

The Agrarian Crisis in Rural India: The Impact of Globalisation on Indian Villages

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Abstract: *This study examines the issue that arises from the tension between urban and rural communities, which is driven by the view of metropolitan areas as progressive and desirable, while rural areas are seen as outdated. The discussion has undermined the legitimacy of the whole village ecology, resulting in the agricultural crisis as a direct outcome of modernity. The conflict in villages arises from the development rhetoric and social conflict that originates from an individualistic development ideology. Efforts to save villages are sometimes misunderstood as endorsing outdated social dynamics. Significantly, there has been a dearth of a comparison examination between rural and urban communities, which has worsened the situation. Modernization offered the prospect of advancing social, political, and economic development, highlighting improvements in social well-being, materialistic expansion in urban areas, and enhanced social protection in developed regions. Nevertheless, this story has resulted in severe outcomes, including the collapse of local economies and social structures, and has caused a dire situation for the villages. This study emphasises the urban-rural conflict, which has been intensified by industrialization and individualistic growth. As a result, it has caused an agricultural crisis and social conflict in villages. It argues that a detailed comprehension of village life is crucial in order to effectively tackle this situation.*

Keywords: Urban Rural Divide, Village Life, Agricultural Crisis, Modernization Conflict, Social change

1. Introduction

The idealisation of conflict and change presented a significant philosophical difficulty. societal and political thinkers have used the idea of change, influenced by Darwin's theory of evolution, as a means to rationalise societal progress and materialistic advancement. Nevertheless, this application fails to acknowledge the inherent distinction between natural evolution and human-induced alteration. Hegel and Karl Marx propagated this notion, asserting that social transformations inexorably result in a more advanced stage of society. The uncritical application of biological science to social transformation disregards rational concerns and universal moral precepts that are relevant to both advanced and less developed civilizations.

In India, proponents of modernism such as Nehru and Ambedkar called for urban growth, industrialization, and capitalism, considering rural regions to be underdeveloped and characterised by feudalism. This resulted in a significant societal division, giving rise to social and ethical disputes, marginalising individuals, and subjecting rural areas and impoverished communities to criminalization. The agricultural crisis in India is a consequence of deliberate and organised hostility against villages and rural economies. The transition from traditional rural communities to metropolitan settings is inadequately examined, leading to a rural crisis characterised by suicide, low wages, and relocation.

Rural communities suffer from neglect as a result of enduring negative propaganda, and attempts to safeguard them are often criticised as being discriminatory towards certain castes and influenced by Brahmanical ideologies. Indian villages are inhabited by marginalised populations such as Dalits and Adivasi, who live there as a result of the prevailing caste system. It is crucial to advocate for the conservation of villages, and now is the moment to reassess our position on rural development and social transformation.

Hegel and Karl Marx posited the concepts of dialectical idealism and materialism, respectively, to assert that societal changes always progress towards a more advanced stage of society. The idea of biology was used without considering any reasonable differences between the two, in an attempt to explain societal transformation. There may exist universal egalitarian moral principles that are equally applicable to both a less developed civilization and a highly evolved one. Hegel classified Kant as a conservative thinker, whereas Marx shifted the discussion towards advocating for materialist progress in society. Marx also praised the beneficial transformations brought about by the industrial revolution and the development of capitalism in Europe. This process aimed to achieve the shared goal of the contemporary welfare framework, whether via capitalism or socialism. However, the advancement and transformation were never subject to scrutiny by anybody.

In India, apart from Gandhi, Ambedkar and Nehru were modernists due to their education and focus on the advancement and growth of urban areas for the future of the country. Excessive attention was placed on the advancement of the economy and industrialization, as it had previously been justified and deemed unquestionable in the traditions of Darwin in biology and Hegel and Karl Marx in social philosophy. Individuals that resist this advancement are labelled as adherents of outdated thinking, advocating for the preservation of the current state or holding conservative views. No one has ever challenged the societal, moral, or materialistic changes occurring on a broad scale. The process of modernization has already established urban areas as the epitome of progress and development, whereas rural areas are often stigmatised as backward and reminiscent of feudalism. In the early days of contemporary film, the protagonist often originated from urban areas, while the antagonist was often portrayed as a person from a rural background, as indicated by the word "villager". This resulted in the establishment of a society without a pre-existing foundation for the formation of a new society. The societal breach resulted in significant

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social and moral conflict, ultimately leading to the emergence of a legal or conflict economy. This resulted in widespread social turmoil worldwide and contributed to the disenfranchisement of the population. On a broad scale, liberal thinkers such as Hegel and Marx provided justification for the societal changes occurring via materialistic development worldwide. Nevertheless, the split resulted in social unrest and the unjust punishment of communities, exacerbating poverty without any valid justification. Urban people do not suffer from food scarcity due to the lack of contemporary technology and financial resources among rural communities.

The agricultural crisis in India is a result of deliberate and organised attacks on villages, the rural economy, and people's way of making a living. The transition from traditional village structures to modern urban surroundings lacks comprehensive critical examination of the effects on the individuals affected by this change. This led to a crisis in rural life marked by instances of suicide, inadequate wages, usurious loans, displacement, and migration. Indian villages face a lack of attention towards their preservation as a result of enduring negative propaganda against them over the last two centuries. The persons entrusted with safeguarding the villages saw this development as advantageous, since it would eliminate the caste system and untouchability, both of which are considered detrimental components of Hindu culture. The critics who adhere to Marxist and Gandhian ideologies and oppose the modernization of Indian villages are sometimes accused of promoting casteism and Brahmanical values. Both academics and the government neglected the task of safeguarding the communities. The diverse range of conflicts researched in academic circles is eclipsed by the fundamental predicament in rural areas, namely the consequences that give rise to social conflict and tension.

The responsibility of safeguarding the village and the rural economy lies with the residents of the communities. Regarding India, the situation is markedly different. The villagers and rural administrators are raised with the belief that there are no measures that can be taken to protect the village and its rural economy. Due to Ambedkar's characterization of the village as a "hub of ignorance" and a "persistent caste system and institution," many of his followers do not endorse the village economy and the sustenance it provides. However, the reality is divergent. In Indian villages, the majority of Dalits, Adivasi, and other individuals who are positioned on the lower end of the caste hierarchy are found, as per the prevailing caste system. Due to Savitri Bai's establishment of the first school for girls, her husband's support for modern education, and Ambedkar's advocacy for the eradication of Indian villages, these segments of society are the foremost proponents of modernity. In India, those who support the preservation of villages are sometimes labelled as Casteist, Brahmanical, and traditional.

Indian Villages: The Republic

Defending the village and its social structure in India is considered very inappropriate. The explanation is that the villagers have embraced a rhetoric that is hostile against their own hamlet. The individuals entrusted with safeguarding the hamlet constitute a significant threat to its well-being. Most

of the Schedule Castes, Scheduled Tribes, and Other Backward castes reside in rural areas.

The settlements are experiencing an existential crisis. The prevailing narrative of urbanisation presented a profound challenge to the social and structure of the village, raising questions about its very existence. In Gupta's (2005) study, it was conclusively shown that villages are seeing a decline in both their social fabric and power dynamics. However, it is not just the villages that are wilting, but also the inhabitants of these settlements.

Ambedkar believed that eliminating villages would lead to the eradication of castes. Therefore, it involves the process of eliminating the individuals belonging to certain castes who reside in villages. Whether caste may be considered a profession or not is a subject of debate. Gandhi, who sought to champion Indian villages by idealising them, was criticised by Ambedkar for allegedly seeking to preserve the caste system, untouchability, and promote Hinduism. Witnessing the anguish of those affected by the modernization and globalisation process is very distressing.

Indian villages were the little autonomous communities disregarded by intellectuals. Ambedkar also rejected this concept. The 1950s. Multiple investigations, with the most notable being McKim Marriot's edited book, *Village India* (1955), have shown that India's villages were not autonomous political entities. The village is often depicted as an idyllic location where strong social relationships bring together the inhabitants. The villages were little autonomous communities, characterised by their resistance to change, which was very endearing. These concepts depict the Indian village as pristine and untainted, in stark contrast to the harsh and immoral metropolitan lifestyle. This is the authentic dwelling place of the indigenous people. Charles Metcalfe and James Mill were early proponents of this viewpoint. Despite being a strong proponent of dialectical movement, Marx also embraced the concept of the 'village republic' in rural India. Across the course of history, dynasties ascend and fall, conflicts are fought by ambitious leaders, but the tranquil pattern of village life stays mostly unchanged. According to Ronald Inden, colonial administrators saw the hamlet as the primary component of Indian culture. Gandhi advocated for the restoration of the Indian village to its authentic and genuine condition. The individual recognised the limitations of living in rural areas but had the objective of revitalising the little village to its initial condition (Gupta, 2005, 753).

Traditionally, caste and village had a mutually beneficial connection. Some argued that the serenity of the little village was ascribed to caste ideas. This is how the well acclaimed jajmani system was understood. Each caste had a certain place, and all castes recognised the hierarchy of purity with the brahman occupying the highest rank. Many scholars failed to see that the hierarchical structure observed on the ground was not a product of ideological consensus, but rather stemmed from an unequal distribution of financial resources and authority inside a self-contained agrarian economy. Every caste has a high esteem for itself and its ceremonial practices, and none perceives itself as intrinsically impure. Origin stories of castes provide a compelling demonstration of this. These origin legends frequently portray a legendary past

when a group, previously seen as being of 'low caste', formerly held a prominent position of authority. The loss of rank was a result of deceit, dishonesty, military failures, and sometimes owing to the unpredictable nature of the gods. The individuals belonging to the lower caste did not willingly contribute to their own subjugation under any circumstances. Ideas of grandeur do not emerge just when a social class has both economic and political influence. These notions are inherently existent but cannot be articulated under unfavourable conditions, such as in a closed village economy governed by a dominant caste. The waning of absolute power in Indian societies is resulting in a more prominent and overt expression of caste identity. The effect of caste politics in contemporary India is substantial. Refer to the publication by Gupta in 2000.

The Rise of New Conflicts

Gupta examines the transition from a traditional agricultural way of life to a less predictable non-farming lifestyle in rural areas, with a specific emphasis on the connection between urban and rural areas (Gupta, 2005: 751). Gupta (2005:752) contended that although the village is diminishing in importance as a sociological concept, it nevertheless persists as a tangible location. Nowhere else in India can rural districts display such profound sentiments of despair and disillusionment. Urban slums are characterised by squalor, dirt, and criminal activity, but they also represent optimism and the anticipation of a more promising future. According to Gupta (2005: 752), modern villagers are less likely to choose farming as a profession if they have other opportunities available to them.

Epstein's longitudinal temporal research of two villages revealed an increasing interdependence between urban and rural areas. Prior to the late 1960s and early 1970s, farming and the employment of hired workers continued to be significant, despite the introduction of agricultural mechanisation (Epstein 1973: 86, 99, 192). There is a scarcity of non-farm activity in the places she examined, save for the emergence of cafés. She discovered that the impoverished residents in these areas saw a significant decline in their standard of living, while the prosperous farmers undeniably became wealthier due to the expansion of the jaggery market. However, the villages were mostly unaffected by external pressures. Their enterprises sourced goods outside but only sold them inside the hamlet, and even their university graduates were not expected to have a significant impact on local matters. Epstein saw advancements in the towns she examined four decades ago, nevertheless, their economic sustainability continued to rely heavily on agriculture. Nevertheless, a significant number of poor farmers saw a decline in their economic condition during the course of the 15-year period between her first survey and the subsequent one (Gupta, 2005, 752).

Numerous research have concentrated on the fields of economics and political science, although only a small number have delved into the realm of social conflict and its repercussions on rural communities. This study aims to examine the relationship between agricultural crises, social conflict, and rural livelihood in India. This study aims to examine the relationship between agricultural crises, social conflict, and rural livelihood in India in order to get a deeper

understanding of the challenges faced by rural communities and explore potential approaches to address them. The findings of this research will enrich the discourse on sustainable development in India and provide valuable perspectives for policy recommendations to promote fair economic growth and improve the quality of life in rural areas.

The agricultural crisis in India is a consequence of the modernization and globalisation of the economy, leading to increased inequality and social dissatisfaction in rural areas. According to Banerjee (2017), the agrarian crisis is linked to the processes of modernization and globalisation. These factors have had a significant impact on the agricultural sector and have exacerbated existing issues of poverty and inequality. The government's emphasis on urban expansion at the expense of rural infrastructure and aid has exacerbated these difficulties.

The emergence of a fresh societal conflict, stemming from differing urban and rural social values, further complicates the ongoing struggle between different demographic groups, hence increasing the complexity of the settlement process. The impact of industrialization and globalisation on rural areas, namely in terms of economic opportunities and social structures. The increasing inequality between urban and rural areas has led to heightened tensions and conflicts about the allocation of resources and government attention. Rural communities are facing challenges in accessing vital services and infrastructure, resulting in an expected increase in the disparity between urban and rural populations. To achieve a fair and lasting future for all members of society, it is crucial to acknowledge and bridge the gaps between urban and rural perspectives. Analysing the impact of government activities on the agricultural crisis and advocating for a more equitable distribution of resources between urban and rural areas.

The social ramifications of the division between urban and rural regions include disputes over resource accessibility, involvement in decision-making processes, and disparities in cultural norms. Approaches to address social unrest in rural areas including community-driven initiatives, legislative reforms that prioritise agricultural sustainability, and efforts to foster dialogue and collaboration to bridge the divide between urban and rural areas. It is essential to acknowledge the diverse perspectives held by urban and rural groups in order to effectively tackle issues related to poverty, inequality, and violence.

Modernity facilitated the resolution of disputes in traditional civilizations and attempted to advance towards a more refined society. The process of modernization has resulted in significant advancements in technology and communication, which have the potential to reduce the gap between urban and rural people. Society can address the difficulties of poverty, inequality, and conflict by recognising and valuing many perspectives. Rural areas may attain sustainability and resilience via community-driven initiatives and legislative reforms, promoting a more unified and harmonious society. Dialogue and collaboration are vital for striving towards a more promising future for all individuals in society.

Globalisation was depicted as the source of a worldwide judicial system that encompasses all sectors of society without prejudice or discrimination. Globalisation often exacerbates inequalities and marginalises certain groups. By recognising and valuing many perspectives, we may work towards creating a society that is more inclusive and equitable. Through the implementation of community-driven initiatives and the enactment of legislative reforms, we may address the underlying factors contributing to poverty, inequity, and violence in rural areas, ultimately promoting a more cohesive and harmonious global society. Effective communication and collaboration are crucial for striving towards a better future for all individuals in society, regardless of their origins or situations.

Technological advancements in manufacturing processes have led to the mechanisation and use of technology to manufacture items for the betterment of society. Adopting cutting-edge technology and environmentally-friendly methods may improve living conditions and stimulate economic growth in rural regions. Moreover, allocating resources towards education and skills development has the potential to break the cycle of poverty and foster a more prosperous society. By prioritising diversity and equality, we can provide a solid foundation for a future that is more hopeful and prosperous for all individuals.

The primary objective of modernization and scientific knowledge was considered of utmost importance, driven by two key principles: attaining exceptional productivity with little workforce and ensuring that the resulting advantages are used for the overall welfare of society. Highlighting the importance of education and skills training is essential for unleashing the potential of individuals living in rural regions and elevating them from poverty. By placing inclusion and equality as top priorities, we can ensure that every member of society has equitable access to the necessary resources and opportunities for achieving success. In conclusion, by allocating resources to these initiatives, we might perhaps create a more affluent future for everyone.

An international proclamation was issued to embrace novel production techniques using advanced technology capable of providing sufficient resources for a whole community. Another aim was to use information for the improvement of society, rather than for the exclusive advantage of any people. Society has universally supported the advancement of social principles in response to contemporary technological and global demands. This was a persuasive case for using technology in production rather than depending on human labour. Unfortunately, technology was private, which also meant that the advantages resulting from its use were also privatised. The power dynamic has become uneven, with one side using old technology for manufacturing while the other party utilises new, advanced technology. This tendency is leading to the privatisation of the entitlements of those seeking social assistance.

The conflict stemming from the agricultural crisis in India is complex and has several aspects. The problem involves the struggle for land rights and fair compensation for farmers, as well as the dispute over access to and control of technology. The inequitable distribution of wealth and power is

exacerbating the disparity between the rich and the impoverished. The privatisation of technology is intensifying economic disparities and extending social injustices in the agriculture sector. Policymakers should prioritise addressing the changing structural issues and aim to establish a fair and sustainable agricultural system in the middle of the continuous war.

Killick (2001) research examines the effects of globalisation on poverty in rural areas. The forces of change may impact the well-being of economically disadvantaged persons in rural areas via their impact on productivity, economic development, income distribution, technological advancements, livelihood security, and laws. The rural poor will face disadvantages due to their limited access to the information and resources essential for success in a society that is driven by commercialization. There exist credit and debit entries that provide notable advantages, such as expedited advancement, but also pose genuine hazards of lagging behind. The article also analyses the factors that influence the manifestation of the forces of change. This dialogue emphasises the significance of market entry, efficient governmental strategies, and the assets of rural areas.

It is unimaginable in rural India. The disagreement arises not just from the declining economic role of agriculture. Globalisation encompasses not just social values and markets, but also the integration of rural areas into the global economy. This integration is marked by heightened mobility, disruptions in the agriculture sector, and disturbances to the peace and tranquilly of rural communities. The decline in job prospects in urban areas and the shrinking workforce in rural areas are posing a substantial problem for both rural and urban populations. The introduction of technology results in a decrease in employment.

Agricultural land played a vital role in generating economic income in pre-industrial societies. The farmers who live in the community have unique problems in contrast to those who operate outside the town. Globalisation is generating conflict in rural areas as a result of economic challenges and crises in social values. Individuals whose main source of income is derived from agriculture has unique social values in contrast to those who get their income from business. The growing acceptance of traditional moral values among landowning communities is causing social friction in the contemporary liberal market economy.

Immediate action is required to successfully address the situation in rural areas, where the majority of the population resides in villages. The challenges faced by rural India are ascribed to the process of globalisation. The distress seen in rural India is a clear indication of the initiation of globalisation and the emergence of conflicts that revolve around people. The conflict inside the agricultural economy is distinct from the conflict that arises from a crisis. The impacts of globalisation mostly favour the affluent, while the rural agricultural sectors experience the majority of the adverse consequences.

C. Chandramohan's 1998 paper titled "Political Economy of Agrarian Conflicts in India" published in the "Economic and Political Weekly" examines the economic and political

elements that contribute to agrarian conflicts in India. Disputes may occur as a result of issues related to the distribution of land, agricultural policies, socioeconomic inequalities between landowners and workers, and the effects of globalisation and neoliberal policies on small-scale farmers. The study examined the influence of historical colonial practices and policies implemented after gaining independence on agricultural interactions. Additionally, it may examine case studies or specific areas in India that have been impacted by agricultural conflicts in order to understand the difficulties experienced by rural populations living in poverty and facing marginalisation.

The user's text is simply "C." In his study, Chandramohan (1998) analyses the economic and political elements that contribute to agricultural conflicts in India. Chandramohan analyses the challenges encountered by small-scale farmers and landless labourers by studying land distribution laws, socio-economic inequalities, and global economic trends. The paper employs case studies to illustrate regional disparities in agrarian conflicts, providing a complete perspective on the difficulties faced by rural communities in adapting to changing agricultural methods and regulations. The article examines the discourse around equitable and enduring progress in India's agriculture industry by scrutinising the historical and contemporary roots of these concerns.

Several researchers claim that the agrarian question, which was thought to have disappeared with industrialization, is still very much alive in third world nations. They contend that it remains a significant issue in the global south (Moyo & others 2015, 35).

Emerging Tension and Transition

Both industrialists and agrarianists see industry and agriculture (equivalent to urban and rural) as distinct but uniform and undifferentiated phenomena. According to Lipton (1977), the primary class struggle in today's impoverished nations does not arise between labour and capital. The user's text is enclosed in tags. It lies within the rural and urban social strata. In the Indian context, the presence of a 'rural bias' (Byres 1979), 'landlord bias' (Kay 2006), or class dominance via resource control has led to internal differentiation across economic groupings in agriculture, industry, and the rural and urban sectors. Although agriculture in India has enjoyed favourable terms of trade for many decades after independence, neither the industry nor the rural poor have reaped the benefits. The affluent individuals living in rural areas benefited from advantageous agricultural trade conditions and displayed discriminatory behaviour against the less privileged rural population by obstructing land reform, opposing the implementation of minimum wage policies, and rejecting the enactment of social security laws, among other measures. In the Indian context, Mitra (1977) argues that the landlord class, using its political power, ensured that the conditions of commerce across different sectors of the economy were advantageous to them. Additionally, it impeded the growth of industries by exerting pressure on their profitability. According to Patnaik's study in 1987, landlords in the rural sector were able to benefit from favourable terms of trade and preserve their wealth by limiting the percentage of labour in the overall value added in agriculture. According to

Bhattacharyya (2013: 45-46), he believes that this had a negative impact on the increase in demand for industrial goods.

The agricultural growth in India before the liberalisation in 1991 may be divided into three distinct stages. The first phase included the reformation and consolidation efforts throughout the 1950s and 1960s, followed by the green revolution in the 1970s. Additionally, there was a delayed green revolution in the eastern states during this time, coupled with the implementation of anti-poverty policies in the 1980s. The post-colonial political economy in India aimed to redistribute resources through a politically guided development process. To address institutional obstacles to growth and development in the agricultural sector, policies such as the elimination of intermediaries, reduction of land revenue, and expansion of irrigation facilities were implemented (Kalecki 1972). However, concrete measures for land reform in agricultural development did not occur due to alliances formed between ruling classes and dominant property classes, including industrial capitalists, former zamindars and jotedars, and wealthy farmers. These groups benefited from the limited and poorly motivated land reform efforts, as well as agricultural support, subsidies, and incentives provided by the green revolution (Bardhan 1984, Bhaduri 1984, cited in Bhattacharyya 2013:46).

Agricultural development in India before the liberalisation in 1991 can be divided into three distinct phases. The initial phase involved reforms and consolidation during the 1950s and 1960s, followed by the green revolution in the 1970s. Subsequently, there was a delayed green revolution in the eastern states, accompanied by anti-poverty policies in the 1980s. The political economy that emerged after colonial rule in India had the main objective of redistributing resources through a politically guided development process. During this phase, measures such as the elimination of middlemen, decrease in land income, and extension of irrigation infrastructure were implemented to address the institutional obstacles that were impeding growth and development in this sector (Kalecki 1972). Nevertheless, actual steps aimed at redistributing resources, namely via land reform for the sake of agricultural growth, were not implemented. This was due to the ruling classes forming coalitions with the 'dominant property classes', which included industrial entrepreneurs, former zamindars and jotedars, and wealthy farmers. The delayed and poorly motivated land reform initiative, as well as agricultural assistance and subsidies, and the incentives of the green revolution, were beneficial to these groups (Bardhan 1984, Bhaduri 1984, quoted in Bhattacharyya, 2013:46).

The growth of the agricultural industry, in terms of both gross product and production, has slowed down since 1991. The growth rate in agriculture decreased from 3.08 percent between 1980 and 1990 to 2.57 percent between 1992 and 2006 (Reddy and Mishra 2009). During the post-reform era (1993-2006), there was a decrease in the growth rate of food grains from 2.85 to 1.16, which is a reduction of 3 to 1.16 compared to the 1980s. The growth of all crops had a decline, decreasing from 2.56 to 1.09 in the preceding season (Bhalla 2007). The growth rate of agriculture in the country is concerning because it is lower than the rate of population

growth. This poor growth rate has been attributed to previous neo liberal policy interventions. According to the Situation Assessment Survey of farmers conducted by the National Sample Survey Organisation (NSSO) in 2003, about 27 percent of farmers were dissatisfied with their ancestral profession because it had become unprofitable. Additionally, around 40 percent of farmers were willing to leave agriculture due to its lack of viability. The current situation in the agriculture sector is considered a crisis due to increased production costs, low selling prices, decreased investments and capital formation in rural areas, limited access to credit, insufficient innovation and technological development, and information asymmetry (Bhattacharyya 2013, 47).

Since the implementation of neo-liberal reform in 1991, there has been a decline in the fertiliser, food, and credit sectors, with a shift from food production to commercial crops. However, these changes have had negative consequences. Agricultural growth has fallen below population growth rates, the cost of production in agriculture has increased while the selling price of grains has decreased, and there has been a significant decline in agricultural technological progress and information dissemination systems. This has resulted in an agrarian crisis, making the agricultural sector unprofitable and causing a decline in investments. Additionally, the rising food prices have had a positive impact on industrial wages in India (Bhattacharyya, 2013, 58).

Industrial growth in India is demand constrained (Rao 2009: 1282). Poor growth in the agricultural sector has not been conducive to agriculture demand led industrialisation, as this has led to a low demand for industrial goods in the country. The major concentration of development has been in the luxury and semi luxury commodities led growth targeted at the growing middle class. The demand generated by the middle class is small in comparison to the total potential size of the market for industrial goods, and this demand is soon saturated. Production and consumption of the industrial goods for the middle class and by the middle class are not wage goods but luxury goods. The production and consumption structure of industrialisation, therefore, has excluded a vast mass of rural and urban poor. The exclusion process is accentuated by the fact that the pattern of this industrialisation is highly capital intensive and not labour intensive, requiring only a small section trained employees. Therefore, there is no mechanism through which rural and urban poor can be absorbed by these industries. The exclusive pattern of industrialisation has generated peasant movement against land acquisition. Land for industrial development is a big concern today. At the same time socio-political reactions towards acquiring agricultural land for industrial development has increasing led conflict in many parts of India. In the process of development, these issues and challenges need to be addressed and reconciled for development and growth in the industrial and agricultural sectors (Bhattacharyya, 2013, 58-59).

Rural inhabitants are increasingly relocating to urban areas, as evidenced by rising migration rates. This trend is accompanied by unfortunate consequences such as an alarming increase in suicide rates (Kaushal, 2015), a growing prevalence of poverty (Patnaik), and a diminishing ability to keep up with the rapid pace of urban industrialization.

Consequently, not only are villages losing their distinctiveness, but the individuals who once resided in these rural communities are also experiencing a loss of dignity and self-worth.

2. Conclusion

Contemporary schooling has successfully persuaded young people that pursuing a career in agriculture and staying in villages is no longer a viable option and that it is no longer possible to achieve one's aspirations via this line of employment. The substantial influx of people moving from rural areas to urban centres is resulting in an abundance of inexpensive workforce in the city proving cheap labour. This also results in higher income compared to rural earnings, but it is not enough to establish a stable living, construct a home, and achieve a respectable standard of living. This phenomenon having negative impact on the ecology of Indian villages. Village society is not facing only economic crisis but also social tension which is negatively impacting the social relationships in the villages. The urban and rural tension was visualised by many however now this tension is quite severe which needs immediate attention.

Conflict Issue: No

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