

Chapter 1 : Agrarian Questions : Henry Bernstein :

The agrarian question was one of the fundamental questions of Russia's socioeconomic and political life. The agrarian programs of political parties and organizations contained different methods of resolving the agrarian question.

Removing question excerpt is a premium feature Upgrade and get a lot more done! A case arising in under Tariff and Customs code where: Goods or merchandise are ordered seized by customs authorities and made subject to the penalty of forfeiture or fine for violation of the Customs Law. The taxpayer questions the legality of the assessment and collection of customs duties and other fees or charges. A stage in the imposition of tax the action of an officer, authorized by law in ascertaining the amount of tax due under the law from a taxpayer. A stage in the imposition of tax where it is the getting by by the proper government agencies of the taxes imposed. This stage embraces the different remedies for enforcement of the payment of taxes including the criminal prosecution of violators of tax laws. A stage in the imposition of tax which determines that a tax of a certain amount or percentage shall be imposed on the persons, properties or a cts subject thereto 8. An administrative remedy where it is the seizure by the government of personal property. An Administrative Remedy where the Comissioner of Internal Revenue may require taxpayers to file a performance bond to secure payment of taxes or to assure compliance with certain provisions of tax rules and regulations, An administrative remedy which gives rewards to qualified informers An administrative remedy which is an amount imposed by law as addition to the main tax in case of delinquency An administrative remedy which where the Commissioner of Internal Revenue is authorized to inquire the bank deposits of a deceased person for the purpose of determining the gross estate of such decedent. An administrative remedy, refers to same act of seizure but of real property An Administrative revenue Internal revenue officers have the authority to examine and inspect books of account and other accounting records of taxpayers which must be preserved by them for a period beginning from the last entry of each book until the last day prescribed by law within which the Commissioner is authorized to make an assessment. An adminstrative remedy where the taxpayer fails to pay his taxes after retirement of attempting to conceal his property Give at least 5 sources of revenue in Local Governments: It is a judicial remedy which refers to civil actions instituted by the government to collect internal revenue taxers in the ordinary-courts, referring to the Regional Trial Court or City and Municipal Courts. It is a remedy of the taxpayer in internal revenue cases where: Upon notice of a tax assignment, the taxpayer may question the legality of correctness of such assessment administratively up to the Comissioner of Internal Revenue. An internal revenue tax has been erroneously or illegally collected or penalty has been imposed without the authority, the taxpayer may file within two 2 years after payment, a written claim for refund or credit with the Commissioner of Internal Revenue before any suit in court is commenced. A decision or ruling has been rendered by the Commissioner of Internal Revenue with reference to a disputed assessment the tax demanded has not been paid or a claim for refund or credit the tax has been paid , the taxpayer may appear the same to the Court of Tax Appeals within 30 days after receipt thereof. The taxpayer may file criminal complaint against any official, agent or employee of the Bureau of Internal Revenue who commits any of the offenses specified in the Tax Code like extortion, willful oppression, knowingly demanding sums or compensation not authorized or prescribed by law, willfully neglecting to give receipts or any of the duties enjoined by law and others It is a Remedy of the taxpayer in tariff and customs cases where: Any importer who is not agreeable to the assessment of customes duties made by the Bureau of Customs may contest such assessments at the time and in manner prescribed by law. It is Administrative remedy which is a contract whereby parties, by reciprocal concessions, avoid litigation or put an end to one already commence. It is an Administrative remedy that implies a divestiture of property without compensation in consequent of a default or offense It is an Administrative Remedy where any alien knowingly and fraudulently evades the payment of any internal revenue tax or willfully refuses to pay such tax and its accessory penalties after the decision on his tax liability is subject to deportation It is an Administrative Remedy where the Commissioner of Internal Revenue may order inventory taking of the stock-in-trade of any taxpayer as a basis for determining his tax liabilities. It is an Administrative Remedy where the Commissioner of Internal Revenue is authorized to divide

the Philippines into different areas to determine the fair market value of real properties located in that area. It is an Administrative remedy where the officials of the Bureau of Internal Revenue have authority to make arrests and seizures for the violation of any penal law or regulation administered by the Bureau of Internal Revenue. Taxes which do not need a letter of demand or assessment notice. The taxpayer himself computes the tax in the manner indicated in the return and pays the tax in time of filing the return.

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Marxists Internet Archive You may freely copy, distribute, display and perform this work; as well as make derivative and commercial works. Please credit "Marxists Internet Archive" as your source. I The old order is breaking up, the countryside is in upheaval. The peasantry, who only yesterday were crushed and downtrodden, are today rising to their feet and straightening their backs. The peasant movement, which only yesterday was helpless, is today sweeping like a turbulent flood against the old order: Those who count on silencing the peasants by means of bullets are mistaken: In this way they seek to abolish the remnants of serfdom and those who are not betraying the peasants must strive to settle the agrarian question precisely on this basis. It is said that the only way is "purchase on easy terms. But they do not ask what the peasants are to buy the land with after they have been stripped not only of their money but also of their very skins. They do not stop to think that in buying the land the peasants will have only bad land foisted upon them, while the landlords will keep the good land for themselves, as they succeeded in doing during the "emancipation of the serfs"! Besides, why should the peasants buy the land which has been theirs for ages? Did not these lands belong to the peasants? Were not the peasants deprived of this heritage of their fathers and grandfathers? What justice is there in the demand that the peasants should buy the very land that was taken from them? And is the question of the peasant movement a question of buying and selling? Is not the aim of the peasant movement to emancipate the peasants? Who will free the peasants from the yoke of serfdom if not the peasants themselves? And yet, these gentlemen assure us that the landlords will emancipate the peasants, if only they are given a little hard cash. And, believe it or not, this "emancipation," it seems, is to be carried out under the direction of the tsarist bureaucracy, the selfsame bureaucracy which more than once has met the starving peasants with cannons and machine guns! Buying out the land will not save the peasant. That is the way out. The question is "how far should this confiscation go? Has it any limit, should the peasants take only part of the land, or all of it? Some say that to take all the land would be going too far, that it is sufficient to take part of the land to satisfy the peasants. Let us assume that it is so, but what is to be done if the peasants demand more? We cannot stand in their way and say: That would be reactionary! Besides, what does "taking a part" mean? What part should be taken from the landlords, one half or one third? Who is to settle this question—the landlords alone, or the landlords in conjunction with the peasants? As you see, this still leaves plenty of scope for the real-estate agent, there is still scope for bargaining between the landlords and the peasants; and this is fundamentally opposed to the task of emancipating the peasants. The peasants must, once and for all, get accustomed to the idea that it is necessary not to bargain with the landlords, but to fight them. We must not mend the yoke of serfdom, but smash it, so as to abolish the remnants of serfdom forever. To "take only part" means patching up the survivals of serfdom, which is incompatible with the task of emancipating the peasants. Clearly, the only way is to take all the land from the landlords. That alone will enable the peasant movement to achieve its aim, that alone can stimulate the energy of the people, that alone can sweep away the fossilised remnants of serfdom. The aim of this movement is to abolish the remnants of serfdom. To abolish these remnants it is necessary to confiscate all landlord and government lands. Certain gentlemen ask us accusingly: Why did not Social-Democracy demand the confiscation of all the land before? Why, until recently, did it speak only about confiscating the "otrezki" 1? Because, gentlemen, in , when the Party talked about the "otrezki," the Russian peasantry had not yet been drawn into the movement. Confiscate the "otrezki" was precisely such a slogan, because the "otrezki" vividly reminded the Russian peasants of the injustice of the remnants of serfdom. But times have changed. The peasant movement has grown. It is no longer necessary to call it into being—it is already in full swing. The question today is not how to get the peasants moving, but what the peasants who are already moving should demand. Clearly, here definite demands are what is needed, and so the Party tells the peasants that they ought to demand the confiscation of all landlord and government lands. This shows that everything has its time and place, and this applies to the "otrezki" as well as to the

confiscation of all the land. II We have seen that the present movement in the countryside is a movement for the emancipation of the peasants, we have also seen that to emancipate the peasants it is necessary to abolish the remnants of serfdom, and to abolish these remnants it is necessary to confiscate all landlord and government land, so as to clear the road for the new way of life, for the free development of capitalism. Let us assume that all this has been done. How should this land be subsequently distributed? Into whose ownership should it be transferred? Some say that the confiscated land should be granted to each village as common property; that the private ownership of land must be abolished forthwith, that each village should become complete owner of the land and then itself divide the land among the peasants in equal "allotments," and in this way socialism will be introduced in the countryside forthwith—instead of wage-labour there will be equal land tenure. This is called "socialisation of the land," the Socialist-Revolutionaries tell us. Is this solution acceptable for us? Let us examine it. Let us first deal with the point that in introducing socialism, the Socialist-Revolutionaries want to begin with the countryside. Everybody knows that the town is more developed than the countryside, that the town is the leader of the countryside, and, consequently, every activity for socialism must begin in the town. The Socialist-Revolutionaries, however, want to convert the countryside into the leader of the town and to compel the countryside to begin introducing socialism, which of course is impossible owing to the backwardness of the countryside. Hence, it is obvious that the "socialism" of the Socialist-Revolutionaries will be stillborn socialism. Let us now pass to the point that they want to introduce socialism in the countryside forthwith. Introducing socialism means abolishing commodity production, abolishing the money system, razing capitalism to its foundations and socialising all the means of production. The Socialist-Revolutionaries, however, want to leave all this intact and to socialise only the land, which is absolutely impossible. If commodity production remains intact, the land, too, will become a commodity and will come on to the market any day, and the "socialism" of the Socialist-Revolutionaries will be blown sky-high. Clearly, they want to introduce socialism within the framework of capitalism, which, of course, is inconceivable. That is exactly why it is said that the "socialism" of the Socialist-Revolutionaries is bourgeois socialism. As regards equal land tenure, it must be said that this is merely an empty phrase. Equal land tenure needs equality of property, but among the peasantry inequality of property prevails, and this the present democratic revolution cannot abolish. Is it conceivable that the owner of eight pair of oxen will make the same use of the land as one who owns no oxen at all? And yet the Socialist-Revolutionaries believe that "equal land tenure" will lead to the abolition of wage-labour, and that it will stop the development of capital, which, of course, is absurd. Evidently, the Socialist-Revolutionaries want to combat the further development of capitalism and turn back the wheel of history—in this they seek salvation. Science, however, tells us that the victory of socialism depends upon the development of capitalism, and whoever combats this development is combating socialism. That is why the Socialist-Revolutionaries are also called Socialist-Reactionaries. We shall not dwell on the fact that the peasants want to fight to abolish feudal property not in opposition to bourgeois property, but on the basis of bourgeois property—they want to divide the confiscated land among themselves as private property and will not be satisfied with "socialisation of the land. Others say that the confiscated land should be transferred to a democratic state, and that the peasants should be only the tenants of this state. This is called "nationalisation of the land. If we bear in mind that the future state, however democratic it may be, will nevertheless be a bourgeois state, that the transfer of the land to such a state will enhance the political strength of the bourgeoisie, which would be greatly to the disadvantage of the rural and urban proletariat; if we also bear in mind that the peasants themselves will be opposed to "nationalisation of the land" and will not be satisfied with being merely tenants—it will be self-evident that "nationalisation of the land" is not in the interest of the present-day movement. Consequently, "nationalisation of the land" is also unacceptable. Still others say that the land should be transferred to local government bodies, and that the peasants should be the tenants of these bodies. This is called "municipalisation of the land. What does "municipalisation of the land" mean? It means, firstly, that the peasants will not receive as their property the land which they confiscate from the landlords and the government in the course of the struggle. How will the peasants look upon this? The peasants want to receive land as their property; the peasants want to divide the confiscated land among themselves; they dream of this land as their property, and when they are told that this

land is to be transferred not to them but to the local government bodies, they will certainly disagree with the advocates of "municipalisation. Moreover, what will happen if in their revolutionary ardour the peasants take possession of all the confiscated land and leave nothing for the local government bodies? This land must be transferred to the local government bodies and not to you, it will be quite enough for you to be tenants! Secondly, if we accept the "municipalisation" slogan we must at once raise it among the people and at once explain to the peasants that the land for which they are fighting, which they want to seize, is not to become their property, but the property of local government bodies. Of course, if the Party enjoys great influence among the peasants they may agree with it, but, needless to say, the peasants will no longer fight with their previous ardour, and this will be extremely harmful for the present revolution. If, however, the Party does not enjoy great influence among the peasants, the latter will desert the Party and turn their backs upon it, and this will cause a conflict between the peasants and the Party and greatly weaken the forces of the revolution. We shall be told: That is gospel truth! The Party must be guided by its principles. But the party which rejected all the above-mentioned strivings of the peasantry would betray its principles. On the other hand, if the Party has principles, if it does not wish to become a brake upon the revolution, it must help the peasants to achieve what they are striving for. And what they are striving for totally contradicts the "municipalisation of the land"! As you see, "municipalisation of the land" is also unacceptable. III We have seen that neither "socialisation," nor "nationalisation," nor "municipalisation" can properly meet the interests of the present revolution.

Chapter 3 : Globalising Food: Agrarian Questions and Global Restructuring - Ebook pdf and epub

Agrarian Transitions: Historical Diversity and Contemporary Experiences. The history of agrarian development in countries like India is characterised by the persistence of mass poverty and increasing inequality in the countryside, with a large section of the population excluded from the growth spheres of economy and society.

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Chapter 4 : Classical Marxism & The Agrarian Question

Read "Agrarian Questions Essays in Appreciation of T. J. Byres" by with Rakuten Kobo. This collection celebrates T.J. Byres' seminal contributions to the political economy of the agrarian question.

Ireland[edit] In the late 19th century, the Irish National Land League aimed to abolish landlordism in Ireland and enable tenant farmers to own the land they worked on. The " Land War " of 1879 led to the Irish Land Acts , ending absentee landlords and ground rent and redistributing land among peasant farmers. It was mostly supported by wealthy farmers in the east of Ireland. They focused more on the poor smallholders of the west, supporting land reclamation , afforestation , social democracy and rates reform. Economic improvement in the s saw farmers vote for other parties and Clann na Talmhan disbanded in Latvia[edit] In Latvia, the Union of Greens and Farmers is supportive of traditional small farms and perceives them as more environmentally friendly than large-scale farming: Nature is threatened by development, while small farms are threatened by large industrial-scale farms. Iuliu Maniu 1872–1927 was a prime minister with an agrarian cabinet from 1918 and briefly in 1920, but the Great Depression made proposed reforms impossible. The communist regime dissolved the party in 1947, but it reformed in 1989 after they fell from power. The reformed party , which also incorporated elements of Christian democracy in its ideology, governed Romania as part of the Romanian Democratic Convention between 1989–1991. The party also monopolized power in Yugoslavia from 1945 to 1990. During the dictatorship of the s, the prime minister was from that party. Ukraine[edit] In Ukraine, the Radical Party of Oleh Lyashko has promised to purify the country of oligarchs "with a pitchfork ". Australian farmers and their spokesman have always considered that life on the land is inherently more virtuous, as well as more healthy, more important and more productive, than life in the towns and cities. The farmers complained that something was wrong with an electoral system which produced parliamentarians who spent money beautifying vampire-cities instead of developing the interior. The goal was to enhance the status of the graziers operators of big sheep ranches and small farmers and justified subsidies for them. The landed gentry and aristocracy ruled Britain at this time. New Zealand never had an aristocracy but its wealthy landowners largely controlled politics before 1848. The Liberal Party set out to change that by a policy it called " populism. That, Sir, shows the real political position of New Zealand. The Liberal government also established the basis of the later welfare state such as old age pensions and developed a system for settling industrial disputes, which was accepted by both employers and trade unions. In 1893, it extended voting rights to women , making New Zealand the first country in the world to do so. The Advances to Settlers Act provided low-interest mortgages, and the agriculture department disseminated information on the best farming methods. The Liberals proclaimed success in forging an egalitarian, anti-monopoly land policy. The policy built up support for the Liberal Party in rural North Island electorates. By 1906, the Liberals were so dominant that there was no longer an organized opposition in Parliament. Agrarianism concentrates on the fundamental goods of the earth, on communities of more limited economic and political scale than in modern society, and on simple living, even when the shift involves questioning the "progressive" character of some recent social and economic developments. Thus, agrarianism is not industrial farming , with its specialization on products and industrial scale.

Chapter 5 : Food Regimes and Agrarian Questions by Philip McMichael

Agrarian questions, transformations and struggles in Africa | It aims to explore the contested character of social, economic, political and ecological dynamics of agrarian transformations in Africa.

Oxford University Press, Stanford University Press, A Study of Agrarian Relations, by V. Ramachandran, Vikas Rawal and Madhura Swaminathan eds. Narasimha Reddy and Srijit Mishra eds. Each book deals, implicitly or explicitly, with specific facets of these issues. Specific regional patterns of highly exploitative agrarian capitalist developments and the role of agro-commercial capital are analysed by the books. The essay argues that the agrarian crisis is class specific and that the capitalist farming classes are, in the main, able to successfully accumulate, although uneven development across India makes generalization difficult. The review concludes with some overall perspectives on agrarian transition in India. India, agrarian question, agrarian crisis, capitalist agriculture, agro- commercial capital The Indian government, academics and farmers all agree: Indian agriculture is in crisis. Annual agricultural growth rates fell to an all time low of 0. Newspaper articles, government reports and academic publications discuss the reasons for the crisis, and policy suggestions are being made demanding changes in neoliberal government policies for agriculture. From a political economy perspective these include: To what extent has capitalism developed in the countryside in India, including through processes of class differentiation within the peasantry? What are the obstacles for a more dynamic development? To what extent, and how, has agriculture contributed to overall capitalist accumulation and development in India? How has this changed the position of rural labour? This review essay will look at a number of recent books and their contribution to the understanding of these classic agrarian questions in India. To start with the big picture, agrarian transition is slow in India. One indicator is workers employed in agriculture and industry Byres At the same time non-agricultural growth has been sustained across more than two decades of neoliberal economic reforms at levels second only to those of China, based on sectors catering for the urban middle classes and export markets, while direct economic links between agriculture and the rest of the economy have been weakening for a long time. Agriculture has declined in importance for the non-agricultural economy and non-agricultural capitalist classes: It seems that capitalist development is progressing without a proper agrarian transition; in other words, as Henry Bernstein argues at a general level, that the agrarian question of capital has been bypassed Bernstein A more classic political economy position is that a proper agrarian transition is yet to take place in India. Terry Byres argues that such a transition would involve strong processes of class differentiation within the peasantry across the country, leading to the creation of a numerically significant class of capitalist farmers who would be in a position to consume high levels of industrially produced agricultural input as well as consumer goods, while surplus value could be siphoned off to fund industrial investments. While this might indeed be the outcome of a proper agrarian transition in the classic sense, the questions remain of whether it will happen and if so when , or whether the agrarian question and the more dynamic kind of national capitalist development linked to it has been bypassed on a world scale, pace Bernstein? In the Indian context, this matters in relation to how to understand present developments. Is the present crisis and profit squeeze in Indian agriculture due to agriculture being neglected by capital and the government? Or does it, in fact, represent a speeding up of class differen- tiation and the consolidation of a class of capitalist farmers across India? To what extent is an agrarian transition under way; and to what extent do present developments contribute to the accumulation necessary for further industrialization? Judging by employment distribu- tion, the process has progressed significantly in five states with highly productive capitalist agriculture: At the other end of the spectrum in four states, most of which have very low levels of productivity in agriculture, more than 65 per cent of the workforce are engaged in this sector Chand et al. The agrarian transition is unfolding in different ways or, at least, at different speeds, across India. It is well documented that the Green Revolution from its onset in the s was concentrated in certain high-growth states and that it benefitted mainly the top layers of farmers. Its growth potential reached a plateau for these groups in the s. The new technologies were still being taken up by more resource poor farmers and farmers in resource- poor areas; for example, in semi-arid areas. These

innovations had not been intended for such service, and became more costly in many respects as they entailed significant additional investment such as private tubewell irrigation and so forth Harriss-White There could well be several different agrarian questions, driven by regionally different class constellations and development trajectories. Agrarian Crisis in India, edited by D. Narasimha Reddy and Srijit Mishra, provides a recent account of developments within agriculture, with a focus on the crisis of small capitalist farmers, which has manifested itself, among other things, in a well-publicized increase in suicides. It starts with an overview of the crisis, backed by sound evidence, by the editors. Judged on the basis of sizes of landholdings as per the official land records, Indian agriculture is moving towards a miniaturization of landholdings. More than half of the income of marginal farmers is from wages, so this group is best understood as wage workers who receive a subsidiary income from the plots of land that they own. Many of the farmers who had access to the necessary funding did invest in improving productivity e. Indian agri- culture also used to operate within a shielded home market, but during the s external trade in agricultural produce and inputs was liberalized, exposing Indian farmers to outside com- petition at fluctuating world market prices “ prices that were falling from and that fell 2 The official records underestimate the proportion and size of large holdings, as landowners circumvent the legal ceilings on landholding size. Government of India data shows that real per capita farm incomes did not grow from to , and in some states they fell. The volume divides the landowning classes into three groups. This class is often based outside the original Green Revolution areas, with little prior access to irrigation facilities. In line with this view on agrarian classes, the chapter in the volume by Ramesh Chand documents the widely acknowledged fact that public investment in agriculture measured as a percentage of agricultural GDP has been more than halved since the mids and that private investment has not increased sufficiently to make up for this. And indeed there is a strong interrelationship between government policy and the interests of the powerful original Green Revolution farming groups. This is even clearer within a policy area not dealt with by this volume, namely the policy of public procurement of some crops at minimum support prices. For other crops including cotton and oil seed and other states, the system is of little relevance, as the support prices for these crops are set too low and, more generally, no proper system of implementation is in place Deshpande This increases the vulnerability of farmers in the dryland states, where new groups of farmers are investing in capitalist agri- culture. A fact-filled contribution to the volume, on rural credit and indebtedness, by S. Shetty, shows that neoliberal reforms have rolled back the institutional credit provisioning to farmers to where it was in the s. Usurious private moneylenders have regained their importance as the availability of proper institutional credit has slumped, while non-institutional credit increased from 31 to 42 per cent of rural borrowing between and The availability of cheap credit has classically been seen as a requirement if resource-poor farmers are to avail themselves of the Green Revolution technologies. For the smallest farmers non-institutional sources have now, again, become the dominant source of credit. Events such as the crash in output prices that occurred for cotton producers from the late s onwards, price fluctuations that are common for most high-value crops, and the adverse natural conditions so common in 3 A situation that is likely to deepen with the ASEAN-India free trade agreement, signed in August This, then, is the structural background for the increase in farmer suicides. Agrarian Crisis in India also includes five case study chapters that show convincingly that it is indeed among such farmers that a disproportionately high incidence of suicides occurred. This section is introduced by V. Prudhvikar Reddy , Karnataka R. Deshpande , Kerala K. Based on exhaustive surveys of data and case studies, they all confirm the concentration of suicides within the layer of new capitalist farmers, and add detail and nuance to the picture of the crisis faced by them. Highlights include the plight of cotton farmers and plantation crop farmers when world market prices crashed, increasing indebtedness, the need to lease in land at usurious and inflexible rates, and the risks related to loan-based investments in tubewell irrigation. In spite of these strengths of the volume, it is conceptually weak. Class is used very loosely, equated often with land size, and sometimes with specific accumulation strategies, but it is not related to how surplus value is produced. The impact of the changing state policy is another issue considered by the volume. This is certainly important: However, the book deals with policies without considering seriously their class basis. There is a need to consider the interests of the agrarian classes as well as those of non-agrarian capital, and of the non-agrarian classes dominating agrarian input and output markets,

from transnational corporations to local petty traders. This absence means that the book does not deal directly with the wider issues of capitalist development in agriculture and agrarian transition raised at the start of this review essay. *Agricultural Markets in West Bengal* operates at several levels and has multiple overall objectives. Its first objective is simple but nevertheless challenging: It covers the dynamics of class relations between capital and labour, including aspects related to gender, caste and ethnicity; relations between different capitals; and the development of productive forces and technologies. This is studied as part of an overall analysis of the interrelationship between agriculture, agro-commercial capital involved in post-harvest trading and processing, and government policies for these areas. This includes debates against neoclassical economics and new institutionalist views of markets and institutions. The book is based on a series of fieldwork studies concentrating mainly on rice processing and trading. The first two, in 1982 and 1983, were in two different districts; the later fieldwork, in 1993, 1994, and 2004, revisited the original districts and also included firms based in Kolkata. The book is structured around aspects of each of the pieces of fieldwork, flanked by theoretical and historical introductions and a conclusion. Prior to the economic reforms of the 1980s and 1990s, the rice processing and trading sector consisted of a number of circuits. Throughout the circuits, the main profits came from trading relations, not processing. Petty capital dominated a subsystem of petty trade and processing that most of the paddy passed through. Small ex-landlords and rich capitalist farmers would invest their surplus in this sector. For most of them, petty trading and processing was a side activity to accumulation through farming, and petty trading profits were to a significant extent ploughed back into land improvement of the farms where wage labour employment formed the basis of surplus value production. At the other extreme was a group of large-scale rice mills, owned and financed by the ex-landlord elite and by members of a caste-like, all-India trading group: They accumulated mainly by buying and selling, as well as by advancing loans to subcontractors. Their wide investment portfolio included other mainly agro-processing industries, commerce, moneylending and urban property. They were also large landowners, owning up to acres of land, which they tended to rent out. In between these two circuits, husking mills were at the apex of the petty circuit, and agents and wholesalers linked this circuit to the mills. This group also undertook other mercantile activities; for example, general moneylending. They also tended to own larger than average landholdings. Neither the middle nor the top-level groups invested significantly in agriculture. Most lower-level traders as well as farmers, with the exception of the largest farmers, were tied to the mills or traders through pre-harvest and pre-delivery loans, with interest levels increasing lower down in the hierarchy. The tied-in farmers were forced to accept lower prices for their produce, as well as late payments from the mills. Overall, the circuits created local-level monopolies that enabled high price margins throughout the system for the traders, and squeezed the profit margins of the farmers. This was most easily done through the large-scale rice mills.

Chapter 6 : RAS | Agrarian Questions: Old and New

The agrarian question is a centerpiece of agrarian studies. Urban revolutionaries posed it at the turn of the twentieth century as a political question concerning the allegiances of the European peasantry.

Historical Diversity and Contemporary Experiences The history of agrarian development in countries like India is characterised by the persistence of mass poverty and increasing inequality in the countryside, with a large section of the population excluded from the growth spheres of economy and society. Agriculture in India has remained a low productivity, low-income economic activity. In social science literature, the nature of agrarian change is an important determinant of social transformation. The absence of decisive agrarian transition in the development process in India has been a fundamental barrier to improving the conditions of life of its people see Byres , even though there are lessons from recent history in other parts of the world that demonstrate that pre-capitalist relations in contemporary societies can be progressively transformed to overcome economic backwardness and expand freedom see Dobb ; Byres , The volume under review sets out to answer five questions. The second asks whether changes under global capitalism reflect a transition from a rural and semi-feudal economy to an urban and industrial capitalist economy. The third relates to the nature of agrarian transition and whether this transition conforms to the classical model. The fourth highlights regional diversity in terms of agrarian changes and development, and documents the experiences and responses to the transition from different regions and states. The final question relates to the responses of various agrarian classes and interest groups to the transition. At a more general level, the volume engages with and responds to an important contemporary debate. In the Byres-Bernstein polemic, Byres , , argued that successful national development has almost always been preceded by successful agrarian transition. Though he considers the transition to capitalist agriculture to be the most significant, other paths, namely, the socialist path and what he calls the populist path are also discussed. Byres maintains that the classical processes of social class differentiation within the peasantry will create a dynamic and forward-looking class of capitalist farmers. This class will be more productive and contribute to national capitalist development by supplying surplus to urban areas and developing a home market. Classical political economy viewed agriculture as important for capitalist transformation for various reasons. It was the sector that could supply surplus for urban capitalist industrialisation and cheap wage goods for industrial workers. A population engaged in agriculture also expanded the home market for industrial goods. According to Bernstein, in an open economy post-globalisation, the import of goods and services, including foodgrain, has become easier, with mobile capital providing support to industry. These processes have meant that global capitalist development can proceed without resolving the agrarian question at the national level. First, he suggests that under capitalist agriculture, people are either capitalist farmers, petty commodity producers, or labourers and therefore, no transformation is possible. Secondly, in the classical agrarian transition process, the necessary linkage between agriculture and industry is forged and taken forward by the state. Bernstein argues that in the post-globalisation period, the state is either unwilling or unable to play this role. Capital is no longer constrained by national boundaries. National industrial development cannot be separated from international capital and global commodity chains. The main contradiction here is between capital and labour. On the other hand, McMichael has argued that with the dominance of global corporate food regimes, the main contradiction is between the peasantry and the global network of agro-capitalism. This perspective “that Marx viewed the small-scale pre-capitalist peasantry as a structural impediment to the full fruition of the capitalist mode of production” is very widely held. It is also, in our view, false. The authors emphasise that capitalist penetration and consolidation in agriculture has always been a complex and contradictory process. This means that the presence of hybrid forms of the subsumption of the labour process by capital with various pre-capitalist means of labour control and surplus appropriation is entirely compatible with capitalist agrarian transition. Drawing from Byres, he defines the classical agrarian question as consisting of three elements of the agrarian question AQ. AQ1 is associated with Engels, and concerns the political choices available to Socialist and Communist Parties, with reference to the peasantry under transition. The second AQ2 is

attributed to Kautsky and Lenin, who were concerned with finding out the nature of capitalist development in agriculture. The last AQ3 concerns the role of agricultural surplus in the process of industrialisation of a society. Agriculture, in particular, is a prime source of accumulation for industry. If capitalist industry dominates social formations, the agrarian question ceases to have relevance. Substantiating this point, he notes that the increasing globalisation of agricultural production and markets, alongside a growth in productive forces of capitalist agriculture, has meant that the agrarian question of capital AQ2 and AQ3 is no longer important. This is not only a contrarian understanding of the classical agrarian question but also of globalisation. Pointing out the inadequacies of the classical agrarian question, or paths to capitalist transition in agriculture by rejecting class analysis as a mode of investigation, and class conflict as a focus of analysis, has become common in academia. He identifies two concerns related to the land-to-the-tiller agenda expressed by the Left on the land question. First, redistributive land reforms would allot small parcels of land to peasants but not lead to any gain in productivity. The second concern relates to the availability of land for redistribution in India, a problem that some observers have raised. Regarding the first, while the agrarian question of capital may not be as significant as in the past, the argument can be countered from a social justice perspective. Such assumptions expect developing countries to follow a process of development similar to developed countries. Another assumption states that the primitive accumulation of capital involved displacement of peasants from their land, concentration of landed property through enclosures, and the absorption of the peasantry in more productive domestic industries. This capitalist transformation of agriculture created the conditions for domestic industrialisation. Patnaik disputes the historical validity of both observations and argues that conditions in developing countries are different from those in developed countries. The failure of the agricultural revolution in England, for instance, did not impact industrialisation because of the presence of colonies. With the advent of neoliberalism and global corporate interest in land and rural livelihoods, the agrarian question has become more important than ever. Dhanagare, in a chapter on the neoliberal state and agrarian crisis in India, begins by pointing out that while the contribution of the agricultural sector to national GDP has fallen, a substantial section of the population continues to rely on the sector for employment. He discusses contract farming and bonded labour, and concludes that neoliberal state policy is responsible for the agrarian crisis. In another chapter, B. Lenka review the relationship between capitalism and the peasantry in India. Post-Independence agrarian changes have led to a process of differentiation and proletarianisation within the peasantry. Landlessness has increased along with inequality in land distribution in rural India. The share of rural households that do not cultivate any land has increased from The number of rural main workers within total main workers has seen a decline, signalling increased migration from rural to urban areas. The processes of impoverishment and proletarianisation of the peasantry are more significant in the agriculturally advanced States of Punjab and Haryana and industrially advanced States such as Gujarat and Maharashtra. The last section of the volume has four articles that focus on individual states: With the expansion of the non-agricultural sector, fertility rates have gone down, and wages for female labour have increased, though they continue to be lower than wages for male labour. Education for women has made significant differences to their lives and work. He presents the ZBNF as an alternative to dominant production and exchange paradigms with its new techniques of cultivation and limited dependence on external markets. ZBNF is different from organic farming in at least two aspects. First, the method of natural farming respects the autonomy of farmers. According to Munster, though ZBNF farmers do not share an explicit anti-capitalist agenda “on the contrary, they may appear to be closer to Hindu right-wing approaches to the ecological question” they still present an alternative for the future. Socio-economic differentiation among the peasantry is not a sufficient indicator of capitalist development in agriculture. Instead, the author suggests that the agrarian sector of West Bengal is experiencing a primitive accumulation of capital. The article on Punjab by Sukhpal Singh and Shruti Bhogal focuses on the condition of small and marginal farmers in the State. In recent years the number of small and marginal holdings in Punjab has declined, opposite to the national trend. This adds to the increased burden of debt that has led to farmer suicides in the State. A process of depeasantisation is under way, because of which About 45 per cent of these farmers were from the small and marginal landholding categories. The core issue continues to be the unviability of small-scale farming, a

problem that has to be addressed through policy measures. Is the Agrarian Question Relevant Today? The volume under review addresses pressing theoretical issues in agrarian sociology and political economy. In several accounts, the agrarian question under globalisation is either reduced to the peasant question Bernstein or the ecological problem of contemporary development processes McMichael. The implications of this debate are diverse. First, the debate has implications for the redistributive land reforms agenda. Byres supports land and agrarian reforms, and there is evidence to do so he argues. The so-called inverse relationship between farm size and productivity does not apply to capitalist agriculture Lerche On the other hand, Harriss has the following hypotheses in the context of the emerging nature of the agrarian question in India. They note that much of the dynamism of contemporary agriculture is due to the presence of middle caste groups. Further, workers have not left agricultural work to join industry. Working households require multiple livelihood strategies. Secondly, the role of the state in initiating progressive agrarian and social changes is under scrutiny. Chatterjee argues that the peasantry no longer views the government as an alien institution. With the proliferation of government institutions, the peasantry has learnt to live with the state. Thirdly, however limited land reforms might have been, it has produced a class of landholders that is small but does not face direct opposition in the villages, as was historically the case. Fifthly, peasants are not forced to move to cities, as was the case in the past. Much of the migration to cities and to industry is voluntary. First, corporate classes have assumed a position of dominance over the landed elite. Secondly, with the emergence of competitive federalism, regional party leaders have moved closer to international and national capital. Thirdly, the urban middle class has conceded to corporate morality in the wake of globalisation. Within this larger context, Chatterjee proposes a duality of civil society versus political society. In sum, the relevance of the land and agrarian question is a matter of intense debate for politics and policy. Put simply, the agrarian question in its classical form has three components. These include the nature, degree, and extent of development of capitalism in agriculture i. The agrarian sectors of underdeveloped societies are characterised by semi-feudal and pre-capitalist relations of production in agriculture and land. These include landlordism, various forms of petty tenancy, servitude and bondage of labour, and usury Patnaik , p.

Chapter 7 : Final Exam About Agrarian - ProProfs Quiz

But subsequently, when the movement grew and put forward practical questions, the Party had to show that the movement could not, and must not, stop at the "otrezki"; that the confiscation of all the land was necessary.

Chapter 8 : Agrarianism - Wikipedia

The apparent irreconcilability of the two statements cited above prompts some unpacking of meanings of the agrarian question. This is pursued through examining the purposes that inform different meanings, the means used to pursue them, and the analytical and historical coordinates of 'then' and 'now'.

Chapter 9 : Agrarian Questions : Tom Brass :

*INTRODUCTION Agrarian Questions and the Struggle for Land Justice in the United States Eric Holt-Giménez
Afterwards they (as many as were able) began to plant their corn.*