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Economic Development and Emerging Agrarian Social Relations

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Abstract

This is an exploration of the changing dynamics in rural and agricultural societies as they are undergone economic transformation. It typically looks at how economic growth, modernization, policy changes, and globalization affect the structure of rural economies, land ownership, labour relations, caste/class structures, and the broader agrarian community. Economic development brings significant transformation in agrarian social relations, but the process is uneven and complex. Traditional hierarchies are challenged, but new forms of dependency and inequality emerge. Sustainable and inclusive rural development requires policy interventions that balance productivity, equity, and social justice. The agrarian relation is changing from traditional to contractual. Jajmani system is demolishing because Thakurs are losing their identity and service caste is getting cash payment rather than kind. Economic development bringing a social change i.e. caste limitations are decreasing, and a new form of caste class nexus is emerging in the form of owner and labourer. It is found that there is a great need to study the development or changes in agricultural system with relation to social aspects of human life. It may be providing a new dimension to the sociological research in the present context.

Keywords: Economic Development, Agrarian Relation, Jajmani System, Change.

Introduction

India is predominantly an agrarian economy. More than two third of its population engaged in agricultural works and live in villages since long time. Village studies are the major concern of social scientists. This society is in the process of new social formations. Rural society is based on agriculture. The age-old agriculture has now become capitalistic, and the village capitalism has multiplying effect. Despite diversification in village economy, even today traditional occupations determined the wealth status of the people. The caste has a role in production relations (Desai: 1969). Chauhan (1974) in "Rural Studies" a trend report analysed that sociologists and social anthropologists at one time appeared to have adopted a division of labour in their studies, the former taking note of urban areas and the latter of tribal communities. Some of the areas that may be explored in his connection are as follows (Alexander: 2000). Agrarian structure means all mutual relations among the landlords, tenant and agricultural labourers (Joshi quotes in Caubey, 1988).

R.K. Mukherjee (1957) analyzed the trends in rural Bengal and classified peasants into different categories and noted the shift occurring among the ownership of land. Andre Beteille (1975) compared village in the upland and delta regions in the Tanjore area and at a wider level took note of the Chinese situation. Epstein (1972) made comparative analyses of a dry and a wet village called Dalena and Wangala in Karnataka. A. Satyanarayana (1985) drew attention to the nature of control over agricultural assets of a collateral joint family where most of the brothers had developed urban assets in the coastal region of Andhra Pradesh. D.N. Majumdar, conducted the study of Mohana village of Uttar Pradesh in 1958. He observed that the Brahmin and the Thakur were the dominant castes in Mohana.

According to Professor K. L. Sharma, a renowned sociologist, the Indian village has undergone substantial transformations over time, influenced by factors like caste, social inequality, and mobility (Sharma, 2014). The agrarian social structure varies from one region to another. The relations among classes and social composition of groups that occupy

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specific class positions in relation to land-control and land-use in India are so diverse and complex, that it is difficult to incorporate them all in a general scheme (Nagla:2019). Trivedi (2017) chiefly attempts to explore agrarian relations in Senapur, which is a village located in eastern Uttar Pradesh. Andre Beteille (1969) conducted the study in Sripuram of Tanjore district in South India. K.L. Sharma (1986) studied the problem of agrarian stratification in India. Andre Beteille (1969) observed the caste structure, class structure and distribution of power in South India.

Objective

The present study mainly focused on the agrarian social relation in village Palanpur in Baniakhara block of Moradabad district in Uttar Pradesh. Thus, the present study focuses upon the following specific questions:

1. What is the socio-economic background of the respondents in a rural setting?
2. What is the impact of introduction of mentha crop on agrarian social relations?

Area of Study

The studies were started in village Palanpur of Baniakhara block in Moradabad district of Uttar Pradesh with a series of five survey in 1957-58 and ending in 1993. The historical-comparative method has been used in these economic studies. We started first hand observation of the village and select it as area of study by purposive sampling for our study. After it, we started pilot survey of the village and its surroundings.

Technique of Data Collection

There are three categories in the village Palanpur in Baniakhara block of Moradabad district in Uttar Pradesh is General, Other Backward Class and Scheduled Caste. Thakur, Murao, and Jatav castes are numerically much larger than the other castes in these three categories. So, we selected the respondents in these three castes separately through purposive sampling. One exceptional respondent is also selected from Teli (Muslim) caste through purposive sampling, and this respondent takes under scheduled caste category. Observation and interview methods have been used as the main techniques of data collection.

Findings

1. The largest group 51.66 % of the respondents belongs to the age group of (36-50) years and the smallest group 21.66 % of the respondents belongs to the age group of (51-65) years.
2. The largest group 95% of the respondents belong to the male category and smallest group 5% of the respondents belong to the female category.
3. All the respondents are Hindu except one is Muslim Teli.
4. Mainly respondents are belonging to different castes; Thakur, Murao and Jatav respectively.
5. Majority 61.66 % of the respondents lives in joint family and smallest 38.33 % of the respondents live in nuclear family.
6. The largest group 40% of the respondents are upto 8th education level, and the smallest group 8.33 % of the respondents are above 12th education level passed.
7. Majority 48.33% of the respondent are labourer and minority 36.66% of the respondents are producer/owner.

8. The majority 48.33 % of the respondents belong to the land group of (1-15) bighas and the smallest group 6.66 % of the respondents belong to the land group of above 46 bighas.
9. Due to the introduction of mentha crop, the agrarian relations are changing from traditional to contractual in the village.
10. Most of the service caste leaving their traditional occupation because of cash payment and high demand of labour in mentha crop, which demolishing jajmani system in the village.
11. Another reason for demolishing jajmani system in the village is that Thakurs are lost their land and they are also losing their identify in terms of economically and politically.
12. In the light of economic development, a new form of caste class nexus is emerging. Caste restrictions are decreasing, and a new class system owner and labourer is emerging.

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