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The influence of urbanisation and industrialization on the village community is a complex phenomenon in India. Majority of the Indians still live in rural areas where the impact of industry is not very high. But in the limited area of comparatively more industrial and urban development the influence is likely to be greater.

Chikalthana is close to Aurangabad City. It is passing through the natural process of sub-urbanisation as reflected in its demographic structure and economic activity.

According to 1971 Census Report, the total population of this village was 4,995, and according general survey of this village in 1982, the total population of the village is 7,346.

The improvement in the transportation and communication facilities would make the village more amenable to social change. Much of the passenger
Traffic flow is by means of city-bus services and bicycles which is the most important mode of personal transportation in Chikalthana. The local people of this village consider themselves as a part of the city community because of their strong economic links with the City.

The presence of the better educated immigrants has created a sense of awareness of the importance of education among the local people.

There are significant differences between the immigrant population and the local population, in demographic characteristics, such as the size of family, age-groups, and education etc.

The immigrant families are predominantly nuclear families and their education and income level is high. The immigrant population in Chikalthana does not take any interest in the social or the cultural life of the local people, except residence.

The impact of industrialization is seen in the smaller size and nuclear composition of the family.
The land use pattern has shown that more and more agricultural land is being brought under non-agricultural use, either for residential area, or for industrial establishments. While this is seen in a general way, we have not come across any family in the sample that had to sell its land or lands of which were acquired under pressure.

Industrialization has attracted outside labour which has taken residence in the village. The immigrant labour is skilled and educated and is employed in the non-traditional vocations. Most of them are wage-earners. These immigrants appear to have operated as a reference group for the local people who have been slowly giving up their traditional occupations and are seen seeking employment as wage-earners in the nearby establishments. Importance of money as the medium of exchange and increasing needs have disrupted the traditional baluta system. The impact of industrialization and urbanization is the most pronounced in the sphere of occupations. Occupational mobility has clearly taken place, although it is less among the cultivators.
For, land is still looked upon as a sure asset to depend upon.

This occupational mobility has brought differential returns in terms of monthly income. Increase in income has raised the purchasing power and has affected the consumption pattern.

The high consumption of luxury goods and services, that is seen in the dress, vehicle, area of residence, type of house, domestic consumption of goods like furniture, internal decoration, etc., The shops and hotels frequented and the circle of friends has been instrumental in raising the status of the family. The traditional ritual hierarchy has been slowly giving way to a secular hierarchy.

The scheduled castes and scheduled tribes, however, appear to have failed in this race, although no body professes untouchability in the open.

Religion is as strong as ever. It has been pointed out that some of the religious observances have come out of the domestic confines to a public platform. But no new temples, mosques or any
public plate of worship has been added to the already existing ones. If some of the rituals are not observed, it is not because the people have lost faith in them, but because it is not convenient to observe them in the rush of daily routine.

Caste still operates as an entity at least in commensal and connubial matters. Political party alliances also are seen to operate on caste lines, although this has not been discussed in detail. No question about this was asked of the respondents. But private discussions with the people substantiate this.

Caste-wise segregation of residences are still seen in the village. In the new settlement, however, the residences are of a mixed character. It appears that people accept a way of life other than the traditional only if they are enforced by circumstances to do so, and not by mere precepts.

The village Chikalthana thus appears to fall in line with most of the villages in the country, as all the hypotheses derived from the review of
literature have been proved to be valid except that of the weakening of religious rituals.

As has been noted earlier, the change that has taken place is only superficial or convenient for the people. Way of life must be a working proposition. People accept a way of life that affords them an opportunity to satisfy their legitimate desires and fulfill their legitimate aspirations, though as far as possible legitimate means. They do not find it necessary as yet to question their beliefs and religious values and ideas. And religion seems to answer many of their queries, remove their doubts and allay their fears. There has been no substitute for it available.