SUMMARY AND CONCLUSIONS:

To induce planned change in India new factors and inputs have been introduced under different strategies and approaches. So it is necessary to analyse the impact of these inputs and strategies in order to understand the trends of change. In other words the developmental inputs are aimed at bringing about social change needed for rural development. So the present study is an attempt to understand how far these developmental inputs are inducing change in the backward and drought-prone regions like 'Rayalaseema' of Andhra Pradesh.

For the purpose of the study two villages namely 'A', exposed to developmental inputs, and 'B', not exposed to many of these developmental inputs, are selected. The study is intended to explore certain of the changes that are taking place in the institutions of family, occupational structure, Jajmani relations and agricultural practices. To fulfil the objectives and to get the required information interview schedules were prepared, pre-tested and with necessary modifications. And these schedules were administered to collect the data from the two villages viz., 'A' and 'B'. The survey method was followed. The information gathered through these schedules was tabulated and analysed. In collecting the informa-
tion through the interview schedule, observation method is also followed to understand certain of the practices observed by the villagers.

The first chapter touches upon recent trends in the research on the sociology of development and deals with the methodology employed in the thesis.

In this chapter the basis of selection of the two villages (developed 'A' and the undeveloped 'B') is explained. The objectives of the study and the research method employed in order to explore these objectives are discussed in detail.

In the next chapter a brief profile of the villages is given. The geographical location of the villages 'A' and 'B' with the population particulars is given. The developmental inputs like educational institutions, transportation and communication facilities, irrigation facilities, co-operative societies and commercial banks that are available in the villages are mentioned. The caste and religious groups that are there in the village and the residential segregation that is found in the villages are also discussed. Different castes in the village are categorised as upper castes, middle castes, intermediate castes, lower castes, scheduled castes, scheduled tribes,
Muslim, Christians and Dudekula. The family size of the respondents and the average annual income of the families are also given.

A brief account of the petty shops, cycle shops, industrial organizations and their management by different caste groups is given. It is found in the village that irrespective of the caste group small scale industries were owned by high caste people like Brahmins and Vysyás as well as intermediate caste and low caste people. Many petty shops like fruit juice shops, Cycle shops and provision shops are owned by different caste groups. Irrigation facility available in the village and the land that can be cultivated with different types of irrigation facilities (well, canal) are also mentioned. The literacy level of the respondents is mentioned by categorising them as illiterates, elementary, high school and collegiate and professionals. According to the income level of the respondents income were categorised into 6 groups such as those with ₹0-2000, 2000-4000, 4000-6000, 6000-8000, 8000 to 10,000 and 10,000 and above income.

In addition to the above particulars some other details like the availability of market facilities, train facilities, proximity to the nearest towns are
given in the general discussion of the village.

Respondents' awareness and participation in developmental inputs is discussed in Chapter III.

In village 'A' where there is a post office many respondents are aware of the uses of the Post office. Irrespective of caste groups, they use it. In villages where there is no post office the percentage of respondents' awareness and use of post offices is less when compared to village 'A'.

In village 'A' where there is a library as well as provision to read a newspaper, the acquaintance of the respondents with the newspapers is considerable when compared to village 'B' where one or two respondents get the newspaper. In village 'A' there are many radio sets and they use them for entertainment purpose as well as for hearing news and other important programmes like 'Padi Pantalu' (a special programme for farmers). In village 'B' some of the respondents are having radio sets but these are mainly used for entertainment purposes (i.e. for Chitrasetta and other entertainment programmes).

The respondents are aware of medical facilities and immunization drugs in village 'A' whereas in village 'B' the awareness of medical facilities and immunization drugs
is poor and most of the villagers still prefer indigenous methods of treatment. The number affected by epidemics and communicable diseases during the last ten years in both the villages shows that the number affected is more in village 'B' than in the village 'A'. Infant mortality is also more in village 'B' than in village 'A'.

The awareness and participation in cooperatives and commercial banks in village 'A' is more than in village 'B'.

The differences in housing conditions show that in village 'A' there are many pucca buildings with modern amenities like separate bathrooms, lavatory, electric fans, ventilation and separate rooms in the house. In village 'B', though there are pucca buildings all the modern facilities are not available. Domestic animals (cattle) too live under the same roof as men do as there is no cattle shed in the village and the people still believe that they should not drive away the cattle from the house which are a symbol of Laxmi, the Goddess of wealth. Though in village 'A' also such belief is there, many people with education and awareness of sanitation and health keep the cattle outside the house in separate sheds. This practice of keeping the cattle inside the houses is found in village 'A' to a limited extent.
Chapter IV deals with participation in developmental inputs and changes in family structure of the respondents in both the villages. By considering the various views expressed by different sociologists, the types of families that were found in the village are categorised as joint family and nuclear family. The sex composition of the respondents in both the villages is mentioned because the head of the traditional joint family is the male member. And a female member cannot be called as head of the family in a traditional society. In both the villages in some households widowed mothers, or deserted women in some cases, were represented as head of the family which signified some change in the traditional outlook. The marital status of the respondents is categorised as married, unmarried, widowed and deserted. These particulars were shown caste/religion wise. Divorces are not common in villages and desertions though common will not be revealed to outsiders. In village 'A', divorces and desertion, were found, though in a small percentage. The traditional outlook is still to be seen because it is only the eldest male member who is the head of the family.
According to the size of the families, the families of the respondents are divided into six categories: families with 0-2 members, 2-4 members, 4-6 members, 6-8 members, 8-10 members and 10 and above. As per the above categorization the number of families having the highest number of family members are found only in a few families particularly in intermediate castes and muslims in village 'A' and intermediate and lower castes in village 'B'. Maximum number of small families are found in village 'A' irrespective of the caste groups. In village 'B' the percentages of families with maximum number of family members are more than in village 'A' in all the caste groups.

Intergenerational changes in the structure of the family during the three generations show that the emergence of nuclear families started in both the villages during the period of the respondents' grand fathers in almost all the caste groups except scheduled tribes in village 'A' and intermediate castes and muslims in village 'B'. These percentages have steadily increased during the respondents' fathers' period and reached the peak during the respondent's period. 100 per cent of the families are nuclear families in scheduled tribes and Christians in village 'A'. Even
in village 'A' changes in the family structure are seen. Most of the families are nuclear families during the respondents' period which is almost double to the number of nuclear families found in respondents' fathers' period. Reasons for the disintegration of the joint families expressed by the respondents are (1) employment (2) education of children (3) family quarrels and (4) family welfare.

In village 'A' all the above reasons play their part in the breaking up of joint families. But in village 'B' among intermediate castes, lower castes and scheduled castes most of the families were broken up into nuclear families because of family quarrels. However it can be concluded that economic self-sufficiency, quarrels among women and increase in the number of family members are the factors responsible for the split in the joint families in the village.

Changes in authority and decision-making from the head of the family to the individual members in different castes are analysed. In village 'A' the authority of the father was honoured during the respondents' grand fathers' period in almost all the castes.
This trend started changing during the respondents' fathers period where decentralised authority was found in 20 per cent of the families in all castes. During the respondents' period decentralised authority is found among all the castes in nearly 50 per cent of the families. Whereas in village 'B' during the respondents' grand fathers' period as well as in the respondents' fathers' period 100 per cent honoured the authority of the father, a slow change is seen in this village during the respondents' period. In village 'B' though the families are divided structurally into nuclear families they still exhibit some of the characteristics of joint families.

The family size of the respondents according to their literacy level is analysed. Large families or families with more than 8 or 10 members are found only among illiterate households. The size of the family declined with the increase in the educational level. So the number of large families is less in village 'A' than in village 'B' as the percentage of literates is more in village 'A'. Changes in the authority and decision-making in different literacy groups show a declining trend in accepting or honouring the authority of the father.
Changes in the family structure in different literacy groups show that there is a declining trend in the acceptance of the joint family system with the increase in the educational level. This trend is almost the same in village 'B'. The reasons for family division among various literacy groups show that among illiterates the percentage of the division of families is generally due to family quarrels whereas among the families with high school or collegiate education, the division took place either for employment or for some other work. Among the respondents with elementary education all the other resources like education of the children, family quarrels are responsible for family division. Among the different literacy groups the trends are same for both the villages.

Participation in developmental activities and changes that are noticed in the family size among the different literacy groups show that among participants in village 'A' illiterate respondents with elementary education are having large families with 6-8 members to the extent of 11-6 per cent and 15 per cent respectively. Maximum number of families in all literacy groups in village 'A' are having 2-4 members.
Among non-participant illiterates of village 'A' families with 6-8, 8-10 and 10 and above families are also found.

Even in village 'B' the trend is same with the participants and non-participant literacy groups.

Among the participants with high school education 100 per cent exercise of decentralised authority is seen in village 'A' and 'B'. Among non-participant illiterates, the authority of the father is honoured by the maximum number of respondents in village 'A' as well as in village 'B'. Among the non-participant respondents with elementary education change in authority and decision making is seen with more number of respondents preferring decentralised authority in both the villages.

Among the participants of all literacy groups joint families are very few. Among participants with high school education 100 per cent are nuclear families in both the villages. Among non-participants also though nuclear families are more, the percentage of joint families are 25 to 35 in village 'A' and 10 to 13 in village 'B'. So it can be concluded that among the participant respondents with elementary education and above nuclear families are more than joint families.
Participation in developmental inputs among different castes shows that only 2 per cent of the upper castes and 2.9 per cent of the scheduled caste families are joint families in village 'A'. In village 'B' among the middle castes 10 per cent are joint families among the participants. Among non-participants the percentage of joint families is more in lower castes in village 'A'. In village 'B' among the middle castes the percentage of joint families is more. This is due to the reason that among these castes most of the families are engaged in their traditional occupations. Among the participants decentralised authority is seen in the maximum number of families. Irrespective of the caste in both the villages. Among the non-participants, the authority of the father is honoured in 100 per cent of the families is almost all the castes except scheduled tribes in village 'A' and scheduled castes in village 'B'.

It may be concluded by considering the above changes that economic independence attained through self employment schemes and other provisions has led to the division of the joint families. Liberal loans through banks, transportation and communication facilities and irrigation facilities have improved employment opportunities thereby again contributing to the gradual disintegration of the joint family.
What emerges from the above discussion is that the joint family is undergoing changes both functionally and structurally. The emerging picture is that unlike in the past the increase in the opportunities due to developmental inputs has led to a definite, rapid change. Now the spirit of the joint family among the broken up joint families returns only when it is convenient and useful. Otherwise it is discarded. On account of the return of the spirit of the joint family on occasions, one gets the impression that the joint family system has not altogether disintegrated.

Changes in the occupational structure are discussed in Chapter V.

As the traditional occupations of a village are agriculture and its allied occupations, in this chapter it is discussed how these traditional occupations have changed with the provision of many developmental activities. The occupation, which is the main source of income to the respondents, is considered as the main occupation. Any other source of income is called secondary occupation. The traditional occupations of different individual caste groups and changes in those occupations to non-traditional occupations are analysed. Further, the occupational composition of different
caste groups (according to categorization made for the convenience of the analysis) is categorized as (1) traditional occupations (2) Cultivation (3) Agricultural labour (4) industrial labour or Rickshaw puller (5) Business (small or petty) (6) Service sector. Changes in occupational structure are noticed in village 'A' where many people have deviated from their traditional occupations. Changes in the mode of practice of traditional occupations are also noticed. The provision for improving traditional occupations by means of liberal loans has encouraged many people to establish barber shops, laundries, timber depots etc. in village 'A'. Whereas in village 'B' where there were no such opportunities to change or improve their occupations, the villagers mainly depend on agriculture or agricultural labour. Artisans are also not having any place in this village because the farmer prefers only machine made goods which are cheaper and readily available in the towns. This change is common for both the villages.

Particulars of respondents engaged in secondary occupations shows that maximum number of respondents are engaged in secondary occupations in village 'A'. The number engaged in secondary occupations is low in village 'B' when compared to village 'A'. The type of secondary occupations taken up
by the respondents of village 'B' are agricultural labour, poultry, or milch cattle which do not give much economic benefit to the villagers. In addition to this, due to the lack of transportation facility they cannot get good price for their produce as they have to sell them only to their villagers. On the other hand in village 'A' there are many opportunities to select a secondary occupation of a person's choice. Whenever they feel that a particular occupation is not suitable for them or uneconomical, they change that occupation and take up some other occupation which is suitable for them or which gives them better economic result. This type of experience was reported by some of the respondents.

Intergenerational changes in occupations during the three generations show that during the respondents' grandfathers' period all the people were dependent on their traditional occupations in both the villages. In village 'A' during the respondents' fathers' period a slow (change) mobility began when a few people changed their occupations from traditional to other. This trend is increased during respondents' generation where many respondents have selected the professions of their own choice irrespective of their caste or caste occupations. Though there was occupational
mobility during the respondents' fathers' period, the mobility between agriculture to agricultural labour, or agricultural labour to agriculture or service castes to agricultural labour. But during the respondents' period many new occupations like rickshaw-pulling, laundry, barber shops, fruit shops, cycle shops, flour mills, oil mills and saw mills have emerged which are completely new occupations to the villages. Another change noticed during the respondents' period in the occupational structure is that the people engaged in traditional occupations are utilizing improved technology. Respondents engaged in agriculture are using improved methods and new pattern of agriculture to get better yields for improving their economic position. In the same way, Mangali (Barber) and Chakali (washerman) who continue in their traditional occupations are making use of improved technology in their professions by establishing barber shops and laundries utilizing modern equipment. Among Vysyas also such changes are seen though they are engaged in their traditional occupation of business. Many of them have established small scale industries. Behind these changes the role of developmental inputs can be seen as all of them have utilized the bank loans.
In village 'B' intergenerational mobility is less and the only changes that are observed in occupations in this village are from agriculture to agricultural labour or agriculture labour to agriculture or artisan groups to agriculture. As there were no opportunities for the respondents in village 'B' to engage in some other occupations, it appears that they are forced to stay in their traditional occupations. In village 'A', under the same conditions many respondents have taken up different occupations because of the exposure to the phenomenon of developmental inputs.

Intergenerational changes in secondary occupations also can be noticed. During the respondents' grandfathers' period there were no secondary occupations. If they keep cattle or poultry it is mainly for household purposes. During the respondents' fathers' period some people had engaged in secondary occupations as the transportation and communication facilities were developing during that period itself. During the respondents' period many of them are engaged in secondary occupations.

In village 'B', during the respondents' grandfathers' period and the respondents' fathers' period people did not have any secondary occupations. Only during the
respondents' period some of the respondents are keeping milch cattle, poultry etc. for purposes of secondary occupation.

In village 'A' where there is a post office the respondents are of the opinion that the post office is useful for their occupational work also besides personal or domestic use. They expressed the view that the post office helps them to have contacts with their people who are away from them. Some of the respondents felt that they were able to get the information necessary for their occupations through the postal services.

In village 'B' some people gave the opinion that the post office is helpful to have contacts with their people and it does not show any effect on their occupations.

When the respondents were asked about the influence of education, in village 'A' respondents from all caste groups expressed the view that education was helpful to them to have an awareness of different developmental activities and political developments in the country. They are also of the opinion that education helps them in their occupation and in improving their economic position.
In village 'B' only in the middle castes, many people held that education was helpful to them. Among the other castes, the maximum number of respondents had no opinion to express on the benefits of education.

In village 'A' many respondents from all caste groups felt that because of roads and transportation facilities they were able to get better price for their produce in the market. Further, they said that because of transportation facilities they were able to take up their occupations in the neighbouring towns. The percentage of respondents who did not express any opinion about the use of roads and transportation is negligible.

In village 'B' also, most of the respondents from middle castes and intermediate castes expressed the view that roads and transportation facilities are helpful for occupational work. But among lower castes and scheduled castes many respondents did not express any opinion on the influence of roads and transportation on occupational work.

So it can be concluded that in village 'A' people are aware of transportation and communication facilities and their importance in their occupational work.
Co-operatives and commercial banks played an important role in the development of village 'A'. With the help of the commercial banks many respondents from different castes have engaged themselves in self-employment by purchasing rickshaws, establishing cycle shops, fruit shops, juice shops, and small scale industries like flour mills and oil mills etc. The role of Commercial banks and Cooperatives in the improvement of traditional occupation cannot be ignored in village 'A'. Banks have played an important role in the improvement of agriculture and in the establishment of laundry shops and barber shops etc. for the respective caste groups in the village. When they were asked about the influence of these banks on their occupations they expressed their opinion that they derived benefits from these banks.

Participation of the respondents in developmental activities and the changes in occupational structure ensured the participants of different caste group respondents in occupations of their choice. Some of them were in their own caste occupations but using improved techniques and thereby availing themselves of better economic benefits.
In village 'A' among the participants of different income groups occupational mobility is seen in the income groups of 4000 to 6000, 6000 to 8000 to 10000 rupees per year. These are the middle-income groups among the income groups of village. So it appears that among these middle class people more occupational mobility is seen. It may be that the tendency to improve their status has encouraged these people to change their occupation for the sake of a better place in society.

Among the non-participants, occupational mobility is negligible in almost all the caste groups.

In village 'B' among the participants of different income groups, income groups of 0-2000, 4000-6000 and 6000 to 8000, occupational mobility is seen to a considerable extent. And among non-participants occupational mobility is negligible.

Though occupational mobility is seen in all the castes it is mere in intermediate castes in village 'A' and lower castes in village 'B'.

From the above facts it can be concluded that occupations and prescribed functions of different castes kept the people inter-dependent, making the village a self-sufficient unit in the past. Barter system and
exchange of services that were present in the past are undergoing thorough changes. Cash payment has taken the place of kind (grain or other food product). Obligatory relations that were found in the past have yielded place to contractual relations. And all these changes can be attributed to the initiation of developmental inputs in the village.

The significant features of the changes in occupational structure are: the diminishing importance of caste in the choice of occupations, participation by all caste groups in certain agricultural occupations and almost all modern occupations. The modernization of the caste based traditional occupations has minimized the stigma attached to certain caste vocations like washing clothes, tailoring, and hair dressing though these vocations are still taken up largely by the members of the respective castes who have traditionally been occupied in these professions.

In chapter VI Jajmani relations and changes in Jajmani relations due to participation in developmental inputs are discussed.

In village 'A' all the castes that are present in the village are not maintaining Jajmani relations. So caste
groups like Kuruba, Padmasali, Rangarajula, Medara, Boya, Ketika, Dudekula and Erukula expressed the view that they do not offer services to any caste on Jajmani basis and also do not receive services from the service castes on the basis of Jajmani relations. They further said that even during the respondents' grand fathers' period also they were not aware of the existence of such relations. Upper castes like Brahmin, Vysya, Middle castes like Kao, Kamma and Balija, and intermediate castes like Lingayat and Golla maintain Jajmani relations with the servicing castes like Chakali (washermen) and Mangali (Barber) since the Respondents' grand fathers' period. Among Madiga a few respondents maintained Jajmani relations since the respondents' grand fathers' period with the entire village by way of making chappals, watching the burial ground, sweeping the roads of the village and taking away the dead cattle from the village. The other respondents from Madiga caste have been living on agricultural labour without any jajmani obligations for three generations. Male, Christian and Muslim respondents said that they had not been maintaining jajmani relations at any stage during the three generations.

The changes in jajmani relations that were observed in village 'A' are in many ways. With the inception of
developmental inputs like the transportation and communication facilities, the Kummari (Potter) who is still practising the traditional occupation of making pots, sells them outside his village and in the nearby towns. He sells the pots to the villagers for cash. The habit of annual payment of grain to the potters is completely abandoned in the village.

The relationship between the agriculturists and service castes like Mangali and Chakali is also undergoing changes in village 'A'. The practice of distribution of Mangali (Barber) or Chakali (washermen) families to different agriculturists has undergone changes. There is no restriction in the village that a particular family of washerman should serve particular agricultural families. There is a change from the annual payment of grain to cash payment. With the establishment of shaving saloons, the Mangalis (Barber) do not go to the house of the land owner or any other person unless he is paid for his extra service of attending at his. In Chakali (the washermen) the situation is a bit different. Some families of Chakali are still in the habit of going to the houses of patrons and cleaning their clothes. They charge extra amount from the patrons. For their services they prefer money payment to grain. In case of strained relations between patrons and clients, there is
a break up of jajmani relations between those families. With the break up of jajmani relations the patrons get their services from the laundries and the clients engage themselves in other types of work. The service castes have made their occupation almost independent by serving those who go to them and pay them at the rates fixed by them.

The relationship between the agriculturist and the artisans is also the same. With the technical advances and the transportation facilities the villagers are able to buy the tools required for agriculture from the market leaving the artisans to fend for themselves. So some of the artisans had left for the towns and the remaining artisans have taken up alternative occupations or in the same occupation have adopted improved techniques thereby finding market for their goods in the market places for better price. The importance of Brahmins on ceremonial occasions continues even now, though some youth heckle the Brahmins for this 'madugu' and 'Pilaka'. For these Brahmins also payment is made in cash.

So it can be said that jajmani relations are on the decline in the village. The mode of payment is completely changed from grain to cash, Four yearly payment to immediate payment. When the respondents were asked for the reasons for the break up of the jajmani relations they expressed
the opinion that there was no caste integrity. With the disappearance of caste panchayats, the villagers were unable to restore the obligatory relations when there were strained relations between the patrons and clients.

In village 'B' though changes are observed in the mode of payment from grain to the cash in many cases, the respondents are maintaining patron-client relations except in one or two stray cases where strained relations have caused the break up of jajmani relations with the service castes. The patron-client relations with other castes are almost on the decline in this village also because, with the advent of transportation facilities, the agriculturists are getting the required goods from the towns ignoring the artisans.

So it can be concluded that the developmental inputs have played an important part in the declining trend found in jajmani relations leading to a total cessation of such relations in some cases as outlined in the foregoing discussion.

Chapter VII deals with developmental inputs and changes in agricultural practices.

In village 'A' during the respondents' grand
fathers' period agriculture was almost like gambling as their main source of irrigation was rain. They used to grow only rainfed crops. During the respondents' fathers' period this practice had undergone a slow change with the sinking of wells and the using of well water for irrigation. In some cases during the respondents' fathers' period itself irrigation has developed considerably because of the Tunga-bhadra canals. Since that time rapid changes in the village have been observed. Cooperatives and bank branches have been established in the village. With the availability of institutional credit many farmers had brought their land under canal cultivation. With this employment opportunities have increased in the village. As there is assured irrigation the farmers have used improved varieties of seeds and fertilisers to get better yields. Because of well established transportation facility they got good price for their produce in the markets in the nearby towns. Many farmers with surplus land have shifted to commercial or cash crops to improve their economic position. In addition, for farmers with large holdings of land, the surplus income had given them an opportunity to invest money in some sort of business like rice mills and oil mills. In this village respondents with cultivable land are present in almost all
the caste groups. Some of the respondents whose forefathers did not own any land have purchased land during the present generation.

In village 'B' where there is no such assured irrigation facility (since three generations i.e., upto the respondents' period), the respondents mainly depend on rain for irrigation. A limited area of land is being cultivated under a tank for the past three generations. During the respondents' fathers' period some farmers sank wells for the purpose of cultivation and water was drawn from the wells with the help of cattle and human power. This practice has undergone change in the present generation with the installation of pumpsets and motors to the wells. But much improvement is not seen in village 'B' as in village 'A' where greater acreage has been brought under cultivable category and modern practices of improved seeds etc. have been adopted and chemical fertilizers used.

In village 'A' high yielding variety of seeds are used by many farmers irrespective of land holdings and caste groups. In this village the use of tractors is also found. Whereas in village 'B' high yielding variety of seeds are used by the respondents who have well irrigation. Tractors
are not in use in village 'B'. In village 'A' the maximum percentage of the respondents from all caste groups as well as literacy groups use chemical fertilizers along with organic manure. Whereas in village 'B' where there is no assured irrigation all the farmers do not use chemical fertilizers. The percentage of respondents who use chemical fertilizers and high yielding variety of seeds is more among the literate groups than among illiterates.

In village 'A' traditional agriculture with maximum acreage under food crops has taken the shape of commercial agriculture. The respondents are giving importance to money yielding crops rather than food crops. Because of the developed transportation facility the villagers who send their produce to towns get good price. This may be the reason why they might have changed the crop pattern.

In village 'B' food crops are given much importance rather than commercial crops. Only a few respondents have changed the crop pattern. The changes in agricultural practices in village 'A' can be attributed mainly to the assured irrigation facility, credit facility, transportation and communication facility and educational facility available in the village.
One important conclusion derived from the above is that the developmental inputs have strengthened agriculture by minimizing the effects of the vagaries of the rainfall, pests, poor seed, fertility of the soil. Thus the profits of the farmer have increased. The developmental inputs have also opened for the farmer market for his produce which was hitherto not so accessible to him. The surplus income earned by means of these developmental inputs is invested in commercial and industrial enterprise.

The need to keep pace with the trends of modernity has also led the farmer to expose himself to mass media which in turn put him in touch with the new changes in agricultural practices.

The last chapter offers a resume of the discussions and gives a synoptic account of the conclusions drawn from the data analysed in the foregoing chapters. Exposure to developmental inputs is a vital phenomenon in the study and analysis of social change in village India. Those participating in developmental inputs have brought about change in their own life-styles and practices, agricultural and other.