

Peasants Socio-Economic Scenarios and Technology use Dynamics in Bangladesh

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Abstract

Capitalistic profit motive economy forced traditional agriculture move toward commercialization of agriculture in Bangladesh. However, Bangladeshi traditional peasants are suffering from getting their crop duly prices in commercialized market relations. These peasants are unable to fulfill their basic needs; hence they cannot cross the poverty line. The objectives of the paper are (1) to acquaint readers with the issues and conditions of life that Bangladeshi peasants are facing from crop marketing and to environmental degradation in Bangladesh and (2) to understand the causes and consequences of peasants' poverty. This paper is written by the authors from their own experience. The paper uses secondary data from different studies conducted in Bangladesh. Peasants' social organizations, traditional cultures, cultivation technologies and peasant economics (agro economics) are changing and moving toward mechanized capital intensive agriculture that creates inequality and injustice in the society among poor peasants by rich peasants in Bangladesh. Peasant joint family structure is changing to single family. Peasant festivals, customs and cultures are decaying.

Index terms— commercial market relations; green evolution; land tenure system; peasant culture; peasant economy; poverty; rayotis; subsistence production; surplus

1 I. Introduction and Importance of the Study

angladesh's main economy is agriculture.

Peasants of Bangladesh have their own distinct agricultural economy, social organizations, land tenure system, cultures, cultivation technology, economy and life styles which have been changing drastically for the last few decades. Capitalistic consumer economy hugely forced traditional agriculture to commercializing agriculture. Few rich peasants are able to invest capitals to agriculture, co-opt with mechanized cultivation, commercial agriculture market and make profit from their agriculture production. However, maximum peasants are unable to fulfill their basic needs from their substance economy and hence they are suffering from absolute poverty in Bangladesh.

2 a) Objectives of the Study

The objectives of the paper are (1) to introduce the readers with the issues and conditions of life that Bangladeshi peasants are suffering from crop cultivation, modern technology use and crop marketing in rural Bangladesh and (2) to understand the causes and consequences of peasants' poverty.

3 b) Methodology of the Study

This paper is written by the authors from their own experience in Bangladesh. The paper uses secondary source information and data of different B studies conducted in Bangladesh. The paper also contains peasant economists and social scientists (Anawarullah, 1978; ??reefen, 1986; Atiar Rahman, 1986; ??hynov, 1986; Humphrey, 2014; B.

6 III. PEASANT SOCIAL ORGANIZATIONS

41 K. Jahangir, 1978; ??ahabub, 1987; ??atnaiak, 1976; ??hannin, 1984; Wood, 1978; ??tc) thoughts on peasants'
42 socio-economic life.

43 4 II.

44 5 Peasant and Peasant Society

45 In Bangladesh, a peasant is a member of a traditional class of cultivators and farmers, either laborers or owners
46 of small lands and cultivating them. Peasants have their distinct society which is different from urban social life.
47 Anthropologist Caroline Humphrey (2014) says, "Peasant society has plantation economy" In short, peasants
48 are rural people involves in cultivating land for crop production and their livelihood based on crop production
49 economy.

50 Many researchers classify peasants into several classes in Bangladesh. For example Hashmi, Taj Ul-Islam
51 (1994) classifies peasants into four groups landless poor, poor peasants, middle class tenants and land lords. B.
52 K. Jahangir (1978) considers peasant society as a "little community". Peasant society is relatively widespread
53 entity which contains peasant family, clan, group, kinship, household or home, and maintained them through
54 their different relations, activities events and festivals.

55 Peasant society means a collection of group of families, clans and a collective feeling where different households
56 of neighborhood connected. Peasant society is the combination of many family units (farms). Peasants have
57 intensive relations and create social solidarity among them. Humphry (2014) says, "Peasant society is a moral
58 institution which includes peasants and different craftsmen mainly involved in land cultivation and making
59 household crafts." Peasant society maintains its social solidarity through different festivals, events, customs and
60 traditions. Peasants orally transmit their agriculture technology to their neighbors, relatives and to their next
61 generations. Caroline Humphry (2014) emphasizes on influence of nature on agricultural production. Areefen
62 (1986) describes, "It is beyond kinship relational organization that has social collectivity and political bondage
63 (civil rights) and its members have mutual bondage relationships. The plantation agriculture (sowing) uses land
64 as subject labor which is opposite to industrial labor.

65 6 III. Peasant Social Organizations

66 Peasant society is a mixed social organization entity in a social structure because peasant society has many
67 relationships with different social organizations. Family, clan, group, kinships, household and home etc. are
68 elements of peasant society. Traditional peasant society characteristics are using manual labor, individual means
69 of production, unplanned labor division, easy available land from the family and use natural raw materials
70 and attain self-sufficiency. Traditional agricultural system is based on clan and lineage relationship among
71 peasant family members. Traditional peasant economy is self-consumed subsistence agriculture. However,
72 in the materialist society, mechanical agricultural production and accumulation of agricultural resources are
73 important than self-consumed biological reproduction. Recently market relations takes place oriented role instead
74 lineage relations in Bangladesh. However, Bangladeshi peasants are in halfway (transition) in the use of modern
75 agricultural technology. However, Bangladeshi peasants are suffering from the following issues and challenges
76 that need to be addressed at micro level, mezzo level and macro level by local and national organizations.

77 IV. Issues of Peasants in Bangladesh

78 ? Integration and attachment of traditional peasants with capitalistic market relations and the peasant
79 economy. ? Accessibility of agricultural inputs, access to credit facilities, access to agricultural technological
80 knowhow and access to improved technology and poor peasants' involvement in the process of modernization of
81 agriculture. ? Relationships between the land tenure system and the problems of improved agricultural practices
82 ? Pattern of unequal income rise and unequal economic income distribution among different classes of peasants
83 ? Emerging unequal power and authority of leadership structural development in villages and its impact on
84 ordinary peasants' life ? Agricultural development or agricultural productivity structure increases influenced by
85 population growth and population diversity ? Modernized agriculture destroy ecological balance.

86 Eric Wolf (1966) discovers peasant society varies according to geography. He finds peasant society has two
87 different families: Nuclear family and extended family. This dyadic relations occurred by husband, wife, children
88 mother and father. It depends on influence of gender relation in the family. Dyadic relations have importance
89 to agricultural production and social, economic and biological reproduction. Both single family and extended
90 family are integral part of production strategy for peasants' survival in the traditional peasant society. However,
91 joint family uses more its family members to agriculture production. Eric Wolf (1966) considers extended family
92 contributes to peasant development cycle-the structure of extended family continues when parents, children,
93 husband wife and grand children live together and work together. The leadership of father ended after his death
94 and then it passes to brothers which creates tendency to build single family. In single family, family labor demand
95 is different from extended family members' demand. Aziz (1983) mentions this is a family development cycle
96 that continues, but reverse is rare. However, through this cycle, single family system is increasing.

97 7 V. Peasant Social Stratification in Bangladesh

98 Social stratification and social class division can be seen in peasant society in Bangladesh based on religious
99 traditions, social class division, land tenure system and occupation. Social stratification and social class division
100 can be seen in Hindu religion; aristocracy status can be seen also in Muslim families, but now social status
101 is determined by ownership of wealth in Bangladesh in addition to above sociality. Anawarullah (1978) finds
102 four types of social stratification in Muslim family. Sayed, Sheik, Moghul and Pathan. However contemporary
103 social stratification structure is Khanda, peasant cultivators, day labors, weavers, doctors (Baiddi). Khandan is
104 in first row, they have less participation in agriculture although they have enough lands. However, cultivators'
105 basic features are they use labor in their agriculture. Day labor has no land, but they sell their manual labor to
106 other places for their livelihoods. Weavers and doctors are in lower strata. Monirul Islam Khan (1991) mentions
107 Khandan and cultivators have separate relationship in marriage. Khandan people usually do not marry cultivator
108 families. In Hindu religion, there is no marriage between higher cast and lower caste. In Hindu religion, Brahmin
109 is the higher caste; Shaha, Dhopa and Napit are lower caste. Fishermen, blacksmith and masons are scheduled
110 caste. Higher castes people have land. They get crops from share croppers. Now lower caste people have good
111 economic condition in the village. However, this ascribed generational family status, occupation, and economic
112 situation of villagers is changing in Bangladesh.

113 Non-agriculture occupational mobility rapidly changes among peasants in Bangladesh. For example, a study
114 was conducted in Hathazari UpZilla by Fatimatu-Zohra (2013), a student of Sociology, Chittagong University,
115 Bangladesh on peasant occupational mobility. The study finds 92% peasant family members expressed they like
116 to involve in non-agricultural jobs (driving, auto mechanics, plumbing, electricians, constructions, typists etc
117 jobs) in their life. This study respondent thinks income from agriculture is less than income from non-agriculture
118 occupations in their area. Moreover, the study also finds second generation of peasants has less land than their
119 first generation because of fragmentation of land ownership.

120 Many Indian sociologists and economists put contribution to Indian agriculture system analysis. Ram Krishana
121 Mukhrjee, Daniel Throner, and Utshe Pat Nayek are prominent researchers who studied Indian peasant society.
122 Mukherjee ??(1978) studied six villages in Bogra six decades ago. He divided peasants into five classes: Jotdar,
123 rich peasant, Rayot, unproductive land owner and Rayot sharecropper. Throner (1984) mentions three classes:
124 land owners, peasants and labors. Some lands are fertile and some are not. Hence peasant class categories are
125 not fair according to land ownership.

126 Arefin classifies marginal farmer if he has .01-.99 acres of land, but Westerguard (1978) mentioned .1-2.99
127 acres. Siddiqui, Kamal (1978) and Wood (1978) gives importance to land tenure system for identifying peasant
128 class position that determined by land owning, land leasing and sharecropping criteria. Wood did not label
129 peasant classification although he categorized peasants on the basis of land size-group; however, he agrees that
130 land owners can produce surplus those have 2.4 acres of land. Patnaik (1976) divided peasants according to
131 land ownerships which are based on Indian survey. His peasant class classification is based on how much labors
132 they receive from outside labor or not receive labor from outside or they themselves provide labor in agriculture.
133 Pat Nayek class divisions are: Land lord, rich peasant, middle class peasant, small peasant, poor peasant, and
134 landless labor. However, petty cultivators' number is increasing; therefore, Patniak's peasant class classification
135 based on land ownership is not 100% accurate in Bangladesh. He finds land lords receive tax from their tenants
136 and buy cheap labor from the society; however, he himself is not directly involved in agriculture work. Patnaik's
137 (1976) study shows rich peasants exploit labor wages by giving peasants less wage for their job.

138 Many scholars divided peasant society into different categories. Eric Wolf (1966) makes three types of society:
139 primitive society, peasant society and industrial urban society. In Europe, peasants were divided into three classes
140 according to their personal status: slave, serf, and freeman. Vilen Van Scandal emphasizes class analysis based
141 on economic categorization. His class classification based on food purchasing capacity and standard of living.(
142 A) class of people is unable to collect full year food and their standard of living is poor, (B) class of people are
143 able to purchase food but standard of living is poor, (C) the middle class people who is able to produce little
144 surplus. (D) Rich people are able to maintain their family with scarcity. Rich peasant, middle class peasant,
145 poor peasant are results of peasant economic class division that is encouraged by land tenure system and modern
146 commercial agricultural system.

147 Recently the class division emerges through market competition success and failure and cumulative resource
148 accumulation in Bangladesh. Marxism calls it the process of power dynamism and differentiation. This process
149 becomes strong in the capitalistic society. This economic inequality exists in peasant society, but polarization
150 process starts when capitalistic relations are wide spreading. Atiar Rahman and Borhanuddin Jahangir (1978)
151 find differentiated socio-economic polarization process happens in the advanced villages in Bangladesh based on
152 land ownership. For example, ??orhanuddin (1978) Class division also exists among landowners. For example,
153 some peasants own 80 bighas land; some own 20 bighas of land. Again Anawarullah (1978) divides peasants based
154 on labor relations: (1) one class never involve in agriculture cultivation even they do not supervise agricultural
155 activities. They leased their lands to other cultivators and collect leased money. Small peasants cultivate their
156 own lands for their livelihoods. In the village he finds 48 people are share cropper peasants. These sharecroppers
157 have little lands, but they cultivate lands by paying tax to other land owners. Here Anawarullah's (1978)
158 social stratification and social classification based on persons main occupation as well as main source of income.

9 VII. PEASANTS' SUBSISTENCE PRODUCTION ECONOMY AND COMMERCIAL PRODUCTION ECONOMY

159 However, poor landless people exist in villages which he does not include in his peasant agriculture stratification
160 and peasant classification.

161 8 VI. Peasant Economics

162 According to Danial Thorner (1984) peasant economics is an area of economics that have a wide variety of
163 economics used in peasant society. The traditional peasants are partly integrated into the market economy.
164 Modern peasant economic assumptions are about the maximization of profits, risk aversion and drudgery (hard
165 work); however, they have subsistence agriculture production and consumption. Chayanov argues (1986) that
166 peasants would work in order to meet their subsistence needs, but they have no incentive beyond those needs and
167 therefore traditional peasants would slow and stop working once their need meet. However, in consumerism
168 society, peasant family members are surrounded by non-subsistence demand which is totally different and
169 opposite to corporate agricultural economy. Peasants are satisfied if they can feed and meet their basic needs
170 from subsistence crop production; however, corporate consumption economy is greedy of maximizing profit by
171 exploiting peasants' market relations. Moreover, the consumer economy does not care for environmentalism.

172 There are two types of peasant economy: peasant agricultural economics and commercialization of capitalist
173 agriculture. Now traditional economy is treated as peripheral economy that neglects universal rationality' of
174 the neo-classical economy. However, in Bangladesh context peasant economy needs to be considered within the
175 major main economy.

176 A.V. Chaynov (1986) peasant theory is based on demographic economy. According to A. V. Chynov peasant
177 reduce his hired labor because his family has more capable labors. Fragmentation of land size and fragmentation of
178 land ownerships is acute in Bangladesh because of increasing family members in the peasant society in Bangladesh.
179 Moreover, industrial plants, housings and public works capture huge lands in Bangladesh.

180 T. Shanin (1973) says, "Agriculture enterprises are (ferme) and the household is the basic economy unit
181 (menge) of the peasant society." He highlights the capitalist peasant entrepreneurs lack the freedom action, they
182 regulate the labor force. It is inhuman. However, traditional peasant family is trying to maximize the labor
183 input rather than profit. A.V. Chaynov's (1986) thinks the intensity factor in agriculture is depending on the
184 availability of labors and technological level is determined for the reproduction of the family and the unit of
185 production. However, Chaynov is unable to retain distinct agricultural economy through agricultural production
186 in Bangladesh.

187 9 VII. Peasants' Subsistence Production Economy and Com- 188 mercial Production Economy

189 Eric Wolf (1966) says, "Peasants are those who are involved with cultivation." However, in capitalistic society
190 polarization is going on in peasant society-the landless poor and the rich commercialized peasants.

191 Big farmers run their agriculture commercially, they are selling their products in the commercial market.
192 However, the traditional peasants aim is to feed the family (subsistence agriculture). Peasant produces agriculture
193 for his family need and his primary aim is to fulfill his own family need and the secondary target is to sell surplus
194 products in market. However, the traditional peasants have intra-family agri-cultivation system that lacks of
195 surplus production. Their agricultural productions are for self-consumption and family consumption. They do
196 not produce agriculture for-profit. There is no absentee landlordism in peasant society. In peasant society,
197 peasants need to produce crops for his family and to continue his agricultural production. If he fails subsistence
198 agricultural products, he might be in challenge to survive himself and his family. Therefore, there is no sharp class
199 differentiation, economic exploitation and to influence to other weak people. Moreover, no social dependents and
200 no economic exploitation observe in traditional peasant society. They have no bindings for industrial production
201 and ownership. Their ownership pattern is local and familial.

202 Agricultural food production is essential for peasants' physical survival and for the continuation of his
203 agriculture (seed, plough and cattle). A portion of his agriculture production is used for his future agriculture.
204 According to Eric Wolf (1966) the excessive agriculture production is surplus. Peasant involved in surplus
205 production for carrying their expenses of ceremonial fund where all need to contribute fund for it. He says, "As
206 farms are not only an economic unit rather it is a house which has a big role in peasant family. It is a place
207 not only for production, but also consumption unit of agriculture products. All family members contribute to
208 labor. However, division of class exists in peasant and it is influenced by capitalism. A.V. Chaynov (1986) thinks
209 traditional peasant society is static because they are not aware of social dynamic.

210 Eric Wolf (1966) mentions society has dualism-traditionalistic and modern society. Traditional society's main
211 character is uniformity, static and firm integrity. On the other side, modern society main character is labor
212 division. Clover finds peasant society is in between two societies. Shanin (1984) talks about the peasant familial
213 farm characteristics. This family farm has both production and consumption relationships. Although family
214 head is the owner of the land, but all the family members have rights to the family land. Family members have
215 gender division of labor and they have gender identity. Similarly male/female has specific responsibility in the
216 family. Father has the highest status in the family. Usually children raise cattle and youths involve in agriculture
217 labor. Here his economic status is high in the family. Moreover, father's opinion/decision is final in the family
218 economic sphere.

10 VIII. Commercial Agriculture

The capitalistic and feudal peasant economy becomes remnant/rapidly disappear because of rapid growth of commercial agricultural and manufacturing. The commercial agriculture encourages modernization. What, how and how much to produce and what to do with the product obtained to move to substantial agriculture or commercial agriculture. However, traditional agriculture contradicts how much to produce for maximizing rates of profits and accumulations. Hence it is necessary to think about distinct forms of social organization of production. Moreover, traditional and commercial agriculture classified by scale of production for securing/sustaining means of production-'factor cost'-market price of inputs, land rent, wages of family wages and value of input purchased from market.

Commercial agriculture is about a simple mercantile economy'. This market economy is -on-the-spot consumption economy or self-sufficient economy transfer to material requirement for its reproduction economy inputs or final consumption goods must be acquired from the market by using money. For this purpose, the family unit is formed to join the market for goods and services as a supplier of product or for labor power. Here the decision what to produce is based on the marketability of the product. Selling products what has produced is part of peasant economy.

One of the special features of the peasant society is that it makes use of labor force which would not create value in other production sector-the children, old people, women and the head of the family and his adult children-all are working unsystematically. This is one reason for the ability of the family unit to bring product to the market at lower prices than communal production and prices. Marginal labor force is using in the traditional agriculture, but they are not regarded labor force in the commercial sector, but these marginal labor force contributing to net increase in the family income. However, traditional peasant society risk internalization is occurring to co-opt with entrepreneurial behavior of profit making in Bangladesh. Entrepreneurs have risk or uncertainty in their profits that can be derived from alternative applications of their capital, but these uncertainty views as probability functions (Shanin, 1984). They calculate this risk and profit probability that might zero game by adverse situations. Lipton views it "survival algorithm", which lead them to avoid risks despite the potential profits. They internalize this risk and uncertainty through they generate lower incomes and lessen expected outputs. For example, many peasants do not cultivate certain high yielding crops to avoid complex technology use and buy high yielding variety (HYV) seeds from complex distance marketing mechanism.

In the commercial society, there is a clear separation between capital and labor power, between owners of means of production, land owners and labor power. The commercial society principal aim is to secure at least average profit. Here peasants articulate with the market economy by linking them with the rest of the economy-exchange of goods and services (or values) between sectors: exchanges and transfer of surpluses from the peasant sector to the rest of the economy-the capitalist agriculture and the urban industrial complex.

11 IX. Commercializing Peasant Economy

In commercial agriculture production society, land ownership is the prime but lands are concentrated to few people hands. In peasant society, peasants are not specialization in mechanized agriculture production. Children informally learn agriculture from their families. However, traditional cultivation is changing and peasants are using chemical fertilizers, pesticides, and mechanics for plough and for irrigation. Many whole buyers and middleman traders buy products at cheap prices from peasants. Hence peasants are not able to get their crop production costs by selling their crops in the market. Shanin (1973) comments peasant economy has relation with the village community in addition to family farming. Family is not a separate entity in peasant society rather family is a part of village community and work for it. Peasant labor relation has link with village. They exchange their labor receiving money or in kinds. Family tree (Lineage), clan and group has active role in peasant economy and social control. Shanin (1984) uses the term market in two different ways (1) market is a place where people meet and exchange their products with mutual bargaining, and (2) market is an economic institution where people supply, demand and sell products. However, market social context should consider for peasant economics in Bangladesh.

Village market is social gathering for peasants. For example, rural peasants gather in the market, chat, discuss and exchange information there. However, now peasants also have connections with external world through market. Competition, opportunity and individuality are market relations (Scott,1985) which is rare among traditional peasants. In capitalistic society, production universality and profit are market principle. Shanin (1984) says, "Peasant society power structure control ownership of land." Land owners and land users are always not one individual. Land users are subordinate of land owners, but this relation is a process of exploitative system. This exploitation system continues through tax system. In this way peasant society becomes stratified and people (serfs) are exploited and subordinated through land lords. According to Shanin (1984), "It is about patron-client relations. Robert Redclif says (1973) says, "Currently peasant society emerged for the need of urban society and economy. He treats peasants as rural natives. These two rural and urban societies have mutual relationships and they are dependent on each other. It is because peasant uses many urban industrial products (chemical fertilizers, pesticides, hybrid seeds) for their crop production. Urban dwellers also use peasant products. However, urban society controls peasants' socio-economic life through different economic agencies, social organizations and political institutions. For example, Bangladesh has Shalish (informal arbitration, justice

280 system) performed by Mattabors (informal village arbitrators) in villages in addition to Union Parishad and
281 Upzlla Parishad who control the villages.

282 12 X. Peasants Market Relations

283 Peasant produces crops for his family need and the surplus (if any) for market for buying non-agricultural family
284 necessary goods. However, rich farmers produce cash crop products which have market relations.

285 Peasant economy is treated 'petty commodity produce' (Scott, 1985). However peasant products go to urban
286 merchants. Merchants processed agricultural products and sell them at higher prices in the market. Currently
287 peasant economy is saturated and integrated in the world market. The capitalist society forced middle class
288 peasant or marginal peasant to produce products for market because these peasants are dependent on market
289 in various ways. Marginal peasants are compelled to repay their due or livelihoods costs from investors' loans.
290 Through capital economy, capital accumulated by market production system. However, in Bangladesh many
291 peasants' loss their production cost in the competitive market.

292 Peasant economy market relations expand with the expansion of new technology. Bangladesh and India peasant
293 economy market relations expanded by agricultural technology development through green revolution. Mahbub
294 Hossain (1987) finds that agricultural labor market increases with the expansion of production. As a result
295 labor market becomes active. But labor demand increases with expansion of production. Rich peasant hires
296 labor from outside market. Lower middle class peasants also depend on labor. Peasant economy is intensively
297 (closely) related to commodity production. Hence agriculture labor demand and use is increased in rural area.
298 However, very few peasant families use their own family members' labor; so many crop producers find agriculture
299 production as capital intensive than before. Therefore' rich peasants lease lands to petty peasants for cultivating
300 their lands.

301 Recently it is observed that there are many intermediate organizations existing in capitalist production process
302 among producers and consumers For example, the Gold Leaf cigarette company reaches its products through
303 its many wholesalers and retailers in Bangladesh. However, these market agents wholesalers and retailers rarely
304 influenced the Gold Leaf production company. However, the non-agriculture occupation people has huge role
305 to link peasant society with market. In this way market interlock relationships develop between peasants and
306 intermediate marketing group.

307 Rich peasant has control over two market sources. (1) Land Market and (2) Capital Market. As profit gain
308 from these two sources of markets, their control over share croppers also become powerful. Wholesalers and
309 brokers exist in villages that control crop products and capital market. In Bangladesh, peasants consume surplus
310 agricultural production. Wholesalers and brokers are businessmen and capital investors. Peasants sell their
311 crops in advance to wholesalers and brokers before starting crop harvesting seasons. Even poor peasants receive
312 advance loans for spending family expenditure. Small peasants repay these loans after crop harvesting.

313 Peasants get less prices from selling their crops to Mahajons and loan investors because peasants are forced to
314 repay their crop loans that they received from money lenders and loan agencies. Wholesalers and brokers make
315 profits through this catch. Wholesalers and brokers are widespread in cities and villages across Bangladesh.
316 Wholesalers control peasants by providing advance capital to them. Loaned peasants are bound to repay their
317 loans immediately after crop harvesting, but the crops price is low when peasant sell their products in market
318 and repay their loans. This 'forced commercialization and forced loan repaying' process cannot give peasants
319 economic relief/salvation. The reason is distress sale-crop sell is immediately done after harvesting for peasant
320 family need. Recently micro finance institutions (MFIs) in Bangladesh provide crop loans to poor farmers, but
321 MFIs put pressure to borrowers to repay loans immediately after crop harvesting. MFIs think loan receivers shall
322 not be able to repay loans or divert the agriculture loans if MFIs are not brisk to collect crop loans immediately
323 after crop harvesting.

324 13 XI. Peasant Culture

325 Cultural changes and moral changes occur in peasant society. Peasant moral values are different from capitalistic
326 norms and values. According to Chyanov (1986) and Dobrowolski Kazimierz (1984) peasants have one kind of
327 static mentality and that static mentality is responsible for subsistence production and they become happy with
328 this limited agricultural production; hence progressive capitalist economy does not exist among majority peasants
329 in Bangladesh. Peasant society is described as static-unchanging or slowly changing society, but now peasant
330 society ties peasants and urban peoples, ties cities and villages.

331 Moreover, there exists a cultural lag among peasants because peasants need time to catch up or adjust cultural
332 innovation and to solve social problems and social conflicts that is happening within their spheres. However, it
333 needs time to adapt urban culture. So the cultural lag keeps peasant old-fashioned. However, through socio-
334 religious and economic networks, Bangladeshi peasants maintain close contact with their neighbors that results
335 peasant community which is again a part of wider rural unity. However, traditional economy is voluntary economy
336 that has risk for modern commercial sustainability.

337 Usually traditional culture receives superstitions knowledge, values, customs from past. For example, many
338 peasants do not like to pay or get money at night period. Traditional culture appreciates colorful past. So there is
339 an objection to follow modern culture, norms, values and customs. Traditional culture continues without barriers

340 transmitting to next generations. However, when past tradition become unpopular or irrelevant then it creates
341 a certain situation where change is inevitable. It is seen that the poor women come out from their home for
342 employment or for work outside home by breaking traditional Purda (seclusion) system in villages in Bangladesh.
343 Purda system is related to economic need, economic ability (congruity) or economic inability. Hence it is not
344 correct that peasant culture is always stagnant in Bangladesh which is applicable only in primitive society.

345 Peasant society has many cultures. By market relation with other society, cultural interaction is occurring in
346 society. By using improved technology, many peasants of Bangladesh have exposed themselves to new outlooks,
347 developed new attitudes and create a new social relationship that weakens the old traditions. Lower technology
348 weakens total economy that also weakens social mobility that favors to continue traditional culture.

349 If a leader/Matabbar is leading a society from a rich family or from the same class it becomes an informal
350 tradition, customs/practices in the society. However, if there is an opportunity a leader can come from different
351 families at different periods, then the society could be dynamic and can be changing. In a dynamic society, the
352 culture and the social mobility could be varied and increased. New view-point/outlook is necessary for a new
353 leadership development and for emerging dynamic social mobility.

354 14 XII. Pauperization and Polarization of

355 Peasants in Bangladesh Westergard (1978) discusses pauperization/ iproverishment (going out, flowing out,
356 escape) process in rural Bangladesh. He researches pauperization process in Bogura, Bangladesh. Westergard
357 compared contemporary social structure (1970s) and social system with 1940s social structure; he observed
358 pauperization process happened more than polarization. Westergard (1978) finds rich peasants loss their lands
359 because of population increase. Density of population was 668 in 1942, it was 1066 in 1957. First average peasant
360 farm size was 6.2 acres, then decline to 4.9 acres. Land less population was 4% in 1942; it increases to 30% in
361 1975. More than 10 acres of land household were 16% in 1942, but it stands 9% in 1975. However, middle
362 class peasant family increases. In such situation Westergard does not support polarization process that affects
363 peasants in Bogura.

364 15 XIII. Power and Authority Structure of Peasants in 365 Bangladesh

366 The term 'peasant class alignment' Westwood uses to explain peasants acceptance of others' leadership to revolt
367 against Zamindars and Jotdars. However, in Bangladesh context, factionalism (division), patron-client relation
368 (service providers and receivers relationships) ideas are more important to analyze rural power structure and
369 political relations (Wood, 1978). Lower class people are unable to organize and unite themselves for fulfilling their
370 own needs and interest rather they make difference among them. They accept others' leadership, but there are no
371 relations with leaders with their materialistic interest. Poor peasants, landless labors become aware of their own
372 rights and revolts against Zamindars and Jotdars. Many people think that Bangladesh peasant class awareness
373 emerges because of agriculture modernization. Villagers are aware of many public rights (Rouf, 2012). Although
374 currently Zamindars and Jotdars groups are not prominent in Bangladesh; however peasants are exploited by
375 money lenders. Alavi and Bayers Scott (1973) observed class based group solidarity among marginalized peasant.
376 They predicted marginalized people realize that politically unite/group has no significance if material interest is
377 different from upper class people.

378 Power and authority is unequally distributed in almost all society, but distribution pattern is changing based on
379 social type. The power and authority vary mainly on economy. Power and authority is closely related to politics.
380 Max Weber mentions power and authority in society influence other social institutions. It is about imposing ones
381 will upon the behavior of other persons." These rich advanced peoples are Powerful person authority is like a
382 lord. Atiar, Rahman (1986), Gazi Saleh Uddin (1996) finds that during British period, influential Zamindars, and
383 Jotdars have gangster forces for protecting them and forcibly collect land tax from tenants if any peasants don't
384 pay tax. Likewise European Vassals or tributary lords created in feudalism for maintaining landlords authority.
385 However, in Bangladesh, village powerful elites forced marginal peasants to have subordination relations with
386 them. However, subordination relations become a tool of exploitation to marginalized peasants by the rural
387 elites.

388 Hamza Alvi (1973) comments on peasant society power and authority. He thinks peasant society is not a
389 separate entity like primitive society rather it is a part of state society. It has links with urban society. Now
390 in Bangladesh, peasant politics are active and they are not separate entity rather class division and economic
391 inequality are obvious/explicit in Bangladesh. However, in order to understand village power and authority
392 structure, it is important to realize the peasant encapsulation (inclusion) system and factionalism (division)
393 process, patron-client relations patterns and class relations in rural Bangladesh. Moreover it needs analyzed
394 them to know the peasant society power structure and political structure in Bangladesh.

395 16 XIV. Use of Modern Technology in Agriculture

396 In modern agriculture, "Total planning is important which is absent in traditional peasant agriculture society, but
397 peasants run their family lands in a traditional way. However, modern economic system depends on expert farm

19 XVII. LAND TENURE SYSTEM AND HISTORY

398 management that is lacking in traditional agriculture. Here capital investment risks does not exist. Agriculture
399 family consumption is the main features of the traditional peasant economy, but accumulation of capital is slow.

400 The traditional agriculture inputs per unit land are lower. Ramkrishna Mukerjee (1971) study finds advanced
401 technology uses village incomes have increased than backward/ underdeveloped villages. Source: The agriculture
402 sector I Bangladesh -a data base, USAID/Bangladesh, 1989, p. 64.

403 The use of high inputs of fertilizers, plant growth regulators or pesticides, and mechanization is increasing
404 in Bangladesh. However, rich farmers or rich business men have capital for modern intensive farming by using
405 agricultural machinery; they can afford modern farming methods and genetic technology. They are able to manage
406 techniques for achieving economics of scale in production and the creation of new markets for consumption.

407 However, use of technology by marginalized peasants is an issue in Bangladesh. The reason is that technology
408 use is expensive. Therefore, marginalized peasants are not able to manage the use modern technologies in their
409 crop cultivations. Moreover, technology is not safe. For example, spraying pesticide in the crop fields is unhealthy
410 and environmentally unfriendly. Many birds, animals and marine resources are destroyed because of spraying
411 pesticide in the crop fields. Chemical fertilizers pollute soil and water. For example, by using chemical fertilizers
412 the micro-nutrient values of soil have been destroyed in many places in Bangladesh. However, subsistence
413 agriculture uses traditional eco-friendly technologies and these traditional rural agricultural technologies are
414 transmitting to post generations by orally and informally in Bangladesh.

415 17 XV. Consequences of Green Revolution

416 After the green revolution, when the technology and the notion of chemical agriculture were introduced, it seems
417 that the gross production of main grain rice has increased. However, It has, created a large negative impact on
418 rural farmers and the environment. Chemical agriculture is only oriented to economic profit; however, ecological
419 and social factors are totally ignored. Chemical agriculture is totally anti-natural and destructive. Consequently
420 this agricultural chemical technology creates many problems in the environment. Prominent problems among
421 these are topsoil depletion and degradation, and groundwater contamination; moreover, it declines of family farms,
422 continued neglect of the living and working conditions for farm laborers, increasing costs of production, and the
423 disintegration of economic and social conditions in rural communities. Chemical use green evolution creates
424 health hazards due to food degradation and environment (soil, air and water) pollution because of agricultural
425 poisons.

426 18 XVI. Modern Agriculture and Ecological Problem

427 Modern agriculture creates ecological problems in Bangladesh. The uses of inorganic fertilizer and pesticides cause
428 a lot of problems to the soil, water and air. Soil become hard and degraded, water holding capacity reduced,
429 soil PH become imbalanced that cause some micro-nutrient deficiency, reduce soil microbial activities result in
430 less availability of plant nutrients. Increasing pest use in agriculture in Bangladesh that degraded soil becomes
431 unhealthy. Unhealthy soil grows unhealthy plants. The products grown with excessive chemical fertilizers and
432 pesticides are low in quality resulted degradation of food quality. This low food quality has become of less taste
433 and has less nutrition food value of the food products. Chemically grown products have less nutrient contents
434 (protein, vitamins and minerets) and higher water content. The high water content may be one of the main
435 reasons for lack of taste and low preserving capacity of chemically grown product.

436 Use of chemical pesticides results pollution of the environment as they are chemical poison. They are very
437 much effective in killing living things and have long term residual effect (some cases more than 10 years). The
438 poison pollute the product first and then soil, air and water consequently. This pollution results in poisoned
439 product, soil degradation, and the extinction of fish, birds and other animals. However, use of the organic
440 fertilizer enriches organic matter supply to soil and can produce healthy food.

441 19 XVII. Land Tenure System and History

442 of Land Tenure System of Bangladesh

443 The Mughul Raj had introduced land tax through Mughul Land Tenure System. Tenants have no land
444 ownership during Moghul period. The Moghul Raj collected land tax through village Mattabors in India who had
445 contact with Moghul Raj. After Mughul Raj, East India Dewani Prarti land tenure system had been introduced
446 by the British East India Company in 1765. The East India Company got Bengal land tax collection attorney
447 from Moghul Raj in 1765. In a memorandum, it was mentioned Rayots shall not increase by British company it'll
448 protect Raiyats from tax exploitations and injustice. However, British East India Company exploited Krishok
449 (peasants) much more than it was during in Moghul Raj. The land tenure system was not developed although
450 land tax increased. British introduced the Land Tenure Permanent Settlement Act in 1793. Before permanent
451 Settlement Acts, Zaminders were the agents of land collectors of the Moghul Raj and for the East India Company.
452 Peasants have no land occupying rights; however, after Permanent Settlement Act, Zamindars got land occupying
453 rights and they were the owner of lands. Previously they are the agent of land collectors from independent
454 Krishoks (peasants) for the Moghul Raj. Afterword, Zaminders got rights to collect land tax from Krishok and
455 control Prajas (tenants). The British Settlement Act made provision for 90% of the land tax should send to
456 Company by Zamindars.

457 Sher-E-Bangla A K Fazlul Hoque is a nonofficial pioneer in Krishak Praja Party activities and a starting
458 point of Krashak Rajniti (peasant politics), but it was risky to relate peasants great leaders political and official
459 activities to rural development and to peasant development in Bengal. Fazlul Hoque had contributed to the
460 welfare of Bengal peasantry and to the welfare of the Bengal educated class. Fazlul Hoque was famous for
461 passing the Bengal agriculture debtors Acts of 1935, Bengal Tenancy Act of 1938, the Act of 1885, 1929 and
462 1938 are all amending Acts of the Permanent Settlement Act of 1793. All these acts are about rights of Ryots
463 (tenants), under-Ryots and occupancy-Ryots. Occupancy-Ryots exempted from payment of a transfer fee. The
464 right of preemption was taken away from the landlord and given to the co-sharer tenants. Moreover, provision of
465 rent increase was suspended for a period of ten years. However, there was no improvement occurred in agriculture
466 and that effect without securing the tenures of the peasant on his land.

467 Sriniketan: Establishes the Pally Mongal Samitty (Village Development Committee) by Tagore. It is a
468 cooperative provided by the adult education centers to serve health care services. Tagore introduced training
469 camps (Look Shava) for village workers and landless people. It organizes folk festivals as part of rural
470 reconstructions.

471 Several peasants revolted against land tenure tax imposed by British Raj (regime) and other rulers in Bengal.
472 Followings are descriptions of different Movements in Bengal.

473 Krishak was not involved in politics until Khilafat movement and non-cooperation movement and emerging of
474 communalists in the nineteenth century. Baserkillah (bamboo) Fort was organized by Sariatullah during British
475 is a historical event in Bengal. There was a movement against Nill cultivation by Bengal peasants. However,
476 Krishak issues were not visible in Indo-Pak mainstream politics. Politics were limited to feudal elites. In 1935, the
477 tax payers of six areas voters organized against British during Macdonald Rayadad period. This movement was
478 against Jotdars and land lord elites who exploited and were unjust to Krishak. Muslim Bourgeois politicians used
479 Krishoks for their own interest. Therefore, many local peasant leaders' revolts and campaigns against British tax
480 system. However, Indian Congress National Party was mute to avoid Hindu Muslim communal sensitivity issues.

481 **20 XVIII. Fazlul Hoque Movements and Abolition of Mohajoni** 482 **Pratha**

483 In 1935 a new Act (1937 Election Act) introduced where Fazlul Hoque talked about Krishok rights through
484 his Krishok Praja Party. This act and campaign was for the competition with Muslim League. In 1929-31,
485 Bengali Krishok citizens were suffering from economic crisis and suffering from loss of their lands. The reason
486 was money lenders forcibly collecting loans and cumulating interest from Krishoks. Fazlul Hoque campaigned
487 against the British Permanent Settlement Acts. In the election Fazlu Hoque was unable to get majority votes;
488 however, he made a cabinet in collaboration with Muslim League. However, the cabinet was unable to fulfill the
489 demands/rights of the Krishok. Although he changed some laws of Muhajongs (Money Landers), there was no
490 radical change in Krishok life. Unfortunately later Fazlul Hoque was ousted by Muslim League.

491 Krishok Shava was another Indian peasants' platform that changed few clauses of the peasant land tenure
492 acts through communist influence. Many Krishoks were organized under the leadership of Krishok Shova. There
493 was an alliance among Krishok and labors of Bengal under the Krishok Shava banner. a) Tevaga Movement
494 Tevaga Movement becomes alive against Permanent Settlement Act before and after Indo-Pak partisan. After
495 1947, the Communist Party politics and Tevaga movement were inactive. However, then increased bourgeois
496 politics that impacted negatively to the Krishok rights in Bengal. Mowlana Vasani was a spokesperson for the
497 peasants' rights and peasant socio-economic development in Bangladesh. Many places Krishoks had organized
498 under Krishok Samitty led by Vashani. Vashani conducted many meetings; processions for the rights of
499 Krishok, but he did not use Krishok for voting him or for his party. However, it was his personal strategy and
500 it was against pretty bourgeois exploitations and injustices. However, organizationally Krishak Samilitty was not
501 successful to achieve its manifesto.

502 **21 b) Nankar Movement**

503 There was another Krishok revolt and movement against Nankar (payment of tax against agriculture products
504 and labors) and it is called Nankar movement in Bengal history. Nankar was the name of a type of land tenure
505 characterized by payment of rent in produces or labours during the Zamindari period. This system prevailed
506 in Sylhet/Assam areas. The term Nankar is derived from Nan (bread) and Kar (tax or rent). Nankar may
507 not be confused with Malikana (ownership) rather it is an allowance usually ten per cent payable to the state
508 on the gross revenue demand for ownership right for peasants/labors subsistence. The Nankar system of land
509 tenure has a relationship with the modes of production and payment. Zamindar collects the Nankar allowance
510 for maintaining his establishment. Moreover, since Zamindar did not pay his officials in cash, he gives them
511 Nankar or a land assignment in lieu of salary to officials. In return, the officers engaged people as laborers,
512 bearers, cleaners, servants, lathials (clubmen), etc. on Nankar term. These people were paid for in nankar
513 assignment of land. Landholders give raiyati rights to the Nankar peasants. At the end of the British colonial
514 rule, the Nankar peasants began to assert their rights on the land they had been cultivating from generation to
515 generation. They demanded that Zamindars must recognize their rights on land as normal Rayots. The reason
516 is Zamindars abused Nankar people was common practice of Zamindars. The conflicts between the landlords

23 XX. PEASANT POVERTY AND WAY FORWARD

517 and Nankar Raiyats came to surface in 1922-23. Series of uprisings took place later included the Shukhair rising,
518 Kulaura uprising , and Bhanubil uprising . Under pressure, many Zamindars recognized the rights of nankar
519 raiyats. The nankar rebellion continued even after the Partition of Bengal (1947). Finally, the movement died
520 down when the Zamindari system was abolished in 1950.

521 22 XIX. Krishoks after Liberation of Bangladesh

522 After Bangladesh, land tenure system amended two times. During Majib period, the highest land ceiling was
523 100 bigha and Ershad time 50 bigha. Last land tenure adornment committed Khas land will distributed to
524 landless people. Sharecropper dead should be at least 5 years. The share cropping system should be one share
525 for land owner, one portion to share copper ad one share to who provides inputs. Many researchers think the
526 sharecroppers are exploited by the Tevagha system.

527 After 1971, Bangladeshi people organized under a new dimension. Different organizations and political parties
528 were trying to organize Krishoks. However, many divisions happened in contemporary politics, but there was
529 a need for new strategy to activate Krishoks. According to Badaruddin Omar (1974), Krishok must be aware
530 of bourgeois politics and correcting political leadership, but they (Krishoks) should not be involved in direct
531 confrontation with them. The politics need to be aligning with Krishok and they must be away from feudal
532 and bourgeois politics. He suggests labor leaders must know Bangladesh land tenure system, its nature and
533 structure if they want to act politically. Omar (1974) suggests politicians should know Krishok past history,
534 present situation, their current issues and demand. If not, Krishok movements will not be successful.

535 23 XX. Peasant Poverty and way Forward

536 Absolute poverty is seen in Bangladesh everywhere. Bangladeshi poor peasants are suffering from absolute/acute
537 poverty, deprivation of resources and subsistence-the basic conditions that are not fulfilled. Marginalized peasants
538 spend miserable life in their livelihoods, they are suffering from malnourishment and clothing, become illiterate
539 and homeless etc. problems. Hence many peasants are unable to fulfill their basic needs-food, housing, cloths,
540 education, health and other fundamental essentials. As a result, increases social, economic and environmental
541 inequalities and injustice among peasants in Bangladesh.

542 Moreover, their life is suffering from threat of physical unhealthy existence. Peasants live below standard
543 life. Social inequalities, misdistribution of resources, deprivation of resources, injustice and unethical human
544 accumulation of resources, lack of food security and lack of social safety nets are responsible for acute poverty
545 among marginalized peasants in Bangladesh. Lack of total socio-economic and political planning is responsible for
546 peasant poverty. Sometimes natural disasters, draughts, flood, earthquakes, cyclones, hurricanes, climate change,
547 water pollution, environmental pollution, epidemic diseases, soil erosion etc. destroy crops, destroy resources and
548 peasants are unable to recover their resources that are destroyed.

549 Usually widower, divorced, separated women, older people and children do not have enough land for cultivation;
550 they do not have enough scope for income for their livelihoods in Bangladesh. Usually they depend on other
551 members of the family for their livelihoods. State does not support them enough. Peasants are suffering from
552 lack of social safety net, food security and other support services from the state because capitalistic profit motive
553 exploitative market mechanism and commercialization of agriculture lead them to deprivation of fulfilling their
554 basic need.

555 Agricultural production inputs costs and outputs prices in market forced peasant to buy and sell their products
556 at less prices then it should be. Peasants are unable to buy their household necessities and services from market.
557 Therefore, they are suffering from earning lowincome and suffering from shortage of resources for fulfilling their
558 necessities. Hence this is a societal problem instead a social problem in Bangladesh.

559 Capitalism thinks poor peasants are lazy and unskilled in crop cultivation, which is one kind of stereotyping to
560 them. Hence it is vital to emphasis on the marginalized peasant economic sphere. Some sociologists' remark that
561 peasant is unable to co-opt with the modern agricultural production system and marketing system, capitalist
562 trading and commercialization process, and hence they are unable to survive in the modern agricultural market
563 mechanisms. Moreover, existing exploitative land tenure system, lack of technology of genetically modified
564 innovation (GMI) agriculture, high yielding variety (HIV) crop production, and green revolution excluded
565 marginalized peasant from mainstream agriculture. They are unable to fulfill their household necessities by
566 selling their agricultural products in the market; hence they are suffering from buying household necessities
567 (health services, education services, housing, food, and clothing etc.) from private market. Hence they are
568 suffering from poverty, malnutrition, education, food, clothing and housing. Even they do not get proper justice
569 from the society because rural elites, political chieftains, and religious leaders play injustice to poor peasants in
570 Bangladesh.

571 Landlessness and homelessness is the most extreme forms of social exclusion. Capitalist society blames
572 individual fault is responsible for poor poverty. Poor people have less effort, less skills and potentials to earn more
573 income and to overcome their miserable life. Lacks of agricultural processing industries in the villages resulted
574 high rate of joblessness among marginalized peasants. Children of peasants are born into poverty and they suffer
575 from the vicious cycle of poverty and retransfer it to their descendent family and society.

576 Government fiscal budget contributes more to urban development in Bangladesh; however, remote villagers
577 get less physical and social infrastructural facilities from the state. Peasants are excluded from the industrial
578 labor market as they are not skillful of machines and information technology (IT), hence peasants' are exposed
579 to loss of non-agricultural job market in Bangladesh. Moreover, landlessness people are suffering from lacking
580 of cultivable lands for food production. River erosion, flood, cyclone, hurricane, fire, social exploitations, and
581 capitalistic market structure lead peasants to poor poverty in Bangladesh. The cause-effect consequences can be
582 seen among homeless/landless people in rural and urban areas in Bangladesh.

583 Agriculture welfare services is absent for the poor peasants although the agricultural subsidy system exist in
584 the fiscal policy in Bangladesh; however, the fiscal policy has few positive impact on them. Government should
585 play a central role in reducing inequalities among peasants through the provision of subsidization of certain
586 goods and services. The reason is poor peasant families are unable to get education, healthcare, housing, income
587 support, and unemployment and pension facilities. Hence they are outside of the state service benefit.

588 Maloney, Clarence and Ahmed, A. B. Sharfuddin (1988) conducted a survey in 1991 on peasant wage and
589 savings status in Bangladesh. The survey finds daily wage workers save and reinvest 9%, marginal and middle
590 farmers save 12%, salaried people 14% farmers who have trading business 22% and local rich 30-45% ??Maloney,
591 1991). It shows from the statistics that marginal and middle farmers are sufferings from savings and invest
592 money for crop cultivation. Hence it is necessary to develop a mechanism to save and invest money for more
593 production and develop their food security systems. Simultaneously promote and develop the spirit of peasant
594 entrepreneurship in rural Bangladesh. Furthermore, assist peasant social organizations like family, clan and
595 household to develop cooperation among them and articulate their culture and values for producing high yielding
596 crops. Moreover, provide agricultural knowhow knowledge to peasants through popular adult education. Rural
597 peasants are living close to agricultural lands. So it is urgent decentralized agricultural and non-agricultural
598 manufacturing plants across Bangladesh instead Dhaka based and or setup them few cities in Bangladesh.

599 Implication of the Study: The paper discusses the fundamental concepts, principles of peasant and peasants'
600 socioeconomic life and their different issues and sufferings in Bangladesh. This paper gives readers to know and
601 understand the patterns and scenarios of peasants' socioeconomic life and their different issues that they are
602 sufferings from. Peasants' salient facets of the paper could draw attention of Bangladeshi peasant economists,
603 researchers and policy makers to address the issues of the peasants in Bangladesh and thus to mitigate their
604 suffering and to break the vicious poverty ring. ??(1984), therefore recommends it is necessary to increase
605 agricultural labor wages and enhance forming peasant cooperatives in the villages. Support peasant cooperatives.
606 Receiving loan for agriculture is difficult for peasants in Bangladesh. Grameen Bank has been providing
607 agricultural seasonal loans to its borrowers for buying agricultural inputs since its inception. Stuart Rutherford
608 (2009) finds microcredit is helpful to marginalized peasants for cultivating their small lands, leased lands and
609 sharecropping lands.. Hence, revival and revitalization Samabay (cooperative) Bank is a must for peasants' for
610 their access to agricultural loan.

611 The paper also recommends strengthening of local government agencies and opens their activities to poor
612 peasants for their access to local resources in Bangladesh. Moreover, develop physical infrastructures and social
613 infrastructures at the village level. Simultaneously peasants' entrepreneurship development is very crucial for
614 reviving rural economy. Women household activities and their agricultural processing activities are not count in
615 the Bangladesh national economics. However, their contributions to household economy and national economy
616 are important. Therefore, it is necessary to count women domestic and agricultural processing activities that
617 have economic value to the household economy and to the national economy.

618 Many rural agricultural labors are unemployed for many months round the year in villages, so develop
619 alternative income generating activities for utilizing their labors during lean periods in Bangladesh.

620 Huge population growth causes collapse of development; however, Bengali peasant life can support the greatest
621 population density on the land without destroying the resource base. Therefore, design a village development plan
622 and implement these plans by mobilizing village natural resources instead borrowing outside resources. Hence,
623 a socio-economic reform should put in place for the benefit of peasants that can raise their class consciousness,
624 improve rural land holding, and retain the cultural system of beliefs that support the structure of the peasants'
625 economy and culture. Traditional peasant means of production is neither threat to environment nor destructive
626 to the natural process of genetic selections; hence the agricultural extension education should promote natural
627 agriculture that is eco-friendly in Bangladesh.



Figure 1:

1

Figure 2: Table 1 :

2

System	1981	1984	1987	
Modern irrigation	2,496	3,355		8,549
Traditional irrigation	1,555	1,449		890

Figure 3: Table 2 :

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