Any synchronous imagery of a dynamic process, making any conclusive statement is not considered really desirable at this stage. So, in lieu of a conclusion, let us attempt a synoptic reflection of what was intended, what was done and what we have achieved. Such analytic reflections, if accurate and valid, may provide us with a basis for guiding the future course of the ongoing research process.

This study began as an endeavour to produce a pure academic analysis of the socio-cultural change in this nomadic community following their sequestration in a spatial locale defined by the boundaries of urban-industrial Delhi. The empirical strategy chosen for such an analysis was the one of post hocism. The personal motive for undertaking such a research endeavour was dual—one of deriving hedonistic pleasure of doing so and the other to seek professional advantage in attaining upward professional mobility within the organisational system of academic social anthropology.

The professional ethical needs that emerged during initial phases (first year) of pursuit of this research prompted the researcher to attempt a more symmetrical relationship between the community and culture of anthropology than hitherto prevalent. The need for such
symmetry was cognised not only in the domain of values but also in terms of their extra-cognitive structures of interests.

The cognitive processes of the researcher, in the realms of his cultural affiliation to the system of academic anthropology, subsequently led to generation of appropriate strategies to effectively meet the information and analytical needs emanating following systemic incorporation of such ethical need into the analysis.

The modification/expansion of specific modes of analytical cognition internalised during researcher's academic socialization in anthropology, and the data needs of such an expanded analytical perspective (a tentative one) required supplementary information sources, data retrieval techniques and analytic modes of a different kind than generally employed in anthropological researches. An attempt was made to consciously borrow from available research tools from various cognate social sciences and attempt their integration into a relatively unified framework in a syncretic manner.

As of now, the attempt for an inferential development of an appropriate semi-coherent anthropological framework and the portrayal of the intersubjective system of data categories (derived from interpretation of perceived
micro and macro-level stimuli) is realised to be purely axiomatic in nature and has to be validated by a programme involving cross-micro systemic and micro-macro linkages comparisons in a hypothetico-deductive manner. Such validation and necessary modifications must precede its incorporation into the system of symbols and analytic cognitive modes constituting the corpus of the socio-cultural matrix commonly known as 'Social Anthropology'.

The study is incomplete in another manner. Due to the dialogical mode of acquiring intersubjective learning experiences (and associated continuing cognitive modifications on part of the researcher), it is cognised that still more information is necessary for attaining data adequacy in the context of the altered mode of analytic cognition incorporating both cognitive as well as extra-cognitive structural parameters at micro-systemic and macro-suprasystemic levels of description rather than the one sufficient for the conventional micro-cultural-relational phenomenology hitherto prevalent in the subculture of anthropology.

Furthermore, the extension of such analysis to also include an attempt towards synthesis of an appropriate framework of a valid systems design for micro-level integrated development, of this community of Delhi in particular and fringe communities in post-colonial third
World urban contexts in general, have been consciously made to impart some degree of equality to community - anthropology exchange processes and also partially fulfill one's societal obligations in a post-colonial India. It was explicitly realized that the educational opportunities availed by the researcher were the indirect consequence of hard physical labour of many of his fellow countrymen (and women), structurally placed at not so advantageous position in the society, and such use of systematically expropriated resources to the advantage of the researcher (and also his fellow professionals) must be reciprocated in the interests of intellectual honesty.

This is not to contend that this study has completely succeeded in reciprocating such obligations on our part. On the contrary, it is not even a minute fraction of the necessary ideational inputs required for meeting our societal obligations. The only creative satisfaction on the part of the researcher is that through his modest efforts he has been able to tentatively (may be wrongly) perceive, at individual cognitive level, a possible direction that may lead us to correct some of the specific historical biases of anthropology inherited from our colonial past and post-colonial systemic links in an unequal world social order.