

CHAPTER - VII

CONCLUSION

The social process in the rural peasant society is no more stagnant and moribund though the dynamicity is not comparable with the urban social upheavals. It undergoes steady changes through the process of accommodation and assimilation of some sort which may be a suspect of the orthodox observer of the social life of the peasantry. Our study probes deep into the inter-personal, inter-communal and inter-castes social and economic interactions that sometime overlap in political motivations of the people in general. The people of our universe establishes beyond doubt the inter-dependence of man in general cutting across his social and religious identity in general way of living. The society of the peasants is no more a water-tight segment that admits of no influx of foreign elements. On the other hand, people of different racial and social origin of caste and tribe identity do join the village society regularly and get adsorbed in the process of agricultural way of life. Movement and the social attachment are not very compatible features of man. Nobility always causes some sort of erosion in the course of its flow. In the case of man our study could note the relaxation and the degree of flexibility in the orthodox rites and rituals of the tribes as well as the castes and non-castes people of other religious sects.

It is interesting to note that each of the social identities remains more or less unaffected with the economic and political dynamism that considerably erode the rigidity of communal principles

of the people. The instances of the tribe caste marital adjustment is a case in point. It will indeed bring about a lot of social reformation through the issues born of the caste-tribe couple of the area. The caste and religious community is gradually pushed back to the corners of the social views of life. The stage is largely occupied by the broader human spirit that tries to align the village people to the universal spirit of human being. It is really an enigma to the social scientists elsewhere of the time that the people of the village society advanced towards greater unity, while, elsewhere in the world, the broader ethnic segregation gives rise to hatred and separation. It may lead to many possible hypothesis on the universalization of social orientation of man. Our study establishes the fact that the political elite of the country could foster the spirit of secular politics and economics among the people.

Our respondents could open up the conditions of their life in the village economico-political set up. The politics of power in the newly infused and institutionalized system of panchayat etc. could draw people as such irrespective of caste, creed or tribe to the fold of political communication. The social identity of the past proves non-instrumental in the economico-political functions of the society. Though we were not deeply involved in assessing the immediate impact of co-education in institutions secondary and higher education in the nearby urban centres, some of our respondents could establish the lead in disregarding the traditional straight-jacket rites and rituals of the society. The socio-economic correlations are more prominent in their integrational perspectives and assimilatory context of economic activity. The people belonging to

all the groups of our study are purely equal human beings both in politics and economics of the village. We are very much in the midst of the dynamic process of social transformation of the stagnant tribal life in our universe. It runs, in the smaller context of our study, counter to Baily's segmental orientation of caste and tribe correlations of such societies. Our study partly confirms the preliminary observations of the 'Tribal Development in India (1981). Its intensity seems deeper in economic and political relations of the villages. That social life is not independent of economic-political phenomena is established beyond any doubt. We do not entertain any confusing propositions on the deterministic role of either of the inter-dependent phenomenon of the peasant society. We have just taken note of the process of adjustment and accommodation in the course of life in the rural production relations of the time. As the people interact and mingle in the fields and market of the village society, similarly they present the inter-dependent socio-cultural and economic-political modes of social behaviour. They are understandable only in their context of social inter-actions that it born of both economic and political conditions around them. The message of the work appears to be quite inspiring and enlivening to the visionaries of national integration and the human understanding and solidarity of the people in our secular society, the forces of production are set in such a queer political configuration that does not enable them to take recourse to the orthodox social regulations for the continuation of their exploitative design in the society. The traditional agricultural societies communicative interactions seem to have been

infused with a degree of humane feelings. It generates the spirit of universal manhood culture and its social formation. Although economically the sharp division of the rural people is becoming further sharpened, the lower strata feel assured of human support to their associative ventures in economic-political fields of the society. Indeed this broader aligning social groups do not take the course of dichotomous social class divisions of the Marxian variety. Truly speaking it is really an historical irony that the spirit of greater mobility originates in the ideological cry of the Marxist but the course is broadly humanistic. If we have any ground for universal humanism in the Marxian utopia of the classless society, our universe though a far cry from the utopia, the dynamism of mobility generates the humanistic character of equality in men of our universe.

It is true that the village people are no more identified as the caste and tribe for the assessment of their role in socio-economic activities, except the constitutional identity of the beneficiaries of the discriminatory privileges. Such innovative measures as 'barga operation' involving the sharecroppers-landowner section of the society is distinctly secular and non-racial and non-communal phenomenon of integrative perspective in society.