CONCLUSION

Modern age is characterised by social, political and economic breakthroughs and paradigm shifts on a global scale. The Industrial Revolution, the French Revolution and the Bolshevik Revolution: all the three have drastically topsy-turveyed the entire cluster of classical world-views and value-systems within which man tried to understand and explain his given conditions as well as to formulate guidelines for future course of action in multiple spheres of life. With the emergence of scientific research and its subsequent technological applications, Post-Renaissance European society, polity and economy underwent a revolutionary transformation. The ever-increasing technological sophistication in modern era has been shaking our classical ideological framework to its foundations.

Physical, chemical and biological sciences did inspire economic, political and social sciences. The emergence of what are broadly called social sciences has triggered off massive social scientific descriptions, analyses, prognostications, explanations and evaluations of social phenomena in keeping with the criteria and norms of scientific research. Broadly speaking, modern age may be defined to be sociological as ancient and medieval periods of human history may be characterised to have been mythological and theological respectively.

Contemporary sociological analysis is increasingly expanding its frontiers and covers a wide range of themes
and problems connected directly or indirectly with human society. Political, educational, scientific, cultural, economic, commercial, legal and ideological questions and problems are being discussed, debated and evaluated both at micro and macro levels throughout the world. Sociology of agriculture is also increasingly attracting massive surveys as well as investigations. Indian sociologists and anthropologists too have undertaken comprehensive sociological surveys and investigations pertaining to different facets of Indian Society. Agricultural problems as well as have received considerable attention of sociologists especially after independence in 1947.

The Sociological investigations pertaining to Jammu and Kashmir State have been few and far between although significant studies on History, Geography and Politics of the State have been coming to the fore for several decades now. Only recently have researchers started analysing various institutional, legal, economic and political phenomena of the State from a sociological standpoint.

The present study is an attempt to understand the sociological significance of the Agrarian Transformation of Jammu and Kashmir State brought about by the implementation of Land Reforms Legislations promulgated after liberation of Kashmir from autocratic Dogra rule in 1947. Although it has been carried out with special reference to Tehsil Kulgam, yet the findings of the study have a wider relevance for the entire State of Jammu and Kashmir.
The present thesis titled "Agrarian Transformation of Rural Kashmir: A Sociological Study of Kulgam Tehsil", is comprised of five chapters viz.:

1. 'Review of Literature'
2. 'Land Reforms: An Overview'
3. 'Agrarian Transformation in Jammu and Kashmir'
4. 'Methodology and Data Base'
5. 'Agrarian Transformation in Kulgam: Findings of the Study'

The first chapter 'Review of Literature' outlines some pertinent agricultural and rural studies which have examined various facets of agricultural and rural structure of India since 1950s. It refers to M.N. Srinivas (ed.) 'Indian Villages', 1955. S.C. Dube's 'Indian Village', 1955 and Marriott's 'Village India', 1955. Thereafter, the study of R.Dubhashi (1986) is taken up for analysis, in which he argues that lacklustre implementation of Land Reforms was jointly sponsored by lack of political will, ambiguities in the central directives and lackadaisical bureaucratic attitudes. Professor A.M. Khusro (1973) in his study brings out that decline in farm-size has nothing to do with low productivity. Yogendra Singh in his review on Land Reforms points out the wide gap between the ideology of Land Reforms during Freedom struggle and the implementation of Land Reforms after independence. Prof. T.K. Oomen in his review on different agrarian studies, notes that success of the post-
independence legislations aiming at social transformation entailed social and political consciousness of the tenants and they were an inarticulate lot. Anand Chakravarti (2001) in his study 'agrarian transformation in Bihar', brings out the exploitative dimensions of class relations. Andre Beteille (1969) in his study on Tanjore district of Tamil Nadu undertakes an analysis of caste, class and political power and their changing relations in the context of a South Indian village. Andre Beteille (1974) again in his another study works out an evaluation of the problem of social stratification from the angle of class structure.

The Second Chapter titled 'Land Reforms: An Overview' gives an outline of the history of Land Reforms in some of the crucial European countries such as Great Britain, France, Germany and Soviet Union or United Soviet of Socialist Republics (U.S.S.R.) which finally collapsed in the face of formidable social, political and economic pressures. An overview of the Land Reforms or Land Settlement Legislations passed and implemented by British, French and German Governments is followed by an outline of the greatest Agrarian Transformation in human history triggered off in Soviet Union by Bolshevik Revolution during the 1920s and 1930s. Thereafter, a historical overview of Indian Agricultural System has been worked out. A survey of the emergence of British Landlordism in India has also been given in this chapter which is followed by an account of the Land Reforms Movement pioneered by Stalwarts of Indian National Congress, the leading political organization of
Indian masses struggling for liberation of India during the first half of 20th century. The Land Reforms Legislations passed and implemented by ‘Indian National Congress’ Governments after 1947 have also been referred to in this chapter. The causes of or reasons for the failure of Land Reforms Legislations in India have also been summarized in this chapter.

The Third Chapter gives a historical account of the emergence of the modern State of ‘Jammu and Kashmir’. It profiles the social, political and economic conditions of the people of State during the Dogra Rule from 1846 upto 1947. Subsequently, it outlines the emergence of ‘jagirdari and chakdari system’ leading to vertical and horizontal social stratification in the State. It also gives a brief account of the emergence of rebellion against Dogra rule. Subsequently, this chapter outlines the impact of Bolshevik Revolution on the Freedom struggle of Kashmir led by Late Sheik Muhammad Abdullah under whose Prime Minstership the historic and historical Land Reforms Enactments were promulgated and successfully implemented after 1947 and Land was, at long last, finally passed on to the tiller.

The Fourth Chapter gives an outline of the hypotheses and objectives of the present study and claims to analyse the Agrarian Transformation of the Area of Study from a Structural – Functional point of view instead of the usually preferred ‘Marxian approach in this regard. It further describes the ‘Universe’ i.e. Area of Study comprising of four ‘Blocks’ of Tehsil Kulgam. The topography and cropping
pattern of the Area of Study are also briefly dealt with in this chapter. Method of sampling and technique of data collection as employed in this thesis are outlined in this chapter as well.

The Fifth chapter undertakes an analysis and evaluation of the Agrarian Transformation of Tehsil Kulgam falling in South-Western part of District Anantnag in Jammu and Kashmir State, which is the Area of Study of the present thesis. This chapter starts with the hypothesis that the implementation of Land Reforms Legislations in our Area of Study has played the most crucial role in dismantling of the extortionist institutions of *jagirdari* and *chakdari* prevalent during the pre-independence era of our history and in ushering in of modern and progressive norms and values in our times. The chapter, subsequently, tries to examine the socio-economic changes that have taken place since the early seventies of 20th century when full proprietary rights were bestowed on the peasants of the State. The study reveals that with the bestowal of proprietary rights significant developments started taking place. The economic disparities started narrowing down. The change in economic disparities inspired changes in such social institutions as family, marriage, kinship, politics, religion, culture and education. The norms generating gender-discrimination were drastically altered and educational achievements of women translated themselves into their economic independence, which, in turn, has lent them greater social and political respectability. The iron-grip of theological conservatism on women has
loosened and the role of a woman is no longer perceived to be confined to four walls of her home. Women have now started actively participating in politics and they are also emerging as good professionals and administrators. This chapter also finds a radical transformation in the traditional pattern of social stratification structured on land. Now, majority of the respondents in our sample deemed political power and financial clout to be playing greater role in the contemporary social stratification than land.

Thus, we see the implementation of Land Reforms Legislations in the State of Jammu and Kashmir during 1950s have significantly impacted on the subsequent agricultural and economic scenario of our Area of Study. The economic independence triggered off by Land Reforms have drastically altered peoples social, political and ethical values and norms in the Area of our Study also. The Land Reforms have catalysed a chain-reaction of reforms in multiple spheres of life in our Area of Study and contemporaneously or currently we can witness far better economic, social, educational and cultural standards over there. The greatest impact can be witnessed in the amelioration of the conditions of women. Their educational, cultural, social, political and economic standards have been considerably improved and they seem all set to register higher achievements in years and decades to come. People, in general, have become far more aware of the ongoing developments around them and are engaged in their economic reconstruction with a dedication and single-mindedness that was impossible even
to conceive before the onset of Land Reforms in 1950s. Their political consciousness has been sharpened and their cultural tastes have registered a deeper refinement and sophistication. Gone are the days when majority of the young men in our Area of Study i.e. Tehsil Kulgam would migrate to the plains of Punjab in search of livelihood. They are now better fed, better clothed, better housed and better educated. They are engaged in various agricultural and non-agricultural operations that are fetching them reasonably good incomes. Their percentage in schools, colleges, training institutes and Government jobs has increased to a considerable extent. Their exposure to mass-media has inculcated in them a modernistic world-view and value-system. They have started espousing views, norms and values in keeping with the sociopolitical and cultural milieu of the ongoing times. In fact, one can see the perceptible improvements and gauge the imperceptible ones throughout the Area of our Study.

However, with a view to formulate strategies and guidelines for future course of action and to make agricultural transformation in Jammu and Kashmir State and especially in our Area of Study more meaningful, we may venture to make the following suggestions to the planners and policy-makers of the State:

1. Jammu and Kashmir is a mountainous State. Its economy is still predominantly agricultural. There are no Industries worth the name, which can generate employment opportunities for the people.
The marginal and small farmers are still caught in the grip of economic backwardness. They need governmental help and encouragement to come out of the morass of backwardness and despondency. The Government of Jammu and Kashmir State must extend credit facilities to marginal and small peasants on easy installments at marginal rate of interest so that they can ameliorate their economic position through non-agricultural avenues and opportunities as well. In the absence of appropriate credit facilities, the marginal and small farmers tend to dispose off even their meagre landholdings. The large-scale continuance of such a process can lead us back to square one and all the fruits of revolutionary Land Reforms can be lost in this cut-throat competitive age sponsoring grandiloquent slogans of privatization, liberalization and globalization.

2. All grand ideological and political manifestoes ultimately flounder on the hard rock of bureaucratic red-tapism. Bureaucrats everywhere have a habit of generating irresolvable bottlenecks and impediments in the implementation of any political programme aiming at social justice and economic egalitarianism. The political leaders must gear up the bureaucrats to come up to the people's expectations and deliver
quick and target-oriented results while implementing any welfare scheme or programme.

3. Corruption is eating into the vitals of our people. They have faced massive exploitation and extortion in pre-democratic monarchical social and political set-ups. However, the wide-spread corruption practised in a self-professedly democratic socio-political order is getting increasingly intolerable and unacceptable. Especially, the rights of downtrodden illiterate farmers in the State are violated with shameless impunity. The democratically elected Government of the State must wipe out this ongoing exploitation of masses through well-designed anti-corruption drives.

4. The people of the State of Jammu and Kashmir, in general, and the people of hilly areas such as Tehsil Kulgam in particular, must be educated with regard to their social, political and economic rights. Often, the masses are not aware of their rights and all well-designed schemes and programmes sponsored by Governments fail miserably without the active and conscious participation of the people concerned. People need to be involved both at the decisional and implementational levels. Their responses need to be probed and their requirements need to be assessed. The implementation of welfare schemes
through intermediaries leads either to massive corruption or deadlocks them into irresolvable bureaucratic bottlenecks

5. The 'Public Education System' in the state of Jammu and Kashmir has, for all practical purposes, become defunct. In view of the same, private schools, coaching centres and teaching shops are mushrooming in the State. They are charging exorbitant tuition fees which marginal and small farmers of hilly area such as Tehsil Kulgam can hardly afford to pay. Consequently, the children of the downtrodden people have got to enroll themselves in Government Schools where budding talents are sloppily handled and taught. It is a huge wastage of human resources. The apathy and negligence of the Government, in this regard, is criminal, to say the least, and punishable in any society espousing democracy and caring for human rights. The Government of Jammu and Kashmir must awaken to this frightening situation and undertake measures to salvage the 'Public Educational System' to the maximum possible extent. Otherwise, the people of Jammu and Kashmir will continue to wallow into the deep morass of ignorance and all legislative efforts to usher in egalitarian social order will be an exercise in futility, if not stupidity.
6. The disruption of 'Public Education System' in the State has disabused people of any illusions they might be otherwise entertaining about their future. The loss of faith in education as imparted in Government Schools has stimulated a high drop-out rate especially among rural areas. Most of the kids get enrolled at the primary school level but many of them drop out at the secondary level. They prefer to join handicrafts sector or do other odd jobs and, resultantly, we are heading for an uneducated and semi-literate State of Jammu and Kashmir for decades to come. This problem needs to be seriously taken up. May be we need to go in for vocational education on a wider scale. If that is done, at least, youngsters will not fall prey to unscrupulous and exploitative machinations of their so-called employers in the private sector.

7. As already submitted, educational standards in hilly areas such as Tehsil Kulgam are extremely low in comparison to national standards and well below the standards of towns and cities in the State of Jammu and Kashmir. Till educational standards of such hilly areas are improved to a reasonable level, there must be provision of reservations in Government jobs for the people of such areas. It is a mockery of social justice to expect students coming from such areas to
compete with boys and girls who are provided best possible facilities in cities and towns.

It is hoped that if above suggestions are stipulated as directive principles of public welfare and social justice and policy formulations are worked out by leaders and planners of the State in keeping with the requirements of the masses, we shall definitely usher in a more egalitarian social order where demands of peace and claims of justice are judiciously reconciled into a radical creative breakthrough.

It is further hoped that the present study on Agrarian Transformation in Jammu and Kashmir State will inspire other students of Sociology to undertake more exhaustive studies on various sociological questions pertaining to the State. Such studies are indispensable in so far as they provide significant insights and inputs to people as well as to the Government. Only an informed and enlightened society can confidently respond to contemporary multi-complex challenges in our onward march to a glorious future.