CHAPTER – VII

SUMMARY AND CONCLUSIONS
Elite plays an important role and occupies the position of decision making. In any society stratification is inevitable and unavoidable whether the society is simple or complex, primitive or modern, rural or urban, stratification is the must in every society and there is no existence of society without stratification, whether it may be on the basis of caste, class and race etc.,

Generally the following are various types of elite:

(1) Political elite,

(2) Administrative elite,

(3) Intellectual elite,

(4) Business elite,

(5) Social elite,

(6) Military elite,

(7) Influential elite and,

(8) Religious élite.
It is observed that the following factors have been responsible for the persons to attain the elite positions.

(1) Prosperity.
(2) Education.
(3) Hereditary succession (Birth in royal families).
(4) Individual creativity.
(5) Religious dominance and
(6) Caste dominance.

In the developed countries, the process of recruitment to the elite position is that, most of the elite are drawn from the blue-blooded (aristocratic), resources owning, upper and middle classes, whereas in the under developed nations, the elite emerge mostly from amongst the political leaders, activist, cerebral and western educated men. The elite chooses their own people to the lineage, though the formal recruitment is open to all, at the same time the elderly elite are careful in selecting a few members in order to swindle (mislead) the masses. In traditional India the following types of elite were existed.

(1) Administrative elite (Judiciary Treasury etc)
(2) Elite with special skills (poets and artists),
(3) The political elite (rulers, Commanders and kings),
(4) The religious elite.
India has been a multi-religious society characterised by tolerance and accommodation all through the history. There is no record of religious warfare even during Muslim rule, barring a few sundry examples of intolerant rulers. Religious harmony on all levels was the feature of Muslim period. But, by the beginning of 20th century situation began to show its ugly ramifications in the form of communal tensions and violence basically as a result of designed efforts of colonial rulers in India. Alongwith, British rulers preferred to replace Muslim elite by Hindu are in a planned fashion. Economic and political competitiveness unleashed by the process of modernisation put Indian Muslims in a difficult situation. Educational backwardness and social orthodox thinking were factors to make Indian Muslims as status quoits community.

Indian Muslims entered post-independence phase in a situation of insecurity and uncertainty. They were dazed and indecisive. However, one of the most striking positive gains of the post-independence era is that Indian Muslims could acquire an all India identity and as a result a process of confidence building in the constitutional system of India and analysing situation from power sharing view point in Indian decision-making system and there is a rise of realist and competent Muslim elite. In the post-independence period the recruitment for elite positions had changed. Recruitment to the
different types of elite is being made from all types of people without distinction.

The immediate dilemma of Muslims in India is different from the above analysis, it demands great intelligence, innovative thinking (ijtihad), realism and hard struggle. It places a huge responsibility. Muslim elite can guide sinking ship to the shore and lift up a society from sinking, because it has the Divine book, it has the Prophet’s tradition, it has the faith that stops it from becoming a materialist or an exclusive devotee of wealth, power and rank and status. Their hearts must remain conscious of the fact that they must one day face God and His Prophet and give an account of their lives. If anything would count there it would be faith and good deeds, a fear of God, a deep sense of duty, genuine obedience, and selfless service to humanity.

From the preceding investigation, the following is the summary of the prominent findings on support of which major conclusions are drawn for the purpose of suitable suggestions or policy recommendations.

An attempt was made to study the Muslim elite in Belgaum district of Karnataka State. Totally 200 respondents from various field were selected and information was assembled through interview-schedules, which comprised of 35 administrative, 100 professional, 30 political and 35 social elite. From the foregoing study it is unearthed that the representation of women in elite category is very less. The majority of the elite belongs from elderly age group
of 41 to 50 and 51 to 60 years in nearly proportionate manner. Amongst them, most of the elite belonged from either "Sayyed" "Shaikh" or "Pathan", category and there is a very less representation of "Mughals" in the elite class. Majorities of the elite are Natives and the number of migrants from villages is high. As far as the place of migration is concerned majority of them have migrated from less than 50 kms of distance. Most of them are living in the cities for more than 25 years, which includes the natives also. This testifies that many of them are living in the city since a prolonged time and there is less migration. Majority of them are married and are living in joint families and have 1 to 2 children. The children of the respondents are grown up and a greater number of them are studying in high school and above level. The average number of earning member per family is 1 in case of total elite. Most of the elite have the income of above Rs.20,000, and a very small portion of elite have monthly income of less than rupees 5,000. Majority of the respondent's are residing in their own house, of which 64.5 per cent of the elite are living in pucca house. The worth of most of the respondent’s house is more than Rs. 4 lakh and those who are living in rented house the number of respondent paying the rent of above Rs.3, 000 is more as compared to the others. Most of the elite have either well furnished or furnished house. Most of the elite houses have modern home gadgets like Motorcycle, Television, Refrigerator, Electrical appliances, sewing machines, Almirah, Telephone,
mobile phone, etc. Very mediocre portions of the elite have luxurious items like car, computer and air conditioner.

Majority of elite have ownership of land but they do not show any majority if considered wet land and dry land separately. They have acquired the land by inheriting and by self-owning. Regarding ownership of immovable property other than land most of the respondent have either open site or house/s.

The literacy level among the elite is very high in which majority of them are graduates and are followed by the postgraduates and there is none belonging from the illiterate category. Majority of the elite are bilingual and they speak Urdu, English, Kannada and Hindi and nearly the similar per cent of them have proficiency in reading and writing the languages they speak i.e., Urdu, English, Kannada and Hindi. 33 per cent of the spouses of the total elite are graduates and most of them are engaged in household activities.

As per the Muslim elite in Belgaum district of Karnataka State are concerned, the subsequent factors are predominantly responsible for their emergence to the present positions: viz.

1) Economic background,

2) Education,

3) Parent support and,

4) Educational background.
Based on the findings it can be resolved that education is instrumental if one has parent support in addition to a sound economic background to occupy elite positions in society. As per the investigation, a good number of elite have spent their childhood either in township areas or in rural areas which are not far from urban areas. Majority of them have received moral support from their relatives and teachers. Most of the elite have studied in Urdu medium, of which the share of professional elite is more than that of others and a very few of the respondents have studied in English, Marathi, and other mediums. Most of the elite are aware of the government facilities available to their community and some have availed the facility like admission concession of which the percentage of administrative elite is more than the other types of elite. Majority of the elite believe that government facilities (scholarship, free hostel, admission concession, etc.) have not played a great role in attainment of an important place in society. The elite who availed these governmental facilities said that they availed these facilities due to their poor economic condition. Majority of the elite have felt that education is mainly responsible for the attainment of elite position in society and most of them received encouragement from their parents in getting education.

Out of the total political elite (30 out of 200), nearly 86 per cent of them are in the politics since more than 11 years and most of them opined that their service mentality is responsible for their entering into politics. Most of the
elite were morally supported by the people to join politics and they feel that their good political contacts is responsible for the present position in politics. As far as the role model is concerned the percentage of the political elite is more who consider Dr. Zakir Hussain as their role model. Almost all of the respondents opine that reservation is absolutely necessary for the Muslims in political bodies.

Regarding Social elite (35 out of 200), 31.43 per cent of them are in social service since 11 to 15 years and the their service mentality is very much responsible for the entering into social service. Most of social elite received moral support by the people for joining social service and their good political contacts and personal influence are responsible for holding of present position in the social service. Much of the respondents regard Sir Syed Ahmed Khan as their role model as compared to Rajaram Ram Mohan Roy and Mother Teresa. Majority of the social elite believes that the Muslim community lags in field of education and there is a need of development in the field of education.

The study on “Muslim elite” of Belgaum district of Karnataka State has centralised three generations of the elite and has reserved the fourth generation on an aspiration basis. This study has disclosed the fact that there is an improvement in three generation’s education and occupation.

Most of the Muslim elite have emerged from families with high inter-generation mobility. Constant increase in the number of literate in the three
generations of the Muslim elite can be found i.e., grand father, father and self (6 per cent, 64 per cent and 91 per cent). This helps elite to give better education to their children. Majority of the children of the elite are studying in either English medium or Urdu medium and are performing either good or excellent in studies. Elite are in favour of either medical degrees or Engineering for their children. Greater number of the elite are in favour of both education and employment for the women. Medical and teaching jobs were preferred for their daughters, whereas in case of son, majority of them are in favour of either medical or administrative services.

This study has further revealed that there is occupational mobility among the Muslim elite of the Belgaum district. Thus it is observed that there is only inter-generation mobility but there is very less intra-generation mobility. This study shows that education is one of the important factors responsible for occupational mobility among Muslim elite. Hence, most of the elite have come from the families which from the point of view of occupation have strong inter-generation mobility. In case of grand father and father of the elite not much change has taken place in their occupation. But in the case of elite of third generation there is shift from their fore fathers occupation to the other types of occupations such as administrative, professional and political and also social service. Most of the political elite of Muslim community are new to this political field, since there were very few cases of elite grandfathers
and fathers in the field of politics. Among the Muslim elite majority of them have not changed their jobs. In case of professional elite, most of them have not changed their jobs even once. This indicates that most of the Muslim elite have not moved from one position to another before they occupied the present position of elite.

The Muslim community have the culture which varies a lot with the other religious cultures of India and as the study is associated with the Muslim elite. Thus it is profoundly considerable to understand, whether there is group interaction, coherence and cooperation within the Muslim elite and the people of other Community.

Greater number of the elite felt that reservation in the various bodies is absolutely necessary for their community to come up. Almost all of the elite have friends from other communities and they participate in various functions like marriage, social gathering, ritual functions, feasts and festivals of each other without any hesitation of which participation in marriages and social gatherings is the most significant and cordially acknowledged. The Muslim elite also visits temple occasionally, on invitation from other community people. This indicates that the elite not only have faith in their own religion but they also appreciate and have admiration for other religions, this shows the feeling of unity in diversity in the country like India and which conveys the message of common Indian culture. Most of the elite invite Muslim Ulemas (Muslim priests) on the functions like marriages function and death ceremony.
Suggestions:

1. Government of India and Karnataka must take concern in the development of the Muslim community, since the representation of the Muslim community in various fields is very less as compared to others.
2. Since the Muslim representation in Civil Service (IAS, KAS etc.) is very less hence, necessary steps may be taken by the state government to encourage them for entering in to the Civil Services.
3. The government must provide adequate facilities to the minority communities and must arrest the defective implementation of the privileges by the officials, which acts as a barrier amid the government and the public.

Further, research is needed on the following aspects:

1. The cause for less representation of Muslim women in the elite position is to be studied.
2. There is very uneven representation of the elite from different categories i.e., Shaikhs, Sayeds, Moghuls and Pathans etc. The cause for this difference is to be examined.
3. A comparative study of the literacy rate between the Political and Social elite is required.
4. The role of Muslim elite in the development of the Muslim community is to be studied.