rural Development
  - 6.6.1 Integrated Rural Development Programme (IRDP)
  - 6.6.2 Wage Employment Programmes
  - 6.6.3 Employment Assurance Scheme (EAS)
  - 6.6.4 Food for Work Programme
  - 6.6.5 Rural Housing
  - 6.6.6 Social Security Programmes
  - 6.6.7 Land Reforms
- 6.7 Science and Technology for Rural Development
  - 6.7.1 Government Schemes Focusing on Science and Technology
- 6.8 Swarnajayanti Gram Swarajgar Yojana (SGSY)
  - 6.8.1 Objectives
- 6.9 Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA)
  - 6.9.1 History
- 6.10 Conclusion
- 6.11 Answers to ‘Check Your Progress’
- 6.12 Summary
- 6.13 Key Terms
- 6.14 Self-Assessment Questions and Exercises

## **References**

**127 – 132**



# Unit I

## Rural Sociology – An Introduction

### Learning Objectives:

By the end of this unit the learners would be able to:

- Know the origin and development of rural sociology
- Understand the nature and characteristics of rural sociology
- Trace the scope of rural sociology
- Describe the significance of rural sociology

### Structure:

- 1.1 Introduction
- 1.2 Origin and Development of Rural Sociology in India
  - 1.2.1 Nature of Rural Sociology
  - 1.2.2 Characteristics of Rural Sociology
- 1.3 Scope of Rural Sociology
- 1.4 Significance of Rural Sociology
- 1.5 Importance of the Study of Rural Sociology
- 1.6 Answers to ‘Check Your Progress’
- 1.7 Summary
- 1.8 Key Terms
- 1.9 Self-Assessment Questions and Exercises

## 1.1 INTRODUCTION

India is primarily a rural country. The sociology of the village or village society is known as rural sociology. It is a sociology branch that investigates rural society. The study of people’s relationships in villages is known as rural sociology. It’s almost as though it’s a reflection of rural life. In-depth material is examined on a range of topics of rural life, such as issues, culture, religion, economics, and politics. Village life is a source of happiness in Indian civilization. Indian society is said to be built on the backbone of rural community. The development of villages has cost millions of dollars. Rural sociology’s main goal is to make village inhabitants self-sufficient while simultaneously connecting them to larger society at national and regional levels.

## NOTES

Due to historical factors, Indian rural culture has evolved into a real mosaic of many sorts of rural societies, revealing a diverse cultural pattern. It is critical to investigate not just the economic but also the social, ideological, and other elements at work in our rural community in order to rebuild it. It's a massive and difficult task.

“Indian rural sociology, or the science of the laws that control the distinctive Indian rural and social organisation, has yet to be established.” But this kind of science is the cornerstone of both the transformation of rural Indian society and the transformation of Indian society as a whole. A.R. Desai

Rural sociology is a branch of sociology that is frequently linked to the study of social structure and conflict in rural areas, despite the fact that relevant issues like access to natural resources or food and agriculture go beyond the conventional boundaries of rural areas. 2011 Sociology Guide.

In India, Sir Henry S. Maine is credited with being a pioneer in the field of rural sociology. The beginning of a thorough investigation of Indian rural culture was the publishing of his two key works on rural life in India, *Ancient Law* (1861) and *Ancient Society* (1877).

### Definition of Rural Sociology

Several Indian and Western sociologists have defined rural sociology according to their respective perspectives. Sociologists such as T.L. Smith, A.R. Desai, Dwight-Sanderson, Chapin, and others are well-known. “The major purpose of rural sociology should be to perform a scientific, methodical, and comprehensive study of the rural social organisation, including its structure, functions, and objective growth tendencies, and to derive development laws from that study.” A.R. Desai.

“Rural sociology is the study of life in the countryside.” — Sanderson

“Rural sociology is the study of the rural population, rural social organisation, and rural social processes in rural society.” — Frederick S. Chapin

“Rural sociology” is defined as “sociological facts and ideas obtained from the study of rural social relationships.” — T. L. Smith

The definitions above have provided a clear picture of rural sociology. Rural sociology's theoretical and applied aspects are undoubtedly included in the definitions. Rural sociology reveals the principles of rural social life and identifies the prerequisites for its advancement.

## 1.2 ORIGIN AND DEVELOPMENT OF RURAL SOCIOLOGY IN INDIA

The discipline of study of rural sociology is very new. In the year 1820, it was born in the United States of America as a systematic science. It took almost 50 years to be acknowledged as a unique academic requirement or field of study. Rural sociology appears to have begun to develop in 1907. President Roosevelt of the

**NOTES**

United States supported the study of rural sociology and rural socioeconomic problems at the time. A Rural Sociology Department was established by the American Sociological Society in 1911. In 1919, Dr. C.J. Galpin established a Rural Sociology Department under the leadership of the Bureau of Agricultural Economics. “Rural Population and Rural Life” was then added to the title. a designated quarterly

Only after India’s independence has there been a growth in rural community literature. Immediately after independence, techniques for improving the situation of rural people were established during the first five-year plan. In India, major village studies by well-known sociologists were published in 1955. It was suggested that rural reconstruction and welfare were required. As a result, community development programmes appeared on the scene. Several projects, such as land reforms, cooperative movements, five-year plans, and Panchayat Raj, have been established by the Planning Commission.

These initiatives and programmes have made significant contributions to India's rural sociological growth. Various sociologists in India have significantly improved the study of rural sociology. They include pioneers like Dr. D.N. Majumdar, Prof. N.K. Bose, Prof. M.N. Srinivas, and S.C. Dube. Numerous studies on Indian villages have also undertaken before the independence. The Royal Commission on Agriculture was established in 1926. During World War I, there was an agrarian crisis, which drew the attention of academics to rural India. In Bombay, George Keating and Harold Mann, Gilbert Slater in Madras, and E.V. Lucas in Punjab, comprehensive investigations of specific communities were started.

During this time, Viswa Bharati established a Rural Reconstruction Board. Calcutta’s Scottish Church College released stories of country life in 1932. However, prior to independence, all of these investigations were conducted in isolation. Our country only decided to have organised development after 1947. Life in rural communities, as well as the challenges and realities that rural people face, has always piqued the curiosity and attention of social theorists and philosophers. Sociologists and anthropologists have been attempting to comprehend and remark on the changing landscape of rural societies. Their discussions about rural life and issues resulted in the field of rural sociology.

Just in the middle of the 19<sup>th</sup> century did rural sociology become a systematic sub-discipline of sociology. The Systematic Source Book in Rural Sociology (Vol. I), edited by Sorokin, Zimmerman, and Galpin, was a seminal book in this discipline. Society underwent a metamorphic transition in the middle of the nineteenth century. It was the Industrial Revolution at the time. Rapid industrialisation ushered in a wave of urbanisation has had an impact on people from various backgrounds. Urbanisation has had a significant impact on rural society and economy.

Rural residents migrated in significant numbers to cities, which turned into hotbeds of vice. It was a time when there was a lot of social turmoil. The feudal

## NOTES

system that had prevailed up to that point had begun to deteriorate. Capitalism has gotten a lot of press lately. The alarming rise in social problems prompted significant consideration by academics.

The sociologists who laid the foundation for rural sociology did a systematic study of rural society in relation to urbanisation and capitalism. “The impact of capitalist-industrial civilization on the rural economy and social structure in many regions of the world compelled the attention of scholars to the study of trends in rural social development,” writes A.R. Desai. It was decided to do research into the origins and nature of the village community, which was undergoing upheaval.

Scholars such as Maurer, Maine, Gierke, Elton, Stemann, Baden Powell, Ashley, Pollok, Lewinski, and Guiraud have made significant contributions to rural sociological research. Research researchers and university professors authored books and research papers on rural society issues, and have made significant contributions to the field.

President Roosevelt felt that if nothing was done to improve the situation of the rural people, the morale of the country would deteriorate. CLC’s mission was to research rural social issues and make recommendations for solutions. The CLC conducted extensive research and interviewed over 5 lakh peasants and rural residents. The findings were presented at the annual meeting of the American Sociological Society in 1912.

As a result of this allusion, sociologists have spent a lot of time researching rural society. In 1917, the American Sociological Institute established the Rural Sociology Department to conduct surveys and study on rural societies. As a result, a flood of data on rural life in the United States flowed out in the shape of dissertations and research monographs.

The Bureau of Agricultural Economics formed the Rural Sociology Department in 1919, and C. J. Galpin was named its head. Several noteworthy novels were produced between 1918 and 1925. Rural Sociology was launched as a study magazine in 1935, and John M. Gillette wrote a text book on rural sociology in 1960.

The study of rural America has benefited greatly from the work of people like James Michel Williams, Warren H. Wilson, and Newell L. Sims. These sociologists employed historical data and statistics, as well as field interviews, to uncover the empirical truth of rural living in the United States. Rural sociology emerged as a distinct field of study as a result of the work of these early sociologists. “In the United States, rural sociology, albeit a new field and still in its infancy, is commanding broader and wider interest among sociologists today,” writes A. R. Desai, evaluating the origins and evolution of rural sociology in the United States. In that country, more than 800 professors and researchers are working to advance that science.”

Rural sociology has also been brought into American universities. In the discipline of rural sociology, renowned researchers such as Charles Handerson of

**NOTES**

Chicago University, Butterfield of Michigan University, H. Giddings of Columbia University, and Thomas Nixon Carver of Harvard University made significant contributions.

The commencement of World War II in 1939 was a watershed moment in human history. Its devastation had a negative impact on human society's progress. Worldwide efforts to rebuild social life were conducted, resulting in a rise in the popularity of rural sociology around the world.

Scholars of rural sociology from the United States were dispatched to several countries to investigate rural issues. A large number of research in the form of monographs were funded by the League of Nations. Following that, the UN, UNESCO, and the FAO all contributed significantly to the rapid development of rural sociology.

In 1957, the European Society for Rural Sociology was founded, and similar organisations in Japan were founded in 1957 to research rural societies and their challenges. Rural sociology encompassed not just the study of rural problems, but also the study of rural social institutions, rural social change, rural education, rural health, and the rural-urban relationship. As a result, rural sociology has grown in importance as a field of sociological study in the United States.

Sir Henry S. Maine is regarded as a pioneer in the subject of rural sociology in India. The release of his two major publications on rural life in India, *Ancient Law* (1861) and *Ancient Society* (1862), marked the beginning of a systematic study of Indian rural society (1877). In his analysis of Indian rural society, he had a European bent.

“Sir Henry Maine hardly ever looked at the Indian village in itself, but merely as a counterpart to Tunic, Slavonic, or other institutions,” Dumont says of his approach toward rural life in India. To him, India was “a little more than a historical museum of actual occurrences of ancient usage and ancient legal philosophy.” Maine, on the other hand, was the first to conduct a comprehensive study of Indian rural society and to propose the thesis that kinship is the backbone of Indian rural life.

During the British East India Company's heyday, the study of India's rural life has benefited greatly from the work of British administrators who went on to become sociologists and anthropologists. Holt Mackenzie reported on the presence of village communities in Northern India based on data acquired by East India Company employees in Madras Presidency.

A member of the Governor General's Council, Charles Metcalf, presented a detailed account of Indian village life. The British authorities' sociological research revealed village groups as autonomous sociological isolates, highlighting patterns of land tenure, customary rules, and peasant and artisan behaviour.

Following the First World War, the British Government in India, spurred on by recurring famines, conducted extensive research on Indian rural life. The Royal Commission on Agriculture's study on the difficulties of village communities

## NOTES

proved to be a mammoth work. The focus of subsequent village community studies was on economic issues.

In 1916, economists like Gilbert Slater expanded on the notion of conducting an economic census of villages as part of the University of Madras' academic efforts. In 1936 and 1961, these villages were resurveyed. In Bombay, Harold Mann and G. Keatings began an exhaustive survey of numerous villages, attempting to assess their overall agricultural problems. In Punjab, E.V. Lucas began an intense survey of several villages.

The British administration considered the Indian villages to be "small republics" in the nineteenth century since they were economically self-sufficient. Following India's independence, social anthropologists conducted extensive field investigations to demonstrate that the Indian hamlet was not a separate entity but rather a part of the wider society.

Only after India's independence did rural sociology emerge as a systematic field of study. In post-independence India, it was believed that the development of the country hinged on the improvement of rural society. As a result, investigations were carried out in order to help the poor and disease-ridden rural people. The rural studies were heavily influenced by sociologists and anthropologists. Among them D.N. Majumdar, S.C. Dube, N. K. Bose, R. K. Mukherjee, F. G. Bailey and G.S. Ghurye are the most notable.

Rural Sociology has recently been included to the undergraduate curricula for Agriculture Engineering, Home Science, Economics, and Agriculture. In several Indian universities, it has also been offered as a significant field of specialisation at the postgraduate level. By the second quarter of the twentieth century, rural sociology had evolved into a systematic social discipline of study, particularly in the United States. The report of the Country Life Commission (C.L.C.) created by American President Theodore Roosevelt in 1907 was the source of this phrase.

Sir Henry S. Maine began studying Indian rural society or village because India is essentially a country of villages. *Ancient Law* (1861) and *Ancient Society* (1862) were two important volumes he published (1877). He created a republic out of the Indian villages. He also conducted a thorough investigation of rural life, and was the first to propose that kinship was the backbone of rural India. However, it was not until the Indian Constitution was promulgated and Community Development Programmes were implemented that a systematic study and growth of rural society began in India.

Even during the days of the British East India Company, many sociologists and social anthropologists worked to figure out the patterns of land tenure, customary laws, and peasant and artisan behaviour. For example, Ramakrishna Mukherjee (1957) offered a report on the nature of the village community based on source information from the 'British Administrative Report of Punjab' (1852).

During British administration, there were several studies or inquiries into rural life, as well as recurring famines in India. The Royal Commission on Agriculture's

## NOTES

report, which dealt with the challenges in the countryside, became a monumental work. As a result, a number of economists began investigating village societies, and the University of Madras began conducting economic surveys of villagers as part of their work in 1916. In 1936 and 1961, these villages were resurveyed.

The Bengal Board of Economic Enquiry was established in 1935 and conducted a survey of several villages. Vishwa Bharati, founded by Tagore, conducted village surveys and established a Rural Reconstruction Board in Shantiniketan. T. K. Sankara Menon of Scottish Church College, Calcutta, published accounts of Indian villages in 1932, Professor J. C. Kumarappa of Gujarat Vidyapeeth published a survey on Indian villages in 1932, and Ghokale Institute of Politics and Economics, Pune, published surveys on many Maharashtrian villages in 1932. The majority of these research focused on rural people's social and economic lives.

By the 1940s, the surveying of villages had begun to shift as researchers began to focus on a single component of the rural problem in a given area. To assess the impact of the 1943 famine on rural society, the Indian Statistical Institute in Calcutta conducted a series of sample surveys in Bengal's villages in 1946. India gained independence in 1947, and the country decided to pursue planned growth.

The Planning Commission paid close attention to rural social issues and recognised that economic problems could not be remedied unless social issues were successfully addressed. As a result, several development programmes were launched around the country, and rural institutes for the growth of cooperative movements were established. The identification of social problems began, and efforts were made to find remedies as soon as possible.

An eminent group of social scientists called the Indian Council of Social Science Research (ICSSR) performed a ten-year review of research in India, rural sociology in its modern form arose. In 1970, it released its first report. The sub-discipline of rural sociology, 'Rural Studies,' was examined A Survey of Research in Sociology and Social Anthropology, the first volume (Vol. 1). The section titled "Rural Studies," the report for the years 1969-1979 examined the growth of rural sociology. Scholars began to pay greater attention to village studies after that.

'Indian Village,' written by Professor S. C. Dubey, 'Rural Profiles' was written by D. N. Majumdar, 'Rural Sociology in India' was published by A. R. Desai, and so on. Rural studies became more important, and state governments began to encourage research into rural issues.

In most Indian universities, separate 'Rural Studies' departments have been established. Agricultural universities were also established, with a focus on rural development. This broadened the scope of rural sociology and its research as a result.

"Sociological imagination-the ability to see the relationship between individual experiences and the larger society, according to Sociologist C. Wright (1959 b)." The knowledge helps one to understand the connection between our

**NOTES**

personal knowledge and in the social environment, they occur. It helps us to differentiate between personal problems and social problems (Kendall; 2007). The important component in sociological imagination is the way to see one's own society as an outside person, instead of from a narrow view of personal knowledge and cultural preconceived notion. Sociologists depend on a different type of creative thinking called sociological imagination which permits one to go beyond one's own experience and try to understand the way society behaves. This type of thinking is called sociological imagination by C. Wright Mills (1959); the understanding of the relationship between a person and the broad society. This understanding helps people to know the connection between close, near society and the faraway, distant society that helps to shape an individual or society. For example, according to Mills, who supported the use of sociological imagination to see divorce not as a simple issue of a man and women but as an institutional issue as divorce is an outcome of many marriages. This was Mill's viewpoint in the 1950s, when the divorce rate was low (I. Horowitz, 1983:87-108).

Unemployment is another issue that is a person suffering for a man or woman who is without work. However when this same social issue is among a huge amount of the population then rightly the structure of the society can be questioned according to C. Wright Mills. Hence with the help of sociological imagination society can be understood from a different viewpoint. "Sociological imagination- the ability to see the relationship between individual experiences and the larger society, according to Sociologist C. Wright (1959 b). The knowledge helps one to understand the connection between our personal knowledge and in the social environment, they occur. It helps us to differentiate between personal problems and social problems (Kendall; 2007). The important component in sociological imagination is the way to see one's own society as an outside person, instead of from a narrow view of personal knowledge and cultural preconceived notion. Sociologists depend on a different type of creative thinking called sociological imagination which permits one to go beyond one's own experience and try to understand the way society behaves. According to C. Wright Mills (1959), this way of thinking is called social imagination, the understanding of the relationship between a person and the broad society. This understanding helps people to know the connection between close, near society and the faraway, distant society that helps to shape an individual or society. For example, according to Mills, who supported the use of sociological imagination to see divorce not as a simple issue of a man and women but as an institutional issue as divorce is an outcome of many marriages. This was Mill's viewpoint in the 1950s, when the divorce rate was low (I. Horowitz, 1983:87-108).

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### 1.2.1 Nature of Rural Sociology

In India, rural sociology is regarded as a subfield of sociology. In the same way as sociology is, it is categorised as a social science. It is, after all, a sub-discipline of sociology. It is scientific in nature. To put it another way, rural sociology is a science by definition. In simple terms, science refers to a structured body of knowledge. Rural sociology investigates rural issues in a methodical and rational manner. As a result, the research is now globally relevant. Rural sociology meets a variety of scientific requirements. However, the entire debate revolves around a set of issues that deny rural sociology the status of a science. In general, the phrase 'Nature' refers to a phenomenon's inherent properties or characteristics.

### 1.2.2 Characteristics of Rural Sociology

- (1) Rural sociology is a relatively new science with a recent beginnings. The study of rural society is based on sociological ideas.
- (2) Rural sociology is multi-faceted in nature.
- (3) Rural sociology is methodical and scientific in nature.
- (4) It has developed an inter-disciplinary reputation over time.
- (5) It places a strong emphasis on microstudies.
- (6) It makes use of the comparative method.

The study of rural sociology in India has not advanced to a scientific level. It is hoped that progress will be made in this direction in the future.

## 1.3 SCOPE OF RURAL SOCIOLOGY

The boundaries or subject matter of rural sociology are referred to as the discipline's scope. In terms of the subject, A.R. Desai considers it to be a fledgling science, a young science in its infancy, with an unidentified subject matter.

Prof. Nelson defines rural sociology as "the description and analysis of the progress of various groups as they exist in a rural context." The investigation of affiliation, grouping, and behaviour patterns among those whose primary means of subsistence and income is agriculture, according to T.L. Smith. According to the aforementioned opinion, the field of rural sociology is concerned with studying rural societies and the complexity of rural social life. The Indian rural community is a real mosaic of several ethnic groups.

Controversies have arisen in every field of social science.

There are four basic issues in relation to scope. They are as follows:

- (1) Rural sociology is a science or an art, depending on how you look at it.
- (2) Rural sociology is a scientific field, a specialised subject, or a synthesis of numerous social sciences, depending on who you ask.
- (3) Whether rural sociology is limited to village communities or encompasses both rural and urban areas.

## NOTES

- (4) Whether rural sociology only refers to the passing of various laws or also takes into account the subsequent activities.

The objective, methodical, and thorough study of rural social organisations, including their structure, operations, and objective development trends, is known as rural sociology. It focuses on the methodical examination of social interactions and a variety of issues affecting rural society in its middle stages of development.

- (1) **A Study of Rural Community:** Rural sociology is the study of the characteristics, features, nature, and human ecology of village communities. It is also the study of the activities of rural people. These exercises teach us about the community's institutional items.
- (2) **A Study of Rural Social Structure:** Rural sociology is the study of the various components of rural social structure. Examples include the village community, caste, class, dominant caste, jajmani system, caste and politics, backward class, and so on.
- (3) **A Rural Institutions Study:** The structure, traits, and operations of rural social institutions are studied by rural sociology. In rural communities, it examines issues like family, marriage, kinship, religion, caste, and other things.
- (4) **A Study of Rural Social Organization:** In rural sociology, rural social institutions are necessarily explored. Among other things, it looks at rural family patterns, marriage, rural social stratification, educational systems, religion, and cultural institutions.
- (5) **A Look at Rural Issues:** Rural sociology is concerned with themes such as social, economic, political, and cultural issues that affect people who live in rural areas. The prevalence of rural socioeconomic concerns is increasing by the day. It's vital that these problems are dealt with in a systematic way.

It demands a separate analysis since the causes and consequences of these problems are distinct from those of other problems. Poverty, illiteracy, religious superstitions, traditionalism, insufficient housing, rural unemployment, and other problems are just a few of them.

- (6) **A Study of Religion and Culture:** Rural people's religion and culture are accorded more weight in rural society since they are an indispensable component of their existence. In rural civilization, religion is very significant. Rural society is mostly a religious community.

It serves as an unofficial kind of social control. The rural population adheres to all religious and cultural standards and restrictions. Old customs, traditions, folkways, norms, and values are all part of culture. Rural sociology is the study of the complexities of rural society, trends, and so on.

- (7) **A Study of Rural Social Process:** Social processes refer to the basic ways in which these individuals engage with other groups. Associative

NOTES

and dissociative processes are both included in IL. More than any other social process, cooperation as an associative social process may be observed. Rural society is likewise characterised by competition and strife. These processes occur in a unique way in rural society and are researched independently from a specific perspective.

- (8) **A Study of Rural Social Control:** The study of social control in rural regions is a component of rural sociology. Controlling society is referred to as social control. It all starts with the family. Rural sociology investigates rural social control mechanisms such as norms, religion, mores, folkways, customs, and so forth. The purpose of social regulations is more social than legal. More effective than any other legal consequence is the prospect of a social function boycott. Several methods can be used to exert social control. From one society to the next, it varies.
- (9) **A Study of Social Change:** The changing part of any society's system is social change, which is defined as a shift in social interactions. The rural society is undergoing great changes a result of the effects of modernization, urbanisation, industrialization, transportation, and communication. Development and change can only be accomplished through change. Rural sociology is a scientific study of the many factors that impact social change in rural areas.
- (10) **A Study of Rural Reconstruction:** Without rural reconstruction, progress is not feasible because it is a necessary component of daily living. Numerous strategies and initiatives connected to community development initiatives are investigated in rural sociology. It also investigates several government legislation pertaining to the rehabilitation of village communities.

Rural civilization requires systematic and planned rural planning and rehabilitation. Rural sociology fulfils the objective and provides direction to institutions and organisations engaged in development work. The planning and revitalization of rural society are topics covered by rural sociology.

- (11) **A Study of Rural-Urban Continuum and Contrast:** Rural sociology examines the social, economic, religious, and cultural differences and continuity between rural and urban areas. The two potentially opposed types of communal existence are the village and the metropolis. It needs to be researched scientifically. By comparing the two, it is possible to establish various programs and techniques for rural community development.
- (12) **A Study of Planning:** The study of rural society's social organisation is known as rural sociology. This research focuses on community development programmes, Panchayati Raj, and cooperative movements. Only the study of rural sociology can determine their success or failure. Rural sociologists' main objective is to illustrate the precise placement of various designs and programmes that have been implemented in rural

## NOTES

regions. As a result, the study of rural sociology has a very broad and thorough scope. Despite the fact that it is a young and developing science, it investigates a wide range of issues of rural living and social problems.

Many additional themes have been introduced to the purview of rural sociology, including ecological deterioration and erosion, land and agriculture challenges and structures, and the study of villagers, woodland dwellers, and indigenous people. The stratification patterns that have developed as a result of the implementation of development programmes are also examined by rural sociology.

### 1.4 SIGNIFICANCE OF RURAL SOCIOLOGY

Following independence, our country will need to conduct a thorough examination of rural social organisation, including its structure, function, and evolution. “It is, however, urgently necessary to make a scientific and systematic study of rural society; of its economic foundations, social and cultural superstructure, of its organisations and functions, of the issues resulting from the rapid process of disintegration which is undergoing and which even threatens its breakdown,” says Prof. A. R. Desai, while highlighting the importance of rural sociology. The importance of studying rural sociology in today’s world is well acknowledged. Rural sociology, which strives to provide a systematic and scientific approach to rural problems and life, is gaining a lot of traction in India now that the country has gained independence.

India is a traditional agricultural country, with agriculture serving as the economic backbone of small communities. It is possible to discover what causes the village community’s self-sufficiency to break down with the help of rural sociology. In order for the villages to progress, it is vital to comprehend and act in accordance with the laws in place. This needs a thorough examination of rural society. The focus of rural sociology in our country focuses on examining the effects of rural traditional society in a contemporary setting.

There is no way to overstate or undervalue the importance of rural sociology. Everyone acknowledges the value of rural sociology in comprehending and addressing rural issues. “Back to the villages” is the current slogan. “If the village prospers, we will prosper, and if the hamlet perishes, India will perish as well.” In current society, the importance of rural sociology is growing in popularity. It is regarded as a forward-thinking social science.

The American rural society was going through a difficult economic state. The tillers of the soil had no claim to the land, while the landowning class received all of the benefits. The cultivators lived in poor conditions and were disorganised. A large number of rural people moved to the cities.

NOTES

## 1.5 IMPORTANCE OF THE STUDY OF RURAL SOCIOLOGY

When the relevance of rural society is recognised, the importance of rural sociology may be appropriately assessed. Rural sociology depicts rural life in a scientific manner. Villages are significant because they serve as the source of water for metropolitan regions. The significance of rural sociology can be divided into the following categories.

Man has a desire to understand human relationships, which can be met by studying rural sociology.

- (a) **Rural Population is in a Majority:** In practically every country in the globe, the majority of the population lives in villages. It is truer that over 80 percent people of India resides in rural.
- (b) **It Gives Complete Knowledge of Village Life:** Rural sociology provides a comprehensive understanding of village life. The village is the country's first development unit. It is the cultural heart of any country.
- (c) **Rural Reformation:** The primary goal of rural sociology is to reform rural areas. It aids in the following of works in this area.
  - (1) **Organization:** A dis-organised village unit can also be organised using Rural Sociology. It increased the coordination of numerous units and contributed to a better economic, social, and health situation.
  - (2) **Economic Betterment:** Rural sociology emphasises the necessity of boosting the amount and quality of production via extensive research of village problems and observation. As a result, the level of living improves.
  - (3) **Provide Technology and Systematic Knowledge and reforms in Farm Production:** 80 percent of the village's residents work as farmers as their primary occupation, and initiatives are being made to improve this primary occupation of rural people. Agricultural college was where the first studies in rural sociology were conducted.
  - (4) **Solutions of Pathological Social Problems:** Rural sociology investigates social pathological issues and proposes solutions to these issues.
  - (5) **Education:** Any community's improvement and development is dependent on its education. Rural sociology emphasises the importance of education in rural issues.
  - (6) **Planning for Development:** The establishment of numerous plans for any rural development programme is encouraged by rural sociology. Work must be carried out in accordance with these plans in order for rural society to progress.

**NOTES**

Rural sociology's importance can be analysed in the following headings:

- (1) The emphasis in rural sociology is on systematisation and scientific analysis. Many studies have been conducted, however the majority of them are currently in the form of monographs or articles. Some of the studies are woefully inadequate in terms of analysis and resolution.
- (2) The vast majority of people reside in villages, which have their own unique set of problems. Two-thirds of the world's population still lives in rural areas. The goal of rural sociology is to investigate all of these issues and the lives of rural people.
- (3) Human civilisation and culture are built on the foundation of rural society. Migrants from rural areas make up the majority of those who live in cities. As a result, our culture and civilization are derived from the rural area or hamlet. Understanding the lifestyle of a rural community is essential to understanding the lifestyle of an urban society.
- (4) Discovering the laws of growth is the main objective of rural sociology, and this can only be done by thoroughly analysing rural communities.
- (5) When researching rural issues in India, it is impossible to overlook the relevance of rural society. Rural sociology is probably even more important in India than in any other nation because it is a country of villages. Only in Indian villages can you find the true value of Indian culture.
- (6) India is currently going through a period of social, economic, and political reconstruction. The problems that India as a whole is confronting, together with its historic norms, traditions, culture, and ways of life, cannot be comprehended without first comprehending rural India.

Rural sociology is becoming increasingly important. The following are the reasons:

- (1) An active social life In India, rural life predominates.
- (2) Villages are home to approximately 80% of India's population.
- (3) Rural sociology teaches us about the study of rural problems and how to solve them.
- (4) Rural society is a repository for ancient cultural relics. Its research is significant.
- (5) Agriculture is the country's main source of income.
- (6) The evolution of Indian society is one-of-a-kind.
- (7) There is a greater desire for democratic decentralisation. It requires a scientific examination of the village community as a prerequisite.
- (8) The fundamental unit of study is the village.
- (9) The impact of modernity, industrialization, and urbanisation is growing.

- (10) In terms of rural reconstruction, rural sociology is a means of mass media exposure.
- (11) Agrarian associations, land reforms, peasant revolt, the rural hierarchy system, and rural leadership, among other themes, have been prioritised by rural sociologists in recent years.

**NOTES****Check Your Progress****Multiple Choice Questions**

1. The American Sociological Society created a Rural Sociology Department in \_\_\_\_\_.  
 (a) 1910 (b) 1911  
 (c) 1960 (d) 1926
2. \_\_\_\_\_ and anthropologists have been attempting to comprehend and remark on the changing landscape of rural societies.  
 (a) Social theorists (b) Philosophers  
 (c) Sociologists (d) All of above
3. John M. Gillette wrote a text book on rural sociology in \_\_\_\_\_.  
 (a) 1959 (b) 1950  
 (c) 1961 (d) 1960
4. The study of the characteristics, features, nature and human ecology of \_\_\_\_\_ is known as rural sociology.  
 (a) village communities (b) people  
 (c) urban communities (d) All of above
5. The Royal Commission on \_\_\_\_\_ was established in 1926.
6. Society underwent a \_\_\_\_\_ transition in the middle of the nineteenth century.
7. Rural Sociology investigates rural issues in a methodical and \_\_\_\_\_ manner.
8. Rural social \_\_\_\_\_ are unavoidably examined in rural sociology.
9. In order for the villages to \_\_\_\_\_, it is vital to comprehend and act in accordance with the laws in place.
10. In current society, the importance of rural sociology is growing in \_\_\_\_\_.
11. Rural Society depicts rural life in a \_\_\_\_\_ manner.
12. \_\_\_\_\_ college was where the first studies in rural sociology were conducted.
13. \_\_\_\_\_ from rural areas make up the majority of those who live in cities.
14. In terms of rural reconstruction, rural sociology is a means of \_\_\_\_\_ exposure.

**1.6 ANSWERS TO ‘CHECK YOUR PROGRESS’****Multiple Choice Questions**

- |                 |                         |
|-----------------|-------------------------|
| (1) 1911        | (2) Sociologists        |
| (3) 1960        | (4) village communities |
| (5) Agriculture | (6) Metamorphic         |
| (7) national    | (8) Institutions        |

NOTES

- |                 |                   |
|-----------------|-------------------|
| (9) progress    | (10) Popularity   |
| (11) scientific | (12) Agricultural |
| (13) Migrants   | (14) mass media   |

### 1.7 SUMMARY

The link between village and industry is important for the growth of rural sociology. In agricultural regions, rural sociology is particularly significant. Agriculture accounts for over 90% of global progress. People only appreciate the importance of rural sociology in agricultural countries. India is mostly a farming country. The growth of rural sociology is critical for the country's overall development.

### 1.8 KEY TERMS

- **Rural Sociology:** Rural sociology is the study of people's relationships in villages
- **Transcend:** Be or go beyond the range of limits
- **Panchayat Raj:** A village council
- **Pioneers:** A person who is among the first to explore a new method
- **Deteriorate:** To become worse
- **Decentralisation:** To move the control of an organisation or government from a single place to several smaller ones.

### 1.9 SELF-ASSESSMENT QUESTIONS AND EXERCISES

#### Short Answer Questions

- (1) When and where was rural Sociology born?
- (2) Write the full form of ICSSR.
- (3) What is Rural Sociology Scope according to T.L. Smith?
- (4) Give the topics which have been added to scope of Rural Sociology.
- (5) Write the current slogan.

#### Long Answer Questions

- (1) Write in short the origin of Rural Sociology.
- (2) Explain about the development of Rural Sociology.
- (3) Explain the nature of Rural Sociology.
- (4) Give the four basic issues in relation to scope.
- (5) Describe any five methodical study of Rural Society.
- (6) What are the works undertaken for rural reformation.



## Unit II Rural Community

### Learning Objectives:

By the end of this unit the learners would be able to:

- Know the Concept of Rural Community
- Understand the types of Rural Community
- Know the qualities and Geographical Characteristics of Rural Community
- Know the Characteristics of Urban Community

### Structure:

- 2.1 Introduction
- 2.2 The Types of Rural Community
  - 2.2.1 Academic Communities
  - 2.2.2 Area Trade Centers
  - 2.2.3 Government Centers
  - 2.2.4 Leisure Recreation Communities
  - 2.2.5 Retirement Communities
- 2.3 The Characteristics of Rural and Urban Community
  - 2.3.1 Qualities of a Rural Community
  - 2.3.2 Geographical Characteristics of a Rural Community
  - 2.3.3 Characteristics of Urban Community
- 2.4 Answers to 'Check Your Progress'
- 2.5 Summary
- 2.6 Key Terms
- 2.7 Self-Assessment Questions and Exercises

### 2.1 INTRODUCTION

A rural community is a group of individuals who share a space and live together. that is underdeveloped and unplanned. The rural communities are smaller and less densely populated (i.e. the density of population is less). Sociologists have recognised numerous different types of rural communities as a result of changing economic trends in rural areas of industrialised nations.

The general tendency appears to be that towns are being forced to become more entrepreneurial. Those who lack the attributes listed below are compelled to

**NOTES**

either find their speciality or accept eventual financial failure. These cities focus on marketing and public relations when competing for corporate and governmental projects, including factories or off-site data processing. When competing for corporate and governmental operations like manufacturing or off-site data processing, these communities emphasise marketing and public relations.

For instance, Freeport, Maine has developed into a hub for mail-order businesses like L. L. Bean, International Falls, Minnesota, advertises itself as a location for sub-zero temperature experiments, Ottawa, Illinois, has attracted three Japanese companies, and Mobile, Arizona, has a number of solid-waste landfills.

A rural community is a developing and non-civilized territory based on geographical factors. A rural community has the following characteristics: Many people relocate to cities in quest of greater facilities, hence rural areas are sparsely populated.

## **2.2 THE TYPES OF RURAL COMMUNITY**

- (1) Academic Communities
- (2) Trade Centers in the Area
- (3) Surrounding Areas
- (4) Governmental Offices
- (5) Leisure Recreation Communities
- (6) Retirement Communities.

### **2.2.1 Academic Communities**

The primary employers in an academic community are boarding schools, colleges, universities, research labs, and corporate training facilities. These educational institutions attract students from across the nation, bringing in more funding for the region.

In that the success of the institution impacts the economic prosperity of the community, academic institutions in rural areas are comparable to factories in this regard. Academic institutions, on the other hand, are more likely to provide medium-skilled or professional roles, but factories are more likely to offer unskilled employment. To mention a few, there are Ames, Iowa; Bath, Maine; and Plainfield, Vermont.

### **2.2.2 Area Trade Centers**

Rural residents benefit from the vehicle since it allows them to travel further for products and services in less time. The importance of the rural shop is diminished as a result of this, as well as the declining rural population. As firms relocate from neighbouring towns, one town will emerge as the regional commerce centre, possibly resulting in the construction of a shopping mall.

Except for those in direct rivalry with the mall, Businesses in a town with a trade centre will benefit from the mall's existence because of the overflow of

## NOTES

customers. Local businesses, on the other hand, will suffer as buyers flock to the town with the most stores. West Burlington, Iowa, and Wickenburg, Arizona are two examples.

### 2.2.3 Government Centers

Rural government is gradually becoming more centralised, with only a handful of towns acting as the government centres and the rest lacking government infrastructure. State and local capitals, as well as regions hosting jails or military bases, are among these hotspots.

Centralized government management concentrates public-sector employment in a single community, supporting it at the expense of its neighbours. Improved public amenities, increased efficiency, and cost reductions are all advantages for the government centre. Lorton, Virginia, and Quantico, Virginia are two examples.

### 2.2.4 Leisure Recreation Communities

A local asset, such as a historic landmark or a lovely vista, is labelled as a “natural resource” that recreation communities (also known as “tourism towns”) advertise to tourists. Following that, travellers will spend their money on necessities like food and lodging, bringing money into town with them. Just a few instances include Deadwood, South Dakota; Harper’s Ferry, West Virginia; Tombstone, Arizona; St. Louis, Missouri; Pleasant Hill, Kentucky; and Intercourse, Pennsylvania.

### 2.2.5 Retirement Communities

Retirement communities typically contain a significant number of retirees who have retired from the employment. These retirees bring capital to the area in the form of pensions, Social Security, and savings. Many rural hospitals struggle to draw in enough patients to pay their expenditures, but those close to retirement communities can make up for it by concentrating on gerontology.

Local people and those who have relocated from cities often have income disparities in retirement communities. Green Valley, Arizona, and Heritage Village, Connecticut, are two examples.

## 2.3 THE CHARACTERISTICS OF RURAL AND URBAN COMMUNITY

We can describe community as a sizable group of individuals who have long resided together in a region and have developed common interests, goals, ways of life, and conventions, among other things, and who get most of their needs met through local social organisations. Village mohallah in a rural urban environment is an example of community.

A rural community is a developing and non-civilized territory based on geographical factors. A rural community has the following characteristics: Many people relocate to cities in quest of greater facilities, hence rural areas are sparsely populated. In these cultures, there is a sense of uniformity.

NOTES

A large tract of land with few houses or other buildings and few inhabitants is referred to as a rural area. The population density is very low in rural areas. A huge number of people live in a city or urban area. Their homes and businesses are located near to one another.

### 2.3.1 Qualities of a Rural Community

The following are the basic qualities of a rural community:

- (1) **Size of the Community:** Rural settlements are smaller than urban settlements in size. The population of the villages is low due to the modest size of the communities.
- (2) **Density of Population:** Because the population density is low, people develop close relationships and face-to-face interactions. Everyone in a hamlet knows everyone else.
- (3) **Agriculture is the Main Occupation:** The principal industry of rural residents and the backbone of the rural economy is agriculture. A farmer must engage in a variety of agricultural chores for which he requires the assistance of other people. These people are usually members of his family. As a result, the entire family participates in agricultural operations. Lowry Nelson has stated that farming is a family business for this reason.
- (4) **Close Contact with Nature:** The majority of rural people's everyday activities centre around the natural environment, putting them in intimate contact with nature. This is why a rural dweller is more impacted by nature than an urban dweller. Because they rely on land for food, clothes, and shelter, the peasants see it as their true mother.
- (5) **Homogeneity of Population:** The nature of the village communities is homogeneous. The majority of their residents work in agriculture or related occupations, while there are people from many castes, faiths, and **social groups.**
- (6) **Social Stratification:** Social stratification based on caste is a traditional feature of rural civilization. On the basis of caste, rural society is separated into numerous strata.
- (7) **Social Interaction:** In contrast to metropolitan areas, rural communities have a lower rate of social participation. On the other side, the interaction level is more stable and consistent. The relationships and exchanges in the core groupings are extremely personal. The family meets the needs of its members while simultaneously exercising control over them.

In contrast to urban settings, the family is the one that introduces members to society's conventions, traditions, and culture. They do not develop uniqueness as a result of their limited contacts, and their outlook on the outside world is relatively limited, causing them to oppose any form of violent change.

NOTES

- (8) **Social Mobility:** Because all vocations are based on caste in rural areas, mobility is restricted. Because caste is fixed by birth, transitioning from one profession to another is difficult. The social position of rural people is thus determined by caste system.
- (9) **Social Solidarity:** Villages exhibit a higher degree of social cohesion than metropolitan places. The communities' cohesiveness is founded on shared experiences, goals, customs, and traditions.
- (10) **Joint Family:** The joint family system is yet another feature that sets rural society apart. Individual behaviour is governed by the family. In most cases, the father is the family's leader and is also in charge of maintaining discipline among the family's members. He is in charge of the family's affairs.

### 2.3.2 Geographical Characteristics of a Rural Community

A rural community is a developing and non-civilized territory based on geographical factors. The following are some of the characteristics of a rural community in a nutshell:

- (1) Many people leave rural areas in quest of greater amenities in urban areas, hence rural areas are sparsely populated.
- (2) This community has uniformity in its profession because agriculture is their only source of income, which is transmitted from one generation to the next.
- (3) The uniformity of dress, language, and habits is unmistakable. It denotes that they are all the same because they are from the same place and share the same culture.
- (4) The communication systems in these locations are slow.
- (5) Rural areas have a comparatively slow rate of change due to a lack of education and modern technologies.
- (6) A simple culture has been passed down from generation to generation in some locations.
- (7) Rural areas have an informal social life, implying that they lead a simple existence.
- (8) People in rural communities develop deep bonds and connections with one another. It means that they help one other in times of need and rejoice together.
- (9) Because there are fewer manufacturers and mills, as well as fewer automobiles, pollution levels are lower in these areas.
- (10) People in such places welcome tourists with open arms and treat them as if they were members of their family.

**NOTES**

**2.3.3 Characteristics of Urban Community**

An urban community is a developed and civilised place based on geographical features. The following are some of the qualities of an urban community in a nutshell:

- (1) Urban civilization is densely inhabited because many individuals migrate from rural areas to seek better living conditions.
- (2) People can earn money in a number of ways in this society because vocations are uniform.
- (3) There are differences in attire, language, and customs in metropolitan regions due to the diversity of individuals from various backgrounds.
- (4) They have quick methods of communication, which allows them to stay up to date on what is going on in the world.
- (5) Education and contemporary technology have accelerated the rate of development in many sectors.
- (6) Because of the mixture of civilizations, these locations have a complex culture.
- (7) There is a formal social life in urban places.
- (8) Due to their multifaceted nature, urban areas have weak contacts and ties.
- (9) Due to manufacturers and autos, there is a significant rate of pollution in these locations.
- (10) Individuals in urban areas are less friendly to tourists due to their hurried lifestyles.

**Check Your Progress**

**Multiple Choice Questions**

1. \_\_\_\_\_ is not a type of Rural Community.  
(a) Academic Communities (b) Granite Community  
(c) Governmental Offices (d) Retirement Communities
2. A rural community is a collection of people who are living together in an area that is \_\_\_\_\_ and unplanned.  
(a) overpowered (b) underdeveloped  
(c) rich (d) prosperous
3. Based on geographical characteristics, a \_\_\_\_\_ community is a developing and non-civilized territory.  
(a) rural (b) elite  
(c) upper (d) retired
4. \_\_\_\_\_ areas are sparsely populated since many individuals migrate to urban areas in search of better amenities.  
(a) Academic (b) Urban  
(c) Governmental (d) Rural

## NOTES

5. \_\_\_\_\_ communities typically contain a significant number of retirees who have retired from the employment.
  - (a) Academic
  - (b) Retirement
  - (c) Governmental
  - (d) Urban Communities
6. In comparison to metropolitan settings, the frequency of \_\_\_\_\_ engagement in rural areas is lower.
  - (a) routine
  - (b) social
  - (c) military
  - (d) entertainment
7. The nature of the village communities is \_\_\_\_\_.
  - (a) entertaining
  - (b) boring
  - (c) funny
  - (d) homogeneous
8. The \_\_\_\_\_ family system is another distinguishing element of rural civilization.
  - (a) joint
  - (b) nuclear
  - (c) single
  - (d) rich
9. A \_\_\_\_\_ area is a wide swath of land with few houses or other structures and few people.
  - (a) rich
  - (b) poor
  - (c) rural
  - (d) urban
10. \_\_\_\_\_ is the primary occupation of rural people and the foundation of the rural economy.
  - (a) Theatre
  - (b) Agriculture
  - (c) Job
  - (d) Business

## 2.4 ANSWERS TO 'CHECK YOUR PROGRESS'

### Multiple Choice Questions

- |                       |                    |
|-----------------------|--------------------|
| (1) Granite Community | (2) underdeveloped |
| (3) rural             | (4) Rural          |
| (5) Retirement        | (6) social         |
| (7) homogeneous       | (8) joint          |
| (9) rural             | (10) Agriculture   |

## 2.5 SUMMARY

A rural community is a group of neighbours who share a common living space that is underdeveloped and unplanned. There are different types of Rural Community such as Academic Communities, Trade Centers in the Area, Surrounding Areas, Governmental Offices, Leisure Communities, and Retirement Communities. We can describe community as a sizable group of individuals who have long resided together in a region and have developed common interests, goals, ways of life, and conventions, among other things, and who get most of their needs

## NOTES

met through local social organisations. Village mohallah in a rural urban environment is an example of community. A large tract of land with few houses or other buildings and few inhabitants is referred to as a rural area. The population density is very low in rural areas. A huge number of people live in a city or urban area. Their homes and businesses are located near to one another. Based on geographical factors, an urban community is a developed and civilised place.

### 2.6 KEY TERMS

- **Rural Community:** A rural community is a group of residents who live together in an undeveloped, unplanned territory.
- **Retirement communities:** Retirement communities typically contain a significant number of retirees who have retired from the employment.
- **Recreation villages:** Recreation villages (also known as “tourism towns”) label a local asset, They advertise a "natural resource" to tourists, such as a historical place or breathtaking landscape.
- **Rural Area:** They advertise a "natural resource" to tourists, such as a historical place or breathtaking landscape.
- **Urban Region:** A city is a huge area with a densely populated area. They can walk between their residences and places of business.

### 2.7 SELF-ASSESSMENT QUESTIONS AND EXERCISES

#### Short Answer Questions

- (1) What is a Rural Community?
- (2) Name the types of Rural Community.
- (3) List any 5 qualities of Rural Community
- (4) List any 5 geographical characteristics of Rural Community
- (5) List any 5 qualities of Urban Community

#### Long Answer Questions

- (1) Explain what is a Rural Community? & the 5 types of Rural Community with examples.
- (2) Explain all the 10 qualities of Rural Community.
- (3) Explain all the 10 Geographical Characteristics of a Rural Community.
- (4) Explain all the 10 Geographical Characteristics of a Urban Community.
- (5) Differentiate between Geographical Characteristics of a Rural Community and Geographical Characteristics of a Urban Community.



## Unit III Rural Economy

### Learning Objectives:

By the end of this unit the learners would be able to:

- Know the Concept of Rural Economy in terms of Pre-Independence and Post-Independence of India
- Understand about Pre-Colonial and Post-Colonial Rural Economy of India
- Know about the Traditional Rural Economy in terms of Ancient and Medieval Period
- Understand about the Land Reforms
- Understand about the Jajmani System
- Know about Green Revolution and Impact of New Economic Policy

### Structure:

- 3.1 Introduction
- 3.2 Features of Rural Economy
- 3.3 Pre-colonial Rural Economy of India
  - 3.3.1 Characteristics of Pre-colonial Economy of India
- 3.4 Post-colonial Rural Economy of India
- 3.5 Rural Economy
  - 3.5.1 Traditional Rural Economy
    - 3.5.1.1 Ancient Period
    - 3.5.1.2 Medieval Period
  - 3.5.2 Colonial Rural Economy
- 3.6 New Land Revenue Policy
- 3.7 Commercialisation of Agriculture
- 3.8 Rural Economy after Independence
  - 3.8.1 Land Reforms
    - 3.8.1.1 Changes in the Agrarian Structure
  - 3.8.2 Impact of Land Reforms
  - 3.8.3 Economics and Polity
  - 3.8.4 Class Differentiation
  - 3.8.5 Rural Development Programmes

**NOTES**

- 3.9 Jajmani System
  - 3.9.1 Meaning of Jajmani System
  - 3.9.2 Definition of Jajmani System
  - 3.9.3 Advantages of Jajmani System
  - 3.9.4 Disadvantages of Jajmani System
  - 3.9.5 Role and Functions of Jajmani System
  - 3.9.6 Relationship between Jajman-Kamin
  - 3.9.7 Changing Aspect of Jajmani System
- 3.10 The Green Revolution
- 3.11 The Impact of New Economic Policy
  - 3.11.1 Main Objectives of New Economic Policy – 1991
  - 3.11.2 Main Measures Adopted in the New Economic Policy
  - 3.11.3 Meaning and Types of India
    - 3.11.3.1 Liberalisation
    - 3.11.3.2 Privatisation
    - 3.11.3.3 Globalisation
  - 3.11.4 The Features of the New Economy Policy
- 3.12 Answers to ‘Check Your Progress’
- 3.13 Summary
- 3.14 Key Terms
- 3.15 Self-Assessment Questions and Exercises

### **3.1 INTRODUCTION**

The rural economy has a lot of potential for creating good-paying jobs and contributing to long-term growth and development. It accounts for a significant portion of output and employment in many developing countries, but it is marked by acute labour shortages and misery, with almost a quarter of the world’s poor residing there. Promoting quality rural jobs is crucial for eliminating poverty and addressing the nutritional needs of the world’s constantly growing population. This is recognised in the 2030 Sustainable Development Agenda, which strives to give rural development, agriculture, and food security more priority.

The study of rural economies includes farm and non-farm industries, as well as economic growth, development, and change. Government policies on development, investment, regulation, and transportation, as well as the size and spatial distribution of manufacturing and household units and interregional trade.

The people of the countryside have a strong sense of belonging and solidarity with one another. The rural economy is heavily reliant on nature and agricultural

operations. In rural areas, agriculture and related activities are the most common occupations.

## NOTES

### 3.2 FEATURES OF RURAL ECONOMY

The following are the main components of the rural economy:

- (1) **Village is an Institution:** A significant organisation called Village meets practically all of the needs of the rural community. The residents of the village have a strong sense of unity and belonging.
- (2) **Dependence on Agriculture:** Agriculture and natural resources are vital to the rural economy. In rural areas, agriculture and related activities are the most common occupations.
- (3) **Life of Rural People:** Limited and unavailable public services include schooling, housing, health care, communication and transport, banking, highways, and marketplaces. Faith, superstitions, and traditional cultural customs are important to rural people. The bulk of rural inhabitants have poor and pitiful living conditions. The rural sector is exceedingly underdeveloped and poor in terms of production methods, social organisation, and political mobilisation. The consumption of alcoholic beverages has increased in recent years.
- (4) **Population Density:** The population density, measured in people per square kilometre, is exceptionally low, and residents are distributed throughout the settlements.
- (5) **Employment:** In rural areas, there is joblessness, seasonal unemployment, and underemployment. Unemployment refers to persons who are eager and capable of working but are unable to find work. Underemployment, often known as disguised unemployment, refers to those who are employed in excess of their needs. The term “disguised unemployment” refers to a situation in which individuals work but there is no rise in output. In rural settings, both of these scenarios are typical.
- (6) **Poverty:** Poverty is characterised as a state of a person’s fundamental needs for food, clothing, and shelter are not being provided. According to 2011-12 estimates, around 22 crore people in rural areas are impoverished and live in extreme poverty.
- (7) **Indebtedness:** People in rural areas are deeply in debt due to poverty and underemployment, a lack of farm and non-farm employment options, low wage employment, seasonality in output, and a poor marketing network. ‘An Indian farmer is born in debt, lives in debt, dies in debt, and leaves debt,’ noted Sir Malcolm Darling, a renowned British novelist (1925). Because the communities lack access to institutional lending, they rely on local money lenders, who prey on the peasants like parasites. As a result, the peasants commit suicide on a regular basis.

## NOTES

(8) **Rural Income:** Rural residents' income is constrained since the rural economy isn't robust enough to offer them jobs or prospects for self-employment.

A huge percentage of people, both skilled and unskilled, are underemployed, with few opportunities for increasing their incomes.

(9) **Dependency:** Rural homes rely heavily on social assistance and remittances from kin who live and work in urban areas.

(10) **Dualism:** The coexistence of two extreme features Dualism in an area refers to such opposing situations as developed and underdeveloped, organised and unorganised, ancient and modern, controlled and uncontrolled, poor and rich, skilled and unskilled, and similar ones. In rural settings, these traits are very typical.

(11) **Inequality:** The distribution of income, wealth, and assets among rural people is severely lopsided. Inequality exists for a variety of causes, including historical, social, economic, and political factors. Rural activities are dominated by landlords and landowners. A few people own land, animals, and other goods.

(12) **Migration:** In order to find gainful job, people from rural areas are compelled to move to urban places. The emergence of cities is a result of this type of development. People are also pushed to migrate to urban regions by enmity and a lack of basic services in rural communities. Schumacher refers to this as 'double poisoning,' when villages are deserted on one side and towns are packed on the other. His book "Small is Beautiful," describes the hazards of current development.

### 3.3 PRE-COLONIAL RURAL ECONOMY OF INDIA

Prior to British dominance, India had a self-sufficient and vibrant economy. Indian craftsmanship was well-known and in high demand all across the world. Textiles made of cotton and silk, metal and precious stone crafts, and other handicrafts were well-known in the economy.

India had a steady economy before to colonization. The Indian economy was characterized by self-sufficient agriculture, thriving trade, and a thriving handicraft industry.

**Agriculture:** In India, small local communities of impoverished farmers managed the country's agricultural operations. The village was a largely independent economic entity. with only land rent (typically in kind) and the purchase of a few commodities from a nearby town as its only business transactions with the outside world. The village craftsman helped the farmer with some small-scale domestic manufacturing in exchange for the surplus he shared with him after only harvesting what he needed for his own consumption.

Communication was limited to basic methods. As a result, the sale of agricultural products was prohibited. Typically, the farmer raised enough food to

## NOTES

feed himself as well as the village's non-agricultural population. Due to good meteorological conditions, if his crop produced more than the consumption demands, he saved the rest for use during hard times. Farmers in pre-colonial times frequently stored their food grains, and it was the only method to avoid starvation in these circumstances.

Throughout the Middle Ages, this agricultural system persisted. However, as the fourth century progressed, village communities began to disintegrate under the influence of new forces that injected dynamism into the Indian rural economy. This was mostly due to two things -

- (1) The advent of new forms of land tenure has resulted in a shift in property relations.
- (2) The start of a bustling agricultural export industry in India.

Both of these developments were brought about through interaction with the West through the foundation of British administration.

**Trade:** Even though Indian communities were largely independent groups with poor communication systems. India has significant trade with other Asian and European countries as well as within the country. The balance of imports and exports was maintained. From the Persian Gulf, India imported pearls, wool, dates, dried fruits, and rosewater; from Arabia, coffee, gold drugs, and honey; from China, tea, sugar, and silk; from Europe, gold musk and woollen cloth; from Europe, metals like copper, iron, and lead; and from Europe, paper.

Cotton textiles were the principal exports from India. In addition to cotton textiles, India also exported raw silk, indigo, opium, rice, wheat, sugar, pepper, and other spices. It also exported valuable stones and medicines.

**Handicraft Industries:** India was known for its large number of manufacturers. Indian artists were well-known around the world for their abilities. India's superiority in domestic manufacturing was a major factor in its favourable overseas trade. India produced a vast array of products, including cotton and silk textiles, sugar, jute, dyes, and metallic and mineral goods like weapons, metal objects, and oil.

Bihar's Decca and Murshidabad Patna, Gujarat's Swat and Ahmadabad, Uttar Pradesh's Japura, Varanasi, Lucknow, and Agra, Punjab's Multan and Lahore, Andhra Pradesh's Masulipatnam and Visakhapatnam, Mysore's Bangalore, and Madras' Coimbatore and Madurai were among Bengal's textile hubs. Kashmir's woollen factories were well-known.

Maharashtra, Andhra Pradesh, and Bengal were major shipbuilding centers. Many European corporations purchased India's ships for their usage. India was clearly one of the major centers of world trade and manufacturing around the end of the 18th century. During colonial times, India's status was entirely devastated. Its origins can be traced back to the aftermath of England's industrial revolution.

**NOTES**

The indigenous textiles started to be replaced by machine-made material from England. Artisans in India were put out of business. The historic commercial hubs of India that were mentioned above fell victim to their pressure from British goods. The number of weavers has decreased as well.

Two features of the British occupation of India's steady development require special emphasis. The British gained experience in one area of India, which they subsequently expanded or adjusted in other regions, and this learning by doing enabled them to successfully navigate the difficulties of managing a huge colony like India.

A new strategy was needed to meet the needs of rising social groups due to the dynamic structure of British society. The dynamics of British society were changing, and this had an impact on the nature of British colonial policy in India. Mercantile capitalism, industrial capitalism, and monopoly industrial capitalism have all existed in modern British society.

The objectives of mercantile British capitalism were centered on commerce with India; on the other hand, the interests of industrial capitalism were market-oriented, with the Indian colony providing raw materials and purchasing produced goods from Britain. As a result, social and economic changes in the United Kingdom had a direct impact on British colonial policies in India.

### **3.3.1 Characteristics of Pre-colonial Economy of India**

After receiving an official commercial charter from the British crown around 1600, the British East India Business started quickly enslaving India. When Robert Clive overthrew the Nawab of Bengal in 1757, the conquests began. Following the pivotal Battle of Plassey, which kicked off India's battle for independence, the East India Company ruled India for a century. The British won this battle over the Indians, and Queen Victoria was handed direct authority of India in 1858. The East India Company's reign began.

The following were the main characteristics of Indian trade in pre-colonial times:

- (a) favorable balance Oracle and
- (b) foreign trade that was most appropriate for India's level of manufacturing.

A favorable trade balance meant that India's exports exceeded its imports, implying that it exported more than it needed to import. India did not require large-scale foreign imports because its economy was mostly self-sufficient in handicrafts and farm products, and trade remained thriving. Second, India's overseas trade met the country's needs perfectly. In other words, India benefited from the commodity pattern, which is critical to every country's global commerce. India exported its specialist goods and imported those it required:

The commodity pattern in India's international commerce changed dramatically between pre-colonial and colonial times. Although India's export surplus persisted, the pattern of international commerce shifted: for example,

India's rich culture of handicrafts was stifled when it switched from exporting cotton textiles to importing them.

## NOTES

### 3.4 POST-COLONIAL RURAL ECONOMY OF INDIA

Postcolonialism is a historical period or state of affairs that follows Western colonialism, as well as a parallel initiative to reclaim and recreate the past and agency of those who have been the targets of various forms of imperialism. Although there are still difficulties to be resolved, both old and new, India has undoubtedly entered a new historical age. From 1947 through the 1980s, it was a post-colonial country established in Jawaharlal Nehru's meticulously crafted mould and set on its course, although slowly.

As a result, postcolonial theory establishes philosophical, linguistic, social, and economic discourses in these intelligent spaces allows subaltern peoples to speak for themselves in their own voices and balances the unbalanced power dynamic between colonists and colonial subjects.

The term 'post-colonial' refers to a study of colonialism and anti-colonialism. The term 'postcolonial' is used to describe the analysis of the contemporary era of International Relations.

In general, the term "economy" refers to the production, delivery, and use of actual goods and services. Material items are created using specific tools, such as raw materials, technology, and labour. Furthermore, humans form social relationships in order to organize their output. Produced items are divided across society's many segments. Different types of services are also provided by society. We also understand that changes in economic life over time, which are facilitated by changes in society as a whole, are reflected in the historical experiences of human civilisation. As a result, when discussing India's rural economy, we took a historical perspective. Let's start by defining the term "rural." To define what is rural, the variables used include socio-cultural, ecological, economic, and demographic ones. The most common definition is that it refers to a place in the country as opposed to a city or town. Agriculture is the country's primary source of revenue.

### 3.5 RURAL ECONOMY

In the rural economy, land is the fundamental means of production. Human labour is required to make land fruitful. Rural people live in communities and use technology and their labour force to grow a range of crops. Furthermore, the rural economy has historically benefited from village and cottage enterprises. A cottage industry is a small firm that operates from home and produces completed goods. The degree of output and the manner in which products are distributed across society's many strata define the level of material wealth. As a result, we'll talk about land ownership and control, as well as production techniques, in our examination of India's rural economy. It comprises a description of the production

NOTES

organization as well as the social ties that go with it. It will also feature a study of how agriculture and village industries are intertwined. We have examined these concerns from a historical viewpoint for the benefit of clarity in presentation.

### 3.5.1 Traditional Rural Economy

Since ancient times, India's rural economy has dominated. Agriculture is the economy's backbone, providing food for the entire population as well as supplies for both urban and rural industry. In 1981, 76 percent of Indians lived in villages, and 63 percent of them relied on agriculture for a living, and agriculture employed sixty percent of the working populace. Villages accounted for 74.3 percent of the total population in 1991 and 72.2 percent in 2001, according to later data. In 1991 and 2001, agriculture provided employment to 60.5 percent and 58 percent of the overall workforce, respectively. The share of people employed in the agriculture industry has been steadily decreasing since 1981, according to census data. Despite the fact that overall agricultural employment growth declined from 2.75 percent in 1972-78 to 2.37 percent in 1988-94, the Economic Survey 1999-2000 said that higher economic expansion could only be sustained if agriculture and related work grew at a four percent annual pace (Economic Survey 1999-2000). Agriculture accounted for 40% of total national income. Agriculture and related activities were the single largest contributor to GDP in 1991 (about 33% of GDP). Even though the revenue from agriculture and related activities fell to 24.9 percent in 2001, it still contributes significantly to our export. Now consider the nature of the agricultural economy during the ancient and mediaeval times.

#### 3.5.1.1 Ancient Period

India's rural economy can be traced all the way back to the Indus Valley Civilisation (c. 2600-1500 B.C.). This was an agricultural civilisation with a large urban population. The rural population was familiar with plough cultivation. Archaeological discoveries at Kalibangan in Ganganagar, Rajasthan, revealed evidence of it. The flood plains of the Indus River and its tributaries were used for the cultivation of wheat, rice, peas, sesame, and cotton. The citizens of the town received food grains that were carried in from the countryside and stored. The existence of granaries in several Indus towns attests to this. Earthenwares were made by potters, and copper and bronze were made by metal artisans. Economy and Polity according to Ram Sharan Sharma (1983:1988), taxes and tributes paid by peasants living around the settlements may have been the main source of the Indus civilisation. However, a pastoral and semi-nomadic way of life replaced this type of economy.

- (i) **Pastoral Economy:** There was a full break with the previous economy at the start of the Rigvedic period (c. 1500-1000 BC). The Rigvedic people lived a pastoral and semi-nomadic lifestyle. Cattle raising was their primary occupation. Domesticated animals included cows, goats, sheep, and horses. Pasture land was managed by a group of people. People began to settle in communities around the end of the period. They also used an oxen-drawn plough to cultivate their land. Leatherwork and wool



spinning were among the crafts that were practised. The society was largely hierarchical and equitable.

- (ii) **Agricultural Economy:** Agricultural economy became dominant during the later Vedic Phase (c. 1000-600 BC). Cattle remained the people's most valuable transportable asset. Cultivation was done with a wooden plough and khadira ploughshare. Barley, wheat, rice, and lentils were among the crops cultivated. Carpentry, weaving, leather-worker, metal-worker, potter, and other arts and crafts were practised. Labour was functionally specialised, and society was divided along caste and varna lines. The Brahman did rituals and prayed. The Kshatriya had a means of subsistence through war and authority. The Vaisya were farmers, while the Shudra were a minor servant order. Families controlled the land. Cultivation and related activities were carried out with the help of family members. There were no hired labourers or karmakara. The peasants gave the king and his officers in-kind taxes and tributes. The primary feature of manufacturing had very little to do with priests and soldiers (Sharma 1983: 116). This era is when the jajmani system originated.
- (iii) **Introduction of Iron:** During the Buddha's time, iron-based agriculture and crafts were increasingly important (c. 600-322 BC). Iron ploughshares, socketed axes, knives, razors, sickles, and other implements were used for productive purposes. The cultivation of rice, wheat, barley, millets, pulses, sugarcane, and cotton was intensive. The upper Varna, namely the Brahman and the Kshatriya, possessed a significant amount of land. However, the Vaisya Varna's gahapati (peasant landowners) controlled a large portion of the land. Taxes were paid directly to the king by peasants. With the advent of urbanisation, villages provided food for the king, nobles, merchants, soldiers, and artisans who resided in towns.
- (iv) **Agriculture and the State:** During the Mauryan period, state control of agriculture became increasingly significant (c. 322-200 BC). The state created and administered large farms. They were staffed by slaves and paid labourers from the Shudra Varna. The state also provided tax discounts and financial support to the Vaisya and Shudra in the form of cattle, seed, and money to assist them in establishing new settlements for agricultural expansion. A royal tax of one-sixth of the produce was imposed on agriculture, which might be doubled in an emergency. Certain irrigation Rural Economy services were given by the state for a fee. However, no state farm was maintained during the post-Mauryan period (c. 200BC-AD 300). Individual growers owned the majority of the land.
- (v) **Feudal Relationships:** During the Gupta period (AD 1300-600), a feudal system began to emerge, which progressively stabilised. The Gupta emperors, their feudatories, and private persons made land gifts, creating a class of powerful middlemen between the sovereign and the people.

## NOTES

NOTES

The Brahmans and temples received land and villages as gifts. They had the land cultivated by Vaisya and Shudra Varna tenants, both permanent and temporary. They collected ground rent from farmers without having to split it with the king. The feudatories were also given power or authority in their districts. Free peasants, on the other hand, who farmed the land with their families and paid taxes to the king in areas that were not granted to anyone, were likely to hold a considerable portion of the land. At the same time, due to the implementation of numerous levies, their status deteriorated. Furthermore, during the post-Gupta period, land grants became more widespread. During this time, land grants to officials in lieu of financial salary became more common. The grantees might take away peasants' instruments of production and restrict their access to land and pastures. With the collapse of trade and urban centres, village economies became more self-sufficient. Local production satisfies local requirements. The jajmani system was strengthened by royal charters ordering peasants and artisans to remain in their communities. For their assistance with the harvest, artisans received payment in kind. We are witnessing the birth of a feudal society as a result of the increase in landlords. The peasant's means of production were completely under the hands of these landlords. Landowners and peasant producers were the two basic classes in society (Sharma 1985: 18).

### 3.5.1.2 Medieval Period

The mediaeval rural economy was characterised by a careful blend of agriculture and local cotton enterprises based on agricultural products. The majority of the production was for local consumption. However, some of the country food was sold in the local market. Villagers only bought a few products from outside, such as salt, iron, and a few consumer goods. In the communities, money was rarely used in transactions. The jajmani system continued to operate on a payment-in-kind basis. Now let's examine the state of farming, handicrafts, trade, and the types of courses offered in rural areas throughout this time.

- (i) **Farming:** It was a time when there was an abundance of agricultural land. Agriculture provided people with food and cattle with fodder. Wheat, barley, millet, peas, rice, sesame, gramme, oilseeds, cotton, and other crops were farmed in enormous quantities. Wells, dams, and canals were used to irrigate the land. There were also some water-lifting devices deployed. However, traditional agricultural and artisan implements were still widely used. The vast majority of land relied on nature (rainfall) for sustenance, as it still does today.
- (ii) **Arts and Crafts:** A number of agriculturally oriented arts and crafts were practised in rural areas. The peasants created drums, bows and arrows, leather buckets, ropes and baskets, sugar and jaggery (gur), and other goods. There were many different types of craftsmen, including carpenters, weavers, blacksmiths, leather workers, potters, cobblers, barbers, washermen, scavengers, water bearers, and oil pressers who

specialised in their hereditary caste jobs. The majority of the demands of the rural population were met by these producers and craftsmen. Irfan Habib (1963: 60) observes that a hamlet would have needed very little from the outside.

- (iii) **Trade:** During the mediaeval period, both long-distance interregional trade and local trade were carried out. Long-distance caravan trade specialised in high-priced items. The Banjara (nomadic communities) had a monopoly on bulk items such as foodgrains, sugar, butter, and salt. Local trade referred to transactions between towns and villages. Townspeople obtained food and raw resources for making various things from rural areas.

**Activity 1:** Visit your local grocery/textile/general store to purchase household necessities such as food, pots, pans, vessels, tooth powder, table, chair, and cloth, among other things. Request that the business owner/manager show you the numerous goods that the local cottage industry produces. After that, (a) find craftspeople who manufacture some of these goods and study how they work, and (b) Discuss the costs of producing the goods, the training they acquired to produce them, how they advertise them, and how much money they make with them. Prepare a two-page report on a “cottage industry” based on what you've seen and heard. Compare your report to those of other students at your Study Center, if at all possible.

- (iv) **Classes in Rural Areas:** The great landowners, who received land revenue from peasants while still possessing tax-free property, and the masses, who included farmers, craftsmen, and landless labourers, were the two main classes that made up the rural population throughout the Medieval Period. The rural portion of the governing elite, led by the emperor and his nobles, was made up of large landowners. During the Sultanate period, they were known as khirt, mugaddam, and chaudhuri, while during the Mughal period, they were known as patil, deskhmukh, nayak, and frequently malik. They had a wonderful life despite not being actively involved in the industrial process. They collected peasant land taxes and owned their own land that was tax-free. They were generally wealthy enough to ride horses, dress in finery, possess fine homes, and had gold and silver jewellery, allowing them to maintain a high level of living. Most of the rural population was made up of peasants. They made a living by cultivating their land with the help of their families. They were required to pay a land tax, which was typically one-third of the yield but occasionally exceeded one-half. Cash was used to pay for the majority of land earnings. Under certain monarchs, such as Allauddin Khilji, peasants were also required to pay different taxes, such as Shari (home tax) and charai (grazing tax). They had a difficult existence because they were subjected to numerous levies. A major section of the rural population was made up of landless labourers. They did work on the

## NOTES

## NOTES

land of landowners with a lot of money. They were enslaved by large landowners in the agricultural sector. Some were plough slaves, while others were held captive in the homes of affluent landowners. They were a kind of hereditary serf service class (Moreland 1983: 112). The lives of peasants, landless labourers, and artisans were noted to be difficult in general. According to contemporary texts, amid droughts and famines, the masses sold their children merely to survive.

### 3.5.2 Colonial Rural Economy

During colonial control in India, the rural economy saw significant changes. Agricultural commercialisation, de-industrialisation, and new land revenue agreements such as the zamindari, ryotwari, and mahalwari systems were all important parts of the rural economy at the period. The British policies also put a lot of burden on the jajmani system. Let's take a look at each of these things individually.

**De-industrialisation:** The traditional rural economy in India was devastated by British colonial authority. It shattered the rural economy's long-term growth cycle. Farming and village industries had a solid relationship, until it was shattered. The Indian economy was subservient to British commerce and industry interests. British rule had a negative impact on rural artisan enterprises. Domestic items were created on a small scale using archaic techniques. They were unable to compete with cheap, mass-produced goods that were imported from the UK. Businesses engaged in spinning and weaving cotton suffered the most harm. Textiles made of silk and wool were also significantly harmed. Similarly, the advent of machinery for these purposes harmed the tanning, dyeing, oil-pressing, and iron sectors. In addition, the arrival of railways expedited the demise of rural industry. British goods may now reach the farthest reaches of the countryside. Indian handicrafts were harmed by increased exports of agricultural raw materials to British businesses. De-industrialization of the rural economy resulted from the abolition of village arts and crafts. The fraction of the people depending on industries dropped from 18% to 8% in a short period of time (Sarkar 1983: 30). Mill-made fabric from England nearly wiped out the cotton spinners and weavers in the villages. Imports from England also had an impact on the other artisans in the area. As a result, people's reliance on agriculture has grown. The customary jajmani system was put to the test as a result.

### 3.6 NEW LAND REVENUE POLICY

The British introduced three forms of land revenue settlements in different sections of the country: the zamindari, ryotwari, and mahalwari systems. However, the effects were the same everywhere. The peasantry became poor as a result of the rise of a powerful landlord class. Let's take a look at each of these systems individually.

- (i) **Permanent Settlement:** Under the permanent settlement, the zamindars (landlords) were given hereditary possession of vast swaths of land

## NOTES

known as zamindaris (also referred to as the Zamindari settlement). They were required to pay the colonial administration a percentage of the land revenue they received from the peasantry while keeping the remainder for themselves. The government's portion was set in stone for all time. Landowners, on the other hand, may arbitrarily increase the rate of land revenue received from peasants for their own gain. This was usually done to cater to the growing desire for a lavish lifestyle. The tenants suffered as a result, and they became penniless. Furthermore, the peasants were reduced to simple tenants, losing their long-standing rights to the land as well as other customary privileges. Furthermore, regardless of a good or bad harvest, peasants were required to pay land rent on time or face being evicted from their land by the landlords. They had little choice but to borrow money from moneylenders or the zamindars, or landowners. In order to pay the rent, peasants were even made to sell a section of their land. Their debts continued to grow, exacerbating their hardship.

- (ii) **Ryotwari Settlement:** In the Ryotwari districts, the cultivator was acknowledged as the owner of his land and was only required to pay land revenue that was directly collected by the government, which in these districts served as a zamindar. Land revenue rates were changed and increased on a regular basis, putting peasants in debt to moneylenders or leading them to lose their land if they couldn't pay.
- (iii) **Mahalwari Settlement:** The government and landowners or family heads who asserted to be the estate's or village's landlords achieved the Mahalwari land revenue settlement (mahal). Farmers in this situation shared the same suffering. As a result, Bipin Chandra (1977:187) rightly observed that the government, the zamindar or landowner, and the moneylender all crushed the peasantry. As a result, the peasants' lives were marked by poverty and starvation under this system.
- (iv) **Consequences of the New Policy:** The disappearance of the old zamindars and the emergence of new landlordism were also significant implications of the new land revenue policies. When it came to collecting land revenue from the zamindars, the government was exceedingly strict. The zamindars of antiquity used to dwell in villages. They were forgiving when it came to collecting revenue from peasants, especially during hard times. As a result of their refusal to pay revenue to the government, the zamindari were taken away from them. The zamindari were then auctioned off by the government. In most places, merchants and moneylenders got their hands on them. These new zamindars mostly lived in towns and were harsh when it came to collecting land revenue, even when crops failed. In addition, the subinfeudation procedure accelerated. The practise of landlords renting out their right to collect property tax to others for a profit is known as subinfeudation. Between the government and the real cultivator, a rent-receiving chain resulted from them each leasing their respective rights to the other. For farmers,

**NOTES**

their workload has increased. According to Bipin Chandra, Indian agriculture stagnated and even declined, producing incredibly low yields per acre as a result of congestion, excessive land income demand, the emergence of landlordism, greater debt, and growing destitution of the peasants. (1977: 189).

### **3.7 COMMERCIALISATION OF AGRICULTURE**

Commercialization of agriculture was another effect of British administration. The land revenue rate was very high. The payment had to be made in cash. Furthermore, the method of income collecting was highly strict. As a result, producers were obliged to sell a large amount of their crop at cheap prices in the market following harvest. The cultivator could either stay half-fed or go hungry. There was no advancement in agricultural production technology that would allow producers to produce extra grains for market sale. In reality, cultivators were forced into the commercial economy. In addition, foreign wealth was invested in indigo, tea, and coffee plantations in India. The goods were intended for the European market. Cotton was also shipped from India to supply the textile factories in the United Kingdom. This boosted the use of money in rural regions and connected the Indian economy to the international market in order to serve British objectives. The unstable market pricing had to be dealt with by the Indian peasant, making their plight worse. During famine years, commercial harvests and expensive foodgrains like wheat were frequently cultivated instead of poor people's food crops like jowar, bajra, or pulses, wreaking devastation. Commercial crop production necessitated more inputs, increasing the peasantry's reliance on moneylenders for additional loans. As a result, they are enslaved by debt. Commercialization was sometimes a forced process for the great majority of poorer peasants, according to Sumit Sarkar (1983: 32). Because peasants and landless labourers are poor, zamindars and moneylenders can demand forced labour and beg from them, as well as inflict illegal exactions. Serfdom and debt slavery were widespread practises. The dictatorship of the masses was maintained (Sarkar, 1983).

### **3.8 RURAL ECONOMY AFTER INDEPENDENCE**

The rural economic landscape has changed dramatically since independence. We will concentrate on land reforms, the green revolution, and rural development programmes, as well as the influence of new economic policies on the rural economy, in this part.

#### **3.8.1 Land Reforms**

Following India's independence from British rule, many land reform policies were implemented to alter the agrarian structure in order to create a successful and egalitarian society. We'll start with a look at the changes and then talk about how they affect the rural economy.

### 3.8.1.1 Changes in the Agrarian Structure

- (i) The Zamindari system was eliminated as the first step. Its purpose was to eliminate the zamindars' intermediary interests and the subinfeudation chain, bringing the cultivators into contact with the state. The intermediaries were given permission to keep their khudkasht, or personal acreage. The zamindars were compensated by the earnings for the rest of their land, which had to be leased to tenants. The zamindars, who claimed a huge amount of their land as khudkasht, used this method to evict tenants on a large scale.
- (ii) Secondly, the state took tenancy reform initiative, which aimed to provide security of tenure, lower rents, and make it easier for tenant cultivators to acquire ownership rights. Renters who were seen cultivating the land for five years in a succession were normally considered permanent or 'protected' tenants, who could not be easily removed by the landlord. The rent on the land has been reduced. It was one-fourth or one-sixth of the value of the gross produce. By paying rent for a set period of time, such as eight or ten years, the tenants were able to acquire ownership of the land they cultivated. A large number of tenants were able to obtain tenure and land ownership. However, renters were evicted as a result of this measure. Arrangements for tenancy were developed that were both subtle and hidden. Sharecropping became a more common practise. Tenants were still being taken advantage of by landlords.
- (iii) Finally, limits were set for both existing family landholdings and potential future purchases. Large landowners were compelled to sell surplus land to the state, which was subsequently given to tiny, marginal, and farm labourers who lacked land. Landlords were allowed to sell their additional land or divide it up and transfer it in the names of other people because the law's passage and implementation were delayed, thus avoiding the law.
- (iv) Another piece of land legislation dealt with the consolidation of landowners' dispersed properties. Once adopted, this policy will encourage proper capital and input investments in land, as well as increase agricultural efficiency and economy.

### 3.8.2 Impact of Land Reforms

Land reforms did not have a positive overall impact. Smaller tenants were forcibly evicted from land and pushed into a very exploitative share-cropping arrangement. They were subjected to far less protection and suffered far more than the larger animals. The landlords' hold on power was preserved. Rural Economic Development The land concentration did not change much as a result of the land reforms. According to Chattopadhyay (1989: 123-124), roughly 47 percent of households with land sizes ranging from 0.00 to 0.99 acres owned 1.38 percent of the land in 1954-55. Even in 1971-72, this size group controlled only 2.07% of all

## NOTES

land, but accounting for about 45 percent of all households. However, in 1954-55, around 1.5 percent of households with 40 acres or more possessed about 20% of the land. Furthermore, in 1971-72, around 2% of households with a land size of 25 acres or more possessed nearly 23% of the land. In the country side, however, the intermediary classes of peasants have profited to some measure by replacing the elder zamindars in politico-economic matters. The influence of feudal families is dwindling across the country. Since independence, the National government has revised the Constitution thirteen times to include 277 land laws in the Ninth Schedule to assist land reforms. In 1995, the Constitution's Seventy-eighth Amendment put land laws in the Ninth Schedule, making it the most recent amendment. The entire quantity of land considered surplus in the country since the inception of the ceiling restrictions is 73.66 lakh acres, according to government figures. A total area of 53.79 lakh acres has been seized control of, with 55.84 lakh beneficiaries, with about 36% belonging to scheduled castes and 15% belonging to scheduled tribes.

### 3.8.3 Economies and Polity

Between 1965 and the early 1980s, northern and northwestern India saw the greatest benefits of the Green Revolution, it caused the output of food grains, namely wheat and rice, to significantly increase. The 1980s saw a rise in food grain yields. although they did not match the enormous gains seen between 1965 and 1980. The area planted to high-yielding types continued to rise in the 1980s, but at a slower rate. The Eighth Five-Year Plan aims to make high-yielding types and more productive variants of other crops available to the entire country. Let's now examine some further facets of how the Green Revolution affected rural civilization.

- (i) **Causes of Disparity in Agricultural Production:** Wide regional and interstate differences resulted from India's Green Revolution. The concept was only executed in places where there was a reliable supply of water and the ability to control it, as well as big fertiliser inputs and appropriate agricultural loans. The yields increased the most in Punjab, Haryana, and western Uttar Pradesh since these inputs were widely accessible in these regions. Where these inputs were not guaranteed, such as in Andhra Pradesh and Tamil Nadu, the outcomes were restricted or non-existent, resulting in considerable disparities in agricultural output within these states.

The Green Revolution has exacerbated inter-regional and inter-district differences in agricultural output and wealth, according to Bhalla (1974: 109). However, the benefits of this growth have been dispersed unequally among the various agrarian classes. Large landowners have reaped the most of the rewards. Because of their limited landholdings, marginal and small growers are unable to achieve larger yields. Furthermore, it has been noted that marginal and small producers are heavily reliant on cooperatives and other banking institutions to finance high-cost agricultural inputs (Johar and Khanna 1983: 424). The divide between



non-progressive and progressive growers has also expanded, according to Bhalla (1974: 109).

### 3.8.4 Class Differentiation

The Green Revolution has also resulted in peasant class differentiation, which is an indication of capitalist agricultural growth. Utsa Patnaik (1987: 199-208) discovered two peasant classes in her research of Haryana agricultural holdings of 15 acres or fewer. The first was the rural well-to-do, as well as the rich and middling peasant labour hiring groups. The second group was the rural poor, which included the peasantry's surviving classes, such as tiny and impoverished peasants. The former had a virtual monopoly on contemporary agricultural equipment and sold almost three-fifths and more than 25% of their production is sold. The latter, however, had few home possessions, traditional livestock, and tools, and they only sold one-third of their produce at the market.

As a result, the modern technology preferred large landowners, whereas small landowners were not able to gain from it. Large landowners and more affluent peasants have mostly benefited from the Green Revolution and rural development programmes. Even in the twenty-first century, poverty, unemployment, and underemployment are pervasive among small peasants and agricultural labourers. In actuality, the gap between rural rich and rural poor has widened. In a study on the Punjab economy's rural economy, the growth of a capitalist trend in agriculture was highlighted in terms of land relations, capital accumulation, and existence, as well as an increase in wage labour. In terms of land connections, According to Utsa Patnaik's research, 10% of farmers with more than 20 acres of land own more than 37% of the land. The richest 10% of farmers in Punjab owned 68.75% of tractors, 24.72 % of tube wells/pumping sets, 20.40 % of threshers, and 42.86 % of land acquired. Furthermore, between 1961 and 1971, the proportion of pure tenants had decreased while the proportion of agricultural labourers had climbed from 17.3 percent to 32.1 percent of the overall agricultural workforce. In 1991, farming and related industrial sectors employed 66.8% of the primary workforce. Agricultural labourers made over 40% of the total agricultural workforce. According to the 2001 census, agricultural labourers make up 26.7 percent of the overall workforce, and about 70% of the population relies on agriculture for a living. Agricultural labourers' cash earnings have risen, but their actual incomes have been undermined by a more than equal rise in prices. In comparison to other classes, the share of agricultural revenue held by labourers has decreased (Johar and Khanna 1983).

### 3.8.5 Rural Development Programmes

India's rural economy was severely backward in terms of agriculture and village industries, along with poverty, unemployment, and underemployment, when the nation attained independence. To address these issues, the government initiated a series of rural development programmes. The Community Development Project (CDP) was established in 1952. Its main focus was on economic development and, to the extent possible, overall community development with the help of local participation. Agriculture, livestock farming, community and small enterprise

## NOTES

## NOTES

development, health and sanitation, social education, and other programmes were all part of the package. However, the fruits of growth were monopolised by the already wealthy and powerful rural upper classes, according to its experiences.

As a result, in the early 1970s, the development plan was altered. The slogan was changed to “development with social justice,” and several programmes were created with the intention of helping certain target populations, such as small and marginal farmers and agricultural labourers, with a focus on women, scheduled castes, and scheduled tribes. The Small Farmers Development Agency (SFDA) and the Agency for Marginal Farmer and Agricultural Labourer (MFAL), the Integrated Rural Development Programme (IRDP), the National Rural Employment Programme (NREP), the Rural Landless Employment Guarantee Programme (RLEGP), the Training Rural Youth for Self-Employment (TRYSEM), and the Jawahar Rozgar Yojana (JRY) have all been launched since the early 1970s. To encourage rural village industries, the Khadi and Village Industries Commission (KVIC) was founded. Although the percentage of the population living in rural poverty decreased from 56.44 percent in 1973–74 to 37.27 percent in 1993–94, the government had to revamp its anti-poverty and village development initiatives due to the estimated 193 million rural poor.

The Swarnajayanthi Gram Swarojgar Yojana (SGSY) is the outcome of recent endeavours for evaluation and reorganisation. It was established in 1999 to replace other programmes relating to self-employment, including IRDP, TRYSEM, and DWCRA. The Sampoon Grameen Rozgar Yojana, which aims to provide meaningful employment, food security, and infrastructural development in rural areas, was introduced in September 2001. The Pradhan Mantri Gram Sadak Yojana was launched in December 2000 with the aim of establishing an all-weather road to link rural settlements.

In April 2000, the Pradhan Mantri Gramodaya Yojana was established to assist the rural poor in the construction of housing units. A new programme named Jawahar Gram Samridhi Yojana, which was a streamlined and comprehensive version of Jawahar Rozgar Yojana, was introduced in April 1999 with the goal of developing infrastructure and creating wage jobs. Since August 1995, the National Social Assistance Program has been in effect. Its purpose was to provide social assistance to low-income rural families. The majority of these new programmes are improved versions of older ones, which highlights the fact that despite the abundance of programmes, rural poverty, unemployment, underemployment, and agrarian primitiveness persist in the majority of states after many years of independence even though it is still too early to judge the effectiveness of these new programmes

### **Rural Economy Activity**

Inquire about all of the village’s rural development projects by going to the neighbourhood Block Development Officer in your village or any other village. Find out (a) why the programmes were started (b) By talking to a few villagers, find out who has profited the most from them and (c) What tangible changes have

the projects contributed to the village's socioeconomic development? Then, on the basis of the information you've obtained, prepare a three-page report. If it's possible, contrast your report with those written by other students at your study centre.

## NOTES

### 3.9 JAJMANI SYSTEM

Lower castes provided various tasks for upper castes under the jajmani system, often referred to as the yajman system, in exchange for grain or other goods. In rural India, the jajmani system has long been an essential social institution. This arrangement created an enduring economic, social, and ritual ties between the lower castes of menial workers and the landowner higher castes, service castes, and them. Both reciprocity and dominance were present in this situation. In the present era, the system has deteriorated dramatically.

In a previous segment of the lesson, we observed how the jajmani system was hampered by British colonial administration, which also destroyed the traditional rural economy. One of the earlier Modules of this course looked into the jajmani system. In the framework of our debate on the rural economy, we'll take a look at this structure. In traditional India, the jajmani system was a vital rural social organisation. It arose in ancient India as occupational distinction and specialisation emerged across a variety of trades, crafts, and clerical work, and as landowners and non-owners began to exist in villages. Throughout the Middle Ages, it remained alive and well. A network of social, cultural, and religious ties known as the jajmani exists in communities between different castes. Patrons are landowners from the upper and intermediate classes, whereas servants are from the lower castes. Service castes are known as Kam Karnewale, Kamin, or Purjan, while patrons are referred to as jajman. Landowning upper and intermediate castes like the Kamma, Reddi, and Lingayat in the south and the Rajput, Bhumihaar, and Jat in the north employ service castes like carpenters, blacksmiths, potters, barbers, leatherworkers, and water carriers. Service castes are typically compensated in kind. They may also be entitled to additional benefits, such as a free house site, as well as free food, clothing, funeral allowance and other items on special occasions like holidays, births, deaths, and marriages. Jajmani ties extend to neighbouring communities as well.

The jajmans (customers) of the service castes live outside the village where they live. Problems with rights and duties, caste panchayats and village panchayats deal with jajmani system-related problems as well. The jajmani relationships, on the other hand, are predominantly familial. Each family in the village maintains a lengthy (hereditary), exclusive (family to family), many (economic, social, and ritual), connection to other families from other castes and occupations, allowing the patron-client relationship to persist. Wiser (1969: xxiii) emphasised the notion of reciprocity in his study of the jajmani system, defining it as "... the many castes of a Hindu community in north India are interrelated in a service role." Each one looks out for the other. Each is the master in turn. Each is a servant in turn. Each has his own caste-based clientele, which he refers to as his jajmani or birt." However, the jajmani system, as studied by Beidelman (1959), Oscar Lewis (1956), and others,

## NOTES

includes dominance and exploitative features. The powerful landowning patron castes rule over and exploit the lower castes and craftsmen who serve them. Many families in villages continue to maintain their jajmani links. However, in the present day, the system has deteriorated significantly. This is due to a number of changes in rural areas, including increased commercialization of agriculture and the expansion of capitalist farming, increased money circulation, the separation of caste and employment, wage labour, urban migration, and education.

The Satavahanas were the first to make land grants (235 B.C.-A.D. 225). However, it became popular after the Gupta dynasty. Both the Brahmins and government officials were given land and villages by the King and his feudatories. Land rent was collected by the donees without any need to share it with the sovereign. They were also given administrative powers in their respective territories. As a result, they dominated their respective fields in terms of economy, society, and politics, despite the ruler's ineffective authority. The feudal nature of Indian society is reflected in this. Subinfeudation. According to the agreement, the zamindar had the power to extort villagers for land revenue, pay a specified percentage to the British authorities, and keep the rest for himself. The zamindar, on the other hand, rented their right to collect revenue to others who, in turn, negotiated similar deals with others, giving each party a share of the land revenue. As a result, a network of middlemen emerged between the estate and the genuine growers. Subinfeudation is the term for this.

In the early 1950s, the government initiated a series of rural development programmes, concentrating on rural involvement, economic progress, and the minimal overall development of the entire rural community.

Policy measures such as fiscal deficit reduction, subsidy reduction, rupee depreciation, export-oriented output, and agricultural credit reduction have harmed the agricultural sector and the rural poor. The decrease in financial resources flowing to farming, both long-term capital and working capital, has worsened agricultural sector problems and, as a result, rural employment.

### 3.9.1 Meaning of Jajmani System

The Jajmani system is thought to be the social and economic foundation of rural communities. It's a structure based on traditional work responsibilities. The caste system in rural India and the Jajmani system are closely related. It currently forms a crucial part of the social and economic structure.

The Sanskrit word Yajman, which means "one who conducts a yajna," is whence the word Jajman originates. As a result, the services of some Brahmins are required if some yajna is to be performed. It took a long time for its use to become widespread among all those who hired or received services.

The Jajmani system may be described as a distribution system where numerous lower castes, including Khati (carpenter), Lohars (blacksmiths), Nai (barber), Kumhars (potters), Dhobi (washer men), Sweeper (Chuhra), and others, provide services and goods to upper caste landowners.

## NOTES

Castes that provide service are referred to as Kamins, whereas castes that are served are referred to as Jajmans. The serving castes are compensated financially or in-kind for their work (grains, fodder, clothing, animal products such as milk, butter, and so on). Someone who works for or serves someone else is referred to as a kamin.

In villages, long-term relationships are formed primarily between food-producing households and those who provide them with commodities and services. These relationships are known as Jajmani in Hindi, according to William H. Wiser's studies of a community in Uttar Pradesh. They are known as "Balutedar" in Maharashtra.

The Jajmani system revolves around the zamindars, a family of agriculturists. Occupational caste households provide them with services. Jajman, the patron, is someone who receives services. Kamin, Kam Karney Waley, or Kamgars are the names of the family who give services (workers). In various regions of India, terms like Parjan, Pardhan, and Balutedar are used to refer to those who provide goods and services.

The people who are described by all of these terms—those who 'work' for others and occasionally referred to as clients. The castes that supply services to the agriculturists differ from village to village. The Jajmani method does not apply to every caste in the hamlet. As a result, the Jajmani system might be thought of as a patron-client relationship.

According to Yogendra Singh, the Jajmani system is ruled by reciprocity in inter-caste relationships in communities. According to Ishwaran, it is a structure in which each caste has a place in everyday life in the community. This accountability covers moral, social, and economic duties.

### 3.9.2 Definition of Jajmani System

Indian villages are known for their Jajmani system.

“A patron, or customer, is someone who hires a Brahmin to perform religious rituals.” —Webster's Collegiate Dictionary

“Jajman-Praja connections” refers to service relationships governed by hereditary tenure. — S.S. Reddy, N.S. Reddy, N.S. Reddy,

Praja is another name for Kamins.

“Under this arrangement, each caste group in a hamlet is supposed to provide certain standardised services to other castes' families. Each of them has a hereditary relationship to a certain family or group of families for which he works.” —Oscar Lewis, author of “The Great Gatsby”.

According to Harold Gould, the Jajmani system is an inter-caste inter-familial connection that refers to the patterning of super-ordinate-subordinate connections between clients and service providers. Families from the top and lower castes are patrons, while those from the lower and dirty classes are suppliers of services.

## NOTES

William H. Wiser conducted the initial in-depth investigation on the Jajmani tradition in India. The jajmani system cannot function without Kamin or Jajman, and they complement one another well. In Mysore, South India, the Jajmani method is called as “Aya,” according to Ishwaran. (1966).

Village authorities’ or village servants’ (for example, the watchman’s) families, according to Henty Orenstein, preserve connections with the entire village rather than just certain households through jajmani.

“The Jajmani system sustains and regulates the division of labour and economic dependency of caste,” Edmund R. Leach (1960) wrote. “The Jajmani method serves to keep the Indian village as a self-sufficient community,” William H. Wiser (1967) observed. “The Jajmani system distributes agricultural produce in exchange for menial and artisan services,” Harold Gould (1987) explained.

In India, several research on the jajmani system have been undertaken. N.S. Reddy’s research in North India in 1955, W.H. Wiser’s study in 1936, Prof. S.C. Dubey’s study in Hyderabad, D.N. Majumdar’s study in Lucknow, Uttar Pradesh, Katheline Cough’s study in Tanjore, Darling’s study in Punjab, and others.

The Jajmani link looks to be cross-caste, but it is actually between specific castes and families. It is the bonds of family that have stood the test of time.

### 3.9.3 Advantages of Jajmani System

Following are some of the advantages of the Jajmani system:

- (1) **Security of Occupation:** The job stability is assured under the jajmani system. The kamin is assured a job because this system is genetic. He realises he won't be able to support himself if he quits his family's job.
- (2) **Economic Security:** Because the jajman meets all of their requirements, it gives Kamins financial independence. Financial stability for the Kamins is guaranteed. The jajman comes to the kamins’ help whenever there is a monetary crisis. They support the kamins in any way possible. As a result, the jajmani system ensures financial stability.
- (3) **Close and Intimate Relationship:** The jajman and kamin have a deep and personal relationship. This isn't just a commercial relationship; it's also a personal one. A spirit of brotherhood and comradeship evolves as a result of this strategy. Both jajman and kamin are well aware of the strengths and limitations of the other.

As a result, they try to get to know one other. Both jajman and kamin sympathise with one another since the Jajmani system is inherited and everlasting. This strategy creates an environment that promotes peaceful coexistence and cooperation.

- (4) **Peaceful Living:** In the jajmani system, cut-throat competition for job or employment is essentially non-existent. No jajman is left unattended, and no kamin is left hungry. As a result, this method fosters a sense of community and cooperation, resulting in a calm living environment.

### 3.9.4 Disadvantages of Jajmani System

The drawbacks of the Jajmani System are as follows::

- (1) **Source of Exploitation:** Exploitation is the basis of the Jajmani approach. Agricultural castes, who are nearly always higher castes, hire occupational classes to do their work who are almost always lower castes in Eire. Under the guise of paternal relationships, the plunder of lower castes persists.

This system, like the caste system, has resulted in oppression, exploitation, and prejudice. While the Jajmani system was initially based on interpersonal connections, Oscar Lewis found during his study of the Rampur village community that it has since transformed into a tool for jajmans to exploit kamins.

- (2) **Feeling of Superiority and Inferiority:** The kamins are ranked low in this system, while the jajmams are ranked high. Both Jajman and Kamin believe that this has led to social injustice and attitudes of superior and inferiority. Because this system is dependent on genetics, the kamin is unable to pursue other employment opportunities or take use of recent technological advancements to improve his financial situation.

The kamins' economic standard has been lowered as a result of this arrangement. They are viewed as second-class citizens. The Jajmans occasionally take advantage of them and abuse them. They become powerless in the face of their Jajmans' financial might. This method depends on how high and low are perceived.

- (3) **Impediment to Occupational and Social Mobility:** The Jajmani system has obstructed vocational mobility and lowered the kamins' economic level of living. Because this system is hereditary, there is no way to change occupations. The system has thereby checked social mobility. Because of their economic difficulties, the kamins' living conditions remain deplorable.

- (4) **Supported by Caste System:** The caste system is the cornerstone of the jajmani system. This system thus has all of the drawbacks associated with the caste system. In his research, Dr. Majumdar discovered that kamins' living conditions are deplorable, and that upper castes harass and persecute them.

The Jajmans have mistreated them. Discrimination is pervasive as a result of this system. Exploitation and coercion are present. This method, according to Dumont, must satiate everyone who enters into connections with jajmani

- (5) **Effect of Transport and Communication:** The system is in decline as a result of rapid expansion of transportation and communication, it has made it simpler for kamins to look for employment or pursue other careers outside of their town. The Kamins are no longer required to carry out the duties of the Jajmans.

### NOTES

NOTES

(6) **Impact of Social Reform Movement:** The oppressed castes profit from the impact of social reform movements. They are attempting to climb the social ladder. The Jajmani system has been severely damaged by a number of religious reform organisations, including the Arya Samaj.

Changes in hereditary occupation can be blamed for the decline of the Jajmani system. The Jajmani system, which was formerly beneficial, is no longer in use. In India's rural civilization, exploitation of the lower castes has progressively become the norm. The Jajmani system is linked to the caste system. The caste system in India is about to disintegrate.

### 3.9.5 Role and Functions of Jajmani System

After analysing the functions of the Jajmani System, many sociologists have provided the functions of the system based on various case studies.

According to Edmund R. Leach (1960), the Jajmani system upholds and controls interdependence in the economy and caste-based labour division.

According to William H. Wiser (1967), the Jajmani system aids in maintaining the Indian hamlet's independence.

The Jajmani method, as described by Harold Gould (1987), distributes farm produce in return for menial and craft services. In the Faizabad district of Uttar Pradesh's Sherupur village, Gould looked at the jajmani system (1954-55). He also discovered various benefits that kamins receive from the jajman, such as free food, free lodging, free items like clothing, food for animals, excrement, land that is not rented, and credit facilities are just a few examples.

Gould also looked into the formal rate at which jajmans compensated lo kamins for their services.

Consider the following scenario:

- At harvest time, a Brahmin receives 15 kg of grain per household.
- Per jajman, a Korl (weaver) receives 15 kg of grain plus ₹ 20/- per month.
- A Kumhar (potter) and a Nai (barber) both receive 8 kg of grains.

During harvest season, a Lohar (blacksmith) and a Dhobi (washerman) each receive 4 kg of grains per lady in the home.

### 3.9.6 Relationship between Jajman-Kamin

The kamins receive many concessions as a result of their role-relationship, including protection from the jajmans in various life situations. This method, however, is not reciprocal in all settlements. In many villages in India, the dominant castes, according to Pauline Kolenda (1963), sway the balance of power in their favour. In terms of economic institutions, power structure, and inter-caste relationships, Yogender Singh (1973) argues that villages in India are changing now.



## NOTES

According to Harold Gould, the difference between the landowning cultivating castes, who dominate the social order, and the landless craft and menial castes, who are subordinate to them, is essentially the difference between the landowning cultivating castes, who control the social structure and the landless, servile castes that are beneath them. If jajmani transactions don't make up a system, they do, according to David Pocock (1963), make up an organisation. They are arranged around the caste that controls the region, a single institution. Jajman must be a father figure to his kamins and meet their expectations.

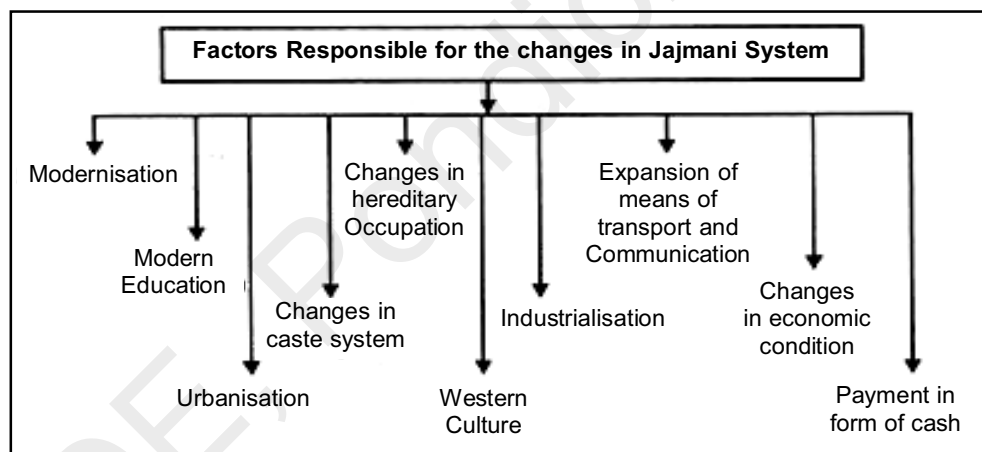
### 3.9.7 Changing Aspect of Jajmani System

During the last sixty years, the jajmani system has seen significant changes. This system is not used by every caste in the village. In addition to the jajmani relationship, there have always been contractual, paid labour links between suppliers of goods and services and their customers. Certain castes that were once members of the jajmani system have withdrawn due to the emergence of backward class movements in recent years.

Payments in the jajmani system were always in kind rather than currency, hence the introduction of cash economy has brought major adjustments. New opportunities have arisen in towns and cities as a result of the ever-expanding commercial frontiers, and numerous occupational castes have sought to capitalise on this situation. After seeking disengagement from the jajmani ties, they move to partake in these opportunities.

The dissolution of the jajmani system in India is due to a number of issues.

These are the factors:



The jajmani system is disintegrating due to the impact of modernity. In the jajmani system, the influence of lifestyle, modern education, and western culture has become a barrier. Changes in hereditary occupation can be blamed for the decline of the Jajmani system. Rapid advancements in communication and transportation have enabled consumers to access better services elsewhere.

The economic situation of the population has altered as a result of the impact of industry and urbanisation. As a result, it gets in the way of the jajmani system.

**NOTES**

The barter system of exchange is nearly extinct now. Payment is now made in the form of cash.

The jajmani system is also affected by large changes in the caste structure. The Jajmani system, which was originally valuable in Indian rural society, has gradually devolved into lower caste exploitation. The Jajmani system is linked to the caste system.

In India, the caste system is on the verge of collapsing. As a result, the jajmani caste's ties to other castes are breaking down. Another factor is that caste panchayats are becoming extinct. They are no longer powerful or effective. The demise of the jajmani system has also been aided by several reform movements.

Because the jajmani system is intertwined with the caste system, religious system, land ownership system, and political structure in rural life, any changes in these arrangements will have an impact on the jajmani system as well, and vice versa. The caste structure is disintegrating, the religion system is weakening as a result of secularisation, the land-owning system is undergoing metamorphosis as a result of land reforms, and the modern polity has disrupted the old pattern.

As a result, the jajmani system has been harmed. It could be due to a variety of factors. The impact of industrialisation on the quality of service offered by purjans or kamins, the slackening of the caste system's rigidity, the spread of education, and the impact of western education. The termination of the zagirdari system, the presentation and execution of land reforms, greater job opportunities in metropolitan regions, the availability of modern transportation resulting in better market transactions, and so on are all causal elements. The jajmani system is on the decrease as a result of these circumstances, and in many areas it has altogether vanished.

The habit of exchanging items for services is progressively fading, and some artisans increasingly prefer to be paid for their work. The dominant castes rely on politics for their support and rarely turn to the kamins for help. The land - owning castes rely on the market to buy high-quality goods via monetary transactions.

Y. Damle and I. Karve discovered that 202 out of 326 respondents supported the jajmani system due to economic benefits, whereas the kamins supported the system because of the provision of ritual services, and the jajmans preferred landowner backing during factional struggles. The kamins were especially amazed by the patron's protection in times of need. Another survey conducted by Bose and Jodha in the Barmer district of Rajasthan found that 111 out of 120 people were against the use of the jajmani system for identical reasons.

Despite opinion polls showing villagers' support for the jajmani system, it can be safely assumed that the traditional jajmani relationship has deteriorated in recent years. The ability of a caste, in particular, to support the members of a 'jati' fluctuates according to the demand for the crafts or services products. In his study of the caste system in Uttar Pradesh, E.A.H. Blunt used data from the 1911 Indian census to show that 60 to 74 percent of confectioners, grain brokers, and

washermen, 76 percent or more of sweepers and goldsmiths, and 50 to 59 percent of carpenters, weavers, oil-pressers, barbers, and potters worked in their caste's specialty.

As a result, he noted the disparity in the proportion of caste members who actually pursued their ancestral jobs. In contrast, only around 10% of leather craftsmen and wine sellers were employed, and only about 20% of Brahmins were employed as priests. The reduction in the number of members of a caste following their caste vocation, according to Blunt, was due to a decline in demand for handicraft items and traditional services.

They favoured working in agriculture, either as farm labourers or as domestic servants. Agriculture has always been allowed as an alternate career for all, therefore there were no restrictions in following it, but some castes chose it as their familial or customary occupation. Cultivators is a term used to describe these classes.

Craftsmanship and the original work done by members of specialised castes have also changed. According to Joseph Schwartzberg's study of Khalarpur, the chamar's ancestral occupation was leather tanning, the Teli's ancestral occupation was oil pressing, and the barber's wife and grain parchers' ancestral occupation was hand-grinding. However, Schwartzberg discovered that people involved in vegetable oil extraction and refining had experienced a dramatic fall, based on data from the 1951 Indian census.

It dropped dramatically from 483,000 people in 1901 to 250,000 people in 1951. Similarly, "hand pounding of rice, flour milling, manual dehusking and milling of grains and pulses" employment fell from 1,245,000 in 1901 to 526,000 in 1951. From 1,143,000 in 1901 to 760,000 in 1951, the number of "leather workers, workers in industries that make leather products, and footwear workers" decreased.

According to Dumont, the jajmani system has been severely limited in modern times as a result of a transition from a religious to a personal approach. In the system, even certain specialists have become extinct. The demise of the jajmani system in rural India can be ascribed to a number of factors. The sugar mills have had an impact in Khalarpur. Prior to the creation of sugar mills, local Rajput landowners pressed a lot of sugarcane personally, and the servants obtained a lot of raw sugar from home, as well as a lot of waste scum for their pigs. With the creation of sugar mills, however, the Rajputs acquired an interest in cultivating sugarcane on a larger percentage of their land and crops on a lesser percentage, which harmed the servants in a number of ways.

To begin with, the servants received less raw sugar from home, and the sweeper received less garbage for their pigs. Second, the kamins were given little amounts of food grains in half-yearly payments. Food produced in the past was consumed rather than sold in a pre-marked or non-monetary economy. As a result, the farmers' surplus food grain was distributed to the landless people who were dependent on them. As a result of the advent of sugarcane as one of the primary

## NOTES

**NOTES**

cash crops in Khalarpur, the jajman-kamin relationship changed. The jajmans shifted from generous to greedy.

Other factors also contributed to the downfall of the jajman system. The placement of hand pumps within the courtyards of high caste women's quarters, for example, rendered the employment of water carriers obsolete. The potter's clay items were supplanted by factory-made metal plates and utensils, which affected the potter's trade in the community. Due to the availability of commodities such as shoes and textiles in adjacent market towns, the village's crafts of shoemaker, barber, and weaver were undercut. Village communities, according to some anthropologists, are increasingly losing momentum in terms of self-sufficiency as various tradesmen, artisans, and servant castes migrate to towns.

Occupational dominance and inherited clienteles are no longer valued by the jajmans in some areas. Patrons are now willing to take on jobs that were previously performed by servants, such as in Rampur village, where jajmans began to shave their heads and engage in carpentry. In many cases, they disregarded the authority of the headman, elders, or caste council while making decisions.

Some anthropologists believe that as diverse craftsmen, artisans, and servant castes migrate to cities, village communities are steadily losing ground in terms of self-sufficiency.

Professional monopolies and ancestral clienteles are no longer given weight by the jajmans in various areas. Patrons are now willing to take on jobs that were previously performed by servants, such as in Rampur village, where jajmans began shaving and working in carpentry. They often disregarded the authority of the headman, elders, or caste council while making decisions.

Because of the disintegration of the jajman-kamin partnership, the kamins have been forced to work in jobs other than their conventional ones. One of the rare studies on the later occupation of kamin following their release from the jajmani network and the prior security of the jajmani system was conducted by Joseph Holder. Only 7 males in Jati's previously employed in a high number in jajmani relationships worked full time for their jajmans, according to research conducted in Rajapur, Uttar Pradesh.

Only one of them was a barber, while the other six were carpenters. Those who worked part-time as jajmani servants spent their free time cultivating. According to Elder's description, 12 barbers, 2 cotton carders, and 2 oilpressers who worked part-time as jajmani servants, 74 kamins now worked full-time for farmers, 47 worked at a nearby sugar mill, 6 worked for the railroad, and so on. The move to different sorts of labour is thought to have occurred as a result of peculiar circumstances in supplying land and agricultural work to the kamins and craftsmen in Rajapur.

Shifts from the jajmani network in terms of occupation may occur in many Indian communities when such alternative tasks are not readily available for so many individuals due to migration of the service caste towards urban centres.

## NOTES

In today's Indian society, the jajmani system is undergoing a slow transformation. The jajmani network's foundation was enhanced by the rigidity of the caste system. The jajmani network, however, gradually faded from the Indian scene as the caste structure collapsed, accompanied by groupism and class strife. The jajmani system is steadily collapsing due to man's declining confidence in religion and laziness in performing rites and rituals.

Furthermore, the jajmani relationship has suffered a major setback as a result of the loss of Brahminical supremacy. People may now readily go to the market and sell their goods because of modern modes of transportation and communication. Hereditary principles no longer govern professions. People are no longer obligated to follow in their ancestors' footsteps.

They have been able to access a range of occupations based on their abilities thanks to intergenerational educational mobility. As a result, people from many castes work in various professions, and occupational structures have changed dramatically. Jajmani arrangements no longer account for a large portion of the village economy. The customary practise of payment of newly produced crops to various kamins is being replaced by money.

Agriculture is no longer the exclusive domain of a single caste. Agricultural work is available to people of all castes. Even some kamins have adopted it as a second source of income. The jajmani system has also been influenced by several reform efforts. In a nutshell, the collapse and disintegration of the jajmani system in rural India may be traced to all of the factors that have contributed to the dissolution of the caste system. Because the caste structure is currently in flux, the jajmani system is also undergoing rapid transformation. As a result, Biedleman is sceptical about the jajmani system's long-term viability.

### 3.10 THE GREEN REVOLUTION

Monkombu Sambasivan Swaminathan, also known as M. S. Swaminathan, was an Indian geneticist and international administrator born on August 7, 1925 in Kumbakonam, Tamil Nadu, India. He is most known for his involvement in India's "Green Revolution," a programme in which poor farmers' fields were planted with high-yield wheat and rice seedlings.

The son of a surgeon, Swaminathan completed his education in India before studying genetics at the University of Cambridge (Ph.D., 1952). He worked in a variety of scientific and administrative posts during the next two decades (mostly in the Indian civil service). While in those posts, he assisted in the introduction of Mexican semidwarf wheat plants to Indian fields as well as the acceptance of contemporary farming methods. He was the director general of the Indian Council of Agricultural Research from 1972 to 1979. Moreover, he served as the Indian Ministry of Agriculture and Irrigation's principal secretary from 1979 to 1980. He served as the director general of the International Rice Research Institute from 1982 to 1988 and the president of the International Union for Conservation of Nature and Natural Resources from 1984 to 1990.

NOTES

Under the leadership of agricultural scientist M. S. Swaminathan, through the application of contemporary techniques and technology, such as high yielding variety (HYV) seeds, tractors, irrigation systems, herbicides, and fertilisers, agriculture in India was transformed into an industry during the Green Revolution.

A major component of what is now known as the Green Revolution was the introduction of new wheat and rice strains into underdeveloped countries. These genotypes have produced much higher yields when given enough water and the necessary chemical fertilisers and pesticides. Poorer farmers, on the other hand, have often been unable to supply the necessary growth conditions, resulting in even lower yields than with earlier strains that were more acclimated to the environment and had some pest and disease resistance with "improved" grains. Concerns have been raised regarding the cost of chemicals, which must largely be imported, as well as their possible negative impact on the environment.

Beginning in the middle of the 20th century, new, high-yielding cultivars were introduced into developing nations. resulted in a major increase in food grain output, especially wheat and rice. The Indian subcontinent and Mexico were the first places where it had a huge hit. The new varieties raise worries about cost and potential environmental implications because they require considerable quantities of chemical fertilisers and pesticides to achieve their massive yields. With these strains, poor farmers had even lower yields than they did with earlier strains that were more acclimated to the local climate and had some pest and disease resistance.

Norman Ernest Borlaug was an American plant pathologist and agricultural scientist who earned the Nobel Peace Prize in 1970. He was born on March 25, 1914, near Saude, Iowa, and died in Dallas, Texas, on September 12, 2009. Borlaug, dubbed the "Father of the Green Revolution," helped pave the way for agricultural technical advancements that reduced world hunger.

After completing his coursework in forestry and plant biology at the University of Minnesota, Borlaug received his Ph.D. in plant pathology there in 1942. He began his career in 1942 with the DuPont Company but was soon hired as a research scientist for wheat improvement for the Cooperative Mexican Agricultural Program in Mexico, where he worked from 1944 until 1960. In order to assist poor farmers who struggled with ill and low-producing crops, Borlaug experimented with unusual wheat types and developed disease-resistant strains that could withstand the harsh climate. His approaches led to contemporary plant breeding, and his work was based on earlier innovations of ways to cause genetic changes in plants.

The Green Revolution, which began in the mid-20th century with Borlaug's work was largely due to the introduction of new, high-yielding cultivars into emerging countries, which increased output of food grains (especially wheat and rice). He produced a short-stemmed ("dwarf") wheat cultivar at a research station in Campo Atizapan that greatly enhanced crop yields. Previously, if production was boosted using chemical fertilisers, the weight of the heads would break taller wheat kinds. Borlaug's short-stemmed wheat was a vital component of the Green

Revolution in poor countries because it could tolerate the greater weight of fertilised heads. Because of this and other variants, production of wheat in Mexico increased thrice.

Following Borlaug's successes in Mexico, the Indian and Pakistani governments asked for his help, and Borlaug began his agricultural revolution in Asia with the help of the Rockefeller Foundation and the United Nations' Food and Agriculture Organization (FAO). Due to food shortages brought on by India's and Pakistan's rapid population growth, Borlaug's dwarf wheat importation in the middle of the 1960s led to a 60% increase in harvests, enabling both countries to achieve agricultural self-sufficiency. He is credited with preventing up to one billion people from starvation and death through his work in developing nations, particularly the Indian subcontinent.

Midway through the 1960s, Borlaug's dwarf wheat was shipped to India and Pakistan to address food shortages brought on by fast population growth. This caused a 60 percent increase in harvests, enabling both nations to achieve agricultural self-sufficiency. His work in developing nations, especially the Indian subcontinent, is thought to have prevented up to a billion people from starving to death.

In addition to producing triticale, a hybrid of wheat and rye, Borlaug also utilised his methods to help others create new high-yield rice cultivars. Borlaug's novel cultivars enhanced yields, empowering many impoverished countries, yet they required a lot of chemical fertilisers and pesticides to use. Although Borlaug contended that unrestrained population increase demanded such production methods, These crops' huge yields raised concerns about cost and potentially negative environmental effects. Modern agriculture has struggled to establish ecological integrity in the face of an ever-increasing human population, despite the development of novel types of food grains that are high-yielding and resistant to local pests and illnesses.

Borlaug served as the Inter-American Food Crop Program's director from 1960 to 1963 and as the director of the International Maize and Wheat Improvement Center in Mexico City from 1964 to 1979. In order to honour people who have significantly improved the availability and quality of food around the world, Borlaug launched the World Food Prize in 1986. In addition to being in high demand as a consultant, Borlaug worked on numerous committees and advisory panels on agriculture, population control, and renewable resources. From 1984 to 2009, he was a professor at Texas A&M University, where in 2006 he established the Norman Borlaug Institute for International Agriculture. Among his many honours are the Presidential Medal of Freedom (1977), the National Medal of Science (2004), the Congressional Gold Medal (2006), and the United Nations FAO Agricola Medal (2010).

The mid-1960s saw the start of the "Green Revolution," a series of important biological and technological developments in agriculture. At first, just the states of Punjab, Haryana, and western Uttar Pradesh were affected. It has gradually

## NOTES

NOTES

infiltrated specific portions of neighbouring states. Cultivators in these places use high-yielding seed varieties, high chemical fertiliser dosages, ample irrigation water, and modern agricultural instruments like tractors, powered threshers, tubewells, pumpsets, and other modern farming devices. The entire area under the high-yielding-varieties programme in the 1960 fiscal year was a meagre 1.9 million hectares. In the years that have followed, the land area has increased significantly, reaching around 15.4 million hectares in 1970, 43.1 million hectares in 1980, and 63.9 million hectares in 1990. Because there was no more appropriate land available in the late 1980s, the rate of growth slowed substantially.

Agriculture's cropping intensity, overall production, and productivity have all increased as a result of this significant transformation. A rise in the demand for agricultural labourers has occurred. In agriculture, the use of hired labourers has become more common. In areas like Punjab, where there was a labour shortage, migrant workers from other states—including Bihar and eastern Uttar Pradesh—filled the gap. Furthermore, rather of leasing their land to tenants, progressive farmers develop their land under their own supervision. Additionally, they rent land from impoverished peasants who are unable to pay the high prices of agricultural inputs. The most noticeable aspect of these farms, as per Andre Beteille (1986: 89), is the fact that they are designed more like a business operation than a feudal estate.

The Green Revolution refers to substantial biological and technological breakthroughs in agriculture, as seen by the profound use of high-yielding seeds, chemical fertilisers, tractors, and pump sets, to name a few examples. It started in Punjab, Haryana, and western Uttar Pradesh, then spread to isolated regions throughout the country. As a result, agricultural production and cropping intensity have increased dramatically.

### 3.11 THE IMPACT OF NEW ECONOMIC POLICY

Economic reforms have had a wide range of effects on the rural economy. Fiscal deficit reduction, subsidy reduction, rupee depreciation, export emphasis, and agricultural loan restrictions all hurt the rural poor especially in terms of food security, which is concerned with the production, distribution, and cost of food grains. Due to the economic downturn's disproportionate impact on the agricultural sector, capital spending was reduced (Teltumbde 1996). Any changes to the agricultural sector's structure are likely to have an impact on the current social justice pattern because it is the foundation of rural India's economy, addressing socioeconomic privileges and deprivations. The interests of the rural economy are harmed by decreased resources going to the rural sector, an unfair interest rate policy that discriminates against agriculture, a revolting rural delivery credit system, the emergence of a new banking culture hostile to agriculture and rural development, and many other factors (Majumdar 2002).

Agriculture bank credit fell progressively from 17.4 percent in March 1990 to 12.4 percent in March 1995 as a percentage of overall bank credit. In terms of both long-term capital and working capital, the flow of financial resources to agriculture



## NOTES

has reduced dramatically. It has had a negative impact on agriculture and, as a result, employment in rural areas (Mundle 1993). Non-agricultural enterprises have also seen a decrease in bank lending. When compared to the pre-Reform 22 Economy and Polity level in 1989-90, rural employees in the secondary and tertiary industries fell by 6.3 percent and 1.3 percent, respectively, in 1992. Surprisingly, during the same time period, the primary sector rose by 10.1 percent.

Nearly half of farming households in rural areas have less than one acre of land. They'll need non-agricultural labour to complement their income to fulfil both ends. In the absence of this work, they engage in a variety of tasks relating to their small farms and identify themselves to be agriculture workers. As a result, the growth in primary sector jobs shows that the workforce is partially unemployed. The reduction in government spending on various poverty alleviation programmes throughout the reform period is blamed for the drop in non-agricultural jobs and overall employment (Joshi and Little 1996: 238-239). The poor performance of the agricultural sector, after a decade of economic reforms, prompted the Union government to reconsider its methods to rural development. "It is my sincere opinion that continued and broad-based growth of agriculture is crucial for reducing poverty, producing incomes and jobs, insuring food security, and maintaining a buoyant domestic market for industry and services," the finance minister stated in parliament (Union Budget 1999-2000).

Throughout this unit, we looked at India's rural economy at various points in time. We began our talk by outlining the key characteristics of a rural economy. The rural economy's makeup during the traditional era was then explained. During this time, we observed a solid connection between rural cottage enterprises and agriculture (which encompassed the ancient and mediaeval ages). During the colonial period, we noticed that British economic policy threw off the equilibrium between agricultural and cottage businesses.

De-industrialization, new land revenue settlements, and agricultural commercialization has to do with colonial economic policy in all its elements. We also observed that British economic policies in India had an impact on the jajmani system, which was a reciprocal system of exchange between various castes in a hamlet. In our analysis of the rural economy since Independence, we emphasised land reforms, the green revolution, and rural development initiatives. The influence of economic changes on the rural economy was covered in the last subsection.

As a result of the new economic policies, the structure and direction of the Indian economy have altered considerably. The country is moving in the direction of a market economy and globalisation. The new policy's main goal is to make India's economy more progressive while simultaneously integrating it into the global economy.

### **Objectives, Features and Impacts of New Economic Policy of 1991**

India's New Economic Policy was created in 1991 while P. V. Narasimha Rao was in power. This approach made it possible for India's economy to first be exposed to the rest of the world. P. V. Narasimha Rao's New Economic Policy

**NOTES**

lowered import tariffs, allowed for private businesses to operate in the reserved sector, and depreciated the Indian rupee to boost exports. Another name for this is the LPG Growth Model.

Economic liberalisation or tariff reductions, market deregulation or opening markets to private and foreign actors, and tax reductions are all examples of new economic policies used to spread the country's economic wings. Manmohan Singh, India's former Prime Minister, is largely regarded as the founder of the country's New Economic Policy (NEP). Manmohan Singh announced the NEP on July 24, 1991.

**3.11.1 Main Objectives of New Economic Policy – 1991**

The key goals that led Union Finance Minister Dr. Manmohan Singh to introduce the New Economic Policy (NEP) in 1991 are as follows:

- (1) The main objective was to push the Indian economy in a new market-oriented direction and draw it into the "Globalization" arena.
- (2) Inflation control was the NEP's main objective.
- (3) It aimed to boost economic expansion while simultaneously accumulating adequate foreign exchange reserves.
- (4) By eliminating any unnecessary limitations, it aimed for economic stability and the conversion of the economy into a market economy.
- (5) Unrestricted global trade in products, services, capital, labour, and technology was its goal.
- (6) Its objective was to boost private sector involvement across the board.

The result is a reduction in the number of government-reserved sectors. Currently, there are only two of them.

The administration has made important policy changes in fields including international business, foreign direct investment, currency exchange rates, industry, and financial restraint, and others since mid-1991. The combination of the numerous components results in an economic policy that is significantly different from earlier ones.

The New Economic Policy has placed a high emphasis on fostering economic competition as a means of raising the system's productivity and effectiveness. By lowering entrance barriers and limiting business expansion, this was to be achieved.

**3.11.2 Main Measures Adopted in the New Economic Policy**

Numerous restrictions have caused the economy to worsen. Entrepreneurs were reluctant to launch new companies (due to restrictions such as the MRTP Act of 1969, which discouraged them). These controls exacerbated inefficiency, unneeded delays, and corruption. The pace of the economy's expansion has slowed. Economic reforms were therefore put into place to lessen the restrictions placed on the economy.

The following actions were made as part of the Liberalization plan:

- (1) **Free determination of interest rate by the commercial Banks:** The interest rate in the banking sector will no longer be determined by the RBI; instead, all commercial banks will be free to establish their own rates under the liberalisation policy.
- (2) **Increase in the investment limit for the Small Scale Industries (SSIs):** The small-scale industry investment cap has been increased to ₹ 1 crore. These businesses will be able to upgrade their machinery and increase output as a result.
- (3) **Freedom to import capital goods:** In order to promote overall growth, Indian businesses will be permitted to purchase machinery and raw materials from other countries.
- (4) **Freedom for expansion and production to Industries:** Industries are free to diversify their manufacturing capacity and lower production costs in this newly liberalised period. Previously, the maximum industrial capacity would be constrained by the government. No industry could possibly ever create more than that. Industries can now determine their own output depending on market demand.
- (5) **Abolition of Restrictive Trade Practices:** Under the Monopolies and Restrictive Trade Practices (MRTP) Act of 1969, all companies with assets of 100 crore or more were classified as MRTP entities and were subject to a number of limitations. Before making investment decisions, these corporations no longer need to obtain government clearance. The MRTP Act has been replaced by the Competition Act of 2002.

## NOTES

### 3.11.3 Meaning and Types in India

#### 3.11.3.1 Liberalisation

**Industrial Licensing and Registration Have Been Removed:** Previously, the private sector had to seek a government licence before launching a new venture. The private sector has been emancipated from licencing and other limitations as a result of this approach.

**The following industries require industry licencing:**

- (i) Liquor
- (ii) Cigarette
- (iii) Defence equipment
- (iv) Industrial explosives
- (v) Drugs
- (vi) Hazardous chemicals

#### 3.11.3.2 Privatisation

The process of allowing the private sector to create firms that were previously only available to the government is known as privatisation. This strategy led to the

## NOTES

sale of numerous PSUs to the private sector. The process of handing over control of public sector entities to the private sector is known as privatisation (PSUs).

The major argument for privatisation was that public-sector businesses were losing money as a result of political interference. Managers are unable to function alone. The factory's capacity remained underutilised. PSU privatisation was necessary to boost efficiency and competitiveness.

### Step taken for Privatisation:

#### For privatisation, the following steps are taken:

- (1) **Sale of shares of PSUs:** The Indian government began selling PSU shares to the general public and financial institutions, such as the World Bank. Maruti Udyog Ltd was sold by the government. These public utilities will now be sold to the private sector. The private sector's stake has risen from 45 percent to 55 percent.
- (2) **Disinvestment in PSU's:** The government has begun the process of disinvesting in PSUs that have been losing money. This suggests that these industries have been sold to the private sector by the government. The government has sold companies to the private sector for 30,000 crores.
- (3) **Minimisation of Public Sector:** In the past, emphasis was focused on the public sector's role in order to promote industrialization and reduce poverty. However, because these PSUs were unable to achieve this objective, a strategy of PSU downsizing was put into place as part of new economic reforms. There are now only two public-sector businesses, down from 17 previously.
  - (a) Railway operations
  - (b) Atomic energy

### 3.11.3.3 Globalisation

Globalisation literally means "to make global" or "to make international," or "to take into account the entire world." Globalisation, in its broadest sense, relates to how an economy interacts with the rest of the world in terms of commerce, production, foreign investment, and financial issues.

#### Steps taken for Globalisation:

The following actions have been made to promote globalisation:

- (i) **Reduction in Tariffs:** To make India's economy more appealing to international investors, customs duties and tariffs on imports and exports have been gradually reduced.
- (ii) **Long term Trade Policy:** For a longer length of time, the policy of enforcing trade was in existence

The policy's major characteristics are:

- (a) a liberal policy;

- (b) the elimination of all restrictions on international trade; and
- (c) the promotion of free competition.

**(iii) Partial Convertibility of Indian Currency:** The capacity to change Indian money (to a limited extent) into foreign currency is known as partial convertibility. As a result, there will be a rise in the amount of foreign investment coming in the form of foreign direct investment (FDI) and foreign institutional investment (FII).

This convertibility applied to the following transactions:

- (a) remittances for family expenses
- (b) interest payments
- (c) goods and services import and export.
- (d) Increase in Foreign Capital Investment Equity Limit: The cap on equity contributions from foreign investors has been raised from 40% to 100%. 47 high-priority industries will be open to unlimited foreign direct investment (FDI) of up to 100%. The Foreign Exchange Management Act (FEMA) would be utilised in this situation.

The New Economic Policy's introduction in 1991 is wholly responsible for the Indian economy's current worldwide prominence. The Indian economy was strictly regulated by the government prior to 1991. The public firms were the ones who dominated the roost. The few private businesses that existed back then had to adhere to a slew of government-mandated dos and don'ts. The Indian economy, on the other hand, was on the verge of collapse as 1991 approached. The government was forced to seek assistance from the IMF, which provided a bailout package.

The Indian government was required to deregulate the domestic market and decrease import duties and other taxes under the terms of the IMF bailout package. It also had to open its market to overseas competitors. The New Economic Policy, which began in 1991 and opened and liberalised the market, is referred to as the New Economic Policy. P.V. Narsimha Rao, Manmohan Singh, the then-Finance Minister, and P. Chidambaram, the Minister, were all responsible for bringing this policy to completion.

#### **3.11.4 The Features of the New Economic Policy**

The Indian market and economy were completely transformed by the new economic strategy of 1991. With this programme, the administration implemented numerous reforms and made significant policy changes. The New Economic Policy of 1991 cast doubt on India's status as a socialist country.

- (1) The Government Gave Up Monopolistic Control over Many Industrial Sector:** Prior to 1991, there was an iron and steel industry, a heavy machinery industry, an air transport industry, a shipbuilding industry, a telecommunications and general communications business, and other key industrial sectors. Following the policy, private actors

#### **NOTES**

NOTES

would be able to enter these industries with little difficulty. Among other things, the Indian Railways, the army equipment sector, and the nuclear energy business remained under government control.

- (2) **The End of License Raj:** Previously, in order to start a business in any industrial sector, private players had to seek government permits. The tradition of seeking a licence to start a business was mainly phased out after 1991. Licensing was still required in the alcohol, dangerous chemicals, tobacco, drugs and medicines, explosives, and other industries.
- (3) **The Government Transferred Its Equity in Public Sector Enterprises To Private Player:** As part of the New Economic Policy, the government was required to relinquish authority over commercial firms. As a result, the government sold its stake in public-sector companies to private investors. The government gained large monetary advantages as a result of this privatisation, which assisted it in filling deficits and clearing debts.
- (4) **The Financial Sector Reforms:** The central bank - the RBI - surrendered much of the influence it possessed in the financial sector, just as it did in the industrial sector. Private banks are now permitted to conduct business in the country. Certain critical components of the financial industry, on the other hand, were kept under RBI's jurisdiction to prevent any unpleasant financial incidents affecting account holders.
- (5) **FDI:** After the NEP, India's foreign direct investment policy matured as well. Foreign companies can now readily enter the Indian market. It was permitted to purchase a 51 percent share in a domestic firm.
- (6) **Reforms in Taxation:** The NEP changed the current tax policy. On the one hand, it helped citizens by lowering the tax rate, while on the other hand, it benefited the government by bringing many hitherto untaxed sectors within the tax net.
- (7) **Import-Export Reforms:** Companies were allowed to import a greater range of products from 1991. The citizens were able to experience high-quality international products because to the outward-looking approach to trade. The monopoly of domestic businesses had ended, and commodity prices had fallen. Import duties have been reduced.
- (8) **Globalisation:** The benefits of globalisation were enjoyed by the Indian society when the Indian market was opened up to foreign businesses and products. As more Indian companies, students, and politicians interacted with global powerhouses, the value of the interchange of ideas grew.
- (9) **Privatisation:** As a result of the government's disinvestment in numerous public-sector organisations, private actors have emerged to take control of these businesses. These previously government-controlled companies were disciplined thanks to private players. The general public profited from the high-quality service provided by these private businesses.

India is a socialist country, according to the preamble to its constitution. Nonetheless, socialism failed to bring India into the light. As a result, the administration of Narasimha Rao had to go against the preamble and liberalise the economy. As a result, private corporations have become wealthier, while government enterprises are on the verge of extinction. Many of the country's poor inhabitants were unable to benefit from the NEP. Nonetheless, without the NEP, India would have just been another African country with little authority or say in world affairs.

## NOTES

## Check Your Progress

## Multiple Choice Questions

- \_\_\_\_\_ economy has a great deal of potential to produce well-paying jobs and contribute to long-term growth and economic advancement.
  - Films
  - Rural
  - Sea
  - Free
- Rural Economy is heavily reliant on \_\_\_\_\_ and natural resources.
  - money
  - agriculture
  - petrol
  - services
- \_\_\_\_\_ is a state in which people's basic requirements for food, clothing and shelter are not met.
  - Poverty
  - Prosperity
  - Richness
  - Enlightenment
- The foundation of the Jajmani System is the \_\_\_\_\_ system.
  - revolution
  - integration
  - harmonic
  - caste
- The Government has begun the process of \_\_\_\_\_ in PSUs that have been losing money.
  - investing
  - disinvesting
  - requesting
  - submitting
- The kamins are ranked low in this \_\_\_\_\_, while the Jajmans are ranked high.
  - queue
  - system
  - jobs
  - records
- M.S. Swaminathan, full name \_\_\_\_\_.
  - Magaesh Senthil Swaminathan
  - Murugan Shivkumar Swaminathan
  - Mohanraj Surya Swaminathan
  - Monkombu Sambasivan Swaminathan
- The \_\_\_\_\_ receive many concessions as a result of their role-relationship, including protection from the Jajmans in various life situations.
  - kamins
  - joint
  - single
  - labour
- A patron, or customer, is someone who hires a \_\_\_\_\_ to perform religious rituals.
  - Teacher
  - Door
  - Brahmin
  - Businessman

**NOTES**

10. \_\_\_\_\_ is a main institution that meets practically all of the rural community's needs.
- (a) House (b) Village  
(c) Hotel (d) Trade
- 11 During the colonial period, which of the following factors contributed to the de-industrialisation of the rural economy?
- (a) Craftsmen's preference for city life  
(b) Import of commodities from England  
(c) Craftsmen's preference for agriculture
- 12 The traditional jajmani system was characterised by which of the following:
- (a) Reciprocity and dominance  
(b) Reciprocity alone  
(c) Gift Exchange

**Match the Sets**

- |                      |   |
|----------------------|---|
| (a) Ryotwari System  | (i) Land revenue settlement with landlords                                |
| (b) Zamindari System | (ii) Land revenue settlement with family heads Landlords and collectively |
| (c) Mahalwari System | (iii) Land revenue settlement with cultivators                            |

**3.12 ANSWERS TO 'CHECK YOUR PROGRESS'**

**Multiple Choice Questions**

- |   |                                |
|---|--------------------------------|
| (1) Rural                               | (2) agriculture                |
| (3) Poverty                             | (4) caste                      |
| (5) disinvesting                        | (6) system                     |
| (7) Mankombu Sambasivan Swaminathan     | (8) kamins                     |
| (9) Brahmin                             | (10) Village                   |
| (11) Import of commodities from England | (12) Reciprocity and dominance |

**Match the Sets**

- |           |         |          |
|-----------|---------|----------|
| (a) (iii) | (b) (i) | (c) (ii) |
|-----------|---------|----------|

**3.13 SUMMARY**

The rural economy has a lot of potential to generate well-paying jobs, support long-term growth, and advance the economy. The rural economy is heavily reliant on nature and agricultural operations. In rural areas, agriculture and related activities are the most common occupations. India was a self-sufficient and thriving economy prior to British domination. The Indian economy was characterized by self-sufficient agriculture, thriving trade, and a thriving handicraft industry. The term 'post-colonial' refers to a study of colonialism and anti-colonialism. The term



## NOTES

'postcolonial' is used to describe the analysis of the contemporary era of International Relations. The zamindari, ryotwari, and mahalwari systems are three types of land revenue settlements that the British introduced in various regions of the nation. Another result of British rule was the commercialization of agriculture. In communities between various castes, there is a system of economic, social, and ritual links known as the jajmani. Patrons are landowners from the upper and intermediate classes, whereas servants are from the lower castes. Under the leadership of agricultural scientist M. S. Swaminathan, In India's history, the Green Revolution saw the conversion of agriculture into an industrial system using cutting-edge tools and techniques like high yielding variety (HYV) seeds, tractors, irrigation systems, pesticides, and fertilisers. As a result of the new economic policies, the structure and direction of the Indian economy have altered considerably. The country is moving in the direction of a market economy and globalisation. The new policy's main goal is to make India's economy more progressive while simultaneously integrating it into the global economy.

### 3.14 KEY TERMS

- **Jajmani System:** Lower castes worked on various tasks for upper castes under the Indian economic system known as the yajman in exchange for grain or other goods.
- **Privatization:** Allowing the private sector to develop businesses that were previously only open to the governmental sector is known as privatisation.
- **Globalization:** Globalization, in its broadest sense, refers to a nation's economy's interactions with the rest of the world in terms of foreign investment, trade, production, and financial issues.
- **Green Revolution:** "Green Revolution," is a programme in which poor farmers' fields were planted with high-yield wheat and rice seedlings.
- **Economy:** In general, the term "economy" refers to the creation, distribution, and consumption of tangible products and services.
- **Post-colonial:** The term 'post-colonial' refers to a study of colonialism and anti-colonialism. The term 'postcolonial' is used to describe the analysis of the contemporary era of International Relations.

### 3.15 SELF-ASSESSMENT QUESTIONS AND EXERCISES

#### Short Answer Questions

- (1) What is a Rural Economy?
- (2) List any 5 Features of Rural Economy.
- (3) Define Jajmani System.
- (4) Name of two periods of Traditional Rural Economy.
- (5) List any 3 Features of New Economic Policy

**NOTES**

**Long Answer Questions**

- (1) Explain the Features of Rural Economy?
- (2) Explain Traditional Rural Economy?
- (3) Explain advantages and disadvantages of Jajmani System?
- (4) Write a Short Note on Green Revolution.
- (5) What the the main objectives of New Economy Policy – 1991?

## Unit IV Rural Social Institutions

### Learning Objectives:

By the end of this unit the learners would be able to:

- Know about the Five Key Institutions of Rural Life
- Understand the main Characteristics of Rural Family System in India
- Know about the Joint Family Features, Functions and Dysfunctions
- Understand the Changing Family Structure in India
- Understand the Rules and Forms of Rural Marriages, its Characteristics and Functions
- Know about the Dominant Caste and the Role of Caste in Indian Politics

### Structure:

- 4.1 Introduction
- 4.2 Five Key Institutions of Rural Life
- 4.3 Main Characteristics of Rural Family System in India
- 4.4 Joint Family
  - 4.4.1 Features or Characteristics of Joint Family
  - 4.4.2 The Functions of Joint Family
  - 4.4.3 Dysfunctions (Demerits or Disadvantages) of Joint Family
- 4.5 Changing Family Structure in India
  - 4.5.1 India and its Family Structure
  - 4.5.2 Factors Affecting Family Structure
  - 4.5.3 Participation of Women in Economic Development
- 4.6 Rules and Forms of Rural Marriages
  - 4.6.1 Characteristics of Marriage
  - 4.6.2 Types of Marriage
  - 4.6.3 Rules of Marriage
    - 4.6.3.1 Rule Based on Prohibition
    - 4.6.3.2 Marriages Based on One's Status
    - 4.6.3.3 Marriages Based on Rule of Preferences or Priority
  - 4.6.4 Functions of Marriage
  - 4.6.5 Some Specific Aspects of Marriage in Rural Society
  - 4.6.6 Key Elements of Marriage

**NOTES**

- 4.6.7 Marriage as Described in Religions
- 4.6.8 Forms of Marriage
- 4.7 Dominant Caste
  - 4.7.1 Meaning
  - 4.7.2 Definition of Dominant Caste
  - 4.7.3 Functions of Dominant Caste
  - 4.7.4 Criticisms
- 4.8 Role of Caste in Indian Politics
- 4.9 Answers to 'Check Your Progress'
- 4.10 Summary
- 4.11 Key Terms
- 4.12 Self-Assessment Questions and Exercises

## 4.1 INTRODUCTION

Social institutions are the framework and procedure that a human society uses to plan, coordinate, and carry out the numerous tasks necessary to meet basic human needs. When a person interacts with other people, he produces what are known as forms or structures to help him meet his requirements and function in other ways. These forms define the framework, channels, and means by which he operates in society. Thus, in order to function efficiently in the fulfilment of wants, man is the creator of forms in society, the formulator of rules, laws, processes, and forms or conduct, and is ruled and controlled by them.

Man has built social institutions establishing social links in society that satisfy fundamental requirements for stability, law, order, authority, and decision-making

## 4.2 FIVE KEY INSTITUTIONS OF RURAL LIFE

In rural life, there are five key institutions. Because these institutions exist in all cultures, they are referred to as basic institutions.

- (1) **Family:** As an institution, it provides for the care, protection, and nature of children.
- (2) **Educational:** It conveys knowledge, skills, and accepted attitudes in society.
- (3) **Political:** Law enforcement, conflict resolution, and administrative matters are all handled by government entities.
- (4) **Religious:** As part of their relationship with God, the institution requires prayers and worship.
- (5) **Occupation (economic):** The institution meets the body's most fundamental physiological needs: food, shelter, and clothing. Agriculture and industry are provided for this society.

### 4.3 MAIN CHARACTERISTICS OF RURAL FAMILY SYSTEM IN INDIA

Family is a social institution that exists everywhere. “A family is a group characterised by an established relationship sufficiently specific and long-lasting to provide for the reproduction and raising of offspring,” writes Mac Iver. In terms of the Indian rural family system, emphasis has been placed on child procreation and raising. “While Americans may teach Indians higher standards of living, they must learn from Indians the standards of living together,” Mrs. Gardner Murphy correctly observes.

Indeed, the art of living together is a common feature of Indian rural families. Desai, A.R., and Desai, I.P., have made major efforts to define the rural family. The following are the main characteristics of a rural family in India:

- (1) **Clan domination:** The Indian rural family is dominated by clans for the most part. Clan bonds, as Irawati Karve correctly observes, are the source of the vital ties seen in rural families.
- (2) **Joint family:** The rural family is characterised by the preponderance of the joint family arrangement. The qualities of a combined family include joint living, joint kitchen, joint property, joint worship, and head authority. In terms of structure, functions, and other psychological characteristics, a joint family differs significantly from an urban family.
- (3) **Size:** Aside from the immediate family members, a rural family usually includes some distant relatives. As a result, the rural family is frequently larger than the urban family in terms of size.
- (4) **Patriarchal and matriarchal families:** The patriarchal family has a male head. The matriarchal family, on the other hand, has a female head. In many parts of South India, particularly Tamilnadu and Kerala, the rural family system is predominantly matriarchal. In North India, the patriarchal rural family system can be seen.
- (5) **Homogeneity:** Another important characteristic of the rural family is homogeneity. “The rural family is more consistent, stable, integrated, and organically functioning than the urban family,” writes A.R. Desai. He claims that the bonds that bind members of a rural family are “stronger and persist longer than those that bind members of an urban family.”
- (6) **Economic unit:** A village household is a single economic entity with all of its members cooperating in farming and other activities on the basis of a simple division of labour based on age and sex, and managed by a single head. A rural family’s members spend the majority of their time together, working and living together, and as a result, they develop psychological features that are more or less similar.
- (7) **Greater discipline and inter-dependence:** A rural family has a higher level of discipline and interdependence than a city family. In the lack of adequate governmental provisions, a rural family operates as an

NOTES

educational organisation and a hospital to address the educational and medical needs of its members.

- (8) **Source of entertainment:** The children's babble, the affection between brothers and sisters, and the elders' fun and frolic create an exuberant atmosphere in the rural household. As a result, it automatically takes on the role of a club.
- (9) **Common lifestyle:** All of the rural people's activities revolve around agricultural tasks including sowing, weddings, and harvesting. Agriculture, as the most prevalent occupation of rural people, is crucial in providing them with a shared way of life.
- (10) **Hospitality:** The members of the rural family are quite welcoming. They see the visitor as a manifestation of Lord Bishnu. They take every precaution to keep the guests entertained.
- (11) **Old customs and traditions:** The maintenance of historical customs and traditions is extremely important to the rural family. As a matter of habit, they are noticed. In fact, in rural India, the entire family system centres around a well-developed tradition.
- (12) **Marriage:** Endogamy is practised in rural families. Endogamy refers to a marriage between members of the same caste. Inter-caste marriage is a term that most rural people are unfamiliar with. In matrimonial matters, the decision of the family's head is final. Any deviation from it is frowned upon in society.
- (13) **Socialization:** The process of absorption of societal social norms, habits, and traditions is referred to as socialisation. The role of the rural family in socialisation is crucial.
- (14) **Family honour:** The members of a rural family are united by a sense of familial pride. Family honour is regarded as a form of personal honour. Similarly, personal harm causes harm to the entire family. The members of a rural family go to great lengths to maintain family honour.
- (15) **Religion:** The people in the countryside are devout Christians. They place a high value on ritualistic practises. They pray to the gods and goddesses both in the morning and in the evening. In rural India, ancestral worship is fairly widespread.
- (16) **Absolute authority of the family head:** All members of a rural family are subordinated to the family head's total authority. In practically all of the family's matters, his word is definitive. He is in charge of the family's possessions, assigning tasks, arranging weddings, and resolving disagreements. "The family head has had rights and authority to be the monarch, the priest, the teacher, the educator, and the manager of the family," according to legend.
- (17) **Family tensions:** Family tensions occur in rural families from time to time. At the time of separation, family members experience stress and

pressure about the division of land. Violence and carnage stem from a little lack of wisdom on their part.

In a nutshell, these are the features of an Indian rural family.

## NOTES

The following are the nine distinct traits of a rural family: (a) Clan Domination, (b) Families with Agriculture as the Main Occupation, (c) Patriarchal and Matriarchal Families, (d) Family Power, (e) Close Relationships, (f) Common Ways of Life, (g) Health Risks, (h) Labour Division (i) Family Tensions

- (a) **Domination of the Clan:** Many anthropologists who have studied Indian villages say that Indian rural families are ruled by clans. Nomads from Kalbelia and Gadulia, food gatherers, and pastoralists like Bhotia and Rebari are among the clan-based households. Irawati Karve believes that caste is an extension of kin and clan. Despite the fact that the rural family is now separated, the essential bonds stem from clan relationships.
- (b) **Families based on Agriculture as Main Occupation:** Agriculture is the primary source of income for rural families. Aside from that, the family members are involved in animal domestication. As a result, a rural family prefers to possess some cattle as a secondary source of income, rather than agriculture, which is the primary source of revenue.
- (c) **Patriarchal and Matriarchal Families:** The patriarchal family, which is popular in India, is headed by the family's oldest male member. This type of family is patrilocal in nature. The family's male leader owns all of the property and makes all of the major choices.

Matriarchal families, on the other hand, are present among various castes in Kerala and Tamilnadu. The eldest female member of the family serves as the family's leader. Matriarchal families have a distinct structure than patriarchal families. In such households, the mother holds a prominent position and status.

- (d) **Power of the Head of Family:** The head of the family wields total control, distributing work among family members, making crucial choices, and preparing children for future agricultural work and social life. He or she also arranges marriages and manages the combined family's assets.

He/she is the exclusive authority and might be considered a teacher, educator, priest, and overall family manager. Individual family members are all subordinate to the family's leader. Such subordination results in a lack of personality development and originality among family members, particularly among the younger generations.

- (e) **Close Relationships:** In a rural family, there is a high level of intimacy among the members. The bonds in urban families, on the other hand, are not as close. Because both husband and wife work in such civilizations, they do not have much time to spend with their children or other family members. On the other hand, because members of a rural family share a

NOTES

same occupation, there is little danger of missing out on family members. The family members have a same ideology in addition to keeping strong relationships.

- (f) **Common Lifestyle:** Because all members of the family have the same occupation, they establish a similar lifestyle. Agriculture is central to the activities of rural family members. As a result, everyone in the family knows what job needs to be done next. As a result of their shared occupation, they tend to adopt a similar way of life.
- (g) **Health Hazards:** The village family members suffer from common diseases as a result of their similar employment. Lack of sanitation and hygiene awareness may also contribute to the spread of these diseases. Rural populations, for example, are more susceptible to water-borne diseases like malaria and diarrhoea following heavy rains. Due to a lack of healthcare and medical services, rural families are subjected to seasonal ailments. On the other hand, because healthcare services are more readily available in metropolitan areas, urban families are less susceptible to these diseases.
- (h) **Division of Labour:** In most rural families, all of the work is divided among the family members. They aren't just restricted to farms and agricultural businesses. Typically, work is distributed based on sex and age differences. According to age and sex, whoever is capable of performing a task is assigned that task. 'Work is primarily distributed among them based on age and sex disparities,' writes A. R. Desai.

The community housing, shared property, shared economic responsibilities, and shared family ties make up the household of the peasants. Members of the rural family develop psychological traits that are very similar to one another because they live as a single economic unit, regularly cooperate with one another in farming activities, share property that is typically managed by the eldest family member, and spend the majority of their time together.

- (i) **Family Tensions:** Family life in the country isn't always easy. There are also tensions, stress, and pressure in the family. During the distribution of property and separation, family tensions are especially high. At this point, the family's leader must make wise decisions. A minor blunder can lead to a lot of confusion among family members.

As a result, rural families are exclusive in their preservation of their originality and specificity. Changes in rural society, on the other hand, are causing changes in the functioning of rural families. Modernization, which arose as a result of urbanisation and industrialisation, has had an impact on the rural family structure. Members of a combined family are no longer working in their respective fields.

They are increasingly interested in shifting to towns and cities in order to find work in the industrial sector. Those with sufficient education prefer



to work for a salary. Members of the community have also been forced to look for work outside of their communities due to the government's reservation policy. With the advancement of technology, rural handicrafts have declined.

## NOTES

### 4.4 JOINT FAMILY

Many sociologists have debated the joint family system, which is an important feature of rural family structure. They say that because the traditional joint family is related to occupation, it is collapsing as a result of modernisation. Others, on the other hand, say that as long as the main village occupations continue to exist, joint families have a better chance of surviving.

A husband and wife's joint family consists of their sons, unmarried daughters, and the wives and kids of their sons. For as many generations as there are alive today, the same pattern (sons, their wives and children, and single daughters) is repeated.

Family is one of humanity's most universal and durable institutions. We identified some form of family at every stage of growth and in every community. As a result, we learned about many kinds of families from throughout the globe. However, we found that India has a distinct family structure that necessitates specific consideration. In India, a family includes not only a husband and wife and their children, but also uncles, aunts, cousins, and grandsons.

This concept is referred to as "joint family" or "extended family." In Indian social life, the mixed family structure is a distinctive aspect. Typically, after a son marries, in addition to continuing to share a home with his parents, he also partakes in communal worship, eats food prepared over a single hearth, and owns shared property.

All members of a joint family put their wages into a common fund, which is used to cover family expenses. As a result, the Indian joint family structure resembles that of a socialist community, with each family member earning according to his or her abilities and receiving according to his or her needs. Close biological relationships form the foundation of this joint family, often known as an extended family. Three to four generations of family members are frequently present.

In other words, a joint family is a grouping of multiple principal families with tight blood ties and shared dwellings. The members share a common ancestry and are bound together by mutual duties. The family of a person consists of his wife, married sons, children, and unmarried daughter, as well as his brother and parents.

However, in order to fully comprehend the concept of joint family, we need to look at a few of the definitions put forth by different sociologists.

## NOTES

**Some of these definitions are as follows:**

“A joint family is a collection of individuals who normally live under one roof, eat food cooked at one hearth, share property, participate in common worship, and are linked to one other as some particular form of kindred,” says Smt. Iravati Karve.

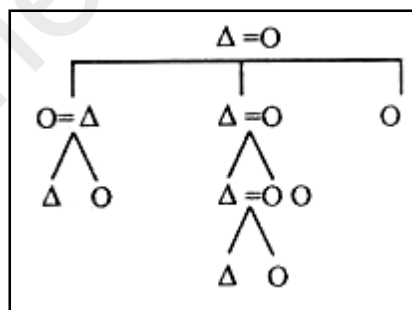
“A joint family is a group made up of not just a spouse and their offspring, but also extended relatives from the father’s or mother’s side, depending on whether the joint family is patrilineal or matrilineal,” writes K.M. Kapadia.

“The Hindu joint family is a group comprised of known ancestors and adopted sons, as well as relatives related to these sons through marriage,” writes Henry Maine.

“The joint family consists of males with a common male ancestor female offspring who have not yet married and women introduced into the group via marriage,” writes K. Davis. Mutual duties bind the members, and they share a common ancestor. The family includes the individual, his wife, married sons, children, and unmarried daughter, as well as the individual's brother and parents.

**Joint or Extended family**

As a result, we deduce that the joint family is made up of numerous individuals who are connected to one another by shared assets, sources of income, households, and legal and moral duties. It is organised according to close blood relations.

**4.4.1 Features or Characteristics of Joint Family**

The following traits or qualities define a joint family:

- (1) **Large in Size:** Because it consists of people from three to four generations, the most important attribute of a joint family is its size. Parents, grandparents, children, grandchildren, and other close blood relations are included. A joint family is made up of several nuclear families who live together as one.
- (2) **Joint Property:** Another key feature of a mixed family is joint or communal property. The family’s moveable and immovable property is held jointly. Property ownership, production, and consumption are all done in tandem. Everyone in the family puts their money into a single family fund, from which they all spend equally regardless of their income. The family’s head serves as a trustee for the family’s assets and cares

NOTES

about the members' material and spiritual well-being. A family will continue to be a unit until all of its assets are held jointly. Property division entails familial division.

- (3) **Common Kitchen:** It's the second most significant characteristic of a joint family. Food is prepared on one hearth for all members of a joint family. In a joint family, there is a division of labour. Male members work in the fields, while female members stay at home with their families. The kitchen is still run by the eldest female member, who supervises the work of the other ladies. Because having a separate kitchen means having a separate family, having a communal kitchen keeps the family together.
- (4) **Common Residence:** A combined family's members all live under the same roof or in the same house. This shared living fosters a sense of family unity among all family members. Because the joint family is made up of numerous nuclear families, if the number of members grows too high and space becomes scarce, they may choose to live in different houses adjacent to one another. As a result of sharing a home, all members eat similar foods, dress similarly, and behave similarly.
- (5) **Common Worship:** A joint family's members all believe in the same religion and worship the same gods and goddesses. 'Kula devatas' is the name given to this common god. Everyone in the group prays together and worships their 'kula devatas' together. They share the same faith and values. All of the members participate in religious ceremonies, responsibilities, and holidays together. This communal devotion is passed down through the generations.
- (6) **Similar rights and obligations:** Except for the head, all members of the joint family have similar rights and responsibilities to one another. This helps to keep the blended family together. Each member is aware of his or her rights and responsibilities.
- (7) **Close blood ties:** The members of a joint family are all linked through blood. In other words, the members of a joint family have intimate blood links.
- (8) **Absolute power of the head:** In a joint family, the head or the senior male member has complete authority over the other members. His judgement is final and unchangeable in every aspect.
- (9) **Co-operation:** The foundation of a combined family is cooperation. In order to achieve their joint goal and perform family functions, all members work together.
- (10) **Socialistic Ideals:** "From everyone according to his capability and to each according to his necessity," according to socialistic beliefs.

#### 4.4.2 The Functions of Joint Family

In Indian society, the joint family is a distinctive and unique social organisation. A distinctive aspect of Indian social life is the extended family

NOTES

structure, commonly referred to as the joint family system. Since its foundation, it has played a significant role in bringing security, financial stability, and pleasure to its members. It also aids in the development of positive attributes among the members. Its members are fed and socialised. It has improved the well-being of its members in a variety of ways as a significant social institution. It serves a variety of purposes. The following are some of its most important duties, advantages, or merits:—

- (1) **Economic functions:** A joint family serves a variety of economic purposes. It provides its members with food, clothing, and shelter. All members of a joint family work together cooperatively, saving money that would have been spent on paid labour, as well as money spent on communal purchases of household items. It helps to increase productivity by preventing agricultural land fragmentation. In this approach, a joint family secures both the family's and society's economic prosperity.
- (2) **Protective functions:** The members of a joint family are protected in a variety of ways. It serves as a secure haven for members who are physically or intellectually challenged, sick, or elderly. It also serves as a home for orphans. It also ensures that widows have a decent standard of living. As a result, the joint family serves as a social insurance company for the elderly, sick, and impoverished.
- (3) **Recreational functions:** The members of the joint family participated in a variety of recreational activities. It provides all of its members with opportunities for healthful recreation. It gives recreation to its members by hosting feasts on various religious, social, and celebratory occasions. Another source of entertainment is the combined family's joking interactions.
- (4) **Fosters social virtues:** The family becomes a cradle of social virtues when it encourages positive social qualities like sacrifice, love, compassion, collaboration, mutual support, selflessness, and renunciation among its members. The youths are kept from going astray by the elders' care and direction. These social virtues are learned as part of the socialisation process.
- (5) **Socialism:** In a joint family, socialism reigns supreme because it adheres to the socialist concept of "from everyone according to his capacity, to each according to his necessity." As a result, The joint family is analogous to a firm, with the father serving as the trustee, Sir Henry Maine was right to say. All family members' earnings go into a single family fund, which is used to pay for all expenses.
- (6) **Acts as a unique device of division of labour:** The joint family is a unique system of labour division. The united family enjoys all of the benefits of modern work division. All of the family's work is spread evenly among its members based on their talents. During crop harvesting,

the entire family lends a hand. No one is overworked. It benefited the family financially.

- (7) **Provides leisure:** The members of a joint family receive much-needed recreation. Because all of the tasks are distributed among the members and completed in a short period of time, the balance of the time is spent in leisure. Aside from that, the sick and elderly members are given greater leisure time.
- (8) **Agency of social control:** The nuclear family acts as a social control. Its members' aberrant conduct are controlled by an informal agency. Within a good family context, unsocial and antisocial activities of its members are inhibited.
- (9) **Agency of Socialization:** The joint family is a significant socialising agent. The youngster is first socialised by his or her family. In the family, the child learns a variety of civic qualities. The familial environment influences a child's development. In the family, the child receives his first instruction. The family shapes an individual's personality and continues to have an impact throughout life.

## NOTES

### 4.4.3 Dysfunctions (Demerits or Disadvantages) of Joint Family

Here is your assignment for learners on Joint Family Dysfunction (Benefits and Drawbacks).

Although the joint family is an essential social organisation that serves a variety of roles, it is not without criticism. Despite its important function in preserving the Indian social system, it has a number of flaws. Joint families, on the other hand, have the following flaws and disadvantages.

- (1) **Hinders the development of Personality:** Individual personality development is hampered by joint families. In the family, the karta, or family head, has absolute authority. In family matters, his choices are final. The authoritative structure of a combined family offers little room for the junior members to develop self-reliance and personalities. Individual liberty is greatly curtailed.
- (2) **Encourages birth rate:** The birth rate is boosted by having a joint family. No one in the group is concerned about having more children. It is the combined family's responsibility to raise the children and provide them with an education. Furthermore, in a combined family, all children are treated equally regardless of parental wealth. As a result, no one sees a reason to limit reproduction. As a result, the birth rate is boosted.
- (3) **Home for idlers:** The importance of collective responsibility is emphasised in a joint family. Some members have taken advantage of this and have become lazy as a result. Some active members of a joint family work more, while others grow lazier, because there is no incentive for hard workers and no penalty for slackers in a joint family. In every way, everyone is treated equally. This also reduces the desire of

## NOTES

hardworking members to work hard. As a result, the joint family has become a haven for slackers, and family prosperity has suffered as a result.

- (4) **Pitiable condition of Women:** In the joint family arrangement, women's conditions are appalling. They are the most afflicted. They work for the family 24 hours a day, 7 days a week, and only eat when the male members have finished their work. They have a low social standing in the family. The daughter-in-law is frequently subjected to various forms of mistreatment by her mother-in-law and sister-in-laws.
- (5) **Frequent Quarrels:** Due to the enormous size of the family in general and the presence of numerous women in particular, family quarrels are common. The female members are filled with hatred, envy, and continual arguing. The combined family is a hotbed of quarrels because there is always a conflict of ideas, interests, ideals, and temperaments. When the male members joined involved, the quarrels became more serious.
- (6) **Lack of Privacy:** In a combined family arrangement, the lack of privacy, particularly for married couples, harmed their personality. Due to the great number of people there, including elders, the wedding couple was unable to meet during the day to express their thoughts. As a result, the newlywed couple's enjoyment of life is limited in a shared family context.
- (7) **Absolute authority of the head:** A joint family is structured so that the head, or "Karta," has undisputed authority. He is the eldest member, and his attitude and demeanour are traditional. He is not a person who readily accepts new ideas or changes. Dynamic members are unable to put their development strategy into action. Aside from that, he insists on following traditional customs and traditions. All of this obstructs the establishment of an united family.
- (8) **Low Standard of Living:** Due to numerous factors, such as the predicament of women, a lack of privacy, frequent arguments and legal disputes, inadequate upkeep of shared property, and laziness on the part of certain family members, the level of living in a joint family is exceedingly low.

Despite the aforesaid dysfunctions, the joint family system still exists in today's world. Of sure, the system is failing in cities, but it continues to function in rural areas. However, it is not possible to say that the system has been fully eliminated. Despite the passage of time, it continues to persist in Indian society. It has been renewed and modified and is still in use today.

### 4.5 CHANGING FAMILY STRUCTURE IN INDIA

Families have both structure and function. A family's structure, like a body's bones and muscles, defines its shape and size. In the same way as organs in the body serve critical functions to keep the body running, certain essential jobs maintain families healthy. It sees society as a complex system in which all of the

**NOTES**

parts work together to produce unity and stability. It contends that social norms, which are essentially repeatable patterns of behaviour in social situations, control our daily lives. Our lives are shaped by social structures, such as those in our families, communities, and religious institutions, which provide our daily routines structure through rituals or intricate religious practises. Each social system has social functions or ramifications that have an impact on society's overall functioning. Social relationships and any other social structures that exist within a society make up social structures. A social class serves as an example of a social system (upper-class, middle-class, and poor). The numerous levels of governance are another illustration of a social structure. Family, religion, law, the economy, and social class are examples of social systems.

#### **4.5.1 India and its Family Structure**

India has a robust patrilineal family system that allows family members to live in kinship groups. Previously, the majority of families were found to be joint families, with all members of the family living under the same roof. They all interact with one another in some capacity while they work, eat, worship, and cooperate. This benefits the emotional, physical, and economical well-being of the family, and from their grandparents and elders, the kids learn about the norms and values of society. Indian culture places a high value on the family, and constant attempts are made to strengthen family ties. By that time, urbanisation and westernisation had had a significant impact on the Indian family's core structure. The division of a large family into smaller units does not indicate that individuals are rejecting the traditional family structure. Due to the circumstances and atmosphere, people were also forced to divide up their families.

As a social institution, the family has evolved. Both the structure and the functions of the organisation have changed. In India, as in many other traditional societies, the family has historically been both the main means of support for family members and the hub of economical activity. The family structure in India has changed significantly as a result of the country's expanding economic commercialization and the growth of modern state infrastructure in the 20th century. In particular, family life has changed dramatically during the last few decades.

In India, the fertility rate has dropped, and couples are having children at an older age. Life expectancy has increased at the same time, resulting in an influx of elderly individuals in need of care. The backdrop to all of these changes is growing urbanisation, which separates children from their elders and contributes to the breakdown of family-based support structures.

#### **4.5.2 Factors Affecting Family Structure**

- (1) Change in Fertility:** In most countries throughout the world, including India, unavoidable consequences of declining fertility rates and rising age at first birth include reduced family size. Fertility has fallen as a result of a combination of strong socioeconomic progress and effective implementation of family planning programmes during the last two decades.

NOTES

As a result, as the expense of children rises, having a big family has become unaffordable for many people. In earlier societies when human labour was a source of support for the family, having more children was preferred over having fewer. When a family's economic contribution decreased as a result of a transition away from agriculture, there was less of a need for many children. Improvements in healthcare and child survival also had an impact. It was a novel idea in the family that the emphasis should be on living standards rather than the number of children.

- (2) **Change in Age of marriage:** Declines in the share of single people have either followed or coincided with declines in marital fertility in many of the nations throughout the world where infertility is on the decline. In many countries, the proportion of persons who have never married at a young age, both males and females, has risen significantly. The rise in the proportion of never-married young adults has resulted in a gradual upward trend in the average age at marriage. Females who put off marrying also put off having children, resulting in a smaller family.
- (3) **Change in Mortality:** Across the board, lower mortality, particularly newborn mortality, came before lower fertility. When women reached the age of 30, child survival rates had improved, and they were more likely to have the overall family size they desired. In the past, much more births were necessary to achieve the desired full family size. Over the last three decades, infant mortality has declined considerably in every country, and this trend has undoubtedly influenced the decline in fertility. When mortality and fertility fell, the population's age structure, as well as the age structure inside individual families, changed.
- (4) **Marriage Dissolution:** It is no longer true that all marriages, whether official or informal, end in death. Desertion, separation, or divorce affect a significant percentage of marriages. When a husband and wife stop living together, it is an obvious failure in a family connection. Women who divorce at a later age are more likely to remain single and live with their dependents for the remainder of their lives. In most civilizations, it is widely acknowledged that when a couple has children, they are less likely to divorce. However, it is claimed that in the last few years, a growing share of divorces in various Asian societies, including India, have involved spouses with young children (Goode 1993).

### 4.5.3 Participation of Women in Economic Development

Commercialization has succeeded in replacing economic cooperation with competition by opening markets in many developing countries. Major elements of the new economic systems in these countries clashed with the social structures of these countries throughout this period of transition. The family's finances, as well as the distribution of labour between men and women within it, are highly influenced by labour market opportunities. The rising Indian economy has aided women's freedom from household duties and admission into the labour market.



## NOTES

Due to men's decreased ability to generate a 'family income' and the growing need for funds for family upkeep, an increasing number of female family members (especially the wife) are engaged in economic activities (Lloyd and Duffy 1995).

Talcott Parsons' theoretical thoughts on the family have attracted considerable attention and controversy. The "isolated nuclear family" has emerged as a result of modern industrial civilization, according to Parsons (1954, 1956). This family is structurally isolated since it is not part of the larger kinship network. Family is a highly adaptable and ever-changing social institution. The post-modern family, or the contemporary family in general, is evolving in a number of new ways. Same-sex couples (LGBT relationships), cohabiting or living together, single-parent families, and a sizable percentage of divorced people living alone or with their children are all on the rise in today's society.

### Conclusion

In order to preserve and promote our cultural and social values, our joint family system must be appreciated. Our family system is what holds traditional Indian society together. It is a single, strong thread that has been weaving our rich, varied social fabric together for millennia. In Indian civilization, the family is an institution unto itself and has stood as a representation of India's collectivist society since ancient times. Up until urbanisation and western influence started to wreck havoc on home and hearth, the joint family system, also known as extended family, was a significant aspect of Indian civilisation. In cities where nuclear families are the norm, this is especially true. There is little doubt that the dilution of the mixed family arrangement has been influenced by socioeconomic factors.

## 4.6 RULES AND FORMS OF RURAL MARRIAGES

Marriage is a socially recognised union between a man and a woman in which they are formally bound to one another as husband and wife. It is a significant social institution that meets the requirements of both men and women in terms of their physical, social, psychological, cultural, and economic well-being. To help people achieve the three main life goals of dharma (duty), rati (sensual pleasure), and praja (prosperity), marriage is viewed as a socio-religious requirement (progeny).

The institution of marriage creates a long-term framework for regulating sexual behaviour and delivery. In comparison to other social institutions, it is relatively stable. "The more or less persistent relationship between male and female, lasting beyond the mere act of propagation till after the delivery of offspring," according to Edward Westermarck.

"Marriage is a socially accepted union of male and female, or is a secondary institution developed by society to legitimise the union of male and female for the purposes of forming a household, engaging into sexual relationship, procreating, and caring for the offspring's," writes D. N. Majumdar.

NOTES

From the foregoing definitions, it is evident that marriage entails far more than the simple control of sexual behaviour among society's members. It covers a wide range of rights and responsibilities for both the participants to the union and their progeny. As a result, marriage refers to the family's structure and function. The kind of marriage a person has is determined by how many wives or husbands they have. The two main types are polygamy (having multiple spouses) and monogamy (having only one spouse).

#### 4.6.1 Characteristics of Marriage

- A universal societal institution is marriage. It can be found in nearly every society and at every stage of development.
- A husband and wife pledge to one other for the rest of their lives. It is intended to achieve social, psychological, biological, and spiritual objectives.
- Marriage is a special kind of relationship between sexes that is built on an exchange of rights and obligations. Relationships last a lifetime.
- Marriage necessitates social acceptance. Men and women's relationships must be socially acceptable. Marriage is not valid without it.
- A family's formation begins with marriage. The family contributes to the procreation and rearing of children by providing resources.
- Marriage creates a set of mutual responsibilities for the husband and wife. On the basis of customs or rules, the couple fulfils their mutual commitments.
- Every marriage is accompanied by a civil and religious ceremony. Marriage is validated by this social and religious event. Despite the fact that modern marriages are performed in courts, certain religious or customary practises are still required.
- Marriage establishes rules for sex relationships based on established norms and legislation.
- There are particular symbols associated with marriage, such as the ring, vermilion, special clothes, and a special sign placed in front of the house, among others.

#### 4.6.2 Types of Marriage

Certain types of marriage are performed in rural civilization. The following are the details:

- (1) **Monogamy:** Monogamy limits a person to only have one spouse at a time. In terms of monogamy, a man can only have one wife and a woman can only have one spouse at any given moment. It provides the most intense feelings of love and devotion. There is sex loyalty in this type of marriage, and the children are properly cared for. Monogamy is considered the usual form of marriage in rural areas because of these benefits.

NOTES

This is the most common sort of marriage, in which one guy marries one lady at a time. In all modern societies, it is regarded as the ideal and sensible sort of marriage. This sort of marriage is usually a long-term commitment that lasts till death.

**Monogamy is divided into two categories:** serial monogamy and straight monogamy.

- **Serial Monogamy:** This style of marriage allows a man to marry again only if his first wife dies or divorces, however, he is only permitted to have one wife, and he must live a monogamous existence.
- **Straight Monogamy:** Any of the couples in this scenario are not allowed to remarry, even if one of them has passed away or divorced.

The following benefits of monogamy make it an optimal or sensible type of marriage:

- It ensures that people are committed to each other at all levels of their lives.
- It gives each other bodily and emotional fulfilment.
- There is a better understanding between the two, resulting in fewer family disagreements.
- In this marriage, gender equality is observed, and family members are accorded equal status.
- The couple enjoys a stable sex life in which they have children and raise them together.
- Their children can easily inherit their parents' possessions because they have committed their lives to each other.
- Monogamy's only disadvantage is that it might lead to boredom after a few years, which can lead to divorce or an extramarital affair by one of the partners.

**Cenogamy/Group Marriage:** Cenogamy is the practise of multiple guys marrying multiple ladies simultaneously. Men are referred to as common husbands, wives are referred to as common wives, and children are referred to as common children in this category. Some tribes in New Guinea and Africa engage in group marriages.

- (2) **Polygyny:** When a man marries several women at once, this is called polygyny. It is the most frequent kind of polygamy now, and it is most widespread among Muslims, but it was historically common among Hindus as well. When a man marries more than one woman who is also a sister of another, this is known as sororal polygyny; when a man marries more than one lady who is not a sister of another, this is known as non-sororal polygyny.

## NOTES

Polygyny has been the most popular marriage pattern across cultures. It is a type of marriage in which (i) a new dominant elite emerges; (ii) a new form of secularism emerges; (iii) a new form of integration of traditional social forms into modern political associations emerges; and (iv) tribals are integrated into the larger body politic arise.

In the end, there's no denying that caste plays a significant influence in Indian politics. In India's political process, caste and politics have grown inextricably linked. "Politics is more important to castes, and castes are more essential to politics than before," Prof. Morris Jones correctly observes. However, it would be incorrect to claim that the caste system alone can explain the reality of Indian politics. Language, class, geography, religion, and other elements all play significant roles in the operation of the Indian political system.

- (3) **Polyandry:** One woman marries more than one man in this type of marriage. It is uncommon and is divided into two types: fraternal polyandry (one wife of numerous brothers) and non-fraternal polyandry (one wife of several men who are not related to one another). Polyandry is thought to have originated in the Mahabharata story. It was also widespread among ancient Indian tribes like the Hunas. Due to a lack of women, fraternal polyandry is still practised among several tribes and communities in northern India.

Polyandry is a type of marriage in which a woman has multiple husbands at the same time. Polyandry is thought to be caused by a lack of women, poverty, bride price, population control, and a desire to retain the joint family system. Polyandry is a rural marital form that is usually observed among tribals that live in small groups.

- (4) **Sororate:** Sororate is the practise of marrying one's wife's younger sister after the wife's death. Sororate marriage is usually practised by people from the lowest castes.
- (5) **Levirate:** Levirate is a type of marriage in which a younger brother marries his deceased brother's wife. Backward classes, artisans, and others engage in this type of marriage.
- (6) **Hypergamy:** A higher caste man can marry a lower caste lady through a practise known as hypergamy. In the rural setting, this behaviour is popular among persons from the lowest castes.
- (7) **Hypogamy:** Hypogamy is a relationship between a man from a lower caste and a woman from a higher caste. In a rural setting, this type of marriage is often frowned upon.

### 4.6.3 Rules of Marriage

Every society has rules and regulations surrounding who may or may not marry whom. These constraints may be modest in certain communities, but they are

more obviously and specifically established in others. Marriage has its own set of rules in rural life. The following are the details:

In India, men and women do not have complete choice in choosing their life partners. The society has established specific rules in regards to the partner division.

#### 4.6.3.1 Rule Based on Prohibition

The two fundamental rules that govern marital choice are endogamy and exogamy. They are regarded as prohibitive restrictions since they limit men and women's ability to choose their partners. It only allows you to choose your mate within the parameters you've set.

##### (1) Endogamy:

- According to the endogamic marriage custom, life partners must belong to the same caste, race, tribe, class, village, or religion.
- Caste endogamy, sub-caste endogamy, race endogamy, and tribe endogamy are additional forms of endogamy.
- Endogamy establishes the categories in which a spouse must be found and prohibits marriage with anyone who does not fall into those categories.
- Endogamy is a practise in which young people are encouraged to marry "our own kind" in order to strengthen the group's togetherness.
- As a result, some sociologists classify caste as an endogamous group.
- The norms of endogamy are rigidly followed in the rural context.

##### (2) Exogamy:

- Exogamy, on the other hand, necessitates partner choosing outside of specific groupings, usually one's own family or clan.
- When it comes to the rural setting, exogamic rules are strictly adhered to.
- Clan exogamy is observed by the rural population.
- They, too, prefer to keep an eye on local exogamy.
- Exogamy is the polar opposite of endogamy, in which a person marries someone from a gotra, pravara, pinda, or hamlet who is not a member of his own group.
  - **Gotra Exogamy:** The Hindu tradition of marrying someone from a different gotra than one's own.
  - **Pravara Exogamy:** Members of the same pravara are not permitted to marry.
  - **Village Exogamy:** Many Indian tribes, such as the Naga, Garo, and Munda, marry outside of their community.

## NOTES

- **Pinda Exogamy:** Members of the same pinda or sapinda (same parentage) are unable to marry inside their own pinda or sapinda.

This sort of marriage forbids a person from marrying inside his or her blood line in order to ensure the continuation of a healthy and intelligent progeny.

### 4.6.3.2 Marriages Based on One's Status

In this case, partner selection is based on each other's status, which is classified into two categories - Isogamy and Anisogamy.

- **Isogamy** refers to a marriage between members of two families of equal social standing.
- **Anisogamy** is the polar opposite of isogamy in that it involves a marriage alliance between two people from different socioeconomic level families. Hypergamy and Hypogamy are the two types of polygamy.
  - **Hypergamy (Anuloma):** This is a sort of marriage involves a woman getting married to a guy from a higher Varna, caste, or family. Hypergamy is known as Anuloma in Indian society, and it was once practised among the aristocrats.
  - **Hypogamy (Pratiloma):** This is the polar opposite of Hypergamy or Anuloma in that it involves a woman marrying a man from a lesser Varna, caste, or familial standing. In Indian society, this form of marriage is not permitted.

### 4.6.3.3 Marriages Based on Rule of Preferences or Priority

Preferential or priority marriage occurs when life partners are chosen from among the kin. There are four sorts of preferential marriages.

- (1) **Cross-Cousin Marriage:** When a person weds a paternal aunt's or uncle's child, or a paternal uncle's or aunt's child, it is referred to as a cross-cousin marriage.

These unions take place to avoid paying a big dowry and to strengthen relationships between cross-cousins. Rajasthan, Maharashtra, and Odisha are the main states where it is practised.

- (2) **Parallel Cousin Marriage:** In this situation, a marriage occurs between the progeny of two brothers or two sisters This is primarily done by Muslims in order to enhance the bonds between two sisters and two brothers.
- (3) **Levirate Marriage:** The woman marries her husband's brother following his death in this sort of marriage. Munda, Gond, Santal, Toda, and Oran tribes, for example, conduct such marriages. It's known as 'Devar Vivaha' in the area.
- (4) **Sororate:** Only a few tribes, including the Kharia and the Gond, engage in this type of union, when the man marries his wife's sister either after

her passing or, in certain cases, while she is still alive. It's known as 'Sali Vivah' in the area.

## NOTES

#### 4.6.4 Function of Marriage

- (1) **Governs Sexual Relationships:** Marriage is the mechanism through which a man and a woman have socially acceptable intercourse. It regulates their sexual behaviour thereby reducing sexual competition.
- (2) **Continuation of Progeny:** Marriage allows human progeny to continue since it is a legal means to generate offspring.
- (3) **Educating and Protecting Offspring:** A man and a woman marry to care for, protect, and assure the survival of their children. It offers a social institution where its children can receive social, psychological, and physical training to get them ready for adulthood, as well as gender roles and other social standards awareness.
- (4) **Provides Economic Security and Fulfils Needs:** Marriage instils discipline and gives them a framework to meet their partners' basic needs, such as food, shelter, clothes, and safety. Marriage gives economic stability to women in Indian society because males are the breadwinners and women rely on their husbands' earnings. Men learn via marriage about their social and financial responsibilities.
- (5) **Permanent Relation and Emotional Support:** The only social structure that gives people a husband and wife—a connection they will have for the rest of their lives—is marriage. It allows individuals to express their feelings, pleasures, and sorrows.
- (6) **Inheritance and Rights to Property:** Marriage legitimises children's birthrights and facilitates the transfer of inherited property.

#### 4.6.5 Some Specific Aspects of Marriage in Rural Society

The following are some unique elements of marriage in rural society:

- (1) **Child marriage:** Child marriage continues to be a concern, particularly in rural areas, where boys and girls are married at a young age despite legislative laws to the contrary. Child marriage in India may be caused by factors such as the value of virginity, endogamy, the joint family system, the gauna custom, female illiteracy, and so on.
- (2) **Polygyny:** Polygyny is another major aspect of rural marriage. It is primarily practised by tribal peoples and members of lower castes.
- (3) **Marriage by exchange:** When it comes to marriage by exchange, a brother gives his sister in marriage to a guy whose sister is taken as his wife in exchange. The lower castes are more prone to this type of union.
- (4) **Bride price:** Among the tribals, bride prices are commonly used to facilitate marriage. The educated tribals, on the other hand, show no interest in the tradition of bride price.

NOTES

- (5) **Less expensive and less fanfare:** Marriages in rural communities are less expensive than marriages in urban areas. The cost of a wedding celebration in the countryside is rather low.
- (6) **Lower status of women in conjugal relations:** When it comes to conjugal interactions, we see that a woman is not participating in significant family decisions as a conjugal partner. She merely complies with her husband's desires. Women's inferior social status is linked to their economic dependency and illiteracy.
- (7) **Marital relations regulated by caste norms:** In rural India, there is a clear distinction between marriage ceremonial and marriage consumption. The date of marriage consumption is announced when the wife is brought from her parents. In the case of metropolitan communities, such marital consumption is almost non-existent.
- (8) **Arranged marriage:** In rural India, where extended family networks are important, parents and elders are concerned about marriage arrangements. In the rural setting, inter-caste marriages are uncommon.
- (9) **Procreation:** Procreation is important to rural people. Derogatory remarks are made against both the husband and the wife if a kid is not born within a suitable time frame.
- (10) **Lesser frequency of divorce:** Marriage is still regarded as a religious ritual by the rural population. Marriages, they believe, are made in heaven. As a result, members of the upper castes are less likely to divorce. Divorce, on the other hand, is practised on a limited basis among the lowest castes.

#### 4.6.6 Key Elements of Marriage

- (1) Marriage is a significant global social institution that exists in almost every nation, much like the family.
- (2) A man and woman who live together, engage in sexual activity, and have children together are in a socially acceptable relationship.
- (3) It is a lasting and enduring tie formed by a husband and wife to meet each other's needs.
- (4) This relationship is legitimate only if it has social sanction; else, it is illegitimate.
- (5) It is a partnership between two individuals of different sexes that is based on equal rights and responsibilities as well as conventions and legislation.
- (6) Marriage is a necessary component of establishing a family, which aids in the protection and upbringing of children. Family is incomplete without marriage.
- (7) It is necessary for men and women to have a relationship to increase human population through reproduction.



- (8) Because of its connection to a religious ritual, it has social legitimacy and an identity.
- (9) It manages men and women's sexual desires in accordance with established traditions and rules.
- (10) It is recognised as a new stage in the married couple's lives.
- (11) It is the sole social institution that guarantees sexual fulfilment as well as social and cultural mechanisms for the family's survival.
- (12) Only the legitimate kids of a family born through marriage are taken as legitimate, which is essential in issues of inheritance and succession.

## NOTES

### 4.6.7 Marriage as Described in Religions

- (1) **Hinduism:** Hindus view marriage as a social and spiritual requirement.
- (2) **Islam:** Islam views marriage as a religious obligation. The "Sunnah" is a requirement for all Muslims.
- (3) **Christianity:** Christians consider marriage to be vital to one's survival. It emphasises how crucial it is for husbands and wives to get along and that they have a duty to look out for one another.

### 4.6.8 Forms of Marriage

A social institution that exists across all cultures and developmental stages is marriage. Different types or forms of marriage exist in many societies. Considering their customs, practises, and philosophies, many communities, societies, and cultural groups have distinct sorts or forms of marriage.

- **On the basis of number of mates:** Marriage can be classed into three categories based on the number of partners: monogamy, polygamy, and endogamy (group marriage).
- **On the basis of choice of mate or on the basis of rules of mate selection:** Marriages can be classed as endogamous or exogamous based on mate selection or mate selection rules. Caste, sub-caste, Varna, and tribal endogamy are the four kinds of endogamy. The four varieties of village exogamous marriages are Gotra, Pravar, Sapinda, and similar.
- **Sapinda Exogamy:** In English, the Sanskrit term sapinda means "lineage." People who can trace their ancestors back three to seven generations on their mother's side and five generations on their father's side are known as sapindas. They were said to have originated from a particular pinda. As a result, exogamy inside one's own sapinda is forbidden in sapinda. Outside of their sapinda, they are not allowed to marry.
- **Village Exogamy:** It is banned to marry in one's own village, and every society has its own set of marriage customs according to this theory. In certain communities, marriage between relatives is prohibited, whereas in others, marriage between a select number of relatives is tolerated. As a

NOTES

result, in such civilizations, marriage is sanctioned depending on desire or priority.

- **Cross-Cousin Marriage:** When a daughter or son of one's mother's brother marries a son or daughter of one's father's sister, it is known as a cross cousin marriage. Abhimanyu's marriage to Sashikala is an example of a cross-cousin marriage. It is alleged that states like Orissa, Rajasthan, and Maharashtra practise this sort of marriage. This kind of union is utilised to keep one's family assets and avoid having to pay a significant bride price.
- **Parallel Cousin Marriage:** Parallel cousin marriages are unions of the offspring of two sisters or two brothers. This is a typical Muslim marital arrangement.
- **Levirate:** It also goes by the name "Devar Vivaha." She is referred to as being levirate when she marries her husband's sibling after his passing. Several tribes, including the Gond, Munda, or Santal, Oran, and Toda, practise this kind of marriage.
- **Sororate:** It also goes by the name "Sali Vivah." Sororate marriage occurs when a man marries his wife's sister after she has passed away or even when she is still living. Many tribes, like the Kharia and the Gond, practise this kind of marriage.
- **Anuloma or Pratiloma:**
  - **Anuloma Marriage or Hypergamy:** Anuloma, or hypergamy marriage, occurs when a man from a higher caste or Varna marries a woman from a lower caste or Varna. The term "anuloma" refers to hypergamy in traditional Indian society. In the past, nobility frequently engaged in this behaviour. When it was discovered in Bengal, it was given the term kulinism.
  - **Pratiloma Marriage or Hypogamy:** Pratiloma, or hypogamy marriage, is the polar opposite of Anuloma, or hypergamy marriage. Pratiloma is the term for the union of a man from a lower caste or rank with a woman from a higher caste or status. This isn't an acceptable method of tying the knot.

44.1 percent of early marriages in rural areas were consanguineous, compared to 40.6 percent in urban areas. A ten-year or greater age gap between spouses was also a significant factor, accounting for 58.7% in rural areas and 42.4 percent in urban areas. In rural areas, 40.5 percent of marriages had a distance of less than 10 kilometres, compared to 39.5% in urban areas.

## 4.7 DOMINANT CASTE

The main power holders are the dominant castes. They make links with government officials, elected officials, and political leaders from outside the country. They have an impact on the political process.

### 4.7.1 Meaning

An famous sociologist has utilised the notion of dominant caste for the first time in sociological literature.

“The Social System of a Mysore Village,” an essay by Prof. M.N. Srinivas based on his studies in Rampura village. Rampura village is located near the city of Mysore in Karnataka. When Srinivas was formulating the notion, African studies on the dominant clan and dominant bloodline unintentionally had an impact on him. When creating the concept, Srinivas unknowingly drew inspiration from African studies on the dominant clan and dominant lineage. Srinivas, according to Dumont and Pocock, borrowed the word from the study of African society, which employed the ideas of dominant clan and dominant bloodline. The word “dominant caste” refers to a caste that wields economic or political power and sits at the top of the social order. Srinivas asserts that the existence of a dominant caste is not exclusive to the hamlet of Rampura. Additionally, it can be discovered in villages all around the nation.

### 4.7.2 Definition of Dominant Caste

“A caste is said to be dominant when it outnumbers other castes numerically and has disproportionate economic and political power. A large and powerful caste group can exert more dominance if its standing in the local caste system is not too low.” — M.N. Srinivas.

According to McKim Marriott, the concept of dominant caste in numerous anthropological studies focuses on political authority, which is historically referred to as juridical power in village communities and at times yields religious and quasi-divine power, as well as the ability to use physical force.

“For a caste to be dominant, it must control a significant portion of the local arable land, have a large number of members, and have a high position in the local hierarchy.” A caste is said to have “decisive dominance” when it owns every aspect of dominance. — M.N. Srinivas.

### 4.7.3 Functions of Dominant Caste

- (1) The dominant caste frequently serves as a role model for the subordinate castes. People from lower castes emulate their behaviour, rituals, and customs, for example. They contribute to cultural transmission in this way.
- (2) In a pluralistic culture and system, the dominant castes in a given area serve as watchdogs. They establish societal norms and regulations. Anyone who disobeys the rules faces harsh consequences. Village disputes may be arbitrated by the leaders of the local ruling caste,

## NOTES

according to Anil Bhatt. They decide on the manner in which rewards and punishments are administered. They have the power to decide on civic and economic advantages.

- (3) The main power holders are the dominant castes. They make links with government officials, elected officials, and political leaders from outside the country. They have an impact on the political process.
- (4) Dominating castes take advantage of all developmental resources available to them as a result of their dominant position. They serve as facilitators for recovery programmes. They hasten the socioeconomic development process.
- (5) The dominant castes define the community's ideals and standards. Its core functions have traditionally been judicial, executive, and legitimacy. They are the important link that connects the settlements to the outside world. They also aid in the process of socialisation.
- (6) They exert control over the rural economy in a variety of ways due to their strong position in rural society.
- (7) Dominant castes assume a larger role in the modernising process.

### 4.7.4 Criticisms

- (a) The importance of numerical supremacy has been questioned by Adrian C. Mayer (1958). He further noted that the idea ignores the fact that power and prestige are frequently concentrated in the hands of a few individuals. He has also emphasised the significance of realising that dominance is a two-way street, as it is an object of emulation for the castes below it in the hierarchy.
- (b) As opposed to hierarchy, which is fundamentally ritual, dominance, according to Louis Dumont, should be seen as a completely secular phenomenon.
- (c) "Dominance" should not be defined primarily in terms of caste, according to Gardener.

Dominant Castes are divided into four levels:

- (1) The ruler is number one.
  - (2) The dominating caste in the area
  - (3) The dominating caste in the area
  - (4) The ruling caste's landed pattern at the village level.
- (d) According to David Pocock, Sanskritization exists outside the scope of pan-Indian culture and is a manifestation of a highly localised cultural transformation process. There were functional counterparts of the kingly role represented by what Srinivas called "dominant-castes" at the micro-structural level of villages and other territorial units.
  - (e) Since the land reforms, the landowning class has ceased to be a significant source of power. Andre Beteille remarks that the strength of

numerical support has become a significant component in the creation of a dominating caste in the absence of a large landowning class.

- (f) The dominant caste is not usually the preponderant caste numerically. According to D.N. Majumdar, scheduled castes predominate in many villages, although higher caste members wield power and authority in many communities.

## NOTES

### 4.8 ROLE OF CASTE IN INDIAN POLITICS

The development of democratic governance in India provided fertile ground. Even though it is a closed system, the caste system is dynamic. The British saw India's socioeconomic reality through the lens of the "White Man's Burden."

In India, caste developed into a justification for their rule. This led to the emergence of caste tensions among people. Caste started to swirl in the social psyche as well. Caste started to develop as a result of Indian society. Seat reservations and untouchability were outlawed in the contemporary Constitution in 1976 (the Protection of Civil Rights Act), which led to further caste concretization. Caste and casteism were never eradicated in India. The idea of "political co-optation," made popular by Myron Weiner, gained more and more significance. As a result of the political mobilisation strategies used by Congress and other parties, many members of lower castes were included into the party. When the moral foundation of caste was undermined, the lower castes' self-imposed barrier to dissent was also lifted. In order to obtain political power, several middle and lower castes sought equality with the upper castes through sanskritization (by copying the orthopraxy of the higher castes). In order to obtain political power, several lower and middle castes sought equality with the higher castes through sanskritization (by copying the higher castes' orthopraxy).

The politicisation of caste in India, according to Rajni Kothari, has had a significant impact on the formation of party politics in India. He showed how the politicisation of caste is a two-step process. Politics is dependent on caste in the same way that caste is dependent on politics. When caste groups engage in politics, they acquire the opportunity to assert their identity while also competing for power. MN Srinivas made use of the dominant caste concept as well. A dominating caste is one that has numerical dominance and political power because of that dominance. Caste is used by politicians as a useful and practical tactic during elections. In several Indian states, politics has occasionally been seen as a struggle for power among the major caste groups. National politics are also considered to be fractionalized by caste.

Political leaders who had previously been barred from entering the sphere are now allowed to do so. Additionally, Srinivas spoke of the "dominant caste," which gained power in politics and the economy as a result of sanskritization. Intermediate castes strive to dominate in all fields as a result of the Panchayati Raj System and the growth of adult franchise. Although it is true that the caste system has been strengthened rather than eroded by all of this.

NOTES

Article 15 of the Indian Constitution forbids discrimination against Indians on the basis of religion, race, caste, sex, or place of birth, which gave rise to caste-based reservations. On the other hand, Article 15(4) was modified to declare that nothing in the article prohibits the state from taking specific measures for the advancement of SCs and STs as well as socially and educationally disadvantaged individuals. The result is that there are two opposing conceptions of equality in the constitution, one based on individual rights and the other on group rights. The Janata Party government of Prime Minister Morarji Desai created the Mandal Commission, often referred to as the Socially and Educationally Backward Groups Commission (SEBC), in 1979 with the intention of "identifying India's socially or educationally backward classes." Caste was used to define the backward classes most often. Being a member of a caste became more essential than being a member of a certain social class. As a result, rather than average per capita income, poor social status in the class became the criterion for inclusion on the OBC list. As a result, caste membership became more important than average per capita wealth in determining class benefits, and social hierarchy became a matter of perception rather than reality. As a result, caste and class identities were entwined.

As Christophe Jaffrelot points out, class began to affect caste relations in India through time. As a result, caste and class began to cohabit in Indian society. As a result, caste has been steadily replaced by class and status in India (social stigma of being pure and impure). In terms of revenue acquisition, reservation benefited certain dalit jatis in catching up to OBCs and other dominant castes. People within caste groups began to leave their employment as a result of the reservation, resulting in socioeconomic disparities within their caste groups.

As a result, caste remains a "lived in social reality," as Myron Weiner puts it. Despite the fact that the ideological basis of caste has been eroded, Orthopraxy has persisted. Still, caste became a tool for social change, resulting in the creation of 'casteism.' Formerly marginalised groups were co-opted, and this political mobilisation gave rise to 'messy identity politics.' Lower caste groups have been able to rise to political power as a result of the sharpening of group identities, as well as the reservation programme that has "taken hold like a mantra" (Marc Galanter).

Because the relationship between caste and class is complicated and "cross cutting," overlapping identities, the fight for equality and prestige went on. As a result, caste overtook class as the most potent social identity, maintaining the uneven social order. Also, because it designated Other Backward Classes in terms of caste, the Mandal framework had "egregious repercussions" (Marc Galanter). It resulted in a vastly diversified and heterogeneous category of OBCs. As a result, caste became the foundation for a system of perpetual protection.

The 'strange cognitive halt,' according to Rajni Kothari, described the contradiction between tradition and modernity, as well as the caste system's symbolic representation of various social and economic positions. Caste has developed and kept its obligations and roles as a traditional social system as a result. As a result, the caste system has influenced and altered politics in the same way as

## NOTES

caste has. Sanskritisation as a status symbol became a “miracle” (Kothari), status became ambiguous, and economic prosperity was brought about by westernisation and secularisation, rationalism was fostered by liberal education, and caste entered politics as a result of the proliferation of institutions. On the one hand, the process of "ethnicization" (Christophe Jaffrelot) and positive caste discrimination has been brought about through the transition of caste into interest groups. The transformation of caste into interest groups has led to the process of "ethnicization" (Christophe Jaffrelot) and positive caste discrimination, altering the very ethics of the social system and downplaying the significance of ascriptive and ritualistic basis. On the other hand, the transformation of caste into interest groups has led to the process of "ethnicization" (Christophe Jaffrelot) and positive caste discrimination.

**Conclusion:** In politics, the dominant caste has an impact on political mobilisation patterns. Traditional power can be shifted in two ways. With the introduction of adult suffrage, numerical strength has been a crucial factor in the political importance of caste. Village Panchayats are a type of rural local administration in India that dates back to the dawn of civilization. They were in charge of enforcing regulations and resolving civil disputes.

### Check Your Progress

#### Multiple Choice Questions

- The structure and mechanism through which a human society organises, conducts and executes the diverse activities required to meet human needs are known as \_\_\_\_ institutions.
  - sports
  - social
  - entertainment
  - financial
- A \_\_\_\_ is a group characterised by an established relationship sufficiently specific and long-lasting to provide for the reproduction and raising of offspring.
  - pulses
  - family
  - friends
  - services
- The traditional Joint Family is related to occupation, it is collapsing as a of \_\_\_\_\_.
  - modernisation
  - prosperity
  - society
  - money
- Families have \_\_\_\_ as well as function.
  - struggle
  - system
  - harmony
  - structure
- Among the \_\_\_\_, bride prices are commonly used to facilitate marriage.
  - elite
  - tribals
  - poor
  - kings
- Marriages in rural communities are less \_\_\_\_ than marriages in urban areas.
  - entertaining
  - expensive
  - energetic
  - fun

**NOTES**

7. In the rural setting \_\_\_\_\_ marriages are uncommon.
- (a) boring (b) fancy  
(c) internet (d) inter-caste
8. \_\_\_\_\_ is a socially sanctioned relationship between a man and a woman in which they are legally bound to each other as husband and wife.
- (a) Marriage (b) Services  
(c) Business (d) Trade
9. Although the \_\_\_\_\_ system is a closed one, it is continually evolving.
- (a) computer (b) social  
(c) caste (d) water
10. The main power holder are the \_\_\_\_\_ castes.
- (a) circuits (b) dominant  
(c) transformer (d) poor

**4.9 ANSWERS TO 'CHECK YOUR PROGRESS'****Multiple Choice Questions**

- (1) social (2) Family  
(3) modernisation (4) structure  
(5) tribals (6) expensive  
(7) inter-caste (8) Marriage  
(9) Caste (10) dominant

**4.10 SUMMARY**

Social institutions are the framework and procedure that a human society uses to plan, coordinate, and carry out the numerous tasks necessary to meet basic human needs. Family is a social institution that exists everywhere. A family is a group characterised by an established relationship sufficiently specific and long-lasting to provide for the reproduction and raising of offspring. Many sociologists have debated the joint family system, which is an important feature of rural family structure. They say that because the traditional joint family is related to occupation, it is collapsing as a result of modernisation. Others, on the other hand, say that as long as the main village occupations continue to exist, joint families have a better chance of surviving. Families function and have structure. Like the bones and muscles in a body, a family's structure dictates its size and shape. Families have both structure and function. A family's structure, like a body's bones and muscles, defines its shape and size.

Marriage is a socially recognised union between a man and a woman in which they are formally bound to one another as husband and wife. It is a significant social institution that meets the requirements of both men and women in terms of their physical, social, psychological, cultural, and economic well-being. Marriage is



## NOTES

viewed as a socioreligious duty created to aid individuals in achieving three main life goals: dharma (duty), rati (sensual pleasure), and praja (prosperity) (progeny). The main power holders are the dominant castes. They make links with government officials, elected officials, and political leaders from outside the country. They have an impact on the political process. The establishment of democratic government in India established favourable conditions. Even though the caste system is restricted, it is always changing.

#### 4.11 KEY TERMS

- **Family:** A couple's extended family consists of their sons, unmarried daughters, wives, and offspring of their sons. For as many generations as there are alive today, the same pattern (sons, their wives and children, and single daughters) is repeated.
- **Joint Family:** A husband and wife, their sons, unmarried daughters, and the wives and kids of their sons make form a joint family. The same pattern (sons, their spouses and children, and unmarried daughters) repeats itself for as many generations as there are alive today.
- **Marriage:** Marriage is a socially accepted union in which a man and woman are legally obligated to one another as husband and wife.
- **Monogamy:** Monogamy limits a person to only have one spouse at a time. In terms of monogamy, a man can only have one wife and a woman can only have one spouse at any given moment. It provides the most intense feelings of love and devotion.
- **Polyandry:** In this kind of union, a lady marries more than one man. Fraternal polyandry (one wife of several brothers) and non-fraternal polyandry are two forms that are uncommon (one wife of several men who are not related to one another).
- **Sororate:** Sororate is the practise of marrying one's wife's younger sister after the wife's death. Sororate marriage is usually practiced by people from the lowest castes.

#### 4.12 SELF-ASSESSMENT QUESTIONS AND EXERCISES

##### Short Answer Questions

- (1) List the Five Key institutions of rural life.
- (2) List any 5 main Characteristics of Rural Family System
- (3) Define Joint Family.
- (4) List any 5 Features of Joint Family.
- (5) List any 5 Characteristics of Rural Family System.

**NOTES**

**Long Answer Questions**

- (1) Explain the Functions of Joint Family.
- (2) Explain factors affecting family structures.
- (3) Explain the Types of Marriage.
- (4) Explain the Rules of Marriage.
- (5) Explain the Dysfunctions of Joint Family.

## Unit V Rural Governance

### Learning Objectives:

By the end of this unit the learners would be able to:

- Know about the Panchayati Raj
- Understand the Evolution of Panchayati Raj and to know about the various Committee related to it.
- Understand about the 73<sup>rd</sup> Constitutional Amendment Act (1992), its significance and salient features.
- Understand the Structure of Rural Local Government of India.

### Structure:

- 5.1 Introduction
- 5.2 Brief History
- 5.3 Introduction to Panchayati Raj
  - 5.3.1 Evolution of Panchayati Raj
    - 5.3.1.1 Balwant Rai Mehta Committee and the Panchayati Raj
    - 5.3.1.2 Ashok Mehta Committee and the Panchayati Raj
    - 5.3.1.3 G.V.K. Rao Committee and the Panchayati Raj
    - 5.3.1.4 L.M. Singhvi Committee and Panchayati Raj
  - 5.3.2 The 73<sup>rd</sup> Constitutional Amendment Act (1992)
    - 5.3.2.1 Significance of the 73<sup>rd</sup> Constitutional Amendment Act of 1992
    - 5.3.2.2 Salient Features of the Act
  - 5.3.3 Conclusion and Suggestions
- 5.4 Structure of Rural Local Government of India
- 5.5 Answers to 'Check Your Progress'
- 5.6 Summary
- 5.7 Key Terms
- 5.8 Self-Assessment Questions and Exercises

NOTES

## 5.1 INTRODUCTION

Village Panchayats are a type of rural local administration in India that dates back to the dawn of civilization. They were in charge of enforcing regulations and resolving civil disputes. Following independence, local government and Panchayati Raj were formed as subjects of the states under article 40 of the Indian Constitution (directive principles of state policy), but did not elaborate on its structure, functions, or other features.

Panchayati Raj, which was introduced in the 1960s, was a crucial step toward institutionalising the process of promoting people's participation in rural development. Panchayats stayed dormant once the money for Community Development Projects dried up in the middle of the 1960s. In each district and society, a development body known as the District Rural Development Agency was created in 1979–1980 and registered jointly by the Union and State Governments.

## 5.2 BRIEF HISTORY

Panchayats, or village assemblies, were self-governing entities with distinct and well-defined functions in ancient India. The Panchayat system reflected not just the collective will of the rural society, but also its collective wisdom. Rajasthan had village Panchayats, same as the rest of the country. Under British administration, a highly decentralised system of dispensing justice was adopted, causing the situation to shift and the village Panchayat system to suffer a setback. There was an effort to introduce local bodies under Viceroy Lord Ripon's reign. The princely realms of Jodhpur, Bharatpur, Jaipur, Sirohi, Udaipur, and Karauli in Rajasthan passed Panchayat legislation. The state of Bikaner had its own Gram Panchayat Act in 1928. As a result, some of the former princely kingdoms had functioning Panchayats at the time of independence, while others lacked such organisations.

A total of about 20 princely states and chiefdoms were gradually merged to form Rajasthan, starting with the Matsya Union (which included the former princely states of Alwar and Bharatpur) and concluding with the inclusion of Sirohi state into the Rajasthan union. Greater Rajasthan was created in March 1949, with Jaipur serving as its administrative centre. Ajmer, a Part-C state, and portions of Bombay and Madhya Pradesh were merged into Rajasthan in 1956 as the final step in the creation of the current state of Rajasthan, giving the state its current geopolitical identity. This decision was made based on the recommendation of the State's Reorganization Commission.

Following the passage of the Rajasthan Panchayat Act in 1953, local Panchayats were established all over the state.

In the democratic decentralisation programme, which envisions a three-tiered system of legislative bodies at the village, block, and district levels, Rajasthan is famous for being one of the first states to accept it. On October 2, 1959, then-Prime Minister Pandit Jawaharlal Nehru introduced the system in Nagour, Rajasthan, under the name Panchayati Raj.

## NOTES

In September–October 1959, the first elections mandated under the Rajasthan Panchayat Samitis and Zilla Parishads Act, 1959, were held. The three-tier Panchayati Raj system was implemented on October 2, 1959, in accordance with the Rajasthan Panchayat Act, 1953, starting with the already-existing Panchayats at the village level. A three-tiered Indian administration structure for rural development is called Panchayati Raj. India's Panchayati Raj system of local self-government seeks to establish village, district, and regional self-government.

Panchayati Raj is a major topic, and questions from this portion of the IAS test are frequently asked. This article will cover the evolution of Panchayati Raj, numerous Panchayati Raj committees, key characteristics of the 73<sup>rd</sup> Constitutional Amendment Act, Gram Panchayat functions, and other aspects of this topic for the UPSC polity and governance syllabus.

### 5.3 INTRODUCTION TO PANCHAYATI RAJ

Rural development is a primary goal of Panchayati Raj, and it has been implemented in every Indian state save Nagaland, Meghalaya, and Mizoram, as well as all Union Territories except Delhi and a few other places. These areas include:

- (a) The scheduled and the tribal areas in the states;
- (b) The Manipur hill area, which has a district council, and
- (c) Darjeeling district of West Bengal, which has the Darjeeling Gorkha Hill Council.

#### 5.3.1 Evolution of Panchayati Raj

In India, the Panchayati Raj system predates independence as well. In rural India, the village panchayat has long been the main political organisation. Panchayats were traditionally elected councils having executive and judicial authority in ancient India. The prominence of village panchayats had been eroded by foreign dominance, particularly Mughal and British, as well as natural and forced socioeconomic developments. However, prior to independence, the panchayats served as vehicles for the dominance of the top castes over the lower castes, which widened the difference based on socioeconomic status or caste hierarchy.

The Panchayati Raj System experienced significant growth following independence and the formulation of the Constitution. “The state shall take steps to organise village panchayats and invest them with such powers and authority as may be necessary to allow them to function as units of self-government,” the Indian Constitution stated in Article 40.

The Indian government established a number of committees to investigate and give recommendations on how to achieve self-governance in rural areas.

**NOTES**

The following committees have been formed:

- Balwant Rai Mehta Committee
- Ashok Mehta Committee
- G.V.K. Rao Committee
- L M Singhvi Committee

**5.3.1.1 Balwant Rai Mehta Committee and the Panchayati Raj**

The group was established in 1957 to examine the National Extension Service and the Community Development Program and make suggestions for enhancements. The panel recommended the creation of the Panchayati Raj, a democratic decentralised local government.

Committee's recommendations - The Committee's recommendations consist of the following:

- A three-tier Panchayati Raj structure consisting of Gram Panchayats, Panchayat Samitis, and Zila Parishads.
- The Panchayat Samiti and Zila Parishad are created by representatives who were elected indirectly, whilst the Gram Panchayat is constituted by directly elected delegates.
- Planning and development are the fundamental objectives of the Panchayati Raj system.
- The Panchayat Samiti should serve as the executive body, and the Zila Parishad should serve as the advisory and oversight body.
- The District Collector will preside over the Zila Parishad.
- It also asked for resources to support them in fulfilling their duties and obligations.

The Balwant Rai Mehta Committee revitalised panchayat administration in the nation by promoting the importance of Panchayati Raj institutions in national programmes for community development. The goal of the Panchayats was to advance democratic decentralisation through engaging communities effectively through well-planned programmes. Pandit Jawaharlal Nehru, India's then-Prime Minister, backed the panchayat system, saying, "...authority and responsibility must be entrusted to the people in the villages.... Let us empower the panchayats to carry out their responsibilities and duties."

**5.3.1.2 Ashok Mehta Committee and the Panchayati Raj**

The committee was set up in 1977 with the goal of revitalising and strengthening India's ailing Panchayati Raj system.

**The key recommendations are:**

- A two-tier structure made up of the Mandal Panchayat (at the village level) and the Zila Parishad (at the district level) should take the place of the current three-tier system (at the village level).

- After the state level, the district level is the first level of supervision.
- The district's executive body and planning committee should be the Zila Parishad.
- The institutions (Zila Parishad and Mandal Panchayat) should have the legal authority to levy taxes in order to raise their own funds.

## NOTES

**5.3.1.3 G.V. K. Rao Committee and the Panchayati Raj**

The planning commission created the committee in 1985. It acknowledged that bureaucratization had made it so that development was invisible at the community level, giving rise to the phrase "grass without roots" to describe Panchayat Raj institutions. As a result, the following important recommendations were made:

- The Zila Parishad is the most significant organisation in the plan of democratic decentralisation. The Zila Parishad will be the primary body in charge of district-level development programmes.
- Specific planning, execution, and monitoring of rural development programmes should be handed to the Panchayati Raj system's district and lower levels.
- The job of District Development Commissioner will be established. He will serve as the CEO of the Zila Parishad.
- Panchayati Raj elections ought to take place frequently.

**5.3.1.4 L.M. Singhvi Committee and Panchayati Raj**

The Government of India created the committee in 1986 with the goal of recommending ways to reestablish Panchayati Raj structures in order to promote democracy and development. The committee recommended the following:

- The committee proposed that the Panchayati Raj systems be recognised by the Constitution. It also proposed that the Panchayati Raj systems include clauses recognising free and fair elections in the constitution.
- The committee suggested that villages be reorganised to make the gramme panchayat more sustainable.
- It was suggested that local panchayats be given extra funds to support their work.
- Judicial tribunals would be created in each state to hear cases relating Panchayati Raj elections and other issues pertaining to their operation.

All of this supports the assertion that panchayats can be very effective at locating and resolving local issues, involving village residents in developmental activities, enhancing communication between different levels of government, fostering leadership abilities, and, in short, assisting the States' basic development without requiring too many structural changes. In 1959, Rajasthan and Andhra Pradesh became the first two states to implement Panchayati Raj, and thereafter, other states did the same. While each state has unique traits, there are some that they all share. For instance, a three-tier system with panchayats at the village level,

## NOTES

panchayat samitis at the block level, and zila parishads at the district level has been developed in the majority of states. The Parliament passed two amendments to the Constitution, the 73rd Constitution Amendment for rural local bodies (panchayats) and the 74th Constitution Amendment for urban local bodies (municipalities), renaming them as "institutions of self-government" as a result of the persistent efforts of civil society organisations, intellectuals, and progressive political leaders. As a result of the persistent efforts of civil society organisations, intellectuals, and progressive political leaders, the 73rd Constitution Amendment for rural local bodies (panchayats) and the 74th Constitution Amendment for urban local bodies (municipalities) making them "institutions of self-government". Every state had passed legislation according to the new constitutional standards within a year.

### 5.3.2 The 73<sup>rd</sup> Constitutional Amendment Act (1992)

The Constitutional (73rd Amendment) Act, passed by the Narasimha Rao administration in 1992, became effective on April 24, 1993. Its purpose was to give constitutional backing to the establishment of "democracy at the grass roots level, just as it is at the state or national level." The 73rd amendment to the Indian Constitution, which took effect in 1992, marked the beginning of the current era, during which panchayats are referred to as institutions of local self-government. There are currently 250,000 Gram Panchayats, 6500 Panchayat Samitis, and 500 Zilla Parishads in the country.

#### 5.3.2.1 Significance of the 73<sup>rd</sup> Constitutional Amendment Act of 1992

- The Act added Part IX, "The Panchayats," to the Constitution, as well as the Eleventh Schedule, which contains the panchayats' 29 functional items.
- Articles 243 through 243 O are included in Part IX of the Constitution.
- The Amendment Operate gives shape to Article 40 of the Constitution (directive principles of state policy), which requires the state to organise village panchayats and give them the authority and power they need to function as autonomous governments.
- Panchayati Raj systems are currently covered under the Constitution's justifiable portion, which mandates that governments adopt the system. Additionally, elections will be held in Panchayati Raj institutions notwithstanding what the state administration thinks.
- The Act is divided into two sections: mandatory and voluntary. State legislation must incorporate mandatory measures, such as the development of new Panchayati Raj systems. On the other side, the state government has discretion over voluntary provisions.
- The Act is an important step toward building up democratic institutions throughout the nation. Participatory democracy has taken the place of representative democracy as a result of the Act.



### 5.3.2.2 Salient Features of the Act

- (1) **Gram Sabha:** The Gram Sabha is the main legislative body in the Panchayati Raj system. All of the registered voters in the panchayat's area make up the village assembly. The state legislature will establish what powers it will have and what responsibilities it will fulfil. On the government's official website, <https://grammanchitra.gov.in/>, candidates can learn about the roles of gram panchayats and how they work.
- (2) **Three-tier system:** The Act mandates that a three-tier Panchayati Raj system be implemented by each state (village, intermediate and district level). States with populations of fewer than 20 lakh people are unlikely to be classified as intermediate.
- (3) **Election of members and chairperson:** Members of the Panchayati Raj at all levels are elected directly, whereas chairpersons at the intermediate and district levels are chosen indirectly from the elected representatives, and, in accordance with state law, the chairperson is chosen at the village level.
- (4) **Seat reservations:**
  - Reservations for SC and ST will be made in proportion to their population percentage at all three tiers.
  - At all levels of the panchayat, women shall hold not less than one-third of the total number of seats and not less than one-third of the total number of chairperson positions.
  - Additionally, the state legislature has the authority to decide whether to reserve seats for members of underprivileged classes in the chairman role or at all panchayat levels.
- (5) **Term of Panchayat:** The Act stipulates that all levels of the panchayat have a five-year term of office. The panchayat, on the other hand, may be dissolved before to the end of its term. However, to create the new panchayat, new elections must be held-
  - prior to the end of the five-year term or,
  - in the case of a split, prior to the conclusion of the six-month period following the dissolution date.
- (6) **Disqualification:** If a person is disqualified, he is ineligible to be chosen as or to serve as a member of the panchayat –
  - Under any statute currently in force for the purpose of elections to the state's legislature.
  - Under any state legislature-enacted legislation. If a person has reached the age of 21, he or she cannot be disqualified because he or she is under the age of 25.
  - Furthermore, all questions about disqualification shall be forwarded to a state legislature-designated authority.

NOTES

**(7) State Election Commission:**

- The commission is in charge of supervising, directing, and controlling the creation of electoral rolls and managing the panchayat election process.
- The state legislature has the authority to enact provisions for all subjects relevant to panchayat elections.

**(8) Powers and Functions:** The Panchayats may receive the rights and privileges required for them to function as independent legal entities from the state legislature. Gram Panchayat work may be covered by such a scheme, including

- Economic growth and social justice plans are being developed.
- Putting into practice any programmes for social justice and economic progress that may be assigned to them, including those pertaining to the 29 subjects included in the Eleventh Schedule.

**(9) Finances: The state legislature may -**

- Give a panchayat the authority to levy, collect, and allocate levies, taxes, and fees.
- Assign the state government's levied and collected taxes, charges, tolls, and fees to a panchayat.
- Allow for the distribution of grants-in-aid from the state's consolidated fund to panchayats.
- Make provisions for the creation of funds to

**(10) Finance Commission:** The panchayats' financial situation is examined by the state finance commission, which also makes suggestions on how to enhance the panchayat's resources.

**(11) Audit of Accounts:** Measures for panchayat account keeping and audits may be adopted by the state legislature.

**(12) Application to Union Territories:** The President may determine that the Act's provisions be applied to any union territory, subject to exclusions and adjustments made by the President.

**(13) Exempted states and areas:** The states of Nagaland, Meghalaya, and Mizoram, as well as some other places, are exempted from the Act. These are some of them:

- In the states, there are scheduled regions and tribal areas.
- Manipur's hilly region, for which a district council exists.
- Darjeeling Gorkha Hill Council is based in West Bengal's Darjeeling district.

Parliament, on the other hand, has the authority to extend this section to certain sectors, subject to the exceptions and modifications it provides. As a result, the PESA Act was passed.

## NOTES

- (14) **Continuation of current law:** Until one year after the beginning of this Act, all state legislation relating to panchayats will remain in effect. In other words, within a year of the Act's April 24, 1993, beginning, states must put the new Panchayati Raj system it is built on into effect. All Panchayats that existed prior to the Act's enactment will remain in place until their terms expire, unless the state legislature dissolves them sooner.
- (15) **Interference by courts is prohibited:** The Act prohibits courts from meddling with panchayat elections. It states that no act relating to the definition of constituencies or the distribution of seats to those constituencies may be invalidated by a court. It also provides that no panchayat election can be disputed unless an election petition is lodged with the relevant body and in the manner required by the state legislature.

### 5.3.3 Conclusion and Suggestions

In India, the concept of Panchayati Raj is not new. There have been evidence of the aforementioned method being used successfully in the administration of minor units of countries, such as villages. This concept has been recognised by numerous Constitutional builders, and it has been accorded constitutional legitimacy under Part IX by virtue of the Seventy Third Amendment, keeping in mind the Constituent Assembly's aim. Even after two decades of constitutionally mandated Panchayati Raj operation in India, there have been a number of challenges with its efficient operation.

It is fair to state that Panchayati Raj institutions have begun to play their administrative roles in the way that they were intended. However, the issue arises during the stage of receiving input from the key stakeholder, i.e. the general public. Various nefarious tactics, such as proxy voting, widespread corruption, and political party domination, have induced the institution today. As a result, it is critical to begin the reform process with the people in mind, which includes educating voters until they are capable of understanding their rights and obligations.

In India, even panchayat administration demands fundamental reform because it lacks the authority to raise taxes, making it economically dependent on the state government and losing its independence. Political parties play an important role in the Panchayati Raj system, and these difficulties must be addressed as soon as possible. It is evident that the Panchayati Raj Institutions have made significant progress toward achieving the purpose for which they were established. However, today's world brings with it a slew of issues that must be handled. Because the bulk of the population in India lives in rural regions, it is critical that the administration of such units be successful.

## 5.4 STRUCTURE OF RURAL LOCAL GOVERNMENT OF INDIA

This is how the governance structure looks, however for the purposes of our discussion, we'll start with the district to talk about authorities and functions.

NOTES

**District Panchayat:** At the district level, the District Panchayat is the highest authority. It has broad executive powers, a substantial yearly budget, and a high degree of planning autonomy, and it is partly elected indirectly.

**Zilla Parishad: Functions:**

- To control, coordinate and guide the village samitis and gram panchayat
- To coordinate and consolidate the plans of the panchayat samitis.
- To ensure that plans, projects, schemes, and other such items are carried out.

**Powers:**

- To provide advice to the state government on all things connected to Gram Panchayat and Panchayat Samiti development activity.
- If a scheme involves more than one block, it may be undertaken or executed.
- Taking over work to redirect, discontinue, or close roads is a possibility.
- To hand over control of highways to the state.

**Gram Panchayat - planning / monitoring:**

- Prepare plans for economic progress and social fairness, then put them into action.
- Have the authority to perform all acts required or incidental to the performance of the tasks entrusted, assigned, or delegated.
- Powers to promote and report officials who are misbehaving.
- They have taxation authority in all states, whereas other tiers have extremely limited financial capabilities.

**Gram Sabha** – the lead is full-time / in a meeting, one-third of the members are women, or the meeting is called off.

- Approve the annual budget and set development plans.
- Assist in the implementation
- Beneficiary identification
- Mobilize voluntary labour and monetary or in-kind contributions for community welfare programmes.

**Village:**

- Water supply for home use and for cattle (sanitation and health).
- Village lighting.
- Widespread dissemination of education(education and culture).
- Preparation of plans for the village's development (planning and administration).
- In case a natural disaster strikes, residents receive assistance.

**Check Your Progress****Multiple Choice Questions**

1. Village Panchayats are a type of \_\_\_\_ local administration in India that dates back to the dawn of civilization.
  - (a) social
  - (b) rural
  - (c) pleasure
  - (d) ledger
2. Panchayati Raj, which was introduced in the \_\_\_\_ was a crucial step towards institutionalising the process of promoting people's participation in rural development.
  - (a) rules
  - (b) 1960
  - (c) 2021
  - (d) 2014
3. \_\_\_\_ development is one of Panchayati Raj's goals
  - (a) Rural
  - (b) Prosperity
  - (c) Theatre
  - (d) Money
4. Which one is not a Committee set up by the Indian Government to look into the implementation of Self-Governance.
  - (a) Balwant Rai Mehta Committee
  - (b) L.M. Singhvi Committee
  - (c) G.V.K. Rao Committee
  - (d) Alok Kumar Committee
5. On April 24, \_\_\_\_, the Constitutional (73rd Amendment) Act, which was passed by the Narsimha Rao Government in 1992, went into effect.
  - (a) 1995
  - (b) 1993
  - (c) 1998
  - (d) 1999
6. The Panchayati Raj System's primary legislative body is the \_\_\_\_ Sabha.
  - (a) Great
  - (b) Gram
  - (c) Good
  - (d) Grand
7. For women, not less than one-third of the total number of seats and not less than one-third of the total number of Chairperson positions at all levels of the \_\_\_\_ should be designated for women.
  - (a) parties
  - (b) seminars
  - (c) games
  - (d) panchayat
8. The \_\_\_\_ commission of the state examines the financial situation of the panchayats and makes recommendations on how to supplement the Panchayati's resources.
  - (a) finance
  - (b) services
  - (c) health
  - (d) internet
9. India's economy is mostly centered on \_\_\_\_\_.
  - (a) tarding
  - (b) agriculture
  - (c) racing
  - (d) public

**NOTES****5.5 ANSWERS TO 'CHECK YOUR PROGRESS'****Multiple Choice Questions**

- |           |                          |
|-----------|--------------------------|
| (1) rural | (2) 1960                 |
| (3) Rural | (4) Alok Kumar Committee |

## NOTES

- |                 |             |
|-----------------|-------------|
| (5) 1993        | (6) Gram    |
| (7) panchayat   | (8) finance |
| (9) agriculture |             |

## 5.6 SUMMARY

Village Panchayats are a type of rural local administration in India that dates back to the dawn of civilization. They were in charge of enforcing regulations and resolving civil disputes. Panchayati Raj, which was introduced in the 1960s, was a crucial step toward institutionalising the process of promoting people's participation in rural development. The Indian government established a number of committees to investigate and give recommendations on how to achieve self-governance in rural areas. The following committees have been formed: Balwant Rai Mehta Committee, Ashok Mehta Committee, G.V.K. Rao Committee, L.M. Singhvi Committee. On April 24, 1993, the Constitutional (73rd Amendment) Act, which was passed by the Narasimha Rao government in 1992, went into effect. Its purpose was to give constitutional backing to the establishment of “democracy at the grass roots level, just as it is at the state or national level.” At the district level, the District Panchayat is the highest authority. It has broad executive powers, a substantial yearly budget, and a high degree of planning autonomy, and it is partly elected indirectly.

## 5.7 KEY TERMS

- **Panchayati Raj:** Panchayati Raj, which was introduced in the 1960s, was a crucial step toward institutionalising the process of promoting people's participation in rural development.
- **Balwant Rai Mehta Committee:** The committee was established in 1957 to investigate and recommend improvements to the Community Development Program and the National Extension Service. The group recommended that the Panchayati Raj—a democratically decentralised local government—be founded.
- **The 73<sup>rd</sup> Constitutional Amendment Act (1992):** On April 24, 1993, the Constitutional (73rd Amendment) Act, which was passed by the Narasimha Rao government in 1992, went into effect. Its purpose was to give constitutional backing to the establishment of “democracy at the grass roots level, just as it is at the state or national level.”
- **Gram Sabha:** The Panchayati Raj system's main legislative body is the Gram Sabha. All the registered voters in the panchayat make up the village assembly.
- **Term of Panchayat:** The Act stipulates that all levels of the panchayat have a five-year term of office.
- **Audit of Accounts:** Measures for maintaining and auditing panchayat accounts may be adopted by the state legislature.

## 5.8 SELF-ASSESSMENT QUESTIONS AND EXERCISES

### Short Answer Questions

- (1) List the names of the 4 Committees set up by the Indian Government to look into the implementation of Self-Government in Rural Areas.
- (2) Define Gram Sabha.
- (3) What is the Term of Office of a Panchayat?
- (4) List 2 functions of Zilla Parishad.
- (5) List functions of Gram Panchayat.

### Long Answer Questions

- (1) Write a short note on Panchayati Raj tracing its History.
- (2) Explain about the Balwant Rai Mehta Committee and Ashok Mehta Committee set up by the Government of India to look into the implementation of self-governance in rural areas and make recommendations on how to get there.
- (3) Explain about the G.V.K. Rao Committee and L.M. Singhvi Committee set up by the Government of India to look into the implementation of self-governance in rural areas and make recommendations on how to get there.
- (4) Explain any 10 Salient Features of the 73<sup>rd</sup> Constitutional Amendment Act of 1992?
- (5) Write a short note on Structure of Rural Local Government of India.

### NOTES

NOTES

## Unit VI Rural Development

### Learning Objectives:

By the end of this unit the learners would be able to:

- Understand the Rules Development in India: Concept, Objectives and Importance.
- Know about the Science and Technology for Rural Development.
- Know about the Swarnajayanti Gram Swarajgar Yojana (SGSY)
- Know about the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA).

### Structure:

- 6.1 Introduction
- 6.2 Rural Development: A Strategy for Poverty Alleviation in India
- 6.3 Aims and Objectives
  - 6.3.1 Objectives of Rural Development
- 6.4 Role and Functions of the Government
- 6.5 Importance of Rural Development
- 6.6 Strategies and Programs for Rural Development
  - 6.6.1 Integrated Rural Development Programme (IRDP)
  - 6.6.2 Wage Employment Programmes
  - 6.6.3 Employment Assurance Scheme (EAS)
  - 6.6.4 Food for Work Programme
  - 6.6.5 Rural Housing
  - 6.6.6 Social Security Programmes
  - 6.6.7 Land Reforms
- 6.7 Science and Technology for Rural Development
  - 6.7.1 Government Schemes Focusing on Science and Technology
- 6.8 Swarnajayanti Gram Swarajgar Yojana (SGSY)
  - 6.8.1 Objectives
- 6.9 Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA)
  - 6.9.1 History
- 6.10 Conclusion



- 6.11 Answers to 'Check Your Progress'
- 6.12 Summary
- 6.13 Key Terms
- 6.14 Self-Assessment Questions and Exercises

**NOTES****6.1 INTRODUCTION**

Rural development is the process of enhancing the standard of living and financial security of those who reside in rural areas. The rural sector's backwardness would be a key hindrance to the economy's overall expansion. India is predominantly an agricultural nation, with agriculture serving as the main industry for earning money.

The quality of life and financial security of those who live in rural or sparsely populated areas can be improved through rural development. In the past, poor management of land-intensive natural resources like forestry and agriculture has been the focal point of rural development. The nature of rural areas has altered, though, as a result of increased urbanisation and changes in international industrial networks.

The country's overall development is still centred on rural development. More than two thirds of the inhabitants of the nation make their living via agriculture, while one third of rural India continues to live in poverty. In order to raise people's living standards, the government must be active and provide enough infrastructure.

Actions performed to develop rural areas in order to boost the economy are referred to as "rural development." However, there are several sectors that demand novel approaches and more concentrated attention:

- Education,
- Public health and sanitation,
- Women's empowerment,
- Infrastructure development (electricity, irrigation, etc.),
- Agricultural extension and research facilities,
- Loan availability, and
- Employment possibilities.

**6.2 RURAL DEVELOPMENT: A STRATEGY FOR POVERTY ALLEVIATION IN INDIA**

Rural development has recently gotten a lot of worldwide attention, especially in developing countries. For a nation like India, where more than 65% of the population lives in rural regions, it is crucial. India's current rural development policy prioritises the creation of more chances for livelihood, the delivery of essential services, and infrastructural improvements through creative wage and self-employment programmes. This page provides an overview of the Indian

## NOTES

government's role and function, as well as its rural development programmes. There has been a brief discussion of science and technical interventions in rural development, and efforts have been made to catalogue some of the relevant technologies developed by several research institutes and organisations that might be employed in rural areas. In addition, the actual accomplishments made during the X<sup>th</sup> plan, it has been emphasised to show the current trend of development operations carried out by the Ministry of Rural Development, as well as the projected purpose and strategy for the XI<sup>th</sup> plan.

One of the most essential parts of India's economic prosperity is rural development. The foundation of India's economy is agriculture. The gross domestic product (GDP) of India is largely derived from agriculture. In order to support agriculture's growth, the Indian government has designed a number of rural development programmes. The Ministry of Rural Development is the apex authority in India for developing rural development policies, rules, and laws. The rural economy and industry depend heavily on agriculture, handicrafts, fishing, poultry, and dairy.

Over the years, the emphasis, approaches, strategies, and programmes for rural development have changed. As a result, it now has a new dimension and offers fresh possibilities. Rural development can only deepen and become more significant with the engagement of development clients. Rural development is centred on community involvement, just as planning is put to the test via implementation. People's participation in the development process is one of the most important requirements from a procedural and philosophical standpoint. The participation of various rural communities must be sought out by development planners and administrators in order to make plans participatory.

### 6.3 AIMS AND OBJECTIVES

The goal of rural development is to give rural residents better access to resources (such as natural, physical, human, technological, and social capital) and control over productive capital (in its financial, economic, and political forms), thereby enabling them to improve their quality of life in a way that is both equitable and sustainable.

Rural development programmes have sought to end poverty and unemployment by building essential social and economic infrastructure, providing training to young people who are unemployed in rural areas, and hiring marginal farmers and labourers in order to deter seasonal and permanent migration to cities.

#### 6.3.1 Objectives of Rural Development

The government's goals for the sixth five-year plan for rural development are:

- To increase the productivity and income of rural residents,
- To make sure there are more and quicker employment openings,
- To end unemployment and drastically cut down on underemployment,

- To provide an improvement in the level of living for the underprivileged population, and
- To provide basic services such primary education, healthcare, clean drinking water, and rural roads.

**NOTES**

#### **6.4 ROLE AND FUNCTIONS OF THE GOVERNMENT**

The government's policies and programmes have prioritised reducing poverty, fostering employment and income opportunities, and providing infrastructure and essential services to meet the needs of the rural poor. In India, the Ministry of Rural Development is the supreme authority for formulating policies, regulations, and legislation pertaining to rural development. The main industries that contribute to rural business and economy are agriculture, handicrafts, fishing, poultry, and dairy. A significant development for the rural sector is Bharat Nirman, a programme run by the Indian government in partnership with state governments and Panchayati Raj institutions.

The Ministry of Rural Development introduced the National Rural Employment Guarantee Act in 2005 to improve living conditions and ensure their sustainability in India's rural sector. In India, the Ministry of Rural Development is working on legislation to enhance the social and economic conditions of the rural population. Department of Rural Development, Department of Land Resources, and Department of Drinking Water Supply are the three departments that make up the ministry. The Council for Advancement of People's Action and Rural Technology (CAPART), the National Institute of Rural Development (NIRD), and the National Rural Road Development Agency (NRRDA) are all autonomous agencies within the Department of Rural Development. The ministry's goal can be summarised as encouraging, promoting, and assisting volunteer activity in the implementation of programmes aimed at improving rural wealth. It supports and encourages volunteer activities in rural development, with a focus on the introduction of new technical inputs. It also acts as a focal point for all efforts aimed at creating and distributing technology relevant to rural development in its broadest sense, as well as helping and promoting environmental and natural resource conservation programmes.

However, numerous central government ministries, including as Agriculture, Health and Family Welfare, New and Renewable Energy, Science and Technology, Women and Child Development, and Tribal Affairs, are involved in the execution of numerous rural development programmes and initiatives, either directly or indirectly. In order to strengthen grassroots democracy, the government is also constantly attempting to strengthen Panchayat Raj Institutions in terms of their functions, authority, and resources. Grama Sabha, NGOs, Self-Help Groups, and PRIs all have important roles to play in making participatory democracy meaningful and effective.

NOTES

## 6.5 IMPORTANCE OF RURAL DEVELOPMENT

The bulk of rural population as well as the nation's overall economic growth depend on rural development. The importance of rural development in the nation is regarded to have increased since earlier periods in the nation's history. It's a tactic used to increase productivity, socioeconomic equality, and aspiration while also promoting social and economic stability.

The major goals are to end hunger, which affects over 70% of the rural population, and to supply adequate nutritious food. The provision of food, water, shelter, clothing, and footwear is a primary responsibility. Secondary obligations include providing access to healthcare, leisure activities, education, transportation, and communication.

## 6.6 STRATEGIES AND PROGRAMS FOR RURAL DEVELOPMENT

The rural economy of India contributes significantly to the national economy. The major goal of rural development is to raise the standard of living for rural residents by reducing poverty through self-employment and paid employment initiatives. To develop the Panchayati Raj institution, it is also necessary to provide community infrastructure like as potable water, electricity, road connectivity, health facilities, rural housing, and education, as well as promote decentralisation of powers. The following are the government's different rural development initiatives and programmes:

### 6.6.1 Integrated Rural Development Programme (IRDP)

Over the course of consecutive plan eras, the IRDP has helped the rural poor by providing subsidies and bank loans for opportunities to find gainful jobs. Following that, IRDP sub-programs such as Training of Rural Youth for Self Employment (TRYSEM), Development of Women and Children in Rural Areas (DWCRA), Supply of Improved Tool Kits to Rural Artisans (SITRA), and Ganga Kalyan Yojana (GKY) were created to address the specific needs of the rural population.

### 6.6.2 Wage Employment Programmes

Anti-poverty tactics, such as helping rural poor households so they might escape poverty by securing a consistent cash source through social mobilisation, training, and capacity building. Wage Numerous goals have been tried to be achieved by employment programmes. They offer employment not only during challenging farming seasons but also in times of drought, flood, and other calamities. They build rural infrastructure that stimulates economic development. Swarnjayanti Gram Swarozgar Yojana (SGSY), Sampoorna Grameen Rozgar Yojana (SGRY), and the National Rural Employment Guarantee Act (NREGA) are among the programmes included. A law enacted by Parliament is the NREGA. It's not only a strategy or a directive. It aims to increase the livelihood security of people living in rural areas by ensuring a rural household with members who

volunteer to perform manual labour 100 days of paid employment per fiscal year. The Act aims to increase the resource base for the rural poor's means of subsistence and to create long-term assets.

### 6.6.3 Employment Assurance Scheme (EAS)

The EAS started in October 1993 and covered 1,778 areas that were prone to drought in the desert, tribal areas, and hills. In 1997-98, it was expanded to cover all of the blocks. The purpose of establishing the EAS was to give manual labour jobs during the lean agricultural season. The program's projects were meant to help address people's apparent needs while simultaneously constructing long-term economic and social infrastructure.

### 6.6.4 Food for Work Programme

The Food for Work initiative was launched by the EAS in eight drought-stricken states in 2000-01: Chattisgarh, Gujarat, Himachal Pradesh, Madhya Pradesh, Orissa, Rajasthan, Maharashtra, and Uttaranchal. The programme aims to give meals in exchange for paid labour. States are supplied food grains for free. Food grains for the scheme, however, are taking longer than expected to arrive from the Food Corporation of India (FCI) godowns.

### 6.6.5 Rural Housing

The IAY is the main effort for providing free housing to rural populations, which began in 1985-86. Targets include scheduled castes (SCs) and scheduled tribes (STs), as well as households and released bonded labourers. Many BPL families have been able to purchase pucca houses thanks to the rural housing initiative. Due to resource limits, the beneficiaries' coverage is limited. In 25 blocks, the Samagra Awas Yojana (SAY) was implemented to ensure housing convergence, safe drinking water, sanitation, and shared drainage.

### 6.6.6 Social Security Programs

Democratic decentralisation and centrally funded Social Assistance Programs were two of the government's main priorities in the 1990s. The National Social Assistance Program (NSAP), which started in August 1995, is an important step in realising the State Policy Directive Principles. The NSAP is divided into three sections: NOAPS (National Old Age Pension Scheme); NFBS (National Family Benefit Scheme); NMBS (National Maternity Benefit Scheme). The National Social Assistance Program (NSAP) is a federally funded programme that strives to offer a minimum national standard of social assistance in addition to what states provide from their own resources. The NOAPS pays poor BPL people over the age of 65 a monthly allowance of ₹ 75. The NFBS is a scheme that provides ₹ 10,000 to BPL families in the case of the breadwinner's death. The NMBS provides ₹ 500 to help pregnant mothers with their nutritional needs. In addition to NSAP, the Annapurna plan began on April 1, 2000, to offer food security to older individuals who were eligible for pension under NOAPS but were unable to get it owing to budget problems.

## NOTES

**6.6.7 Land Reforms**

The structure of land ownership is critical to the people's well-being in an agro-based economy. Abolition of intermediaries, abolition of zamindari, ceiling regulations, security of tenure for tenants, consolidation of land holdings, and outlawing of tenancy are some of the actions adopted by the government to reform the ownership structure of cultivable land. Furthermore, an effective land reform programme requires a land record management system. In Orissa and Bihar, a government funded scheme for Strengthening Revenue Administration and Updating Land Records (SRA & ULR) was implemented in 1987-88.

## 6.7 SCIENCE AND TECHNOLOGY FOR RURAL DEVELOPMENT

The country's promotion of science and technology is significantly aided by the Ministry of Science and Technology. The department supports advanced basic research and the creation of cutting-edge technology, but on the other hand, it addresses the technological demands of the average person by developing necessary skills and technology. Appropriate rural technology focuses on basic and accessible technologies for the benefit of ordinary people and their communities, and utilises local or regional ability to meet local needs without relying on external influences. Developing technologies for rural areas involves a huge number of governments, public and private non-governmental organisations. However, these technologies have had little impact on the lives of rural people. The issue appears to be not only with technology production, diffusion, and adoption, but also with inadequate documentation. NRDC, CAPART, TRCS, NIRD, DST, DBT, CSIR, ICAR, KVKs, and other volunteer groups, among others, have recently undertaken efforts to compile a technology compendium for rural areas in order to disseminate information and raise public awareness.

**6.7.1 Government Schemes Focusing on Science and Technology**

- (1) **S&T Application for Rural Development (STARD):** Aims to support the development of cutting-edge rural development technologies and potential S&T-based field groups.
- (2) **S&T for Women:** To encourage technology innovation, development, and adaptation to enhance the lives of women, their working environments, and their opportunities for gainful employment, particularly in rural areas
- (3) **S&T Application for Weaker Sections (STAWS):** Aims to aid those who are struggling economically, both in urban and rural locations.
- (4) **Tribal sub-plan:** Aims to make scheduled tribes' living conditions better through sustainable science and technology initiatives.
- (5) **SCP (Special Component Plan):** Aims to employ science and technology to improve the lives of the SC community's most underprivileged citizens.

## 6.8 SWARNAJAYANTI GRAM SWAROJGAR YOJANA (SGSY)

### NOTES

The Swarnajayanti Gram Swarozgar Yojana (SGSY) was implemented from 1st of April 1999. The DRDC (District Rural Development Cell) has placed a greater emphasis on Self Help Groups (SHGs) since its inception, as they have been found to be more appropriate in West Bengal's rural areas due to their emphasis on community involvement in the alleviation of poverty and social injustices. The Block and Panchayats are advised to focus their efforts on establishing self-help groups and bolstering already-existing groups, such the DWCRA groups. It has been shown that groups are more responsive to financial management components than individuals. Furthermore, given the large number of families on the BPL, an individual method appears to be unworkable in comparison to a collective strategy.

The Swarnajayanti Gram Swarozgar Yojana Scheme is a comprehensive method to eradicating poverty in rural India by providing rural Swarozgars with self-employment opportunities. District Rural Development Agencies are in charge of implementing this scheme across the country. This programme is jointly funded by the Centre and the State in the proportion of 75:25. It is intended to assist low-income rural families in escaping poverty. This is accomplished by providing target groups with income-generating assets and inputs through a package of assistance that includes a subsidy and a bank loan.

### 6.8.1 Objectives

SGSY arose from the merger of the Integrated Rural Development Program (IRDP), Training for Rural Youth in Self-Employment (TRYSEM), Development of Women and Children in Rural Areas (DWCRA), and Supply of Improved Toolkits to Rural Artisans in 1999-2000. (SITRA).

The program's goal is to lift every helped disadvantaged family out of poverty by providing a significant and long-term source of income. Through a process of social mobilisation, training, and capacity building, as well as the provision of assets that might generate income, the rural poor will be organised into Self Help Groups (SHGs). A thorough examination of the SGSY has revealed several flaws, despite significant regional disparities in the mobilisation of the rural poor, inadequate efforts to increase beneficiary capacity, underfunding of local organisations, and limited bank connections, resulting in low credit mobilisation and repeat financing. Several states have been unable to completely utilise funding received through the SGSY. The poor were unable to access higher-order support services such as productivity enhancement, marketing linkage, risk management, and other services due to the lack of aggregate institutions for the poor, such as SHG federations. According to the findings of several evaluation studies, the SGSY plan has been somewhat successful in reducing rural poverty, especially in areas where systematic poor mobilisation into SHGs, as well as their capacity building and skills enhancement, have been carried out in a process-intensive manner. The government has therefore chosen to rename the SGSY as the National Rural

NOTES

Livelihoods Mission (NRLM), which would be carried out as a mission throughout the nation.

The State Poverty Eradication Mission (SPEM) in the state is in charge of implementing the National Rural Livelihoods Mission (NRLM) (Kudumbashree).

It appears to be an arduous struggle to pull at least 600 BPL households out of poverty in three years while ensuring a monthly income of ₹ 2000. However, DRDC thinks that the same may be accomplished with great success with the support and collaboration of the public, line departments, banks, blocks, and panchayats. Performance of SGSY is heavily reliant on the coordinated actions of all external facilitators, such as the government, panchayats, and banks. This pamphlet also contains significant government circulars related to SGSY in order to create greater coordination among them and to emphasise the unified approach. We hope that this would be beneficial to all facilitators involved in the SGSY implementation:

- SGSY was created to address all areas of self-employment, including the formation of self-help organisations for the poor, training, credit, technology, infrastructure, and marketing.
- In order to raise the disadvantaged families it assists out of poverty in three years, SGSY works to ensure that they have a monthly income of at least '2000.
- Individuals (swarozgari) or groups of families may be assisted (self-help groups). The group approach will be emphasised.
- SGSY will pay special attention to the rural poor's most vulnerable groups. Therefore, women will make up 40% of the Swarozgaris, SC/STs will make up at least 50% of them, and the disabled will make up 30%.
- At least half of the groups at the Block level will be run entirely by women.
- Group activities will be given priority, and over time, the majority of monies will be given to self-help groups.

## 6.9 MAHATMA GANDHI NATIONAL RURAL EMPLOYMENT GUARANTEE ACT (MGNREGA)

The Mahatma Gandhi National Rural Employment Guarantee Act, also known as the MGNREGA or NREGA No. 42, is an Indian labour law and social security measure designed to guarantee the "right to work." The UPA government of Prime Minister Dr. Manmohan Singh passed this act on August 23, 2005. It aims to strengthen the security of rural livelihoods by giving at least one member of every household who chooses to engage in unskilled manual labour throughout a fiscal year at least 100 days of pay work. Women were guaranteed one-third of available jobs under the MGNREGA.



**NOTES**

The act was initially suggested in 1991 by P.V. Narasimha Rao. After receiving final Parliamentary approval, it was implemented in 625 districts across India. On the basis of the pilot's success, NREGA was extended on April 1, 2008, to all of India's districts. The measure was lauded by the administration as "the greatest and most ambitious social security and public works programme in the world." In its 2014 World Development Report, the World Bank refers to it as a "stellar example of rural development."

The MGNREGA was designed to "improve livelihood stability in rural areas by giving at least 100 days of guaranteed pay employment to any household whose adult members volunteer to perform unskilled manual labour in a financial year." [12] MGNREGA also aims to generate long-term assets (such as roads, canals, ponds and wells). The idea for the law was first put out by P.V. Narasimha Rao in 1991. It was put into effect in 625 districts across India after gaining final parliamentary clearance. NREGA was expanded to include all of India's districts on April 1, 2008, based on the pilot's performance. "The greatest and most ambitious social security and public works programme in the world," the administration praised the proposal. It is cited by the World Bank as a "stellar example of rural development" in its 2014 World Development Report.

Gram panchayats would be the MGNREGA's main implementers (GPs). Participation of contractors is not permitted. In addition to providing economic security and developing rural assets, NREGA is thought to help save the environment, empower rural women, prevent rural-urban migration, and improve social equity, among other things.

Numerous safeguards are in place under the law to guarantee that it is adequately administered and implemented. The legislation lays out the principles and institutions in charge of implementation, as well as a list of permissible works, a funding scheme, monitoring and assessment procedures, and particular techniques to promote openness and transparency.

### **6.9.1 History**

In India's extensive rural hinterland, 30 years have been spent attempting to establish acceptable job programmes since 1960. The government learned a lot from the events of these decades. These included the 'Rural Manpower Programme,' which exposed the difficulties of financial administration, the 'Crash Scheme for Rural Employment' on planning for outcomes, a 'Pilot Intensive Rural Employment Programme' of labour-intensive works, the 'Drought Prone Area Programme' of integrated rural development, rural economic growth through the 'Marginal Farmers and Agricultural Laborers Scheme,' holistic development through the 'Food for Work Programme,' and greater coordination with the states, the NREP (National Rural Employment Program) for community development, and the RLEP (Rural Landless Employment Guarantee Program) for landless households. The scheme was later accepted by the Planning Commission, and it was implemented on a nationwide basis.

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To combine job creation, infrastructure development, and food security in rural areas, the government combined NREP and RLEGP into a single plan called JRY on April 1, 1989. The most major shift was the decentralisation of implementation through PRIs, which resulted in a reduction in the role of bureaucracy.

To provide jobs for agricultural labourers during the lean crop season, then-Prime Minister P.V. Narasimha Rao introduced the Employment Assurance Scheme (EAS) on October 2, 1993. P.V. Narasimha Rao originally discussed this act in 1991. The creation of the "Zilla Parishad," the primary implementing authority, at the district level of local self-government, strengthened the role of PRIs. Later, in 2001, SGRY and EAS were combined.

The JRY was rebuilt and renamed JGSY on April 1, 1999, with a similar goal. The function of PRIs was further bolstered by the village-level self-government known as 'Village Panchayats' serving as the primary implementing authority. It was merged with SGRY in 2001.

In January 2001, the government reintroduced the FWP (Food for Work Program), which was first implemented in 1977. The two were united in 2006 after NREGA was passed.

To combine job creation, infrastructure development, and food security in rural areas, the government combined EAS and JGSY into a single plan called SGRY on September 25, 2001. The role of PRIs was preserved, and the 'Village Panchayats' were designated as the primary implementing authority. It was amalgamated with Mahatma Gandhi NREGA in 2006 due to implementation challenges once again.

The government had allocated almost three-quarters of a trillion dollars (US\$13 billion) to these Mahatma Gandhi NREGA antecedents.

The NDA government has decided to give rain-stricken areas 150 days to recover.

An application to the Gram Panchayat is required, as is the issuance of job cards. Within 15 days of the application date, wage employment must be provided. The '120 days per family per year' labour entitlement can be split among different adult members of the same home.

The law includes land development, flood control, rural connection, irrigation works, drought proofing, including afforestation, water conservation and water harvesting, restoration of traditional water bodies, and works that have been notified by the government as allowed works. The minimum wage-to-material ratio is set at 60:40 under the Act. A weekly report on job sites, the usage of certified engineers, and workplace amenities are also mandated by the Act.

Furthermore, the Act establishes a minimum salary that must be paid equally to men and women, either on a time-rate or piece-rate basis. States must develop a set of standards for measuring work and establishing a rate schedule. If the work is

not provided within the statutory time limit of 15 days, unemployment benefits must be paid.

Gram Panchayats are required by law to have a single bank account for NREGA projects, which must be open to public scrutiny. The act requires 'monthly squaring of accounts' to encourage openness and accountability. The NREGA designates 'social audits' as a fundamental component of its implementation to promote public accountability through public vigilance.

The Act's most thorough section (chapters 10 and 11) deals with openness and accountability, laying out the state's role, public vigilance, and, most importantly, social audits.

The law also requires the implementing agencies at the village, block, and state levels to manage data and maintain records, such as employment registrations, job cards, assets, muster rolls, and complaints, in order to evaluate outcomes.

The law outlines the state's responsibilities for promoting transparency and accountability, including upholding the right to information, disclosing information proactively, having the Central Employment Guarantee Council and State Employment Guarantee Councils prepare yearly reports for the Parliament and state legislatures, having each district conduct required financial and physical audits, acting on audit reports, and creating a Citizen's Chart.

The Act urges the creation of "Technical Resource Support Groups" at the district, state, and federal levels as well as the active use of information technology, such as the creation of a "Monitoring and Information System (MIS)" and an NREGA website, in order to ensure the quality of NREGA implementation through technical support.

The Act permits the integration of NREGA with other programmes. The convergence shouldn't harm jobs produced by other programmes because NREGA seeks to offer "extra" employment opportunities.

## 6.10 CONCLUSION

Although the Indian government has made significant efforts to alleviate poverty in rural India through a range of policies and measures, there is still much more that can be done to enhance rural Indians' lives. In rural areas, technological dissemination is currently unequal and slow. Organizations that produce technologies, equipment, and products for rural areas have had limited success. Many countries' experiences imply that technology development fueled by demand has a higher rate of diffusion. Technology developers for rural areas in India, on the other hand, have been responding to needs rather than creating demand (with little improvements). There is no industrial connection machinery in remote areas to build a demand-based technology market. Furthermore, there is a misalignment between strategies and effective management programmes. Rural development technologies and strategies are being adopted gradually, and there is a lack of widespread stakeholder engagement. The government, panchayats, village people,

## NOTES

NOTES

researchers, industries, NGOs, and private firms might all play a role in not just eliminating the imbalance, but also having a multiplier effect on the broader economy.

**Check Your Progress**

**Multiple Choice Questions**

1. The Ministry of \_\_\_\_ introduced the National Rural Employment Guarantee Act in 2005 to improve living conditions and ensure their sustainability in India's rural sector.  
(a) Sea Development (b) Social Development  
(c) Rural Development (d) Rabi Crop Development
2. Rural development is critical not just for the majority of people who live in rural areas, but also for the country's total \_\_\_\_ growth.  
(a) cash (b) economic  
(c) agriculture (d) party
3. Tribal sub-plan aims to improve the living conditions of \_\_\_\_ through science and technology activities that are sustainable.  
(a) rich people (b) scheduled tribes  
(c) animals (d) farmers
4. The Swarnajayanti Gram Swarozgar Yojana Scheme is a comprehensive method to eradicating \_\_\_\_ in rural India by providing rural Swarozgar with self-employment opportunities.  
(a) richness (b) society  
(c) poverty (d) rice
5. Rural development is a term that refers to the measures performed to develop rural areas in order to boost the \_\_\_\_.  
(a) cash (b) society  
(c) economy (d) party
6. The \_\_\_\_ programme should be extended to include metropolitan areas.  
(a) MPNPEGA (b) MGORPGA  
(c) MGNREGA (d) MNPTUGL

**6.11 ANSWERS TO 'CHECK YOUR PROGRESS'**

**Multiple Choice Questions**

- |                       |              |
|-----------------------|--------------|
| (1) Rural Development | (2) economic |
| (3) scheduled tribes  | (4) poverty  |
| (5) economy           | (6) MGNREGA  |

**6.12 SUMMARY**

Rural development is the process of enhancing the standard of living and financial security of those who reside in rural areas. It is essential for a nation like India where about 65 percent of the population lives in rural areas. SGSY was

## NOTES

created to address all areas of self-employment, including the formation of self-help organisations for the poor, training, credit, technology, infrastructure, and marketing. The Mahatma Gandhi National Rural Employment Guarantee Act, also known as the MGNREGA or NREGA No. 42, is an Indian labour law and social security measure designed to guarantee the "right to work." On August 23, 2005, the UPA government under Prime Minister Dr. Manmohan Singh passed this law. In addition to helping to eliminate the imbalance, the government, panchayats, villagers, researchers, businesses, NGOs, and private companies may all have an impact on the economy as a whole.

### 6.13 KEY TERMS

- **Rural Development:** Rural development is the process of enhancing the standard of living and financial security of those who reside in rural areas.
- **SCP:** The Special Component Plan (SCP) intends to employ science and technology to better the lives of the SC community's most underprivileged citizens.
- **STAWS:** The S&T Application for Weaker Sections (STAWS) programme seeks to assist economically disadvantaged individuals in both urban and rural locations.
- **STARD:** S&T Application for Rural Development (STARD): Promotes the creation of innovative rural development technologies and potential S&T-based field groups.
- **Swarnajayanti Gram Swarojgar Yojana (SGSY):** SGSY was created to address all areas of self-employment, including the formation of self-help organisations for the poor, training, credit, technology, infrastructure, and marketing.
- **MGNREGA:** The National Rural Employment Guarantee Act of 2005 (or NREGA No 42, later renamed "Mahatma Gandhi National Rural Employment Guarantee Act" or MGNREGA) is an Indian labour law and social security measure aimed at ensuring the "right to work." social security measure aimed at ensuring the "right to work."

### 6.14 SELF-ASSESSMENT QUESTIONS AND EXERCISES

#### Short Answer Questions

- (1) Explain Rural Development in 1 or 2 sentences.
- (2) What are Wage Employment Programs?
- (3) Explain the Importance of Rural Development.
- (4) What is the Role and Function of the Government.
- (5) Explain about the Social Security Programs.

**NOTES**

**Long Answer Questions**

- (1) Explain the Aim and Objectives of Rural Development.
- (2) Explain the Strategies and Programs for Rural Development.
- (3) Write a short note on Science and Technology for Rural Development and its Government Schemes.
- (4) Write a short note on Swarnjayanti Gram Swarojgar Yojana (SGSY).
- (5) Write a short note on Mahatma Gandhi National Rural Employment Guarantee Act, MGNREGA.

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