

**Dr. Praveen Kumar**

## **CHANGING AGRARIAN RELATIONS IN RURAL TELANGANA: A CASE STUDY FROM TELANGANA STATE**

### ***Abstract***

*This paper is an ethnographic study to ascertain the changing traditional agrarian relations and the corresponding social structure in rural India with reference to Telangana state. This paper discusses various factors behind the changes in traditional agrarian relations in study village. An anthropological field work was conducted in Gaggupalli village from Nizamabad district. Household survey, case studies, interviews, observation, key informant interviews and group discussions were used for data collection. Findings of the study discusses that even after seven decades after independence, India is still an agri-based economy with a majority living in rural areas. Till 1970s, the dominance of local landlords with respect to agricultural lands was prominent in rural areas of Telangana region. However, there have been changes in the past four decades. This paper argues that traditional agrarian relations have changed due to factors such as international migration, mechanization of agriculture, small-scale industries, and infrastructure development.*

**Keywords:** *Land ownership, Landless laborers, Class-caste dynamics, migration, Occupational shift.*

### **Introduction**

India is primarily an agri-based economy with more than 60 percent of the rural households engaged in agriculture and allied activities as their primary source of livelihood (Census, 2011). Any agrarian study tacitly involves agricultural lands, land owning farmers and the labor assisting in related activities as key elements. Traditional agrarian societies in India were predominantly based on the interplay of relations regarding land ownership among the landowning castes and landless laborers. This was owing to the fact that landowning castes in rural areas primarily belonged to upper castes and landless laborers belonged to Scheduled Castes (SCs) and Other Backward Classes (OBCs). Hence it is inevitable to have an understanding of caste, class

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**DR. PRAVEEN KUMAR**, Department of Anthropology, School of Social Sciences, University of Hyderabad, Email: praveen.chcu@gmail.com

relations with respect to agrarian societies.

Coming to the class-caste dynamics, the region which is presently in Telangana state was under the Nizam's rule as a part of the erstwhile Hyderabad state. Due to the predominance of Zamindari and Jagirdari systems, land grabbing was widely prevalent. As pointed out by Srinivasulu (2002), the Muslim Jagirdars and Hindu Deshmukhs belonging to Reddy, Velama and Brahmin castes, locally known as *doras* were dominant as money lenders cum village officials. Moreover, Jagirdars, Zamindars and Deshmukhs exploited their tenants and laborers through pernicious practices such as *vetti* (free labour) or feudal labour. The immediate victims of the *vetti* system were the landless agricultural labourers of Mala and Madiga castes and had a sub human level of existence. The situation of peasant women was even worse (Prasad, 2015). The disappearance of any distinction between tenants and agricultural laborers enabled the communists to build a peasant movement during 1946-1952 (Sundarayya, 1972, Reddy, 1989:276). This provoked land reform inquiry and legislation (*Inamdari Act*) leading to significant changes in the agrarian social structure of Telangana region. Although all agrarian classes participated in the armed struggle, it was largely the Reddy castes which benefited from land redistribution, whereas Dalits and lower castes had to be content with common pastures and waste lands. (Srinivasulu, 2002). With the cultivation of commercial crops, subsistence agriculture underwent a gradual transformation giving way to a market economy, in which Patel-Patwaris from upper castes controlled land and resources while the middle and lower castes' groups had to depend on these land owning groups in Telangana (cited in Prasad, 2015).

The present paper is an ethnographic study to discern the changing traditional agrarian relations and agrarian social structure in rural areas. The study is based in Gaggupalli village in Nizamabad district of Telangana state. After analyzing the data collected during the course of fieldwork carried out by the author for about 12 months, this article argues that there have been significant changes in the traditional caste based occupations. As a result, the relation between landowning castes and landless labourers has undergone tremendous changes over the due course of time.

This can be attributed to factors such as international migration, mechanization in agriculture, introduction of small scale industries such as beedi industry and, development in transport, technology and communication facilities. Thereby, this paper arrives at the conclusion that traditional caste based occupations have lost significance over the last seven decades since India gained independence. A major outcome of this is the traditional productive relations in agrarian societies have lost significance. Also, the relations between the land owning upper castes and the landless laborers from lower castes and backward caste do not operate as same as in the past.

## **Background**

A discussion on class-caste relations is well articulated in the “mode of production” debate that took place during 1970s in India. Hence class based exploitation was mediated through caste identities (cited in Prasad, 2015). Several scholars (Omvedt, 1978, 1982; Rudra, 1978; Gough, 1980) have argued that the Indian agrarian economy in contact with capitalism led to the emergence of a capitalist class that was independent of caste identities. For the present study, the agrarian social structure and agrarian relations have been understood from the perspective of ‘political economy of agrarian change’.

One can observe that agrarian studies in rural India from socio-anthropological point of view (Gough, 1960; Siversten, 1963; Beteille, 1965) were carried out in Tanjore district of Tamil Nadu between 1951 and 1972 (cited in Mohanthy, 2012). As per Beteille (1974), agrarian hierarchy is a crucial feature of agrarian social structure in India and constitutes the categories of landlord, owner cultivator, tenant and agricultural labour, and their mutual relations. Technology, work cycle, organization of production and agrarian hierarchy are the major topics for anthropological investigation and “these major topics are mutually related and each one of them is related to each other e.g. technology to ecology and productive organization to systems of land tenure” (Beteille, 1974).

It is a well-established fact that land is the area of focus in any agrarian society. An understanding of the existing relations centering on the ownership, control and land use seems to be a departure in the study of relations between land owners and labor in agrarian societies. And the commonly identified changes include the erosion of traditional institutions, near-disappearance of patron-client relationships, increased tensions and conflicts, and the emergence of individualism and modern patterns of life (Beteille, 1974).

While discussing agrarian social relations, Thorner (1956:4) says, in India, it is difficult to incorporate aspects such as agrarian social structure, relations among classes, and social composition of groups occupying specific class positions in relation to land control and land use in a general scheme owing to their diversity and complexity from one region to another (Dhanagare, 1983). Here the attempt is to set out a workable conceptual model that would enable us to deal with apparently diverse sets of social groups and compare them in order to arrive at broader empirical generalizations of some theoretical relevance. Despite the diversity of social arrangements on land in different parts of India, Thorner has attempted to reduce them into well-defined and precise social categories on the basis of the three following criteria: First, the type of income obtained from the soil, second, the nature of rights and third, the extent of fieldwork actually performed.

Utsa Patnaik (1987:1) describes two types of objections that are regularly put forward about the limitations of class analysis to agrarian

structure. First, the complexity of India's agrarian society derives from the co-existence of pre-capitalist and incompletely developed capitalist modes of production. Second, the relevance and credibility of caste as an organizing principle of agrarian society, excluding which any analysis of agrarian society will not be able to explain "the existing social structure and its dynamics".

As per Patnaik (1987), "concepts such as 'production relations', 'forces of production' or 'mode of production' are analytic concepts, abstracted from a study of historical reality" and are not meant to be descriptive. Therefore, what is being explained under a given mode of production, such as the feudal or the capitalist, does not correspond exactly to the empirical conditions in a village. Empirical phenomena such as the number of usurers really existing at a given point of time in a village which may be said to be undergoing transition, do not match in a literal sense with the 'mode'. The function of the mode is to name those minimum conditions which define the conditions of the operation of a given process of production and the social relations conditioned by it.

Epstein (1962) in her village studies from rural Karnataka describes a detailed account on changes that occurred in the village economy and in agrarian social structure with the introduction of technology and adoption of cash crops. In her book "Economic development and social change in South India", she provides a detailed discussion on the changes in social life as a result of economic betterment through agricultural prosperity in the villages of Karnataka. This is based on the work conducted by her in two agriculture-based villages to understand the changes occurred over a period of 40 years.

Analyzing Indian villages, Rao (1974) has discussed agrarian structure, inter-caste relations in relation to production agriculture and allied activities, socio-cultural and political aspects of village, and traditional Jajmani relations. Later, Gupta (2005) says they are undergoing major changes not just economically, but culturally as well. This can be attributed to reasons such as rural non-farm employment, peasant movements, availability of non-form activities to landless laborers from lower castes, changes in old cultures, and old taboos among others. Apart from these, intervention of governments through various welfare schemes for the landless on the one hand and the prosperous landowners seeking future from outside villages in non-farm enterprises on the other hand are the other factors for the changes in agrarian societies.

In order to understand the trends in agrarian societies, Gorter (1989) discusses agrarian change in Kesala over the past two decades clearly indicating a strong trend towards capitalist farming which is largely limited to the larger landholders. In the early 1960s, agriculture was already commercialized and wage labour was used on a permanent basis, especially by Patidars and Anavils. The construction of a large-scale canal irrigation system in south Gujarat has offered these farmers the means to transform from commercial farmers into

full -fledged rural capitalist entrepreneurs.

Satyanarayana's study (1992) from Telangana state describes the changes and continuity, existing pattern of agrarian structure, socio-economic relations of farmers and labourers, the changes in occupational structure and also inter-caste relations. His study is a comparative in nature which emphasizes on the similarities and differences between irrigated and non-irrigated villages.

Karant's (2000) study examines how a traditional form of interdependency persists and assumes greater significance despite several changes in the economy and rural community policies. This study explains the changes in agrarian social structure chiefly by the adoption of cash crops, namely sericulture and shifting cropping patterns. Besides the spread of irrigation, changes in labour force and changes in the social and political life of the rural people are being explained as reasons for changes in the social structure of rural society.

The terms and conditions of labor contracts between the employers (land owning castes) and employees (lower castes) are being laid through oral and informal means, thereby increasing the complexity of labor relations. Generally, the dominant parties (employers) set the patterns as well as the terms and conditions of employment for labor and exploit the weaker parties (laborers). In recent years, this situation has changed significantly and the rural laborers too are able to considerably influence the terms and conditions in the labour market (R.N.Pramanik 2008).

Coming to mechanization, owing to the withdrawal of the old, women and children from active workforce in the farms, who otherwise used to help in certain farming operations, one can say that is greatly influences family relationships and traditional role patterns in agrarian societies. Accordingly, the young ones have replaced old ones as tractor operation requires more physical strength (Chhina, 2009).

Jodhka (2012) describes the changing nature of class relations in a post green revolution, rural setting with specific focus on the changing nature of attached and unfree labour. He argues that green revolution mobilized the farmers and farming unions of Haryana, enabling their political entry.

In recent times, one can observe a trend of disintegration of large landholdings of dominant landlord castes, and emergence of small and medium land holding cultivators among backward castes in rural villages in India. Also, along with the backward castes, a good number of scheduled caste households emerged as small and medium cultivators in due course in rural India (Srikanth, 2014).

In the 1980s, agriculture in India showed a marked drift to capitalist mode of production. However, the landlord continued to be a major figure in

agrarian society due to the prevalence of petty tenancy, rack renting and usury, practiced in many instances by the landlord himself. But India's geographical size and vast regional diversity makes any representative notion or characterization of agriculture a difficult and vulnerable exercise. Still, the pure middle farmer or one who does not either hire or work for others is an elusive category, especially in the more recent times when subsidiary occupations have become somewhat of a norm for small peasants and their families (Reddy, 2018).

Having provided a brief discussion on the literature, let us now proceed to the objectives and methodology of the study.

### **Objectives of the study**

The present study aims to understand the traditional agrarian social structure and agrarian relations in relation to the land owning castes and the landless lower caste groups in the study village. It also aims to understand the changes and continuity in agrarian structure and agrarian relations. Accordingly, the study also analyses various factors behind the changes in traditional agrarian relations and agrarian social structure of the study village.

### **Methodology and Study Area**

This study has been carried out in Gaggupalli village, Armoor block of Nizamabad district in Telangana state. It is a multi-caste village and is based on agriculture and allied activities. Monsoon and bore wells are the major sources of irrigation. Here, migration is a major source of employment and income. An anthropological field work has been carried out for a period of 12 months. Data was collected from all the 333 households in the village for this study. Case studies, informal interviews, observation methods, informal group discussions, key informant interviews were the tools used in data collection. Information has been elicited by considering the time period from 1950 till the present.

### **Findings and Discussion**

This section presents a discussion based on the findings of the fieldwork conducted by the author in the study village.

#### **I) TRADITIONAL AGRARIAN RELATIONS AND NATURE OF LABOUR CONTRACTS IN GAGGUPALLI:**

When one attempts to study the traditional agrarian relations in the study village, there is a division on caste lines among the multiple caste groups in the village for several decades. There was domination and oppression from the landowning Reddy families, known as *doras* over the landless families from backward and Scheduled castes in economic, political and socio-cultural matters. The middle castes' groups (*Devanga, Kurma, Tenugu, Mudiraj,*

*Munnuru Kapu, Gouda, Kummari, Kammari, Vaddera, Bestha*) engaged in traditional caste occupations used to engage in farm related works as well. And the Scheduled Castes (SC's) *Malas* and *Madigas* turned out to be the victims of the landowners' oppression. This is reflected in them working as free or bonded laborers, i.e. dependents as per their capacities. Women from their families were ill – treated, humiliated and tortured on several occasions by the upper caste land owners. One can reflect the bonded labor or *Vetti* in the Jajmani system as payments, however meagre, were made in kind on some occasions. Being the landowners, the Reddy families held political power and also the traditional office and posts such as Karanam, Mali Patel, and Police Patel for several years till late 1990s and early 2000s. In exceptional cases, a few of the landowners supported some of the artisan caste groups such as *Chakali, Kammari, Kummari* as stated by one of the erstwhile land owners in the village during the study period. With this background, we shall now turn to a discussion on the factors behind the changes in agrarian relations.

## II) FACTORS BEHIND CHANGES IN AGRARIAN RELATIONS:

### A) Establishment of small scale industries (beedi industries) in the village:

The introduction of beedi industry during 1960s created new employment opportunities for women along with men. Prior to this, the poor economic conditions compelled the lower caste groups to work as laborers in the agricultural fields of landowners. A reason for their shift in primary occupation is the less strenuous work in beedi rolling activity compared with farm activities. Such groups include weavers (*Devanga*), *Kurma*, toddy tappers (*Gouda*), fishermen (*Bestha*), washermen (*Chakali*), blacksmith (*Kummari*), Potter (*Kummari*), *Vadla* (*Carpenter*) among others (see table 3). Other advantages to women was the freedom to work at their comfort without external deadlines, working from home, thereby providing safety, job security and pension schemes post-retirement. It is interesting to note that women from both landless and landowning households engaged in beedi rolling. Another point to note is that women from *Munnuru Kapu, Yadav, Mudiraj, Kummari, Kammari, Chakali, Mala and Madiga* castes groups were found working both in agriculture and beedi rolling activities. Numerically, 199 women (15%) were working in beedi rolling and 7 males from different castes (backward castes *Devanga, Munnuru Kapu, Chakali, Gouda* and lower caste *Mala*) were middle men in beedi industry and related activities. The finished products were collected and sold in Armoor town of Nizamabad district. The other three districts with beedi industry as the major activity in Telangana include Karminagar, Medak and Adilabad.

### B) International migration:

Since 1970s, international migration to Middle East countries (Dubai,

Saudi Arabia, Kuwait etc.) by the landless laborers became one of their important employment sources attributed to better wages. They mostly belonged to *Mala*, *Madiga*, *Kurma*, *Gouda*, *Devanga* and *Tenugu* castes. During early 1970s, a few members (1 or 2) from *Mala* caste had migrated to Saudi Arabia with the helping hand of previously migrated members from neighboring villages. This gave an impetus to others and this trend was later continued by members from *Devanga*, *Gouda*, *Kurma*, *Vadla* and *Mudiraj* castes. They worked as security guards, machinery operators in factories, drivers at airports and in industries and daily wage laborers in construction sites. During the study period, 216 (16%) members (from a total 1318 members) migrated to the Middle East. Among them, 87 were *Malas*, 19 were *Madigas*, 33 were from *Devanga*, 13 each from *Vaddera* and *Kurma*, 11 were from *Vadla*, 6 each from *Yadav*, *Gouda*, *Chakali* and 2 each from *Kummari* and *Mera* castes (**See table 4 for details**). It's significant to note that there is at least one member from each family from all the 333 families who had been migrated once and are working in migrated places at present. In most of the cases where more than one person migrated from the same family, it was either siblings or father and his son.

As an employee abroad, they had better working conditions, higher wages (first time in cash), did not have to face the wrath of the dominant local landlords, uneven labor bondages as in the village. They also had experiences crop loss due to drought, marriage related debts to be repaid back in their villages. Overall, their economic conditions were better post migration despite initial glitches adjusting to the new working conditions. Eventually, remittances were sent to their family members back in India. Thereby, the conditions of their family members improved. In due course, they purchased assets like agricultural lands and constructed houses in their villages as a result of savings.

Coming to the point of how the expatriates managed the financial resources to migrate, they sought the assistance of agents/money lenders/relatives/acquaintances to procure work permit. Some of them even sold gold ornaments and others' owned assets to adjust their finances. A finding from the study is the average time period for such migrants to attain financial stability was 6-7 years for most of them, and a few stayed for 15-25 years to earn better. As a consequence of international migration, the landownership in the village eventually shifted towards the landless families from *Mala*, *Madiga*, *Kurma*, *Goud* and *Munnuru Kapu* castes since 1990s.

### **C) Internal migration:**

As more and more villagers opted for international migration, employment in agriculture and allied activities became available in the study village. Borewell irrigation is possible due to the availability of water, thus enabling the landowning farmers to irrigate throughout the year. This attracted the landless laborers from the neighboring villages towards the village.



Here, two types of labor contracts are observed in the village – daily wage contracts and annual contracts. Daily wage laborers are recruited on a regular basis from neighboring villages along with laborers from the same village during agriculturally busy seasons except in lean seasons i.e. April and May. During other seasons, laborers from the same village are recruited. It is found that the laborers from drought prone areas in Telangana (Medak, Mahabubnagar, Adilabad and Nalgonda districts) who have no employment round the year except during rainy season migrate to the study village and are recruited on an annual contract basis. This rural-rural migration can be considered to be one of the reasons for the weakened traditional labor relations.

#### **D) Changes in landownership:**

Prior to 1960s, only four *Reddy* families were the landowners owning around 800-1000 acres of agricultural lands apart from allow lands, natural forests, agricultural tanks, wells and lakes in the village. They were locally known as *Patels or Doras*. In recent years, agricultural activities are being undertaken by hired laborers in the lands owned by two *Reddy* two families but not directly by the Reddis. Only two members from *Reddy* caste retained with limited agricultural lands in recent years. However, during the first phase of land reforms, a majority of the agricultural lands owned by the *Reddy* families have been transferred to their relatives to manage the land ceilings. After 1970s, a majority of the *Reddy* land owners sold their lands to the locals at minimal prices unable to manage farming activities which require a good amount of human labour investments. One can also say that these changes were greatly impacted by the Maoist movement in Telangana region. Their families migrated abroad to the US, the UK and Australia and settled as doctors and engineers. Here after, their preferred to stay abroad after purchasing assets in their new places.

Meanwhile most of the lands were purchased by families belonging to *Mala, Madiga, Kurma, and Munnuru Kapu* in due course. Their purchases received a fillip because of the remittances received from their family members abroad. Ultimately, with loss of landownership, *Reddy* families hold no more power over the economic and political powers of the village.

Thereby, land ownership got transferred to the SC's and backward castes. It could be clearly deciphered from the study village that *Malas* hold a majority of the lands in the study village and one *Madiga* family owns around 20 acres of land (highest in the village) (See table 2 for details of land ownership).

#### **E) Changes in political matters:**

One can clearly observe that the political power has shifted towards the backward castes and the scheduled castes in recent years. From the introduction of Sarpanch elections till 2010, (except 2002-2006 when a *Mala*

had been elected as Sarpanch with the support of a *Reddy*) a single candidate belonging to the upper caste *Reddy* captured the panchayat office throughout the period. A similar case can be observed prior to 1950s, where all the traditional posts i.e. Karanam, Mali Patel, Police Patel were held by Reddy families.

During 1992, a conflict had arisen between the local *Reddy* and *Gouda* when the former confiscated the agricultural land belonging to the latter. However, things changed for the better since the court's verdict was given in favor of the *Gouda* since this was a case of illegal land grabbing. This boosted the spirits of other backward castes who began opposing the suppression and exploitation by the *Reddy*.

Panchayath elections in recent times are being won by other castes. Backward castes and scheduled castes stand united and decide the candidates for contesting in election. Their population is as follows: *Mala* 525 (39%), *Devanga* 171(13%), *Vaddera* 109 (8.2%), *Kurma* 92 (6.8%), *Madiga* 82(6.2%), and *Gouda* 38 (2.8%) (See table no.1 for details). They get to decide the future of politics in the village as they own comparatively a sizeable agricultural land. Though there are many *Madigas* who own lands, their families depend on labor and work in non-farm activities since most of them are landless. In terms of gender, a *Gouda* woman has been elected as the Sarpanch after women's reservation was implemented. Between 2014-2018, a *Devanga* woman was the Sarpanch. Since 2018, a *Mala* woman was elected as the Sarpanch since the post was reserved for BC woman.

#### **F) Occupational Shift:**

In the last seven decades, significant changes are seen in the traditional caste occupations (see table 3 for details). Traditional artisans belong to backward castes and scheduled castes shifted to various sources of non-farm livelihoods available within and outside the village in recent years. These traditional caste based occupations have lost significance due to the introduction of small scale industries i.e. beedi rolling and availability of other jobs in towns and cities. Weavers (*Devanga*), carpenters (*Vadla*), washer men (*Chakali*), potters (*Kummari*), fishermen (*Bestha*), blacksmith (*Kummari*) and toddy tappers (*Gouda*) have lost their jobs in traditional caste based occupations and there is no demand for their good and service post 1980s.

The same applies to women in their households. Apart from this, *Devanga* caste women also worked as tailors, women from *Kurma*, *Munnuru Kapu* and *Mala* also worked in their own agricultural lands, women from *Vaddera* (who work on stone cutting and dig agricultural wells) caste assisted their husbands in their labour work (either in the village or in neighboring villages). Some women from this *Vaddera* caste are also seen working as agricultural laborers in the fields of land owning farmers from *Munnuru Kapu*, *Mala*, *Madiga*, *Yadav*, *Mudiraj* and *Reddy*. Most of the women from *Gouda*

(Toddy tappers) caste work full time in beedi rolling as primary occupation and men from this caste work in various works in migrated places. Women from *Chakali* caste engage in beedi rolling as primary occupation and also work as agricultural labourers in the fields of landowning farmers (for all castes) in the village. The same is the case with the *Bestha/Goondla* women. Few male members from *Bestha* and *Devanga* who work as plumbers are also agents in beedi related industry. They supply the material for beedi making and also collect the finished beedis from the women in the village.

Women from *Kummari/Pottery* caste engage in beedi rolling as primary occupation while the men work as shopkeepers and are also found migrating to Gulf countries for better employment. Men from landless households and from marginal landowning households are found working along with the members from artisan castes in various jobs in cities, towns and in Gulf countries. Men from *Devanga* caste work in tailoring and men from Gouda caste/toddy tappers work in Gulf countries, in different jobs i.e. labour in construction sites, drivers, security guards. Similar jobs were undertaken by the other male members from other backward castes at migrated places.

In Gaggupalli, artisan castes do not engage in traditional occupations. An exception to this was a single member, each from *Vadla* and *Goondla* castes. A 57 year old *Kummari* informed that he works in traditional occupation in rare occasions. Only these two individuals from *Vadla* and *Goondla* castes engage in traditional occupations on rare occasions. They prepare wooden implements like doors and household furniture such as dining tables and cots. These artisans do not depend on landlords like in the past. Even the people do not depend on artisans for the any kind of agricultural implements like in the past. The usage of tractors in agricultural works replaced the traditional tillers and other farm implements. The farmers purchase agricultural implements from markets in towns. Hence the artisans lost their work in traditional caste occupations.

## Conclusion

In conclusion, the following trends emerge from the analysis of the agrarian relations in the study village in Telangana from 1947 till present. First, it seems evident that the traditional caste based relations between the land owning castes (Reddy) and the landless castes (SC's and OBC's) have changed with the intervention of various factors. These include the introduction of beedi industries in nearby towns, the availability of non-farm employment outside the village and international migration. Second, the traditional labor contracts between the land owning castes and the landless castes have lost significance due to the loss of dependency on land owning castes owing to the economic betterment and employment availability in various sectors in and out of the village. Third, traditional caste based occupations have lost significance and there are a few families working in traditional caste based

occupations on rare occasions along with other occupations inside and outside the village. Fourth, there has been a transfer of land ownership from Reddy caste to SC's and OBC's. Earlier, as a consequence of growing disparities (due to dominance and feudal labour relations) between local landlords from reddy, lower castes and backward castes, unemployment conditions, poor economic conditions and limited scope of mobility for agricultural laborers from lower castes have led to conflicts and as a result this region witnessed a strong influence of communist and Maoist movements in support of landless caste groups. Whenever the conflicts between upper caste landowners and that of landless laborers intensified, Maoists exerted tremendous pressure on the land owning castes. This eventually gave scope for a second wave of land transfers, as the upper caste land owners in Telangana had to sell their lands and leave villages. Eventually, these lands were sold and got transferred to Scheduled Castes and Other Backward Classes, particularly to Devanga, Gouda, Yadavs, Munnuru Kapu, Mudiraj, Mala, Madiga etc. On the other side, the land owning castes quit agriculture works, sold their lands and migrated overseas for better job opportunities. To conclude, the traditional inter- caste relations and caste based occupations have lost significance, the lower castes (SC's and BC's have emerged as landowning groups in recent times, the agriculture production is organised with the help of machinery, casual/daily wage labourers. New labour contracts such as attached labour have come into existence. Here the labour contracts (between farmers and migrant labourers) lasts at least for period of one year or more if there cordial relations. The seasonal migration by landless labourers from neighboring districts and other villages help to continue the farmer related activities in peak agricultural seasons without disturbance. Traditional caste based occupations lost demand a very few members engage in caste-based occupations, if not full time, in part time.

**Table 1 Population distribution of Study Village**

Caste	No of persons	Percentage
Devanga	171	13.0
Yadav	19	1.4
Mala	525	39.8
Madiga	82	5.8
Gouda	38	2.9
Goondla	37	2.8
Vaddera	109	8.3
Chakali	32	2.4
Kurma	92	7.0
Muslim	4	0.3
Munnuru Kapu	33	2.5
Reddy	36	2.7
Vadla	49	3.7

Tenugu	45	3.4
Mera	11	0.8
Kummari	15	1.1
Kanchera	6	0.5
Golla	14	1.1
<b>Total</b>	<b>1318</b>	<b>100.0</b>

**Table 2 Land holding details from the study Village**

Caste	Landless (0 Acres) (%)	< 2 acres (%)	2 - 4 acres (%)	4 - 6 acres (%)	6 - 8 acres (%)	> 8 acres (%)	Total Households
Devanga	35 (77.8)	6 (13.3)	3 (6.7)	1 (2.2)	0	0	45
Yadav	3 (37.5)	2 (25.0)	3 (37.5)	0	0	0	8
Mala	46 (34.9)	22(17.1)	28 (21.7)	25 (19.4)	7(5.4)	2(1.6)	130
Madiga	1 (5.9)	10(58.8)	3 (17.6)	2 (11.8)	0	1(5.9)	17
Gouda	8 (72.7)	3 (27.3)	0	0(0)	0	0	11
Goondla	3 (37.5)	5 (62.5)	0	0	0	0	8
Vaddera	31 (100)	0	0	0	0	0	31
Chakali	7 (87.5)	1 (12.5)	0	0	0	0	8
Kurma	13 (59.1)	3 (13.6)	5 (22.7)	0	1(4.5)	0	22
Muslim*	0	1 (100)	0	0	0	0	1
M. Kapu	4 (44.4)	1 (11.1)	1 (11.1)	3 (33.3)	0	0	9
Reddy	11 (78.60)	0	1 (7.1)	0	0	2(14.3)	14
Vadla	12 (85.7)	2 (14.3)	0	0	0	0	14
Tenugu	9 (90.0)	1 (10.0)	0	0	0	0	10
Mera	1 (100)	0	0	0	0	0	1
Kammari	0	2 (100)	0	0	0	0	2
Kummari	2 (100)	0	0	0	0	0	2
Total	186 (55.7)	59(17.8)	44 (13.3)	31 (9.3)	8 (2.4)	5 (1.5)	333(100)

**Table 3 Details of occupations from the Study Village**

Type of Occupation	No. of Persons engaged	In Percentage
Farmers	168	12.7
Agricultural Labour	126	9.5
Beedi Rolling	199	15.9
Labour Gulf countries	83	6.3
Earth digger/Labour	47	3.6
Attached Labour in village	9	0.6
Drivers &Tailors in Abroad	15	1.1
Tailors in village	14	1.06
Govt. Teacher	2	0.1
House wives	18	1.3
Students	404	30.6

Not working	87	6.6
Private Teachers	3	0.2
Shop keepers	15	1.1
Driver in village	8	0.6
Beedi Agents	7	0.5
Attenders in School	6	0.4
Compounder in Hospital	6	0.4
Private employees	3	0.2
Carpenter	3	0.2
Cleaners	2	0.1
Washer men	3	0.2
Shop keepers/petrol bunk	3	0.2
Remaining all works	23	1.74
Infants	61	4.6
Total	1318	100.0

**Table 4 Details of Migrants from the Study Village**

Caste	Number of persons	In Percentage
Devanga	33	15.3
Yadav	6	2.8
Mala	87	40.3
Madiga	19	8.8
Goud	6	2.8
Goondla	7	3.2
Vaddera	13	6.0
Chakali	6	2.8
Kurma	13	6.0
Munnuru Kapu	4	1.9
Reddy	4	1.9
Vadla	11	5.1
Tenugu	3	1.4
Mera	2	0.9
Kummari	2	0.9
Total	216	100.0

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