CHAPTER VII

SUMMARY AND CONCLUSIONS
CHAPTER – VII

SUMMARY AND CONCLUSIONS

In any society stratification is inevitable and unavoidable whether the society is simple or complex, primitive or modern, rural or urban, stratification is must. Without stratification society will not exist. Society without stratification is a sociological myth. While in some societies stratification is based on economic position and on birth right characteristics in other societies. Nevertheless it exists in all types of society. In most of the western countries, it is based on class system while in India, it is based on caste system. In all the societies, elite plays an important role and he occupies the position of decision making. Generally the following are the different types of elite in society.

(1) Administrative elite,
(2) Business elite,
(3) Elite with special skills,
(4) Military elite,
(5) Intellectual elite and
(6) Political elite.

It is observed that the following factors have been responsible for the persons to attain the elite positions.

(1) Education.
(2) Heredity (Birth aristocratic families).
In the present day process of recruitment to the elite belonging to political field, varies from west to east. In the developed countries the process of induction to the political elite position is that most of them are drawn from aristocratic, property owning, upper and middle classes, whereas in the underdeveloped nations, the elite emerge mostly from amongst the national leaders, revolutionaries, intellectuals, university students and western educated men. The elite choose their own people to the stock though the formal recruitment is open to all. At the same time the old elite are careful in selecting a few members in order to hoodwink (deceive) 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 (Emperors, kings and vassers),
(4) The religious elite.

During Hindu and Mughal period recruitment to the elite position was based on heredity. There was change in pre-independence days in elite structure but still recruitment to such elite position came from traditional elite. During pre-independence period political elite composed of Advocates, Doctors, Journalists, Teachers, Commercial Classes and Landed Gentry. But
during 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. Though the base has been widened, the majority of the elite were western educated and were from the upper castes and upper middle classes. After independence the constitution of India provided opportunities for lower class and lower caste people, to occupy such elite position in the society. This is more true in case of scheduled castes and scheduled tribes of India.

In the history of National movement people were fighting for getting Poorna Swaraj under Indian National Congress Party, some of the non-political philanthropic people were sincerely, thinking of eradication of 'untouchability' and upliftment of 'untouchables' which was of great significance.

Though Karnataka State lacked social reformers of the type of Mahatma Phule, Shahu Chatrapathi of Kolhapur, Sayaji Maharaj Gaikwad, it was lucky in having benevolent rulers and enlightened Diwans who took special care to improve the conditions of scheduled castes. Till 1940, Shri. Krishnarajendra Wadeyar, took keen interest in the affairs of all sections of his subjects. Proper and particular care was taken to help the 'Depressed Classes'. The speech made by His Highness at the time of the Silver Jubilee celebrations of his rule is an indicator of his mind and heart in helping the
low caste people in the state. "It is my earnest desire that this spirit of brotherhood should be extended continuous improvement of the conditions of those, who are less fortunate than ourselves, remembering that all the communities alike, are members of my people and children of our country.

Trusted Diwans of Sri. Wadeyar, majority of whom belonged to the Brahmin caste proved to be the real well wishers of scheduled castes. Diwans like Rangacharya Sheshadri Iyer, Vishweswarayya and Mirza Ismail did appreciable service for the scheduled castes. They realized that unless the depressed classes were educated, they would not come up in society. So priority was given for providing facilities to educate their children. In 1890, two Holeya Schools had been started at Huskur and Narasapur. Gradually the number increased. The children belonging to depressed classes were allowed to sit in the verandahs in General Schools. The government of Karnataka provided various facilities for the upliftment of scheduled castes in the form of parental allowances, equipment allowances for clothing and purchase of books and slates, special rates of scholarships and exemption from application fee were some of the important measures of the Government.

In Mysore, Panchama Boarding School was started with provision for industrial training in mat weaving, boot and shoe making, cloth weaving, leather stitching, tailoring, gardening, and practical agriculture, carpentry and smithy.
Under the regime of Vishweswaraya in 1918-19, a Kannada High School was started. Education caught the imagination of many scheduled castes people. One of the steps adopted by the Department to enable the Panchama Students to take higher education and also to improve their habits in life was that of admission to general schools. The Government in their order dated 29th November, 1918 observed “Government cannot uphold the view that any one shall be excluded from public schools on the grounds of caste as schools maintained by the public revenues are intended for the benefit of all classes of people in the state in the same way as hospitals, courts of law, railways and other public institutions. The unreasonable social prejudices in such matters have been weaning away with the spread of enlightened ideas in the advanced communities and the rise in the standards of social life of the depressed classes”.

The Democratic government of India adopted constitution on 26th January, 1950 was a great event not only in the political history of India but also in the history of human rights. The constitution of India for the first time opened opportunities to all categories of people. It gave rights and privileges to the citizens in general and people belonging to scheduled castes and scheduled tribes in particular. Indian democratic constitution provided equal opportunities and equality to all its citizens without making any discrimination based on caste, creed or colour or race. The Indian constitution
has provided special privileges like reservation of seats in Assembly, Parliament, educational institutions and provision of reservations for the jobs and the prohibitions of social separation of the scheduled caste people. The constitutional provisions to scheduled castes have created opportunities in various fields to reach to positions in the society.

In other words, several opportunities provided to scheduled castes and scheduled tribes have helped them to achieve elite positions in the society. Traditionally these people were meant to serve the upper castes and on no occasion they were to use their intellect in serving. In this work we have tried to know how Lambani elite are emerging in various fields, factors for recruitment, occupational mobility and group interaction.

From the foregoing analysis, the following is the summary of the main findings on the basis of which major conclusions are drawn for the purpose of suitable suggestions or policy recommendations.

An effort was made to study the Lambani elite in Bijapur district of Karnataka State. Totally 160 respondents in various field were selected and information was gathered through interview-schedules, which comprising of 68 administrative, 59 professional and 33 political elite. From the above study it is found that the representation of women in elite category is very less and it is not proportion to the female scheduled caste in general and Lambani caste in particular. The majority of the elite are young belonging to the age
group of 31 to 40 years. Among them, most of the elite belong to “Rathod” sub caste of which political elite are more in number, where as there is minimum representation “Jadhav” community, in which again professional elite constitute to be the least. Majority of the elite are the migrants from tandas covering the distance between the native place (Tanda) and place of migration is from 1 to 100 kms. most of them are living in the cities for the last 10 years. No one is living in the cities for more than 25 years. This indicates that very recently they have started to migrate from their native places to cities. Majority of the elite have arranged marriage at the age of 20 to 30 years, living in joint families, of which most of the elite having the distance of marriage alliance within the radius of 11 to 50 kms. The incidence of inter caste marriage in the family of the respondents are very less amounting to 10 per cent of the total elite. The average number of earning member per family is 1 to 2 in case of total elite. Most of the elite having the income of Rs. 1001 to Rs. 5000 per month only, but small portion of elite having monthly income of rupees 15001 to 20,000, consisting of professional elite. Majority of the respondent’s children are studying in either primary or secondary education. Most of them are living in their own houses, of which 50 per cent of the elite living either in pucca or mixed house. The value of most of the houses varying from 1 to more than 3 lakhs rupees only. Small portion of the elite live in Kaccha house, of which the percentage of political
elite is more than the professional elite. No administrative elite is living in Kachcha house, which indicates that majority of the elite have become economically better off. Most of the elite have either well furnished or just furnished house. Most of the elite houses are having modern gadgets like Motorcycle, Television, Electrical appliances, sewing machines, Almirah etc. Very small portion of the elite have luxurious items like car and air conditioner. Only 38 per cent of the total elite have telephone facilities.

Most of the elite owned the inherited land. In respect of ownership of dry and wet land of more than 21 acres the proportion of the elite are 11 per cent and 5 per cent respectively. Most of the elite are literate; having completed either SSLC or graduation, of which the percentage of the administrative elite is more than the other types of elite. Majority of the elite speak Kannada, Gormati and English and nearly 45 per cent of the elite have proficiency in writing Kannada and English languages. The spouses of the most of the elite are also literate; having completed either primary or SSLC or graduation. Most of them are engaged in household activities.

According to the Lambani elite in Bijapur district of Karnataka, the following factors are mainly responsible for their emergence to the present positions: viz.

1) Education,
2) Reservations (constitutional safeguards),
3) Awareness from within and without,
4) Profession; and
5) Family background.

On the basis of our findings we can conclude that if one wants to occupy the elite positions in the society he should have education. If he has education, automatically the constitutional provision helps him to get these positions. Here most of the elite have spent their childhood either in rural remote areas or in partly rural or partly urban areas. Most of the elite have studied in Kannada medium, of which the share of administrative elite is more than that of professional and administrative elite. But only small portion of the elite i.e., 4 per cent have studied in English medium, of which again it is the administrative elite having more percentage than the professional elite. No political elite have studied in English medium. Majority of the elite are aware of the government facilities available to their community. Most of the elite have availed the facilities like, scholarship, free hostel and admission concessions, of which the percentage of administrative elite is again more than other types of elite. Majority of the elite opined that the said provisions (scholarship, free hostel admission concession etc.) have great role to play in attaining important positions in society. Most of the respondents have availed these facilities due to the fact that there is difficulty in competing with high caste in the absence of those facilities. Most of the elite have got encouragement in getting education as well as in attaining the position of elite
by their parents i.e., father and mother. Majority of the elite have felt that reservation and education are mainly responsible for the attainment of elite position in the society. Of the total political elite (33 out of 160), 70 per cent of them are in the politics for the last 10 years. As such they are very new to the field of politics. Most of the political elite opined that either reservation or education or the motto of service is mainly responsible for entering into politics. Most of the elite contested for election in reserved constituency were financially supported by other caste people during the election. Majority of the political elite have taken Dr. Babasaheb R. Ambedkar as their role model and felt that reservation, support of schedule castes and non scheduled castes, is responsible for occupying the present position. Most of the respondents felt that reservation is absolutely necessary for the Lambanis.

Among the Lambani elite of the Bijapur district of Karnataka, the time phase dimension of mobility has been studied. The study has concentrated on three generations of the elite and has taken to the fourth generation on an aspiration basis. This study has disclosed the fact that there is improvement in the following aspects of three generations: Education and Occupation.

Further the Lambani elite aspired for their children: medical and general degrees. Most of the elite have come from families with strong educational generational mobility. There is continuous increase in the number of literates in the three generations of the Lambani elite i.e., grand father, father and self
(4 per cent, 5 per cent and 62 per cent). This helps elite to give better education to their children. Majority of the elite children studying in Kannada medium are doing either good or excellent and elite are in favour of either general or medical degrees. Most 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 administrative or medical or engineering courses.

This study has further revealed that there was occupational mobility among the Lambani elite of the Bijapur district. Thus it is observed that there is not only inter-generational, but also intra-generational mobility. This study shows that education is one of the important factors responsible for occupational mobility among Lambani elite. Hence, most of the elite have come from families which from the point of view of occupation have strong generational mobility. In case of grand father and fathers of the elite no much change has taken place in the occupation since both of them (i.e., grand fathers and fathers) were engaged in the occupation of cultivating their own lands. But in the case of elite of third generation there is shift from their forefathers occupation to the other types of occupations such as administrative, professional and political. Most of the political elite of Lambani community are new to this political field. Since there were no cases of elite grand fathers and fathers in the field of politics. Among the Lambani
elite majority of them have not changed their jobs. In case of political elite, Lambanis have not changed their jobs even once. This indicates that most of the Lambani elite have not moved from one position to another before they occupied the present position of elite.

The scheduled castes is a separate group by itself and the study is concerned with the Lambani elite of this group and it is very important to know whether there is group interaction, cohesion and cooperation among the elite and people of other caste.

Majority of the respondents are in favour of arranged marriages for their children. In case of inter caste marriages, a small portion of the elite i.e., 2 per cent are in favour of this type of marriage, of which the percentage of professional elite are more than administrative elite. No political elite is in favour of such type of marriages. This indicates that a small portion of the administrative and professional elite are more flexible and progressive in their attitude. The marriageable age for sons and daughters could be in the age group of 26 to 30 and 21 to 25 years respectively. This indicates that they have well understood the importance of marriage at the appropriate (right) age. It means no scope for child marriages. Majority of the elite felt that reservation is absolutely necessary for their community and they are happy about the inclusion of Lambani in scheduled castes list and they want to continue in the scheduled castes category in future also. A small portion of
the elite (18 per cent) are not in favour of this and they want to have separate reservation category exclusively for Lambanis. Most of the Lambani elite have high caste neighbours and they interact with them. Majority of the elite have high caste friends and participate in various functions like marriage, ritual functions, feasts and festivals and social gathering of other caste people, of which marriage is the most important and well accepted function for most of the elite. Majority of the elite extend invitation to the high caste friends and they accept invitation without any hesitation. Most of the elite have faith in God and Religion. Hence, they visit temples like Hanuman, Durga, Ram Mandir etc. It is interesting to note that a small portion of the elite visits other places of worship such as Laxmi, Ambabhavani, Masjid, Church etc. The visit to Masjid and Church by Lambani elite indicates that not only they have faith in their religion but also they have faith and respect for other religion, which is considered to be the most important factor for the country like India. Most of the elite invite Brahmin priests for the functions like marriages, naming and birth ceremony and they accept and attend the same without any hesitation. Most of the elite have felt that either Brahmin priests cannot come to know about their caste or they behave well due to their position in the society. This indicates that majority of the Lambanis are integrated in the main stream of the society and they do not have inferiority complex about their caste.
Suggestions:

1) It is essential on the part of the Government of Karnataka to take interest in the equitable distribution of various opportunities among the sub castes of Lambanis, since the representation of other community except Rathod is less in various fields.

2) Since there is less representation of Civil Servants (IAS, KAS etc.) among the Lambanis, hence, necessary steps may be taken by the state government to encourage them for entering in to the Civil Services.

Further, research is needed on the following aspects:

1) The causes for less representation of Lambani women in the elite position.

2) Among the Lambanis 4 important sub castes are there, of which there is less percentage of elite belonging to Jadhav community. The causes for this is to be examined.

3) A comparative study of literacy rate between Lambani political elite and General elite is required to be studied.