

CHAPTER - VI

SUMMARY AND CONCLUSIONS

In the foregoing pages we have attempted to present the background, nature, and consequences of the Mahar - Savarna conflict in Malikwad. In order to have a clear idea of the significance of such conflict we have presented general characteristics of the most important aspect of the Indian social organization, namely, the caste and Balutedari systems. Indian villages have their own distinct features. Hence a caste conflict in a village is sociologically significant as far as social change is concern.

It must be remembered that in a traditional Indian village different sections in society mutually dependent for their very existence. The village economy was such that every section or the caste has no other alternative - but to co-operate and serve the remaining sections. Even the exploitation had to be tolerated with meek submissiveness for the sake of life. Caste restrictions and the - restrictions of village administration were such that individual freedom was not possible. Similarly caste as

a whole, especially that at the lower strata in the hierarchy, could not defy the hegemony of the so called upper castes. Ex-communication was dreaded more than a capital punishment. In such circumstances, successful inter caste conflict for throwing away the dominance of the upper caste was almost out of question.

It is well known that the advent of British rule in India brought with it the modern values of democracy, individual freedom, equality of human beings and many others. The spread of modern education gave birth to new egalitarian leadership and movements. It took a long time to percolate these ideas towards the lower sections of Indian society and especially in the villages.

Indian independence and the ideal of a welfare state gave tremendous impetus to the rapid growth of literary, education and consequent awareness among the weaker sections in the society. The spread of education and the democracy are the two most important factors which - stimulated the Mahar youths in Malikwad for a protracted struggle in ascerting their constitutional rights and in achieving equality of status.

It is true that the struggle for asserting one's own rights has to be faught by oneself. But if the opposition is strong one cannot face or sustain it alone.



Hence support from other agencies becomes vitally important. In case of Malikwad also the timely intervention and full support from the government authorities, the Political leaders and the progressive minded youth leaders in the Urban centres, proved to be extremely useful and hence the struggle ended with desired results.

1. OVERALL IMPRESSION OF THE MAHARS:

It was found that the Mahars were generally happy about the results of the conflict. There is no doubt that Baluta system has ceased to exist as far as Mahars are concerned. Contractual labour has taken its place. Thus the feudal relations have been broken. Moreover the conflict has taught an important lesson to the Mahars that economic independence is the most vital factor in protecting the individual freedom.

2. ATTITUDES OF THE SAVARNAS:

A positive outcome of the conflict which has recently been noticed, is that majority of the Savarnas have realised that their social dominance would not be established again. Some of the educated Savarna youths with their open minds are trying to increase contacts with the Mahar youths. It is a well-come change that a common water tank has been constructed in the village and all the people draw water from the same source.

3. FUTURE POSSIBILITIES:

Society has never remained static. In Malikwad also the situation of 1979 has changed considerably in 1986, and the time will see further changes. One of the agencies of control of the behaviour of individuals is the elders in the family, caste and community. Because of this, individual freedom or individualism is always restricted in village life. We can only say that with the passage of time and passing away of the older generation, the intensity of rivalries will go on decreasing. At the same time Political participation and aspirations for political power at the village, Taluka and other levels would bring about changes. We can expect that cross sections of different caste groups would join hands for common political interest and with this the inter-caste relations may also undergo further changes.