

Social Structure and Change in Chanethu Village of Allahabad in Eastern Uttar Pradesh

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ABSTRACT

Village studies are rich source of information and depict the rural life . The rural society became the focal point for depth studies by Indian and foreign scholars after the independence. Social Anthropologists and Sociologists carried out a number of studies pertaining to social structure, social system, kinship, social relations, caste, religion, ethnic groups, social communication, social order social change etc. in the era of 1950 to 1980 in India. Economists also devoted their attention towards village studies pertaining to peasant class, land reforms, agrarian relations and agriculture development. The village studies were based on intensive field survey and quantitative data was massively used by Anthropologists and sociologists, however, village studies in other disciplines of social sciences research were not based on intensive field data. Against this backdrop, present study purports to examine social structure and change in a village of Allahabad in Eastern Uttar Pradesh. Urbanization-Its Definition

Introduction

Village study is an essential part of sociology and social anthropology in the academic forum. In India, a large chunk of population live in rural areas, hence village studies have multi-dimensional significance. Village studies started in 1930s and witnessed a boom among the Indian scholars upto 1960s however, there has been decline in the sociological studies having village as a focal point. However, sociologists and anthropologists all over globe have shown their academic interest in village studies in India. Rankhandi and three other villages viz., Jhabiran, Nagal and Jakhwala in Saharanpur district of Western Uttar Pradesh in India have sought attention of Anthropologists and Sociologists of Cornell University and other American universities since last 65 years. Many research studies have been conducted in these villages on different themes and sub-themes such as social structure, social system, caste and inter-caste relations, social network, communication and women status etc. Palanpur village in Western Uttar Pradesh has attracted Sociologists and Economists for depth studies since 1957-58. Village studies are important contributions in our understanding of the village agrarian economies, social structure and related social dimensions.

Village studies occupy an important place in the academic studies in India. Social Anthropologists and Sociologists paid great attention towards village studies in post-independence India. The changes in rural social life, social system, social structure, rural economy and village life were some of the core issues for depth study by the eminent scholars. Since independence, Indian society has transformed considerably. The factors for social transformation included adult franchise, community development programmes, panchayat raj institutions, green revolution, welfare and social security schemes, development in communication and socio-economic infrastructure, means of transport and communication etc. Thus, Indian society may not be viewed just as tradition-oriented, caste-dominated, jajmani-based division of labour etc. The village studies had significance as they had been carried-out at a time when post-independence India was trying to develop a new identity as a nation state. Village studies are extremely rich in the empirical details as they provide the details of social life in rural India during the early years of independence. These studies serve as useful source material for a history of contemporary Indian society. A distinction is often made between “village studies” and “agrarian studies”. While most of the village studies” were conducted during 1950s and 1960s, agrarian studies” gained popularity in India during the early 1970s. While social anthropologists studied a single village focusing primarily on the social and cultural life of rural people and the manner in which rural society reproduced its „moral order“, the agrarian studies invariably began with inquiring into the status of land economy in a broader framework of understanding change in the sphere of production relations, distribution, marketing of agricultural surplus, and the rural power structure.

Dependence on agriculture is gradually declining with the increase in the share of non-farm sector and services in village economy. Thus, there is occupational shifting and increase in surplus disposable income. This has resulted creation of household assets and substantial use of labour reducing devices. Migration and mobility have become a common part of village life (Sharma, 2014). The village study has become a focal point for many academic research in India. Gilbert is pioneer in village studies in India. Christopher Huller and Jonathan Spencer noted the demise of village studies which survived until 1970s in anthropology. Dipankar Gupta (2005) has focused on the declining significance of village as a social entity. Singh (2005) argued the importance of land as a factor of livelihood and dominance is decreasing and other factors of production are becoming more important in village affairs. Harrish (2012) is of the view that there has been gradual shifting of high cost dominance in village due to political-economic change.

The importance of rural sociology has gained importance in post independence in India. Though the agrarian context has occupied important

place in the social science, however, study of agrarian relations did not get a central position in Indian sociology as studies on caste, kinship, village community, gender gained significance. The first systematic study of rural India was conducted by D.N Majumdar followed by N.K Bose, S.C Dubey and M.N Shrinivas. The publication of Andre`Beteille's studies in agrarian social structure in 1974 gained importance in agrarian relations. . Peasant studies were conducted in India with focus on village studies. The collection of essays in Village India, edited by Marriot with its emphasis on little communities and great communities was brought out under the direct supervision of Robert Redfield. By defining little communities not in relation to land but through other social institutions such as kinship, religion and the social organization of caste there was a shift away from looking at the rural population in relation to agriculture and land.. Caste hierarchy was defined in terms of ritual or social interaction over institutions of commensality and marriage. The rural society is the basic foundation of human life, the keystone of the developmental process and the basic unit of social structure. Villages have been in existence since time immemorial. The rural sociology is of greater significance. According to S.C Dube, the village has been a basic and important unit in the organization of Indian social life. The unique nature of transformation of Indian society may be observed in a village where elements of traditional and modern cultures have been juxtaposed. Thus, in order to examine rural development and to find out solution of rural problems, according to A.R Desai, systematic study of rural organization of its structure; function and evolution becomes necessary. The growing influence of industrialization and urbanization on village life has been well documented. Scientific study of village community is a prerequisite for democratic decentralization.

Chanethu is a Village in Pratappur Block in Allahabad District of Uttar Pradesh State, India. It belongs to Allahabad Division. It is located 53 KM towards East from District head quarters Allahabad, 8 KM from Pratappur Khurd and 233 KM from State capital Lucknow . The total geographical area of village is 325.59 hectares. Chanethu has a total population of 3,932 peoples. There are about 535 houses in Chanethu village.. Chanethu Village, with population of 3932 is the 38th most populous village, located in Handia sub district of Allahabad district in the state of Uttar Pradesh . Total geographical area of Chanethu village is 3 km² and it is the 41st biggest village by area in the sub district. Population density of the village is 1206 persons per km².

Review of Literature

Village study has been a popular mode of research in India. Indian society is rural in character and thus, villages are rich source of social studies (Desai, 1961). Village studies were carried out in the beginning of century by Harold

Mann (1917-1921), Gilbert Slater (1916) and Wisers (1936), D.R. Gadgil, R.K. Mukherjee, C.N. Vakil, G.S. Ghurye who studied different aspects of rural life and carried out field studies (Srinivas, 1976). In the year 1955 become a mile stone in the village studies in India. S.C. Dube, D.N. Majumdar, McKim Marriott and M.N. Srinivas published books on village studies based on field work in Indian perspective. Agrarian studies also focused on political economy in a historical framework (Jodhka, 1997). Jayaraman and Lanjouw (1999) opined that village studies provided more contextualize and grounded perspective on the life of rural households and their surrounding community but also complimented the information from large scale surveys pertaining to various issues of village life in India. Similarly, Madan (2002) is of the view that village studies framework allowed to transcend the persistent analytical dualities between ideology and action, between caste and class and between meanings and reality by integrating social reality with political action. Village studies have been mainly primary-empirical based research studies (Lipton, 1978). Village studies also included the quantitative techniques of research. The cultural aspect of village requires anthrographic study and extensive field work (Srinivas, 1955). Srinivas mentioned about the usefulness of village studies to extract the accurate social, political and economic nature of village.

Rankhandi, Jhabiran, Nagal and Jakhwala in Saharanpur district of Western Uttar Pradesh was selected for village studies by Anthropologists and Sociologists of Cornell University, other American studies and Indian Universities since last 65 years (Singh, 2018). Many research studies have been carried out in these villages on different themes and sub-themes. Cornell University of America show interest in village studies in India and Prof. Morris E. Opler from university visited India in early 1950s. He also visited Lucknow University in Uttar Pradesh and he was offered by a political leader to visit his native village Rankhandi in Saharanpur district in Western Uttar Pradesh for carrying out field study. Thus, the village becomes the centre of Cornell university project. The link was further promoted by Prof. Brij Raj Chauhan through Meerut University. Thus, the village became the centre for Department of Sociology, Meerut University for research project and research assignments. The neighbouring villages viz. Nagal, Jhabiran and Jakhwala were also surveyed by the sociologists and scholars. Based on the field work in Rankhandi village, Gumperz (1955) published a research paper on phonological differences in dialects of different caste groups in conversation based upon their rank in social order. Dube (1958) also developed a hypothesis based on the village study that human factors can play important role in facilitating or retarding the growth of community and rural development programmes. Minturn and Hitchcock (1966) published research work on ethno-methodological form on Rajput of Rankhandi village. Mahar and Chandrashekhar (1972) developed an interpretation that untouchables in India irrespective of religious reforms

and government intervention, occupy a very low place in society. Kolenda (1989) focused on changes in castes relationship due to changes in ideology and utopia in higher castes. Chauhan (2004) also published a research paper on caste, class and agrarian relations in the village. Chauhan (1980) in his first publication on Rankhandi developed a hypothesis how village elites can be influential in bringing socio-economic changes in village community. Minturn (1984) conducted studies and testified that there were changes in the differential treatment for child rearing of Rajput girls in Rankhandi over a period of 20 years and hence infant mortality and female infanticide among the Rajput girls were decreased. Dube (1958) studied in nearby villages of Jhabiran and developed hypothesis for future studies. Satya Narayana (2005) studied patterns of peasant mobility in Jhabiran village. Singh (1992) selected Jakhwala as part of M.A. research project assignment. He faced challenges with regard of maintaining objectivity in research being field study village as his own native village. Ram, (1958) studied changing pattern of inter-caste relations in Nagal village.

‘Social structure’ is one of the central and basic concepts of sociology. After World War II, the concept of social structure became popular in social anthropological studies and since then, it is applied to almost any ordered arrangement of social phenomena. Social structure is a pattern or arrangement of elements of a society in an organized and collective way. The interactions and behaviour of the members of a society are stable and patterned. These stable patterns of interaction are called ‘social structures’. Social structure is the framework of society that sets limits and establishes standards for our behaviour. It is, thus, defined simply as any recurring pattern of social behaviour. A social structure includes or is made-up of elements of society, such as institutions, statuses, roles, groups and social classes. Sociologists study social structure by examining the elements or parts that comprise it.

Distinguishing between “association” and “community”, MacIver defines “community” as “circle of people who live together, so that they share not this or that particular interest, but a whole set of interests wide enough and comprehensive enough to include their lives” while an association “is a group specifically organized for the purpose of an interest or group of interests which its members have in common. Enormous literature exists on caste and its various parameters. The origin and evolution of caste at international, national and regional levels have been studied in spatio-temporal perspectives. The ancient, medieval and modern literature on it, have been thoroughly received and analyzed. The caste system, its nature and structure, has also been elaborately studied by sociologists, anthropologists, and ethnographers. A great deal of survey on available literature has been done on the broader theme of caste in India, emphasizing on social stratification. In fact, social stratification is a topic dealt with both indigent and alien sociologists. This all has given rise to a harvest of literature on the issue of social stratification. The caste, class

and power as major components of society, have also been studied by different scholars in a variety of ways at national, and regional levels (Beteille, 1974; Singh, 1974; Mencher 1978; Pandit 1979; Singh; 1982). The changing nature of caste and social system has also been studied in-depth by Srinivas (1966) and Singh (1968). J.N. Batacharyas Hindu castes and sects (1896), L.A.K. Iyers the Cochin tribes and castes (1909-12), and G.H. Desai, A glossary of castes, tribes, and races in the Baroda. State (1912) and G.S. Ghury's caste and race in India in 1932 etc stood as the pioneering work in this field. These works discussed the origin, and development of the caste system in India. .Prof. M.N. Srinivas, an Indian sociologist, study on religion and society among the Coorgs of south India was a pioneer work which attempted to study caste organization as a functioning system. M.N. Srinivas, M. Marriot, S.C. Dube, and others were prominent among these scholars; there emphasis was on the integration of a number of castes which form a functioning local community, rather than on the ethnography of a single caste. Furthermore, they focused their attention on topics such as, inter-caste hierarchy, factionalism, Jajmani relationship, relationship between caste and class relationship between village and the large societies and trends of social change. Among the important sociologists and other social scientists who carried studies in caste and caste related areas at that time are; F.G. Bailey (1957, 1960), G.D. Berreman (1960), A. Beteille- (1965), B.R. Chauhan (1967), S.C Dube (1958), D.N. Majumdar (1958), T.N Madan (1965), K.S. Mathur (1165), R.K. Mukherjee (1957), and H. Orenstein (1965) .Another sociologist Andre Beteille (1969) has contributed immensely in this field. Andre Beteille's study of village Sripurum in Tamil Nadu is based on the assumption of a rational distinction between caste, class and power, changing relation of stratification in Tanjore District, brought to light the traditional caste structure as well as the forces of change that were making way into it. According to Beteille, Sripurum village is an agrarian village. The whole village is dominated by the king of the Brahmin to look after the temples and other building of the village. Andre Beteille calls it cumulative inequality. The study finds that in comparison to the rigidity of the institution of caste as well as stability of the traditional economic structure of the village, the distribution of political power has witnessed a radical change. The study found that caste, class and power were closely interwoven in the village. They could be treated separately only by a process of abstraction, caste and power in sripurum village referred in different ways to the same phenomenon of social stratification. Yogendra Singh's name as well as his contribution stands at the top rung with regard to the study of social stratification in general and in India particular. Yogendra Singh argued that the theoretical position of caste constituted both a structural unit of social stratification as well as a system. Another approach to the study of caste stratification in India was suggested by Makim Marriot. He argues that in order to gain fuller understanding of the stratification in

India at various levels, the rural stratification must be seen as different from metropolitan system of ranking. According to him, the rural stratification is closed and urban stratification relatively open. However, he opined that if the industrialization process proceeded rapidly, the caste system will have essentially disorganization effect by the end of century. On the same lines, Kingsley Davis- (1951), A.R. Desai- 1969 M.N. Srinivas (1962) and Andre Beteille (1969) foresaw the possibility of transformation of caste into class through adaptive changes under the impact of industrialization. Another noteworthy trend from the 1970s onwards is revival of the themes of origin or evolution of the institutions of caste, occupational groups and classes. An associated new phenomenon is the increasing use of history and historiography in the analysis of social institutions. All these things have largely converged in India the realm of social science in general and sociology in particular during the 1970s-1980s. A.M. Shah (1988) in his study on the Vanais and Rajupts of Gujarat has treated each caste has a separate entity without making any statement on the nature of hierarchy that might pertain between them. . In the last decade of the 20th century we see sociologists talking about changes in class structure in the contemporary Indian society. prominent among them are Pradeep Kumar Bose (1990), Andre Beteille (1991), R.K Shudra (1991), Vijay Kumar Vashista (1992), Suvira Jaiswal (1993), K.L. Sharma (2001) Andre Beteille (2002) etc probably these were the sociologists who has pointed towards changes taking place in social stratification in India society.

India is predominantly a rural country with two third populations and 70 percent workforce residing in rural areas. Rural economy constitutes 46 per cent of national income. Despite the rise of urbanisation more than half of India's population is projected to be rural by 2050. Thus growth and development of rural economy and population is a key to overall growth and inclusive development of the country. Traditionally, agriculture is the prime sector of rural economy and rural employment. The transition in composition of output and occupation from agriculture to more productive non-farm sectors is considered as an important source of economic growth and transformation in rural and total economy. Several scholars have observed that such transition is taking place in Indian economy (Aggarwal and Kumar 2012; Maurya and Vaishampayan 2012; Papola 2012) but at a very slow pace. It is worth noting that female withdrawal from labour-force happened across all types of households in the rural areas. Withdrawal of female from labour force was highest among agricultural labour households followed by cultivators and non-farm. In the case of male, withdrawal from work-force was found only among the agricultural labour households. Some scholars have offered explanation for the withdrawal of female from the labour-force (Mazumdar and Neetha 2011; Rangarajan et al 2011; Kannan and Raveendran 2012; Abraham 2013;

Rangarajan et al 2013; Chand and Srivastava 2014). Some other reasons for reduction in workforce seem to be: (i) increase in reservation wage and non-availability of suitable work at that wage rate, (ii) manufacturing jobs away from the place of the habitation, discouraging female to go for it, (iii) lack of skill to get well paid non-farm job, and (iv) rising tension between labour and employer in agriculture due to changing social relationship between them (Chand and Srivastava 2014). Apart from withdrawal of labour force/workforce, sizable occupational shifts in workforce were also observed. Rural areas are characterised by poor infrastructure and civic amenities. Similarly, a large per cent of houses are in need of up gradation. These facts indicate considerable scope for growth of construction sector in rural areas.

In the society, social status of a person is determined on the basis of his present occupation. Generally, the children of families follow the traditional occupations; however, there is gradually change in occupational mobility. The occupations such as doctor, teacher, government officer, advocate, etc. have generally higher social status as compared to the occupations like labourer or wage earners, farmer, technicians or mechanic. The economic status does not determine the social status of individual in the society. There are other factors which are responsible for determining the social status. For example, a person who is running a dhaba may have the higher income level than a teacher of junior high school. However, the social status of the teacher will be much higher than the person who is running the dhaba. It is said that the Marxian class and class conflict theory has been reputed by certain unforeseen social changes that have taken place since Marx like separation of ownership and control, differentiation in the working class, rise of the so-called middle class, etc. in modern industrial society (Dahrendorf, 1959). Many sociologists conceptualize class chiefly in terms of occupation and income (Packard, 1964). There is another criterion to define social class. Cooley holds that the relation between the class of employer and the class of manual labour is a primarily a question of individual point of view (Cooley, 1902:98). Richard Centers put it, social class is a psychological phenomena in the fullest sense of the term (Centers, 1949: 27). Jordan while analyzing the Marxist theory defines the term as a distributive sense that it ceases to be a real and independent entity (Jordan, 1971:23). Traditionally, the society was divided into four categories of classes such as Brahmin, Chhatriya, Vaishya and Shudra. Each person belonging to the class was supposed to get education and employment according to the prescribed norms and traditions. Education, protection, business and service, respectively were the main occupations of the above mentioned classes. However, these traditions are being broken and the people from lower communities are also trying their best to get higher education and better employment.

The lower caste people who migrate from rural areas to urban areas face different types of problems since they have deviated behaviour from their companions and the urban dwellers. Generally, lower caste people who are engaged in labour, unskilled work and petty business find out their place of living in slums due to higher cost of living. Thus, the interface with the other urban dwellers with these people is not very much cohesive. Migration is a decision that makes an impact on the welfare of the household, home community and in the end the whole economy in various ways (Azam and Gubert, 2006). The migration has economic, social and cultural implications for both the sending and host societies, remittances which the migrants send home are perhaps the most tangible and least controversial link between migration and development (Ratha 2007). Migrant remittances increase domestic savings as well as improve financial intermediation (Aggrawal et al. 2006, Toxopeus and Lensink 2007), which can improve growth prospects (Giuliano and Ruiz-Arranz 2005). Migration contributes to human capital formation. Migration also shapes values and attitudes towards gender role within the household (Ghosh, 2009). Women's role as caregivers changes, men are more likely to engage in reproductive activities such as caring for the children and elderly (King and Vullnetari 2006). When men emigrate, women are empowered to take more prominent part community decision-making, control their own income and expand their role in the domestic sphere (Deshingkar and Grimm 2005, p. 39). Even other domestic norms, such as greater emphasis on girls' schooling and higher age of marriage, can filter from the destination country to the sending society (Fargues 2007). Migration decision is also an integral part of family planning decisions and leads to differences in fertility rates among migrants and non-migrants (Singley and Landale, 1998, Fargues, 2007). Studies find migrants' fertility to resemble more closely to that of natives at destination either due to social adaptation or self-selection of migrants by fertility preferences (Kulu, 2005, Chattopadhyay et al. 2006), although there can be regional variations.

Objectives and Methods

The present has following main objectives:

- To study the social structure and social stratification in the selected village;
- To examine the village economy, occupational shifting and migration in selected village;

The paper is based on primary data . The paper is based on Ph. D dissertation. The study is confined to the state of Uttar Pradesh. Chanethu village of Allahabad district was selected for detailed study. . For the purpose of the study, simple random sampling procedure was adopted. The selected village- Chanethu has about 535 houses and 376 houses were selected for survey. In order to conduct field survey, house listing was carried out. From the listed houses, 376 households from Scheduled Castes, OBCs and General communities were randomly selected for field survey. Besides, 13 representatives of local governments were also surveyed. For purpose of field survey, interview schedules were developed, however, non-participant observations by the researcher were also made in order to get the insight on the topic of research. The interview schedules contained the relevant questions, research points, and scales of views related to social and economic infrastructure, socio-economic profile, living patterns, migration, changing occupations, village life, attitude and perceptions towards social, economic and political issues etc.

Discussion of Results

Village studies received great attention by the American and Indian Scholars in post-independent era. Village being the focal point of rural life, a number of studies were conducted by Social Anthropologists and Sociologists. These studies focused on social structure, social relations, tradition, continuity and change, kinship, caste and religion etc. The studies were mainly conducted in the period of 1950 to 1980. However, in the later stage, rural economic life was focused by economists for carrying out socio-economic surveys pertaining to source of livelihood, cultural life of peasant class, agrarian relations, etc. The social studies conducted by Social Anthropologists and Sociologists in India devoted their attention towards continuity and change among tribes, marginalized and other weaker sections. The social and cultural life was chosen by the scholars for village studies. With the change in political system, economic order and technological revolution, focus of studies shifted towards social structure and changing composition of rural population, division of labour based on jajmani system, political participation, communalism, casteism and other social problems.

Community development programmes, social reforms, land reforms, social welfare programmes, development in social and economic infrastructure, green revolution, etc. change the rural power structure and the development process and social transformation become the focal point for village studies. The new phase of globalization, economic liberalization, privatization during the early years of 1990s paved the way for new realities as the changes had implications for village society and its agrarian economy. The change in the means of communication, transportation, and consumerism and so on influence the social life in villages. The rural urban interface, industrialization and influence of western culture affected the socio-cultural life of villagers. The new changes created the employment opportunities in urban centre and thus, there has been increased migration of male population from rural areas to urban centres. The share of agriculture in economy also declined over the period while due to shrinking of land holdings and agricultural productivity, the level of male migration gradually increased. The migration has also affected the social and cultural life in the villages as joint families disintegrated while there is gradual shift of new value system which resulted in conflict among the family members on the issues of individual interest and traditional value system.

Village studies are rich source of information as these are based on comprehensive field work. The village studies also carried out in the theoretical framework. However, field work tradition is stronger in social anthropology and it is less focused in sociology. The lack of field work tradition in social sciences including social anthropology and sociology has had adverse result on their growth and developments. The divorce between field research and theory has had another great consequence for the development of social sciences. Intensive field work is now combined increasingly with the use of questionnaires and the collection of information and data in quantitative terms.

New Panchayati Raj System introduced by government during 1992 paved the way for decentralized rural governance. The reservation for Scheduled Caste, Scheduled Tribes, OBCs and Women provided the equal opportunities for weaker sections in decision making in grass root level political institutions and in implementation of rural development programmes. Thus, political sociology as a new discipline emerged and a number of studies were carried out in rural areas in India. Education is one of the most significant determinants of status in the present day village community. Modern education, particularly higher education which was monopoly of higher caste earlier, extended to weaker sections due to provision of reservation in education and employment. The college and university education extended the new horizon of occupational possibilities by providing formal qualifications required for superior occupations. The Jajmani system also disintegrated with the introduction of land reforms and thus, power relations, caste and class stratification drastically

changed over the period. There has been positive relationship between caste, class and power structure as decentralization of power through Panchayati Raj has provided a ground to share the fruits of democracy among the weaker sections. Modernization depending upon two basic characteristics of society viz., institutionalization of modern values and adoptability of society has long term impact on village society. Modernization also changed the mindset of rural people as democratic system believes in secular values which promote social harmony, national integration and co-existence. The traditional values, social organizations, social and cultural traditions, rituals, and practices were discouraged by modern forces of change.

Migration has major impact on village life. The decision to migrate is a decision in which family members including women are actively involved. Women of family play an active part in both motivating and facilitating male migration. Migration is mainly reported for economic reasons such as poverty, better employment opportunities, income opportunities, debt etc. However, migration also provided opportunities for exposure to other societies. Migration impact on the family is a dynamic process which keeps constantly changing with the length of migrant's stay. Women gradually take on increased responsibilities for running of households, health care and education of children and management of funds and properties. This also created increased mobility of female members and with the new contacts and network with institutions, new opportunities for social and economic empowerment for women emerged. The land reforms brought agrarian change in rural areas. With the shrinking of land holdings, agricultural productivity and disintegration of families, male members were forced to migrate urban centres for sustenance of their families. The surplus land distribution among the weaker sections provided an opportunity for land based occupations however, the distributed land could not support the family for a long time as the size of land was too small to support the family. The fragmentation of land holdings affected the traditional land use and cropping pattern. The common property resources gradually reduced and small and marginal land holdings for a large population could not provide enough agricultural produce for sustenance of families.

Chanethu village is situated in Allahabad district of Eastern Uttar Pradesh. The village has population of around 4000 with more than 500 households. The village economy is mainly based on agriculture; however, a large number of households are engaged in non-farm sector, self employment, business and services. The village has good socio-economic infrastructure. A significant proportion of population belongs to minority communities however, village is dominated by Hindus. With the accessibility of educational infrastructure in village and nearby areas, a large population has received education at the middle level and even college and university level.

Most of the surveyed families were nuclear families as there has been disintegration of families due to migration, modernization and other factors. Though, there has been gradual shift of rural stratification from caste to class and reserved class to economic class. The overwhelming majority of respondents were from middle class. The rural development, social security and social welfare programmes provided equal opportunities in rural areas and thus, about 2/5th families were found receiving ration from PDS shops. The living conditions have drastically improved as the scheme of Ujjawalla, Swachh Bharat Mission, Rural Drinking water, Rural Electrification, etc. were extended to rural areas and most of the families from weaker sections and even from general masses gained benefits. The educational programmes such as Sarva Shiksha Abhiyaan provided equal opportunities for educational development in the rural areas. There has been increase enrolment, retention, pass out and decrease in educational drop outs. The health schemes such as Jannani Suraksha Yojana provided opportunity for safe delivery of pregnant women, pre and post-natal care and child immunization. Most of the respondents reported that their main occupations of self employment in agriculture and non-agriculture sector, petty business and regular salaried job. However, average annual family income was reported low. Perhaps villagers have not shared information on their actual income as agriculture income is based on estimation. There has been high ownership of television and two wheelers however, ownership of live stock resources was found low. There has been increased farm mechanization and high use of new technology in agriculture and even at household levels. Most of respondents revealed that their family members have migrated to urban centres mainly for employment and educational reasons. The MNGREGA scheme no doubt created employment opportunities in rural areas however, major beneficiaries were Scheduled Caste and other weaker sections.

The decentralized governance and New Panchayati Raj opened new avenues for political empowerment in rural areas. The constitution of village panchayat committees and sub-committees, provision for reservation in elected post and involvement of Panchayati Raj Institutions in implementation of rural development programmes changed the social and political power structure and relations. The elected representatives received due respect and recognition from the public. They participated in development programmes and schemes. The public paid great attention towards them as elected representatives were the middlemen for interface with public and government functionaries as well as identification of beneficiaries for development programmes supported by government. The elected representatives also involved in implementation, monitoring and supervision of government programmes and schemes. There has been significant change in the determinants of voting behavior. The adult franchise, secular values, and modernization of traditional institutions created the demand for development issues in elections and thus, development become

the important factor in casting of votes. There has been drastic decline in the malpractices and corruption in the election and people are freely casting their votes in the interest of nation. With the introduction of constitution and legal provisions for the protection of weaker section, there has been declined in violence, crime and exploitation of weaker sections by peasant class or land lords. Due to change in power structure and positive discrimination by government in terms of reservation in education and employment, there has been increased participation of weaker sections and others in rural development programmes. With the change in value system, modernization, globalization and economic liberalization, the attitude towards social, economic and political issues has gradually shifted towards positive and development oriented.

Suggestions

- It is imperative to setup skill training institutions in order to provide skill training, vocational education and placement services to the youth. There is need to communities. The backward and marginalised communities need vocational training, entrepreneurship skills and managerial efficiency for running their self-employment enterprises and thus, traditional institutions are to be strengthened and promoted for delivering such services.
- In view of the promoting girl education, there is imperative need to setup intermediate and degree colleges in with focus on girl education with the provision of skill training and vocational education. Existing schools need to be widened in terms of infrastructure facilities. All the schools should have boundary wall, separate kitchen, toilets (both for students and teachers including incineration point for disposal of sanitary napkins).
- Development must be holistic, universal and participative in order to insure inclusive and in situ growth and development of the nation. Special emphasis should be given to promote the employment opportunities for youth in those sectors of economy which have been leading the economic growth in new emerging trades such as computers, information technology, handlooms, handicrafts, tourism etc.
- In order to ensure the effective enforcement of legislations and constitution provisions, budgetary support should be given to create

and strengthen the required infrastructure.

- Development and empowerment of village people requires adequate resource allocation in all areas including health, education, sanitation, nutrition, employment, access to credit and asset ownership, skills, research and design technology and political participation.
- The regional imbalances must be addressed while spatial mapping of social infrastructure and access to employment opportunities may highlight the resources. Government should adopt a broad policy framework including growth with equity, improving governance through participation of poor and collaboration with all stakeholders in planning process and regional cooperation to remove trade barriers and eliminating harmful taxes and competition practices.
- There is considerable scope for development of micro finance since there is enormous unmet demand for the financial services in the sector. Therefore, enacting fresh legislation or appropriate amendments in the existing legislation related to micro financial institutions is needed.
- Social capability building programme should be organized from time to time to train the NGO's activists, volunteers, panchayat representatives, members of youth club, etc. to promote small savings and women's active and positive role in development process, ensuring their rights, entitlements and due share in developmental benefits.
- Government support is required to initiate income generating activities. More training in income generating activities is required. Training programmes should be organized as per market demand and feasibility studies should be undertaken. Children's nutrition levels require special attention from the view of addressing food security levels among the poor and backward sections of the population.
- Social barriers influence participation in the labour markets and act as deterrents for entrepreneurial endeavours. This is further compounded by inaccessibility to credit channels. Mere policies to develop entrepreneurship or provide training and credit may not be adequate for elimination of such barriers.

- Positive interventions through direct policies such as reservations for the socio-economically poorer segments are required. of scholarships to eligible students becomes automatic and hurdle-free. It is suggested that proper publicity and awareness creation about the educational and social empowerment schemes should be ensured so that candidates from backward and remote areas may be made aware about the schemes and they may avail the benefits under the schemes.
- Setting up a number of training cum production centres in areas where handicraft work is concentrated may boost the handicraft business as well as empowering women artisans. It will also check on exploitation by intermediaries of workers. ICT interventions may be very fruitful in promotion, development and growth of the business. Even such interventions may provide opportunities for socio-economic empowerment of artisans and workers.
- Skill up-gradation, craft development, technology transfer, developments of printing, designing and innovative styles etc. may be ensured through it. These interventions are supposed to provide excellent opportunities for employment generation, marketing of products and particularly creating export demand.
- A societal reorientation for gender just society would require a radical transformation through awareness on gender issues and sustained efforts of imparting training and education on various developmental activities. Women's own perceptions about themselves also need to be changed; besides a positive role played by media and related organizations.
- The participation of local people in identification of Panchayats as reserved for women candidates should be ensured by the government officials at village, block and district Panchayats and adequate time should be provided for nomination of candidature for contesting election.
- Political representatives need training and capacity building for enhancing their leadership quality, independency culture and self confidence besides awareness about the Constitutional rights and functions and duties as provided to PRI's representatives under Panchayati Raj System, nature of Indian democracy and Constitutional

policies and programmes for women, rural development and social welfare programmes and schemes, etc.

- Promotion and encouragement of the formation and strengthening of social institutions such as Women's Associations, SHGs, Mahila Mangal Dal, Mahila Manch, Women Headed Civil Societies, etc. will create opportunities for women empowerment and ensure the participation of women in different developmental activities.
- Incentives play a vital role in ensuring the participation of elected representatives in decision-making. It has been noticed that there are certain very active and enlightened leaders at all the levels of Panchayats, who have been successfully implementing the developmental schemes and have ensured overall development of their constituencies. Such leaders need to be encouraged by publicizing their leadership qualities and honouring them in public meetings. It will certainly encourage other women representatives and their cusses stores and good practices will get replicated.
- The genuine NGOs should be identified for entrusting them the tasks of training, encouraging, organizing, mobilizing and guiding the elected representatives. National Literacy Mission and other organizations engaged in the Sarva Shiksha Abhiyan should also be assigned the responsibility of educating the rural masses in general and the rural women in particular regarding the significance of Panchyati Raj and empowerment of women and weaker sections.
- The media both print as well as electronic can play an important role in creating awareness in the rural society. It can act as an agent of political socialization for inculcating the values of gender quality and gender justice.

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