CHAPTER - V

CONCLUSIONS
CONCLUSIONS:

The researcher tried to find out the usefulness of the age-old Balutedar and Alutedar system. Which served the purpose of "Agricultural Infrastructure" to the Indian Economy, for a period of about eight thousand years.

The conclusions of the present study are as below:

I. The present study boils out that because of Industrialisation, modernisation of agriculture the monopoly position of the balutedar came to an end and "Crop-share ", annual incomes in kinds was insufficient for these people to maintain their family at par with the changing standard of living, hence the new generation of these Balutedars and Alutedars was reluctant to continue their traditional business, and they tried to choose modern means for the survival. Any how the old generation, though was not very happy with these traditional trades, to continued it.

Table No. 4 shows that the average family size of the sample is about seven members. Table No. 10 shows the average total annual income is about Rs. 5300 /- which is indicating that all these families survive below the poverty line.

Further the statistical analysis of the same sample through table no. 6 shows that hardly 31.25 % of the total income has been earned by these families from the traditional trade i.e. the Balutas and Alutas.

Table No. 7 shows that only 31 respondents had agricultural land which is 3.64 acars on an average. The agricultural income of these land holding Balutedars and
Alutedars is about Rs. 1645 /- per year (Table No. 11).

The respondents not having land for farming were found working as labours on daily wage basis.

Table No. 14 shows income from wages. The analysis of expenditure pattern shows that their major portion about 55% of the income is spent on food grains, (Table No. 16).

About 25% is being spending on clothing (Table No. 17).

Table No. 18 shows the respondents are not spending even Rs. 1.5 per day for the entire family on education. The expenditure on medicines i.e. health and entertainment is negligible as shown by (Table No. 19 and 20).

81% of the families were found living in their own huts, most of these houses were own constructed with help of the locally available construction materials. To conclude in one line all these respondents belonging to different Balutas and Alutas were found surviving in "Hand to mouth position".

II. Balutedar system though serve Indian agriculture successfully for thousands of years, is found slowly disappearing from the Indian rural economy due to the following reasons:

A) "Fly to towns" or Urbanisations:

Up to 20th century, the management of agricultural activities was mostly in kinds i.e. without cash transactions, as against it, in the urban economy the transactions were only for the cash considerations.
This cash transactions resulted in a "madrush" from rural to urban area. Another reason for this rush was "spot cash" as against annual remuneration in kinds at harvesting only.

The Balutedars were not exception to this cash temptation and hence there was a fly from rural economy to the urban life.

Anther important reason was the definite income:

Income in kinds was based up on the agricultural output, which was dependent upon the vagaries of rainfall. Naturally the income was not definite, as against it the income in spot cash was definite in the urban economy.

In the 20th century due to industrialisation and modernisation there was an increase in the standard of living of common-man in India. This increase of standard of living made it obligatory to spend on items like sugar, soap, cloths etc. This was possible only in cash and not in kinds.

From the viewpoint of the farmers also cash transactions were found lucrative, as the modernisation even in agriculture gradually was practiced, which resulted in increased outputs.

Secondly as "Making was replaced by manufacturing, the farmers were fascinated by perfection of manufacturing".

New inventions in the fields of seeds (Improved Varieties), fertilisers, insectcies, and pesticides, attracted the farmer for more output. The old Balutedar system was insufficient to serve this purpose hence even the farmers were not very particular in maintaining the age old Crop-
Industrialization and entries of multinational in the Indian economy resulted in a terrific motivation to the farming of cash crops as against the food crops.

These cash crops were mostly raw materials of the agriculture processing industries like: Textile Industries, Sweet oil Industries etc. So there was a vibrant market for these cash crops, hence the farmers shifted from "Traditional food crops farming" to modern cash crop cultivation.

III ] No Buying-Selling Mechanism:

The modern economy of the whole world is based upon buying and selling mechanism, which result in profit and many a times abnormal profit due to shortage in supply or increase in demand.

This mechanism was totally absent in the Balutedar system naturally the system could not survive in the modern economy.

IV] Among the twelve Balutedars commonly found in the rural life five i.e. Mahar, Mang, Joshi, Gurav and Navi were giving their services to the farmers and remaining seven Balutedars namely i.e. Sutar, Lohar, Dhobi, Sonar, Koli, Kumbar and Chambar were supplying required equipments in the agriculture to the farmers.

These twelve Balutedars were not only servicing the farmers but they were serving for entire village. The no-farmer villages were offering cash against the goods and
services of this Balutedar. Due to the increase in population the number of non-farmer villagers was increasing day by day resulting in more demand of cash transaction customers, hence priority was given to these type of customers.

VII The specialized services to the agriculture become a lucrative business in the urban economy, hence up to date, modern tools and equipments along with other goods for agriculture were made available and the farmers could not resist the use of these manufactured things, as against the hand made tools of Sutar, Lohar, Chambar etc. Apart from the above general observation the specific conclusions about Balutedars and Alutedars are as below:

AJ **BALUTEDARS** :

1. **Mahar** :
This category is found mostly absent in the rural economic life. They recognized the importance of education and for the better future, shifted to urban area for education and jobs. A very small percentage of this category is found in rural economy even today, particularly the old generation.

2. **Mang** :
This category is also found absent from the village life on account of education and service in the urban areas.

3. **Chambar** :
The shoe maker have noticed bumper scopes due to increase in the standard of living of urban people so this category has totally shifted to urban economy and it has totally deserted the rural economy.
In rare cases it was observed that some old families are yet enriching village life by their old skill.

4. **Sutar** :

Though one or two carpenters were found lingering in the villages new generation is attracted towards the towns. Most of them were found modernising their business in light of the new changes in the field of furniture making etc.

5. **Lohar** :

The Industrialisation has created enormous scope to these blacksmiths in the urban area, as against, a very very negligible scope in the rural economy, so this categories has disappeared form the village life. A very small percentage of this categories is found in rural economy even today.

6. **Kumbar** :

The earthen pot makers have still today maintained their utility in the rural life even to-day. So most of them are surviving in the villages.

Though this business is more beneficial lucrative in the towns and cities yet non availability of the required type of mud did not allow them to shift completely to the cities and towns.

The researcher has noticed that the pot making is continued even today in the place, where there is an abundance of required type of soil. Were as, for selling purpose theses people have started their shops for pot selling in the towns.
7. Dhobi:

The services offered by this category was more useful to the family rather than the agriculture. It is observed that there are Dhobies in every village continuing their services to the rural society. It is also observed that most of them could not modernise their business.

8. Navi:

Though the demand for these services is increasing in the urban areas continuously, their services are equally necessary even in the rural society, hence this categories found in the existence at both the rural and urban areas.

9. Gurav:

Guravs were found in every village as a religious priest and adviser. New generation recognise the importance of modern education and shifted to urban areas.

10. Joshi:

This categories noticing no future in the rural life and recognising the importance of modern education for the future prospects of the new generation, totally shifted to urban area.

11. Sonar:

The goldsmiths are found in the villages and also in the towns and cities. The old generation prefered village life on account of their relations and ancesterisal properties like land and houses. But the new generation could not resist the temptation of town life.
12. Koli:

Though sweet oil is a necessity of any human life and its demand is increasing day by day, these oil crushers, with traditional equipments and techniques, they have totally disappeared from the village economy, because the process is slow and time consuming, resulting in higher cost of production. Any how scattered Telis were found during this study, crushing only the Kardiseeds. This Kardi oil is generally not available in the market and it is demanded by people having heart complaints.

2. Jangam:

These are the priests of lord shiva and religious consultants of Lingayat people. They are yet surviving in the village life.

3. Tamboli:

These are the people who are selling eating leafs (Pan). They are found surviving in the villages.
4. **Gondhal**:

These are the singer artists entertaining the people on occasion of marriages etc. They have lost entertaining utility due to a tough competition from radios, gramophones, loudspeaker, television, cinemas etc. They are rarely found in the village life.

5. **Dhangar**:

This is the only category found quite satisfied with their traditional business of "Mendipalan" and "weaving" the traditional Ghongadis they are found in every village life.

6. **Gosavi**:

These are the astrologists surviving on begging, they are found even today in village life.

7. **Mulanji (The Butchers)**:

They have not lost their utility as the non-vegetarian eater's number is increasing day by day in the rural area.

8. **Shimpi**:

Due to increasing population of villages, the village tailors have maintained their utility even today. They are earning sufficiently and surviving in the village life.

9. **Mali**:

Though this category dealing with the flower and leaves used in the worships, is found in the village life, they have shifted their business to towns and cities, as the demand of flowers is increasing day by day in the towns. So these
These are the poet singers, singing bravery songs, epics etc. They are rarely found today in village life.

10. Wajantree :

These are the instrument players in a team, offering their services to the village people on the festivals and on happy occasions like marriage, birth etc. They have lost their utility due to the competitions from modern ways of communication. They are gradually disappearing from the village life.

11. Dourya :

These are the poet singers, singing bravery songs, epics etc. They are rarely found today in village life.

12. Bhoee :

These are the fisherman in the villages. The men in the family do the job of fishing and selling the collected fishes in near by towns. Though the business is lucrative, there is a shrinkage in fishing due to the lack of water stores in the rivers and small tank of the villages.

Bhoee women are traditionally engaged in making the roasted grams (Channa) and roasted rice (Murmura) and selling it on the public places of the villages. Most of the women are found doing the same business even today in the village economy.
13. **Ghadsee**:

They have not lost their utility in the village life even today as the vessels (Bhande) like Gangal, Ghagari, Bhartya etc. are popularly used by the rural people and they are not manufactured by the plastic industries.

14. **Kasar**:

The middlemen selling the bangles, his job is like a hawker. Village women may be of any caste are found using bangals frequently, so these Kasars have not lost their rural market even today.

These traveling bangals salesmen are found doing a good business in the rural life even today.

15. **Taral**:

A person doing the job of an attendant in the olden days is no more in existence, in the villages.

16. **Salee**:

These are the handloom weavers in the villages. Completely disappearing from the village life, as income from their traditional job is insufficient to survive and they cannot compete with the modern textile industries.

17. **Bhat**:

These are poet singers, singing bravery songs of the jajman family and keeping the record of families from generation to generation, their services of communicating the information about the bride and bridegrooms etc. was useful in the olden days. They are slowly disappearing from the village life.
18. Chouqala:

He was the village officer dealing with collection of revenues etc. from the village people and remitting it in the Government treasury. In the modern administration he has been replaced by the Gramsevak.