CHAPTER - IX

CONCLUSIONS AND RECOMMENDATIONS.

- Conclusions.

- Recommendations.
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Conclusions:

Conclusions emerged from the study, are classified into nine areas as follows,

I. Socio demographic characteristics:
1. Most locations (irrespective of geographical distinction) are identified with some kind of title and most habitations have various characteristics. The number of respondents, who indicated the characteristics of the habitation of rural communities is significant. e.g. locations like Baluteali, Cholkhanali are seen even in urban area. (Ref. Table Nos. IV. 2 & IV.4).
2. About 42% respondents stated that, their native place is different from the place, where they are residing at present. Amongst them, some members visit their native place. This indicates location-wise displacement. (Ref. Table Nos. VII.12, VII.13, VII.14).
3. Many (i.e. about 37%) respondents could not explain specifically the reason/s for disintegration of joint households. This shows absence of deeper thinking among respondents. (Ref. Table No. IV.10).
4. Despite separation of households, some families do come together at some events. There is a deliberate effort among
families to come together particularly at native place. This is a sign of integration through ritualism. (Ref. Table No. IV. 11).

5. The process of nuclearization (in terms of number of couples staying together) is seen clearly. (Ref. Table No. IV.9).

II. Economic State:

6. There are maximum 'one member earning families' among respondents. The source of income of the members, where more members (in family) are earning, is not regular in many cases. (Ref. Table No. IV.14).

7. The number of respondents' families who stay in sound habitat is less. It indicates economic backwardness of respondents. (Ref. Table No. IV. 5).

8. Many respondents manage to subsist in prevalent circumstances & income. They are not anxious to improve their earnings. (Ref. Table No. IV. 15).

9. Closeness to marketplace correlates with economic, occupational activities and present work especially among Teli and Shimpi Communities. (Ref. Table No. IV. 6).

III. Educational State:

10. The educational status of earning members is not above graduation at most places. It is applicable to all the castes in sample. However, average education of earning member(s) from Teli caste, is more. (Ref. Table No. IV. 24).

11. Education of members of younger generation is continuing at most places. There is a hope of formal education among
youth. (Ref. Table No. IV. 30).

12. Due to spread of education & some social, educational development, the process of girls' education has started. (Ref. Table No. IV. 37)

13. As schools are available, female members from younger generation are seen educated to some extent (upto SSC). The correlation of average education of female members is neither with geographical location nor with castes. (Ref. Table No. IV. 27).

14. The female members above age of 35 are significantly less educated. (Ref. Table No. IV. 32)

15. The Researcher found passiveness in giving incentives to schoolgoing children (even in the families of sound financial condition). (Ref. Table No. IV. 34).

16. The Researcher found passiveness regarding aspirations from schoolgoing children among many parents. This indicates general complacency (Ref. Table No. IV. 35).

17. Educational status of senior members is not satisfactory. there is no correlation of education of senior persons with castes (Ref. table IV. 31).

IV. Level of Information:

18. The psychic space of the respondents in found limited. They do not think in a perspective. (Ref. Table No. IV. 39).

19. Many respondents opined that 'caste' is beneficial. The number of respondents who feel that 'caste is disadvantageous' is less. Thus the castebonds give them a
sense of belonging & identity & hence are strong. (Ref. Table No. VI.21).

20. The extent of respondents who could specify the origin of caste(s) is less. However they are stuck to the castebonds. They practise the customs blindly & regularly. It indicates the prevalence of ritualism on large extent. (Ref. Table No. VI. 5).

21. Except some Parit respondents, most respondents stated that subcastes do exist in their own caste. (Ref. Table No. VI.7).

22. Many Respondents are unaware of the definite title of their own subcaste. However they follow the practices blindly.

23. Alike origin of caste, the extent of respondents is more who are unaware regarding origin of subcaste(s) & its/their reason(s). However, unknowingly they practise the customs. (Ref. Table No. VI. 10).

24. Specific social status for own caste in previous days, is viewed by some respondents, while few of the respondents opined that 'there was no MĀN or special status prevalent.' (Ref. Table No. V.14).

25. Few respondents opined that 'there are specific rites, social customs prevalent in their caste at present.' For religious rites, general rules and customs are followed at most places. (Ref. Table No. V. 15).

26. Many respondents are aware regarding inclusion of their own caste in OBC category. However only few of them stated
that someone from their family/relative(s) got benefits in one of the following aspects, employment, political reservations, educational benefits. (Ref. Table Nos. VI. 23 & VI. 24).

27. Few respondents are happy regarding inclusion of their own caste in OBC category. (Ref. Table No. VI. 25).

28. Many respondents stated ideal, eminent and/or popular person(s) in their own caste from myth, history, religious background. (Ref. Table No. VI. 42).

V. Awareness, Opinions and Practices:

29. Upās (fasting)/vratās are observed in most families for different reason(s) or for no reason. The practice is uniform everywhere in sample. (Ref. Table No. VI.26)

30. The extent of female members is considerably large in observing Upās/Vratās. (Ref. Table No. VI.27).

31. Most respondents opined that, these practices (observing Upās/vratās) are beneficial. The reasons for such practices vary. (Ref. Table Nos. VI. 28 & VI. 29).

32. The habit of reading and collecting of published material is nearly absent in the families of respondents. Their access to literature is limited. (Ref. Table Nos. VI.31, VI.32, VI.33, VI.34, VI.35, VI.36, VI.37).

33. Some respondents stated the outlook of castepersons (in past days) towards castework, which throw light on different nature of castework(s) in olden days, their status and other organizational aspects. (Ref. Table Nos. VI.39 &
Due to various reasons (such as increase in mobility, spread of electronic communication facilities, financial & family difficulties etc.), the practice of utilization of communication means is less in respondents' families. (Ref. Table Nos. V. 28, & V. 29).

Most respondents stated that, the person(s) of other castes/communities have encroached the castework/occupation. It has affected adversely on the families of balutedārs/ kārāgirs, so far employment & other economic factors are concerned. (Ref. Table Nos. VII.6 & VII.7).

Some respondents stated that, there is a scope for the castework; some denied the statement. (Ref. Table No. VI.3).

The extent of respondents is more, who opined that, 'one should leave gāv/place for livelihood/work.' It indicates respondents' view towards geographical displacement/mobility on psychological level. (Ref. Table No. VI. 43).

VI. Social participation:

Many respondents are aware of their own `caste organisation(s). Amongst them some respondents could specify the nature of work of caste organisation(s). (Ref. Table Nos. V.16 & V. 17).

The extent and nature of participating in the activities of caste-organisation is less (compared to awareness regarding caste organisation(s). The extent of female
members' participation in the activities of caste organisation(s) is meager. (Ref. Table No. V. 18).

40. Alike, participation in the activities of caste organisation, the participation of female members in other activities (activities of the organisations other than caste organisation) found limited (Ref. Table No. V. 22).

41. There found less participation of respondents/family member(s) of the respondents' families, in politics. The reasons for less/non participation are explained. There is no correlation between caste and 'participation in politics'. (p = .1308). (Ref. Table Nos. V. 24 & V.25).

42. The extent of earning members in participation in politics is comparatively more. Due to political reservations for females, they are seen participating in politics at some places. (Ref. Table No. V. 26).

VII. Sense of belonging:

43. Inspite of growing unemployment, changes, emergence of antisocial and even criminal activities, many respondents denied the involvement of youth (from own caste) in an antisocial activities. It confirms the statement-caste is an ethnic group (Ref. Table No. VI. 41).

VIII. Displacement, mobility and change:

44. Due to various internal and external factors, some persons have given up castework/occupation. This type of occupational displacement is highest in Teli Caste.
45. Teli caste is occupationally displaced to largest extent, while occupational displacement is least in Parit caste (so far professing castework).

46. There is an inclination among educated youth to leave the castework/occupation. However, growing unemployment, price-rise, growing industrialization, mechanization and other family & social problems enable some youth to profess caste work/occupation.

The extent (of occupational mobility) is more in Teli caste (which is highly occupationally displaced caste) & less in Parit caste (where there are more chances for livelihood. (Ref. Table Nos. VII.1, VII.2, VII.3, VII.4).

47. The displacement of caste-occupation(s) is considerable. However, in the loss of hereditary vocations and skills, many families did not get substitute vocation. (Ref. Table No. IV. 19).

48. The extent of respondents, who stated that, their bhaubands profess castework, is more. (Ref. Table No. IV. 23).

49. Most respondents opined that, the overall condition is better at urban area. Inspite of growing antisocial activities and some adverse conditions at urban area, persons prefer urban areas for meeting family-requirements. It promotes for migration towards urban area.

50. The migration towards urban area is fast and the extent (of migrants) is more. It (migration) is not affected by
(particular) caste. (Ref. Table Nos. VII. 16, VII. 17).

51. Growing industrialization, more chances for employment/work, attractive picture of urban area prevent persons to go to rural area. However some social, financial, occupational and some adverse situation/incidences force some persons to go to rural area. (Ref. Table No. VII. 15).

IX. Social exchange and organisation:
52. Most respondents are aware regarding the castework/casteoccupation assigned to their caste in olden gavgadā. Some respondents explained details. (Ref. Table Nos. VI.1 and VI.2).

53. The extent of respondents is less, who could state the specific work-allocation to their own caste in gavgada. (Ref. Table Nos. VI.8 & VI.9).

54. There would exist different forms for remuneration in olden days depending on various factors (like number of bullocks, nature and quantum of work, mercy of givers etc.). (Ref. Table No. VI.17).

55. Many respondents could not specify the quantum of remuneration (for work), in olden days. Variegated responses received from others. (Ref. Table No. VI.18).

56. Regarding remuneration (for services rendered), some respondents opined that, monetary transactions were absent in olden days. (Ref. Table No. VI.15)
57. In general, the balutedārs/gāvkārgāirs were economically backward. However, some type of property was owned by few individuals. (Ref. Table No. VI.20)

58. Though family requirements and occupational needs were met through gāvgādā, balutedārs and gāvkāmgārs found difficult to subsist with the available remuneration. Hence most persons were in search of alternative means for additional income/remuneration. (Ref. Table No. VI.16)

59. Most respondents stated that, (at present) their castework is professed by accepting cash.

60. Most respondents prefer money as a remuneration for castework rather than baluta or articles. (Ref. Table VII.5)

61. Most respondents opined unhappiness regarding baluta system as a remuneration in present times. (Ref. Table VI.19)

62. Gāvgādā was not merely a system of distribution of work for convenience, but it was a strong structure constructed by social, cultural and religious bonds. (Ref. Table V.1)

63. The interrelations between various gāvkāmgārs/ balutedārs were cordial at most places. The details of interrelations would vary place to place, depending on various factors. (Ref. Table V.12)

64. Some respondents opined that (in past days) the caste-kārāgirs used to consider the problematic groups (of people) sympathetically, for taking remuneration. (Ref. Table Nos. VI.12, VI.13, VI.14)
65. Most balutedārs/kārāgirs were considered as socially degraded. Various religious books and thinkers mentioned it. However, in social hierarchy, every caste tried to degrade others. Many of them would refuse the work of untouchables. (Ref. Table Nos. V.10 & V.11)

66. The culture of mutual co-operation and sympathetic outlook towards kārāgirs/balutedārs was present at some places in olden days. (Ref. Table No. V.5)

67. Alongwith sympathy, the gāv/society used to put control on kārāgirs/balutedārs. All these things was a part of gāvgadā system, which was considered as a social control, in olden days. (Ref. Table No. V.6)
RECOMMENDATIONS

Human being is considered as central focus in social work. The development of mankind would promote for smooth working and prosperity of society in total, along with the happiness of mankind.

As there are variations in the nature of OBCs and in their problems, the researcher feels need of adopting multiple approaches having interdisciplinary nature for the solution of problems. Different strategies need to be applied at various levels (such as individual level, family level, group level, mass level).

With the background of data presentation, observations and experiences, the researcher has following suggestions;

Suggestions for individuals, persons from communities (in sample) are as follows,

The persons should review regarding backwardness (social, educational, lacking in financial situation, general unawareness) of their family, community and try to overcomes them. It is a fact that more the caste/communities are fragmented and divided, more they lag behind and get weakened. Considering this aspect, the persons should try to bridge gaps between divisions, sub-castes and promote interactions and develop relations by observing, practising and implementing various programmes and activities. The persons should adopt broad outlook and vision.
It is observed that, there exists 'resistance to change'. It obstructs fluidity and development. The persons should give up certain orthodox, unwanted customs and be ready to accept new, secular values, keeping ahead prosperity.

There are various fields to which reservation is not applicable. Even several government sectors are getting withdrawn from reservation through privatisation.

Mere reservation is quite insufficient to satisfy employment requirements of OBCs. Considering these aspects, while insisting on reservation, the persons should strive in the non-reserved fields, competitive fields, military discipline as alternate vocation, science and technology.

The role of following persons (especially from OBCs) is very important in all the process -
- Youth, educated persons, researchers, academicians alongwith professional social workers, activists, officers, and persons (who possess authority). The suggestions in their regard are as follows,

It is difficult, rather impossible to cater multitudinous educational facilities and satisfy variegated educational requirements of different sections of society through formal educational system,
- the academicians and experts should develop non formal system to compensate the abovementioned shortcomings.
- some other factors such as (different needs of people,
less availability of time and money available with common persons), also demand for strengthening non-formal system.
- the experts, academicians should encourages and orient the OBCs regarding backwardness, blind-faiths, development programmes, methods and strategies to sustain and prosper in ever-transforming situation and competitive, newly emerging fields etc.

There is a strong need to conduct frequent studies among OBCs from social work angle. Such studies will be useful for identifying various problems at different levels for their solution.

The academicians and experts can conduct such studies with the help of students. The administrators and activists can get direction for planning the work.

The role of OBC organisations, associations and caste organisations is important. The suggestions for them are as follows,

The organisations/associations should be activated around the needs of persons.
- They should organise and educate the people.
- Instead of conventional, religious activities, the organisations/associations should plan specific programmes based on problems and existing difficulties of people.
- There should be transparency in functioning of such organisations. They should exercise democratic procedures.
- The organisations should utilize their platform for
representing community-problems. While doing so, they should not represent any political party, communal ideology.

- Such organisations should publish, success-stories of eminent personalities (from community) to encourage the common persons.

- Such organisations should implement some activities like financial development programmes, socially useful programmes, appreciation and encouragement to students, science base cultural programmes, legal education programmes. Such activities will be useful for inculcating secular values & for developing integration and awareness.

Some suggestions for government level:

- There should be caste-based census. It is useful for planning welfare programmes and reviewing/evaluating the impacts of such programmes.

- The government should promote non-formal system of education.

- It is not sufficient to introduce mere welfare programmes.

The implementation should be monitored and evaluated frequently. Further steps should be based on these aspects.

There is a need to appoint professional social workers for the above-said jobs. It will be beneficial for the recipients of welfare programmes and for total system.

- the caste certificates should be issued at local level (and the procedure should be very easy). Several evil
practices (such as malpractices, corruption, non-utilization etc.) can be avoided due to it. Real disadvantageous persons should be studied and given caste-certificates (alike election cards).

Some general suggestions:

- The extent of education among new generation is increasing. However, at most places (especially in case of backward class (students), it is conventional type (Arts, science, commerce college). The persons should think of getting non-conventional, specialized education.

- The concept of gender-equality should be inculcated in the minds and the female individuals should be given equal treatment alongwith males.

Orthodox village life obstructs human development. It makes human beings to glorify poverty and to believe in superstitions and become fatalistic. However, it is not always proper (especially at present time) to suggest the persons to leave rural area because of following reasons,

- Urban areas suffer due to growing problems of unemployment, overcrowding, sanitation problems, pollution, density of population, anti-social problems.

Considering these aspects, persons could be suggested to settle in rural area, by removing certain evil aspects such as, religious blindness, rigidity, superstitions, gavgada structure (which obstructs individualism and human prosperity).
- Efforts should be made to eliminate differences between subcastes/divisions. It is difficult that the castes will be vanished. However, efforts should be made through various activities to diminish the sharp edges of caste.
- There is a need to initiate secular and development oriented activities. It is expected that, the OBCs (especially from sample) should be aware regarding their own development and they will be self-dependent and self-reliant to overcome their own problems. It will benefit them as well as the society in total.

Recommendation for further studies/researches: A displacement indicator can be worked out considering following factors;

1. Displacement from place to place.
2. Displacement due to migration.
3. Displacement from traditional occupation/work.
4. Displacement due to disappearance of gāvgāḍā.