CHAPTER - VIII
SUMMARY AND CONCLUSION
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Social change is universal phenomenon. It occurs in almost every society without exception. Apart from it, social change accrued in the past, it is occurring in the present and it shall occur in the future. Nothing is static in the social world. Social change brings about certain modifications in human interactions and inter-relations and social arrangements. As a result of this change, the relations also change. Cooperation, as a basic social process, changes from time to time and society to society. Hence the present study is devoted to understand and analyse the changing nature of co-operation in village India.

Indian rural life is not stagnant. It has also been undergoing fast changes. Industrialization, urbanization, modernization, monetization, marketization, sanskritisation, migration to cities and various other factors have brought about lot of changes in each and every sphere of human interactions and inter-relations both in urban as well as rural societies.

In India the principle of co-operation has been practiced from time immemorial. The spirit of village communities of India was almost entirely co-operative. The villagers had worked together on an informal co-operative basis with regard to their religious, social, economic and cultural life. The co-operative element in the community life in India was represented by the joint family and kinship system.
Changes in rural social life have been quite significant. Self sufficiency in terms of essential consumption of goods was widely observed and dependence on market supplies was limited. Villagers used to utilize the services of local artisans and craftsmen for which they were given a share in the agricultural produce. There was a greater sense of personal-consideration for each other among the villagers. Greater respect for elders was very much in evidence. Joint families were more common and people had strong belief in religion. Modern education had not reached them and hence social beliefs were traditional and conservative. Local level disputes could be settled at the village level.

Festivals were observed without any differences. Mutual help used to be extended during marriages. Caste differences among people were distinct in social relationship. Civil amenities and sanitary aspects were very poor. Transport facilities were archaic and inadequate and communication system was very traditional and poor also.

Village life now has become dependent on urban market. Village artisans, craftsmen have become commercially oriented and even many of them have migrated to urban areas. Life style of people in villages is fast changing. Marriage age is increasing. Family planning has become routinised. Dietary habits are changing. Alcoholism and drug addition have been widely prevalent. Modernisation in dress and fashions has become visible. Religious discipline and traditions have been relaxed.
Villagers are becoming more self-seeking. Modern facilities are made available in villages in terms of transport, communication, health care, etc. The rural-urban gap is largely bridged. Living standards have improved. Anonymity and lack of concern for others are becoming common traits even among villagers. People have become more self-seeking and confined to themselves.

Hidden dissatisfaction among family members has gradually come to the fore in the modern family. The contemporary rural family is no more the same old closely integrated one. Nuclear families are coming into existence. The process of modernization is felt through the pressures of economic, educational, cultural and social changes. Every family member is becoming busy about his own needs and problems. Emotional ties have become thin and shallow. At the same time, tolerance for others is declining. Respect for money is most prominent. Readiness to share the pleasures and pains of family members is badly missing. The respect for elders in the family is on the sharp decline. The non-earning members are handicapped. Family members do not want to live together and hence, partition of the family often takes place. Differences are not settled through mediation of family members. Unhappiness, anxiety, tension, insecurity, dissatisfaction have become widely prevalent resulting in various types of psychosomatic diseases like diabetes, hypertension etc.

Marriage as social institution, has been accepted as an instrument in the sexual gratification as well as perpetuation of society through
procreation of children. The aim of marriage is undergoing changes in the contemporary society. The earlier considerations in selecting the partner were religion, caste, gotra, reputation of the family, etc. Today, marriages are settled on consideration of beauty, education, occupation and income of the partners. Dowry has been a bigger consideration in marriages inspite of a ban on the same by the Government.

Marriages were celebrated in earlier times in the villages on a moderate scale with maximum co-operation of the people in the neighbourhood. Marriage ceremony was elaborate and many rituals lasting for days and week used to take place during marriage celebrations.

Co-operation has been a powerful force in transforming village society. Co-operation is being recognized as one of the most important instruments in the tremendous task of economic and social development. Co-operation is the key stone of an arch without which technical knowledge offered from the side of the state and enterprise on the part of the people will not succeed in supporting a progressive rural economy among millions of small farmers and cottage workers. Co-operation has helped in several countries even to harmonize conflicting social and economic interests.

The present study aims at identifying the changing trends in the rural socio-economic development of the people and the approach of the people towards co-operative life in rural areas. The study area has been
chosen for this purpose and the need for the research was felt in probing areas of concern for the co-operatives and co-operative social life. Studies of this nature involving different social and economic section in relation to co-operation have been very scanty and inadequate. Hence, the study aims at filling up this gap.

The present study is based on a sample survey conducted in Dharwad district of Karnataka state during December 2005 - March 2006. The study area covers three villages of Dharwad taluka. These three villages were selected as purposive sample on the basis of their density of population and their distance from city and location on main transportation line and also geographical location in Dharwad taluka. The villages are Amminabhavi, Murakatti and Salakinakoppa. The three villages exhibit typical rural socio-economic environment. These villages represent 3 different parts of taluka. Amminabhavi village is a somewhat distant place from the taluka head quarter but otherwise located on main transport line connecting Dharwad to Bijapur. Geographically, it is situated in the plain area of the district. Salakinakoppa a small village represents sub-urban area, and Murakatti village is an interior place, situated in Malnad region of the district. Therefore, keeping the physical location of these villages, the researcher has selected them for the present study.
The above discussion is enough to understand the background of changing aspects of co-operation in rural India. The main findings of the present study are presented in five sections as indicated below –

A. Findings pertaining to socio-economic background;

B. Results pertaining to changing aspects of co-operation in social life of the villagers;

C. Results pertaining to changing aspects of co-operation in cultural life of the villagers;

D. Results pertaining to changing aspects of co-operation in economic life of the villagers; and

E. Findings pertaining to the changing aspects of co-operation in agriculture and other activities.

A. FINDINGS PERTAINING TO SOCIO-ECONOMIC BACKGROUND

The following results are the outcome of the analysis of the social, economic and demographic characteristics of the respondents, such as age, sex, income, level of education, occupation and the like. These provide a relevant background to the understanding of the respondents' behaviour, attitudes and possible reasons for changing co-operation in their various fields of life. Hence the results pertaining to socio-economic background are discussed here.

1. Majority of the respondents of the present study are male respondents, which is due to the consideration of head of family
being respondents for the study. Even otherwise, male predominance in family affairs, talking about themselves to the outsiders like the present researcher are still the hallmark of household arrangements in rural family system in India.

2. In the present study the respondents are all of above 40 years of age. It is because all the respondents of the present study are head of their families.

3. Majority of the respondents are married.

4. The study has shown that most of the respondents are literates, which shows the increased rate of literacy in rural areas.

5. Among all the respondents, a majority of the respondents constitute Hindus.

6. Majority of the respondents of the present study belonged to upper and middle castes.

7. Majority of the respondents of the present study work as agricultural labourers. They work in other’s land. It is because in Indian society the main occupation of the villagers is agriculture, which needs heavy unskilled man power.

8. Majority of the respondents’ family annual income is very low, as they constitute the lower social class in the class hierarchy. Among all the respondents majority of the respondents’ annual income is below Rs. 10,000/-.
9. Among the respondents, majority of them are living in Kachcha houses, who are poor and leading low standard of living.

10. The study has revealed that today most of the respondents from the study villages prefer to live in nuclear families.

Thus the above findings have clearly indicated that most of the respondents are from poor families and lower socio-economic background.

B. RESULTS PERTAINING TO CHANGING ASPECTS OF CO-OPERATION IN SOCIAL LIFE OF THE VILLAGERS

I. Aspects of Marriage Alliance

1. The study has revealed that today the parents discuss with others also besides their relatives regarding searching the life partner for their children. The study has also revealed based on the respondents views that in olden days the parents used to discuss with relatives and the people of same caste regarding marriage proposal for their children.

2. In olden days most of the parents used to discuss with their relatives and the people of their own caste about searching life partner for their children. The participation of the relatives and the people of own caste has been continued even today. Thus the trends of traditional rural co-operative attitudes are still persisting to some extent in the study area.
3. From the present study we observe that today people show some interest in searching life partner for other's children also.

4. The present study has shown that irrespective of the nature of the family, the respondents invite their relatives, neighbours and people of their own caste to look for the life-partner for their children. But in olden days the parents of the respondents invite used to only their relatives, neighbours and the people of their own caste. They were giving more preference to their relatives rather than neighbours and the people of their own caste.

5. The study has also revealed that in olden days the relatives took active participation in such occasions as compared to present days. Thus today the co-operation among relatives is gradually declining as far as marriage alliance is concerned.

6. Generally even today majority of the invitees take active participation and do everything interestingly in marriage alliances. But as far as nature of the family is concerned, majority of the respondents of joint family have opined that the invitees take full participation, whereas majority of respondents of nuclear family have complained that the invitees do not take active participation.

7. Today, as a result of modernization, urbanization and industrialization heightened occupational opportunities in urban areas and higher education most of the ruralites are migrating towards urban centers. The study has revealed that even the relatives of distant places take active participation in such
occasions. Only some relatives escape by saying any ostentious reason.

8. Searching the life-partner for the children is an expensive element. Today due to variety of interests the youth do not choose their life partner very easily. For this purpose the respondents get financial assistance from the moneylenders, from the leaders of the village and from their relatives. It has indicated the declining co-operation on financial matters. Therefore majority of the respondents are getting financial help from the moneylenders.

II. Engagement ceremony

1. The study has indicated that the villagers invite their relatives, neighbours and people of same caste, people of other caste, friends and others during engagement ceremony of their children. Most of the people today invite their relatives and friends for such engagement functions. In nuclear families the respondents invite everyone to such functions, whereas in joint family more respondents preferably invite their relatives and friends to such engagement functions.

2. The study has revealed that majority number of the respondents are taking active participation in such occasions. They actively participate and provide their co-operation for the success of engagement ceremony. It shows that there is no much change in co-operation pertaining to engagement ceremony.
3. At the same time the respondents have not faced more problems while receiving the co-operation from the people. But some have faced problems. It shows that today all the people do not cooperate from the bottom of their heart.

4. The study has also revealed that the respondents in recent engagement ceremony in their family have received full co-operation by mainly their family members, relatives, neighbours and friends.

5. The study has indicated that during such engagement ceremonies, the relatives, moneylenders, leaders of the village and co-operative banks are the main financial sources for the respondents. It shows declining financial co-operation among villagers hence the people are being assisted by moneylenders and co-operative banks with highest rate of interest.

6. Further the study has revealed that the co-operation of the people of all communities in villages has deteriorated. It is mainly due to non-interest of the people to take participation in such occasions.

III. Marriage Function

1. With the advancement of modernization in Indian villages the people are inviting very limited invitees for marriage functions.

2. Today even in villages the process of marriage ceremony is being finished within two days, because of decreasing participation among the villagers.
3. The present study has indicated that most of the villagers today invite their relatives and neighbours. They do not invite each and every family member of the village like in olden days.

4. The study has also indicated that the collective co-operation in villages is deteriorating.

5. The study has revealed that during marriage ceremony there is a special practice of gift giving which is called 'Muyyi' or 'Aaheru'. It is a tradition in rural areas.

### IV. Naming Ceremony

1. The study has indicated that most of the people in Indian villages invite their relatives, neighbours and people of their own caste for the naming ceremony of newly born baby.

2. The study has revealed that most of the invitees give their co-operation in the form of gifting the dresses to the baby, bless the baby and sing some traditional songs on the occasion of nomenclature ceremony.

3. In Indian villages today, most of the villagers take partial participation in such occasions. However, the study has clearly indicated that the whole-hearted co-operation of the people has been deteriorating.
4. Today due to disinterestedness of the people, their involvement in their personal work, migration to other places and for various other reasons people's active participation has been deteriorating.

Thus co-operation from the bottom of their hearts has been decreasing. They avoid such functions due to some reasons, although they show their personal representation physically but not monetarily or otherwise.

C. FINDINGS PERTAINING TO CHANGING ASPECTS OF CO-OPERATION IN CULTURAL LIFE OF THE VILLAGERS

I. Co-operation while performing rituals

1. The study has revealed that the relatives, neighbours and people of their own caste participate in performing religious rituals in villages. Among Hindus majority of the respondents invite their relatives, neighbours and people of their own caste. But majority of non-Hindus invite only their relatives to such religious rites.

2. The main financial source during performance of religious rites is neighbours. It shows the co-operation of neighbours is very strong in rural areas. But, the study has further indicated that the people have to face problems while getting financial help by others.

3. The study has revealed that mainly the family members give full co-operation during such occasions.
4. The study has clearly indicated that the co-operation among the people in villages today is deteriorating during performance of religious rituals as compared to the olden days. It is because today people are loosing their interest in participating such occasions.

II. Co-operation in celebrating fairs and festivals

1. The study has revealed that today as a result of urbanization, modernization and other new developments, the village fairs' glory is declining.

2. The study has revealed that the people invite their guests to the fairs and festivals of their villages irrespective of the community. However, most of the invitees participate fully in such fairs and festivals.

3. The study has revealed that the respondents also participate fully in the fairs and festivals of other communities.

4. The performance of any fairs and festivals is highly expensive. Therefore according to the present study, the people of all communities in the village give full co-operation in mobilizing financial sources for such fairs and festivals.

5. From the present study it is clear that majority of the respondents give their co-operation in the form of cash, kind and making al-round arrangements.
6. The study has clearly indicated that in modern society, village fairs and festivals are loosing their significance. People, too, are not extending their heartily co-operation in celebrating such traditions.

III. Co-operation in cultural programmes

1. The study has revealed that in every village in India villagers conduct one or the other recreational activity to show their cultural heritage. The villagers, apart from their work, take active participation and extend required co-operations.

2. The study has revealed that folk songs, drama and 'Okali' are the most popular recreational activities in the villages.

3. The villagers take active participation and participate fully in such recreational activities. It shows that people enthusiastically participate in such recreational activities.

4. The study has also revealed that today the people's participation in such activities had decreased as compared to olden days.

5. The study has revealed that bullock cart race, wrestling and weight lifting are the popular recreational competitions held in villages.

D. RESULTS PERTAINING TO THE CHANGING ASPECTS OF CO-OPERATION IN ECONOMIC LIFE

I. Practice of Barter Economy
1. The study has revealed that today barter economy has been replaced by cash economy. Although barter economy is prevalent in one or the other form of villages.

2. From the present study it is evident that even today there is exchange of implements, exchange of services, exchange of food grains and exchange of animals among villagers.

II. Jajmani Practice

1. The present study has clearly indicated that even today, in Indian villages the Jajmani system is being practiced in one or the other way, which is hereditary.

2. The study has revealed that in Indian villages, the Jajmani system remains in the form of both money and kind. But providing food grains for the services is very common practice.

3. From the present study it is evident that in olden days Jajmani system was prevalent in the forms of providing money and kind.

4. The study has revealed that today the nature of Jajmani system has changed. The agriculture profession is no longer an exclusive prerogative of any particular caste. People of different castes are engaged in agriculture. Moreover various factors are responsible for the decline and disintegration of the Jajmani system.
III. Changes in Economic Co-operation

1. The present study has revealed that today in every village one or the other institutionalized credit and deposit facility is available. The borrowing and repaying are very old practices in every society.

2. The study has indicated that majority of the rural people are being benefited by the nationalized and co-operative financial institutions situated in their villages or in the nearby villages.

3. The study has revealed that in olden days people were not getting loans from such institutions, because of their social prestige and status.

4. From the present study it is evident that the villagers are satisfied with available facilities in these banks. However, the banks introduce facilities, which are needful to that area.

5. Primitive economic co-operation is different from modern economic co-operation. Today, it is systematized and its scope is widened. There is drastic change from tradition to modernity even in economic aspects. The scope of financial assistance and co-operation has increased and extended its functioning in all spheres of rural life.

E. RESULTS PERTAINING TO THE CHANGING ASPECTS OF CO-OPERATION IN AGRICULTURE AND OTHER ACTIVITIES

1. The present study has revealed that majority of the respondents are having their own agricultural land.
2. The study has indicated that in villages, without mutual cooperation it becomes difficult to perform agricultural activities independently.

3. However, it is quite clear that in villages, most of the villagers extend their full wholehearted co-operation in agricultural activities. Hence, even today, villages are homogenous and lead harmonious life.

4. The study has revealed that the villagers exchange their agricultural implements, which shows the persistence of cooperation pertaining to agricultural activities.

5. The study has further revealed that it is not easy to receive any type of co-operation even for agriculture purpose. It is because majority of the respondents had to face problems while receiving any co-operation by others.

6. From the present study we observe that the community leaders, friends, relatives, neighbours and people of the same caste give full co-operation in respect of agriculture.

7. The study has revealed that the respondents, being rural people, extend cooperation to others in agricultural activities.

8. However, the respondents have revealed that they provide co-operation to others for the sake of agriculture. It shows the
perpetuation of co-operation among the villagers in regard with agricultural activities.

9. The present study has revealed that majority of the rural people get financial assistance from co-operative banks, which are the cheapest and best co-operative banks, which provide all the support to agriculture activities. The rate of interest charged on the loans is very low.

10. From the present study we observe that majority of the villages follow co-operative farming, which increases helping nature among the villagers.

11. From the present study we understand that in recent days the intensity of agricultural co-operation is deteriorating. However, most of the respondents, irrespective of their nature of family, have supported it.

12. The study has clearly indicated that majority of the respondents, irrespective of their caste and sub-caste take active participation in rural development programmes.

13. Today in each and every village there are one or more self-help groups formed, which provide ground for the development of an individual, family and entire society. These aim at providing security, particularly economic, to the people.
14. The study has indicated that the self-help groups provide financial assistance, help to save money, provide employment and increase the status of women in society. Relatively more women get help from these groups.

15. The present study has indicated that majority of the respondents, irrespective of their sex, take active participation in self-help groups.

In this way the present study has clearly indicated that cooperation as a basic social process has been finding a change in every sphere of life in Indian villages.

The growing incidence of intercommunity connections, most particularly the city and village, with a hind of pronounced entry of urban institutions into rural life have affected the village life perceptibly which is expressed quite evident in the changing aspects of cooperation as found out in this study. It is not only the cooperation which is finding changes in terms of its traditional arrangements in rural life, but all other basic social processes like competition, conflict assimilation, accommodation etc. are also being influenced by the ongoing changes in the rural life in villages in India. The author feels conducted for having successfully completed this study confining it only to cooperation, and shall look forward to follow another study for understanding analytically the changes in the total social processes in villages in India. It is
suggested that such an attempt be made by any scholar who is interest in it.

SUGGESTIONS

In order to strength the cooperative practices and improve the cooperative processes in social life, the following suggestions are indicated. When these suggestions are brought into force the co-operative practices as established in the traditional setting would be rejuvenated.

1. The family ties should be strengthened by increasing inter-family interaction for various day-to-day needs which include social, economic, cultural and kinship and familial and emotional needs.

2. To enhance the economic co-operation, the villagers should look for their needs attained mutually at village level itself. For example, for labour for needs, the villagers pool up human resource to utilize it effectively which is in certain parts of Karnataka called "Kudiaalu" or "Muyyiaalu" means contribute labour in reciprocal manner.

3. The farmers should follow amongst themselves as an arrangement for all in the village, depending on their requirement, "seeds bank" or "gene bank" so that they can depend for their seeds, requirements within the community itself.

4. The religious activities be increased in the village so as to involve the people in the village repeatedly to participate in group process.
5. The cultural programmes of the traditional type should be held in larger numbers so as to make people involve in them again and again. Through this kind of an arrangement, a mutual co-operation can be re-established in its higher incidence.

6. To establish various associations for youth, women etc. people can be brought together under the banner of youth associations or similar such associations. This does not mean the associations on caste or community lines, which are detrimental to the social cohesion of rural society.

7. To establish more and more Self Help Groups (SHGs) in order to bring every one into its orbit for one or the other economic needs of ruralites.

8. To prevent the interference of external agencies into the village communities through registration(s).

9. To prevent the party politics in villages which has led to the factionalism in rural life.

10. To develop and establish the “implements bank” in the villages where farmers can pool up the implements and use them with a kind of understanding amongst themselves.

11. To encourage the maintenance of common property resources like, pond, grazing field etc. for every body’s utilization by villagers themselves.
12. To encourage to establish "community cowsheds" in order to meet the common requirement of cattle stock in the villages.

13. To establish "community gobargas" plants and common gas pipelines in order to meet the common fuel requirement in villages.

14. To maintain community-owned harvesters, power tillers, and factors, in order to avoid expenditure on buying these mechanized implements.

15. To encourage and establish the cottage industries as well as skill building among younger artisans.

16. To encourage organic cultivation of crops so as to avoid expenditure on buying chemical fertilizers which are very costly and detrimental to the environment.

17. To establish self-learning centers for villagers for capacity building.

18. To encourage to have community forestry developed by the villagers themselves with the help of the Forest Department.

19. To develop the spirit of carrying out civic works by the villagers themselves.

20. To encourage the establishment of water cooperatives and power cooperatives.

When the above-mentioned suggestions are implemented in toto, the basic social process of co-operation will certainly get established in a sense in which we may consider it.