

CHAPTER - 7
SUMMARY AND CONCLUSIONS

SUMMARY AND CONCLUSIONS

Community studies undertaken by the social researchers during the last 50 years added a wide range of knowledge into the life and social structure of concerned countries. Like any other scholarly work, these community studies received some criticism from the social researchers on some point of view or the other. In fact, these studies constitute valuable contribution to the social, cultural, economical, political and religious life of the community concerned.

In this chapter a summary of the statistical data, presented in the preceding chapters, is presented. For the purpose of simplifying the presentation of the summary, the data has already been divided in sub-groups, viz. socio-cultural, economic, political, educational, religious and social place and change. A summary of the findings under sub-groups is now presented here below.

1. SOCIO-CULTURAL ASPECTS –

At the first place, it can be seen that majority of the respondents are from working age groups. A greater proportion of Mahar respondents (69.23 percent) are living in joint family. Whereas the Chambhar respondents (58.33 percent) are living in nuclear family. However, 72 percent respondents from both the communities like joint family system.

Nearly all respondents of Mahar and Chambhar communities have reported that they are following the festivals

and marriage system of dominant caste Maratha in the village. Most of the respondents (76 percent) are married in which the Mahar respondents (80.77 percent) are more than that of Chambhar. It is notable that remarriage is permissible for male and female in both the communities.

It is good sign that the marriage age of boys and girls are increasing (Table 4.5). It is the indication of gradual decline of child marriage from Mahar and Chambhar communities. Service is the dominant factor in the choice of bridegroom. The Mahar respondents have preferred more to service whereas the Chambhar respondents have preferred to education for the choice of bridegroom. However, rites and housework are the major factors for the choice of bride.

Most of the respondents are against the dowry practices. Paradoxically, majority (76.93 percent) of the respondents from Mahar community have accepted dowry in the marriages. This clearly indicates the existence of dowry practice in the society.

About the number of offspring, majority of the respondents expect one boy and one girl. Among them Mahar respondents are more aspirant of boys. On the other hand respondents from Chambhar community want girls.

In the critical condition majority of the respondents have taken help from kinsmen and relative. Majority of the respondents from Mahar community have taken help from all factors than that of Chambhar respondents do except kinsmen. Only one Mahar respondent has not taken any help from none of them.

2. ECONOMIC ASPECTS -

The level of economic equality and independence indicate the social status of the people in the society. Economic need compels poor to join any kind of job. The 34 percent respondents work as labourers. It is followed by farmer and traditional occupation (26 percent each). Very few (10 percent) of them are engaged in service. The Mahar respondents, in farmer and service occupation are more than that of Chambhar whereas, the Chambhar respondents, in labour and traditional occupation are more than that of Mahar.

Majority of the respondents (66 percent) have noted that they have an opportunity of new occupation (Table5.2). It means that they can change their occupation. It is also found that the balutedari system is totally declined from Chambhar community. Only some of the Mahar respondents (15.38 percent) are engaged in balutedari (particular share of grain).

Most of the respondents are landless, in which the proportion of Chambhar respondents (66.67 percent) is more than that of Mahar. On the Other hand, the respondents, those who are farmers hold very less land. As a result of which the 46 percent respondents do not have the annual income more than 15 thousand.

Though the respondents having no land most of them (56 percent) are the members of co-operative society. The respondents, having membership of co-operative society, are more in Mahar (61.54 percent) than that of Chambhars. The Mahar respondents are taking advantage of co-operative society mainly for fertilizer and for loan facility.

The loans taken from bank as well as co-operative society are used mainly for the purposes of agriculture and house construction. The Mahar respondents are more indebted than that of Chambhar.

The commodities possessed by the respondents indicate the economic affluence of the respondents. Nearly 90 percent respondents have the facility of electricity. The Mahar respondents possess the diverse commodities in great number than that of Chambhar respondents except sewing machine. It indicates the economic status of Mahar community. The proportion of both the respondents are nearly equal in taking facilities of welfare schemes whereas the respondents, who are not taking the facilities of welfare schemes, are more in Mahar community (30.77 percent).

3. POLITICAL ASPECTS -

Taking into consideration the political life of the respondents none of them belongs to any specific political party. Though all the respondents are aware of their voting right, they do not vote willingly.

The administration of Adkur and Mangaon is under grampanchayat. As a result of reservation policy the members from both the communities are elected and representing in the grampanchayat, The elected members for grampanchayat from both the communities use their rights and authorities for the social development.

4. EDUCATIONAL ASPECTS -

In the educational status of the respondents 26 percent are illiterate in which, the proportion of Mahar respondents is higher than that of Chambhar respondents. Among the educated, nearly 32 percent have attained primary education and very few have completed degree and higher education. Majority of the respondents want to give higher education to their children in which, the number of Mahar respondents is more than that of Chambhar. It indicates the changing view of people from Mahar and Chambhar community about education.

As the diverse use of literate woman, a great number of respondents have preferred to domestic awareness as the use of literate woman. The government has provided various educational facilities in order to increase the educational status of both the communities. But only 64 percent respondents, who have the knowledge of such facilities, are taking benefit of these facilities. The proportion of Mahar respondents (69.23 percent) is more than that of Chambhar respondents in taking benefit of educational facilities.

5. RELIGIOUS ASPECTS -

In the religious aspects, the Mahar community has the facility of Samaj Mandir in both the villages whereas the Chambhar community has no Samaj Mandir.

Majority of the women are participating in worship as the respondents reported. Peace of mind is the main purpose for undertaking religious rituals. The Chambhar respondents are more in practicing religious rituals. But 22 percent

respondents do not practice any rituals. In this rituals nearly equal respondents give the sacrifice of goats (33 respondents) and cocks (31 respondents) in which, the Mahar respondents are more than that of Chambhar.

Most of the respondents from both the communities (66 percent) believe in auspicious and inauspicious omen. On the other hand 80 percent respondents do not believe in the magic.

6. SOCIAL PLACE AND CHANGE -

All the respondents from both the communities have reported that their settlement is located on the one side of main settlement of the village. At present their settlement is surrounded by the houses of Maratha and other castes in the villages.

There is no any inter-caste marriage in both the communities. It indicates that there is no change in the traditional marriage system. A great proportion (86 percent) of respondents, nearly equal from both the communities, have mentioned that they have freedom for get going the marriage processions in the village.

In the modernization era the neighbourhood pattern is changing gradually. It is the good sign for the creation of integrated society. Majority of the respondents from both the communities are dining and filling water with savarnas. Along with this they can freely enter at public and private places such as the hotel, saloon, store, school and private well. Few respondents have reported that they do not get entry at public

well (14 percent) and temple (22 percent). Nobody respondent has accepted the principles of Buddhism.

A great number of Mahar and Chambhar respondents are participating and acquiring good treatment in local institution and public festivals, fairs. Mahars are the main person in village festivals and fairs. Majority number of the Mahar and Chambhar respondents are taking benefit of welfare schemes, which have helped them to increase their overall status.
