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M.R.D.- 101

Rural Development: Indian Context

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**Sample Preview
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QUESTION PAPER

June – 2023

(Solved)

RURAL DEVELOPMENT : INDIAN CONTEXT **M.R.D.-101**

Time: 3 Hours]

[Maximum Marks: 100

Note: Attempt all the five questions. All questions carry equal marks.

Q. 1. Discuss the characteristics of under-development.

Ans. Ref.: See Chapter-6, Page No. 49, 'Characteristics of Under-development'.

Or

How has organized banking taken care of rural credit?

Ans. Ref.: See Chapter-17, Page No. 142, 'Organized Banking and Rural Credit'.

Q. 2. Explain the role of communication in rural development.

Ans. Ref.: See Chapter-20, Page No. 159, 'Communication and Rural Development'.

Or

Discuss movements arising out of capitalistic contradictions.

Ans. Ref.: See Chapter-10, Page No. 89, 'Movements Arising out of Capitalistic Contradictions'.

Q. 3. Answer the following questions:

(a) Discuss the differences and relationships between rural and urban societies.

Ans. Ref.: See Chapter-6, Page No. 3, 'Rural and Urban Societies: Differences and Relationships'.

(b) Write briefly on rural development policies.

Ans. Ref.: See Chapter-7, Page No. 58, 'Rural Development Policies'.

(c) Explain social mobility.

Ans. Ref.: See Chapter-18, Page No. 148, 'Social Mobility'.

Q. 4. Attempt the following:

(a) Tribes and peasants

Ans. Ref.: See Chapter-1, Page No. 2, 'Tribes and Peasants'.

(b) The community development programme

Ans. Ref.: See Chapter-7, Page No. 62, Q. No. 1.

(c) Naxalbari

Ans. Ref.: See Chapter-10, Page No. 88, 'Naxalbari and Naxalite Movement, 1967 Onwards Green Revolution'.

(d) Green Revolution

Ans. Ref.: See Chapter-12, Page No. 105, 'Introduction' and 'What is Green Revolution?'.

(e) Cooperative marketing

Ans. Ref.: See Chapter-16, Page No. 137, 'Cooperative Marketing'.

(f) Essential ingredients of empowerment

Ans. Ref.: See Chapter-19, Page No. 151, 'Essential Ingredients of Empowerment'.

Q. 5. Write short notes on the following:

(a) Demography

Ans. Ref.: See Chapter-2, Page No. 16, Q. No. 1.

(b) Growth vs. Distribution

Ans. Ref.: See Chapter-6, Page No. 52, 'Growth vs. Distribution'.

(c) Integrated Rural Development

Ans. Ref.: See Chapter-7, Page No. 58, 'Integrated Rural Development'.

(d) Agrarian class

Ans. Ref.: See Chapter-10, Page No. 85, 'Agrarian Class'.

(e) Agricultural extension

Ans. Ref.: See Chapter-13, Page No. 112, 'Introduction'.

(f) Ashoka Mehta Committee

Ans. Ref.: See Chapter-15, Page No. 129, 'Ashoka Mehta Committee'.

(g) Participatory Development

Ans. Participatory development seeks to engage local populations in development projects. Participatory development has taken a variety of forms since it emerged in the 1970s, when it was introduced as an important part of the basic needs approach to development. It is often presented as an alternative to mainstream "top-down" development.

Participatory development seeks to engage local populations in development projects. It has taken a

variety of forms since it emerged in the 1970s, when it was introduced as an important part of the basic needs approach to development. Most manifestations of PD seek "To give the poor a part in initiatives designed for their benefit" in the hopes that development projects will be more sustainable and successful if local populations are engaged in the development process. PD has become an increasingly accepted method of development practice and is employed by a variety of organizations. It is often presented as an alternative to mainstream "top-down" development.

(h) Folk media

Ans. Ref.: See Chapter-20, Page No. 164, 'Folk Media'.



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Sample Preview of The Chapter

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RURAL DEVELOPMENT: INDIAN CONTEXT

RURAL SOCIETY AND ECONOMY

1

Introduction to Rural Society

INTRODUCTION

Rural society is significant in all types of discussion on development since majority of Indians live in and derive livelihood from villages. Census 2001 shows 72.22 per cent of people in the country live in 6,38,691 villages. Of course, there is a declining trend in people living in villages in India. In 1901, 89.2 % of Indians lived in villages and by 1961 it dropped to 82.03. However, a significant proportion of Indians still depend on rural society. Thus, rural society is significant in the study of development. In this chapter, we will understand concepts like rural society, village, countryside and folk society. We will also study about different types of rural society and how rural and urban societies are related.

CHAPTER AT A GLANCE

THE CONCEPT OF RURAL SOCIETY

The term 'rural' in India is defined on the basis of revenue. The village implies the "revenue village" which may be a cluster of small villages or a large village. The Census Commission of India defines a village by its name and definite boundary. On the other hand, the Bureau of the Census of the United States defines a rural community in term of the size and the density of population in a particular area.

Villages in India have a great deal of diversity. Indian states have various numbers of villages. As per the 1991 Census, undivided Uttar Pradesh has the

largest number of villages (1,12,566), followed by undivided Madhya Pradesh (71,352) and undivided Bihar (67,546). Odisha (46,553) and Maharashtra (39,354) come after that. Sikkim (440) and Nagaland (1,112) have the smallest number of villages.

Villages in Punjab are considered as affluent since there are rich families who get money regularly from their young members living and working abroad. These villages are also called gray villages as they have large populations of old people who were also away at point of time working in foreign countries.

Villages in Bihar, Odisha and Chhattisgarh are extremely poor. Many villages in arid Rajasthan region are uninhabited due to inhospitable environment. Villages on the outskirts of urban areas are called "fringe villages". These villages gradually get merged with the urban areas. For example, many villages in Delhi like Wazirpur, Patparganj, Mohammadpur and Chandrawal have now been assimilated with the urban areas. Some villages also gradually transform into towns.

Indian villages have immense diversity in lifestyles and material conditions. Villages accommodate many communities and castes. Some villages are situated in remote backward areas, while some are more developed than others in terms of material possessions, infrastructure and facilities.

'Rural' and 'Urban' are two different terms, but some scholars think they are related as rural continues to become urban. There are societies with pure characteristics of rural or urban and they are placed at the poles. There are also societies with mix

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characteristics of rural and urban areas. Transformation happens from rural to urban and not from urban to rural. This process of change is known as urbanization. When people from urban areas migrate to rural areas, they carry with them the urban characteristics.

Since there is continuous interaction between the rural and the urban societies, most of the societies deviate significantly from the ideal models of either the urban or the rural or society. Societies that are designated as rural thus have the influence of urban societies.

THE IDEAL MODEL OF THE RURAL SOCIETY

Rural society is synonymous with the terms 'village', 'countryside', and 'folk society'. Village however is the most commonly used in sociological literature. Countryside, which is chiefly popular in the western countries, means a quiet place, away from the hustle and bustle of the city. Countryside is not a place without facilities as villages are in the developing countries. Countryside also has pubs and recreational centers. It only lacks the fast life of the towns and cities.

The term 'folk', which became popular through of Robert Redfield's works, means a person, or people belonging to a small traditional and homogeneous community. This is understood in terms of culture and in contrast with the urban society. Redfield has talked about the folk-urban continuum. He says a folk society is 'past-oriented' since its members are content with what they have and they are proud about their tradition, which means the 'conventionalized modes of social behaviour and thought'.

Relative to a rural society, an urban society is future-oriented. People in urban areas are not satisfied with what they have. They want change in everything. They are forward-looking. In contrast, the folks are backward-looking. The folk society wants stability. The term 'rural society' from sociological point of view means the following:

- (i) It is a small society with a small population in a shorter physical area. They may not have institutions like police stations, hospitals, schools and post-offices.
- (ii) It has low population density. People occupying the same status generally share the same neighbourhood and hold distance socially and physically from people in lower hierarchy.
- (iii) Agriculture is the mainstay of rural society. People engaged in various arts and crafts, called as artisans and craftsmen, provide their services to agriculturalists.

(iv) Craftsmen and artisans in rural society also indulge in agricultural pursuits for domestic consumption.

(v) Rural society preserves the traditional culture. They are the repository of traditional mores and folkways. It is said that "India lives in villages", which means the fundamental values of Indian society are found in villages.

TRIBES AND PEASANTS

Rural society has a wide variety of people. It is generally an agrarian society. People in these areas include agriculturalists, artisans and craftsmen. Tribal people also live in villages. There are villages exclusively with tribe people. The concepts of 'tribes' and 'peasants' differentiate tribal villages with other rural societies.

According to National Policy on Tribal Populations of India, there are 698 Scheduled Tribes covering 67.8 million people constituting 8.08 per cent of the country's population. Scheduled Tribes live all over the country except Haryana, Punjab, Chandigarh, Delhi and Pondicherry. Odisha has the largest number (68) of Scheduled Tribes. The Scheduled Tribes are those people who are notified by the President of India under Article 342 of the Constitution. In 1950, the first notification was issued for the Scheduled Tribes who have primitive traits, distinctive culture and social and economic backwardness. Seventy-five of the 698 Scheduled Tribes have been identified as Primitive Tribal Groups. They are more backward than the other Scheduled Tribes. They have very low literacy rates.

These tribes have their own culture. They are isolated from the wider world. They have negligible relations with other communities. Tribal communities are thus called cultural isolates. A tribal society however is characteristically a 'holistic' or complete one.

According to American anthropologist A.L. Kroeber, "Peasants are definitely rural – yet live in relation to market towns; they form a class segment of a larger population which usually contains also urban centers, sometimes metropolitan capitals. They constitute part-societies with part-cultures. They lack the isolation, the political autonomy, and the self-sufficiency of tribal populations; but their local units retain much of their old identity, integration and attachment to soil and cults."

Unlike tribes, peasants are not isolated. They are agriculturalists. Kroeber says they produce a little more than they need for their survival. They sell the little

surplus to buy the things they do not produce. Peasants are dependent upon urban markets. They have constant interaction with other communities. These interactions have impact on all the aspects of their life. George Foster says that peasants constitute a half-society.

Historical materials in India indicate that tribals have relations of exchange with other communities. They have supplied honey, medicinal plants, nets, medico-religious knowledge, toys, baskets and supernatural healings to other communities. They got salt, grains, cereals, clothes, etc from other communities. Later they moved to isolated areas when they were exploited by communities like moneylenders, land-grabbers, liquor vendors and other usurpers of resources.

In India it is difficult to distinguish tribals from peasants since they practice settled agriculture. Most of the tribes have also settled down close to villages and provided certain services to other communities. Thus they have been inseparable parts of the villages. Tribes in India are also associated with shifting cultivation, hunting and food gathering, fishing, horticulture and the practice of arts and crafts.

Tribals are indulged in various economic activities depending upon the ecological cycle of the area they live. Tribal villages are generally small and spread over large areas. Each tribal habitation has few huts. Such clusters are called hamlet. A hamlet may be a part of a large village or a group of several hamlets may come under a village.

RURAL AND URBAN SOCIETIES:

DIFFERENCES AND RELATIONSHIPS

Rural and urban societies are the two ends of the continuum. Rural societies transform over a period of time and get assimilated into urban societies. In this process, some rural societies start resembling urban societies in material and social terms and retain their identity as a village. Some remain less affected by the forces emerging from cities because of their location. Villages closer to urban areas change faster than their counterparts in interior areas. Villages gradually grow into towns and cities.

Robert Redfield and Milton Singer used “orthogenetic cities” for cities which grow from the village. Cities which emerge from above are called ‘heterogenetic cities’. In an orthogenetic city, the migrants from villages do not suffer from any sort of cultural inadequacy because an orthogenetic city carries forward the traditions of the village. In contrast, the feeling of cultural inadequacy is tremendously high for

migrants in a heterogenetic city because such a city has the elements of a tradition which grew somewhere else with which the people are not familiar and they will feel out of place.

Rural and urban areas depend on each other. They have mutually supportive relationship. They have economic, political, social and cultural relationships.

Characteristics of Villages

Villages are generally agriculture-oriented. They produce for their own subsistence as well as for the urban societies. People in tribal society produce for their own consumption, but a peasant society generate surpluses. Farmers produce on a commercial basis with the basic objective of multiplying their gains.

Land is the primary means of production in rural societies, whereas in urban areas the production and distribution of industrial goods and services are the primary resource base. Occupational structure is highly diversified in cities. A greater degree of occupational specialization is found in cities. Besides, semi-skilled and unskilled workers support specialists in various ways in urban areas.

Under Panchayati Raj, each village has its own Panchayat which takes up and resolves disputes among the people and communities, yet the urban areas have the ultimate seat of authority. The political authorities based in cities control villages. There are instances of protests by village dwellers against these controls.

Villagers get exploited by the city authorities even as they have the practice of internal mobilization for achieving their objectives. Villagers are unable to build up enough strength due to lack of support. Marshall Sahlins called peasants underdogs as they are not able to muster enough revolutionary fervour to bring about a change in their state of living. Villages are politically and economically dependent on cities. The city thus enjoys supremacy over the village.

Rural societies are more homogeneous on social and economic characteristics. They have also simpler technological and organizational aspects. Villages have restricted geographical, social and economic areas of interaction. Rural societies are thus called small-scale societies. Tradition has a strong role in controlling the behaviour of people. Religion plays a significant role in governing the lives of people in rural areas. Villages also have limited territorial, occupational and upward social mobility.

Characteristics of Cities

Urban societies are large in size and high density of population. They are also heterogeneous. Cities grow

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much faster due to the migration of people from rural areas. Cities have people from different cultures and backgrounds. Income, housing and education are also quite large in cities. Knowledge cannot be acquired at home as it happens in rural societies. In rural areas, the son of a blacksmith learns the art at home. In urban societies, these crafts are sophisticated and teaching and learning are specialized and learnt in institutions.

People in urban areas interact with people who hail from different walks of life, live in different territories and work in different organizations. With said formal mechanisms of social control are required for regulating such a wide variety of interaction. Relationships in urban areas are formal and specific. The same urban dwellers meet everyday for business but they are not that intimate as the villagers have.

Cultural features from villages are carried forward to urban set ups where they are refined, developed and systematized.

LITTLE AND GREAT TRADITIONS

Redfield proposed the concepts of little and great traditions on the basis of his study of Mexican communities. He used it for analyzing the relationship and the ceaseless interaction between rural and urban societies. A little community is small size, largely self-sufficient, homogeneous and relatively isolated. Members are generally unlettered and accept their tradition without any critical scrutiny. Contradictions and paradoxes in their tradition continue to remain. People do not make attempts to remove them. Tradition for them is infallible and transcendental.

Characteristics of Little and Great Traditions

Little tradition may be defined as:

- (i) The tradition of the illiterate who are large in number.
- (ii) The tradition of a particular area.
- (iii) The tradition of unreflective people.
- (iv) The tradition cultivated at home.
- (v) The tradition transmitted from one generation to the next.

The little community interacts with the city which is viewed by Redfield and many other scholars as the center of civilization. A group of intellectuals who live in city are called 'literati' by Redfield. They create the tradition of a higher level by refining and systematizing the little tradition. The tradition of the literati is called the 'great tradition'.

The great tradition may be defined as:

- (i) The tradition of the lettered who are few in number.

- (ii) The tradition of reflective people.
- (iii) The tradition cultivated in distinct institutions.
- (iv) The tradition transmitted as a part of the specialized learning.

The tradition is of villagers and the unlettered people of cities, whereas the great tradition belongs to the elites and scholars.

Critical Assessment

Redfield's 'cultural approach' looks at the interaction of the lifestyles of the village and the city communities. Little and great traditions interact continuously which result continuity is built between them. Cultural traits of little traditions are carried forward to the great tradition. Cultural features of the little traditions gradually become parts of the great traditions. This process is called universalization. The great traditions have universal applicability. A little tradition is confined to a particular area. The elements from the great tradition are changed and coloured to suit local conditions, knowledge and thoughts, and becomes part of little traditions. This process is called parochialization or localization.

Redfield's analysis of little and great traditions are very simple for understanding the complexities of Indian civilization. These concepts also make it easy for understanding the cultural continuity between villages and cities. Given below are certain observations of Milton Singer which are relevant in this context:

- (i) The folk and regional cultures are the main basis of the Indian civilization. Great epics such as *Ramayana* and *Mahabharata* have evolved from local stories and folklore.
- (ii) The great tradition features cultural continuity. The idea that people all over the country share common cultural consciousness is the basis of the great tradition.
- (iii) Consensus over sacred books and objects among people in India is a major basis of a common cultural consciousness that Indians have.
- (iv) Indian society has cultural continuity with the past. Modern institutions have thus been 'traditionalized' in the country and they adapt to social organizations.

TYPES OF VILLAGE

In 1991, Census of India showed 94.7 per cent of villages had less than five thousand population. Villages are classified into three categories according to the size of population.