In this chapter we sum up the major findings of the study as per the objectives of the study. They are the following:

1. Authentic human development is the genuine concern of the church. For the church, development means authentic and integral human development. It means man should develop in his totality. For catholic social thought the sacred character of human dignity clearly demands that authentic human development not be understood simply as economic development. Full and authentic human development embraces the social, cultural, political and spiritual dimension of human life as well. It involves individual’s skills and talents for the common good of the humanity. So development must be multi dimensional in character. It is basically communitarian, giving due respect to individual needs and aspirations. For the church true development involves a commitment of solidarity with all people especially in those poverty and situations of oppression. So the church, while emphasizing the development of all, speaks about ‘preferential option for the poor’. According to the church one of
the great challenges to authentic human development is the reality of the miseries of the poverty or economic undevelopment existing side by side with the inadmissible ‘super development’, which involves consumerism and waste.

2. The concept of community development goes in line with the concept of development according to the church. Both advocate for the authentic human development, development of every individual and all aspects of the life of the individual. Both concepts converge in the following factors: a) communitarian character b) abiding faith in the capacity of the individual c) voluntary participation d) integral development e) value based development f) social justice g) democratic method h) development of leadership.

3. BDS, in accordance to the concept of development according to church and the concept of community development aimed at the integral development of the Bhimadole area. All the major characteristics of community development are visible in the developmental activities of BDS. The most important features of community development are its communitarian character and integral development approach, both of which are seen in the developmental activities of BDS. It always attempted to instill in the people a sense of community. BDS through its activities
deliberately attempted to reduce distance between the different caste groups of the area and religious differences. The programmes aimed at all sections of the people – children, students, youth, men, women, old people etc. It covered all aspects of human life – social, economic, educational, spiritual, political, cultural etc, Special care is taken in the case of the weaker and marginalized section of the society.

4. The kernel idea of the concept of development according to church is that development must be basically communitarian and integral. According to church, it is not a few individuals or people belonging to one particular religion or community that should develop, but the entire humanity should develop. Development should not be confined to a few aspects of human life; but man in his totality should develop. To make it plain development should not be restricted to economic growth alone, it should be social, political, moral, cultural and spiritual as well. All the developmental activities of the BDS were multidimensional in character, covering all sections of people and maximum possible aspects of their lives. Thus BDS by aiming at the total development of the Bhimadole area materializes the major features of community development and the concept of development according to the church.
The activities of BDS could reduce the social distance between different caste groups of the Bhimadole area. BDS chalked out its programme in such a way that maximum people come together irrespective of caste differences. The people’s organizations were formed irrespective of caste difference. This helped the different caste groups to come together and mingle freely and sit together and discuss freely. The conscientisation programmes like street plays contributed much to change the mindset of the people besides bringing them physically close. The BDS staff staged in the villages, street plays with the active cooperation of the villagers which covered a wide variety of themes such as social evils like untouchability, dowry, child marriage, prostitution, unhealthy habits such as smoking, chewing, alcoholism, the purpose of saving, educating children, health, personal hygiene, contagious disease etc. All this changed the attitude of the people.

The qualitative changes that the BDS programmes brought in the life style and behavior of the low caste also contributed to the reduction of the social distance of the area. The informal education improved literacy and better hygienic practices changed the very appearance of the people. The economic status of the low caste also improved substantially. In short, as a result
of BDS activities the low caste became self confident and this change is recognized and accepted by the high caste.

Developmental activities led to the empowerment of women in the area: Women empowerment was not a specific objective of BDS when it initiated its work. But in the course of time BDS has significantly changed its orientation. There was a deliberate attempt to involve women in more activities. This was because BDS realized that without empowering the women of the area, the development of the area is not possible. As a result, explicit improvement and development of women in the following areas can be observed. a) The enhancement of leadership quality, b) active participation in the discussion of Grama Sabha meeting c) confidence building d) protest of injustice.

Major obstacles to development in the Bhimadole area, as perceived by the people of the area are lack of education, policies of political parties and social evils such as alcoholism, prostitution, superstitious beliefs and practices.

Majority of the respondents are illiterate. As a logical consequences of the same majority of the respondents find lack of education as the major obstacles to development. However they do not agree that mere literacy can solve the problem. So
according to them, together with the formal education of the children there should be equal emphasis for adult education through awareness programs. The ability to read and write does not make any magic effect in the life style of the people. People should be taught to save money and wipe away the bad habits and superstitions, which destroy their money and health. People should be able to maintain proper hygiene and take good care of their health. They should be free from the exploitation of the middle men. They should learn the modern techniques of cultivation. So there should be an integral and interrelated approach in educating the people.

The policies of the political parties stand as a stumbling block to the development of the area. All the party heads are high castes and they do not want the low caste to develop. Political parties encourage caste conflicts and divide the people purposely in order to gain political mileage. Besides the political parties exploits the people through various dubious means.

The social evils like prostitutions, alcoholism, gambling, bonded labour, child marriages etc. play an important role in obstructing the development of the area. Many superstitious practices connected with birth and death also have their share in keeping the area undeveloped.