CHAPTER - VII

SUMMARY AND CONCLUSION

- SUMMARY
- CONCLUSION
- SUGGESTIONS
- NEED FOR RESEARCH
CHAPTER - VII
SUMMARY AND CONCLUSION

In any Society, whether it is ancient or modern, rural or urban, simple or complex stratification exists based on race, religion, caste, class etc. And it is here the ‘Elite’ play a vital role and occupy the position of verdict. In general, there are various kinds of elite, viz. Religious Elite, Social Elite, Political Elite, Administrative Elite, and Business Elite etc. In the elite group there is always hierarchical system in which there are those who take decisions, while there are people at the middle level who have some, thought not final say, in the decision making, while there are others at the lower level, who are suppose to help in implementing the decisions. Therefore, in the elite group not all are equal. In fact, changing character is one of elite’s significant features. Those who are not elite at one point of time can become so at another point and vice versa. The elite change when there is change in political system. Those who are elite in one system may not be so accepted by another system, for instance, capitalists are elite in capitalist system of economy but are not so accepted in socialist system of economy. The elite group also changes when the values and customs change. In any society, where money or materialistic outlook is meaningless, those who lead spiritual life are respected, as was the case in the traditional Indian society. Consequently, when values change and spiritualism is replaced by materialism, then those who own material resources become elite of the society. Hence, the proposal of ‘Elite’ is of vital importance in dealing the crisis and over all development
of any community or society. Similarly, the ‘Lingayat Community’ of Karnataka state has a significant role in the state. They with 21 percent of the total state population are known to be a progressive people from many walks of life and religious expression to be found among them. Most of them work in government services, but they are from many occupations, including artisans, cultivators, priests, etc. There are instances of several important personalities and powerful leaders from the Lingayat community in the past and presence. Hence, the Lingayat community wields considerable influence in almost all the spheres of activities of the state. Further, in the process of advanced mode of social forces and in the rapid track of social transformation, the ‘Lingayat Elite, who are capable of inspiring effective action, directing and controlling the fellow Lingayats, play a vital role of importance. Therefore, the topic selected for the study is ‘Lingayat Elite: A Sociological Study’. The present paper covered all the 171 ‘Lingayat Elite’ of Belgaum district of Karnataka state, to know, how they are emerging in various fields, job factors, occupational mobility and their role in the progress of the society.

Of the total ‘Lingayat Elite’, majority of 52.64 percent of the respondents comprised ‘Administrative Elite’ (Class- I Officers), 26.31 percent of them are ‘Political Elite’ (comprised 11.11 percent of Corporators, 55.58 percent of Zilla Panchayat Members, 02.22 percent of the respondents are District level Party Presidents, 06.66 percent of the Political respondents are District Party Vice- Presidents of different political parties and Shitya
Parishtas, 15.55 percent of Members of Legislative Assembly (MLA’s), 06.66 percent of Members of Parliament (MP’s) and 02.22 percent of Minister. In the case of ‘Religious Elite’, 21.05 percent of them are ‘Swamijis’ who are deemed as ‘Priestly Class’ in the society.

The analysis highlights majority of male respondents and less participation of women among the selected respondents. Majority of the respondents are of middle age adults, who belong to the age group of 41 to 50 years. This indicates that, they are preferred for Elite leadership, who have gained maturity and at the same time are not too old to discharge their responsibilities and duties more effectively. Majority of the total respondents are native of the study area i.e. Belgaum district since birth. Consequently, all the respondents and majority of them have proficiency in Kannada, English, Hindi and Marathi languages respectively. Out of all the respondents, it is found that, almost ‘Jangama’ and ‘Panchamsali’ communities are more in number. The growth of any society depends on the education of its people. An educated make the family and society cultured and can provide them base for occupational mobility, adoption of new innovatives and acquisition of new skills. The fact of the study reveals that, majority of 55.57 percent of the total respondents are graduates and all the respondents are literate who have given importance to education playing vital role in every aspects of life.

The status and prestige of an individual is significantly associated with the family. The study highlights majority of the total respondents live in joint family, which is one of the basic pillars of our Indian society and emphasises
on the prominence of the joint family culture among the community. Of the total respondents, 46.80 percent are themselves, the head of their family. Interestingly, when clubbed with father and mother, 47.36 percent of the respondents have their parents as the head of their family. This shows the amount of respect and importance the ‘Lingayat community’ gives to their parents. Despite of being a Very Important Person (VIP) in the society, the gentlemen oblige to their parents being the head of their family at their home. However, the respondents are still connected to their traditional joint family, which is also an important in the context of leadership, because only those who have money, time, and manpower can afford to participate in faction life. Similarly, concerned to the marital status of the respondents, the paper focuses that, all the ‘Administrative’ respondents are married assuming the old proverb- “Behind every successful man, there is a successful woman”. About the ‘Political’ respondents, majority of them are married. On the opposite, all the ‘Religious Elite’ are unmarried, which confirms that, an individual must be a ‘Sanyasi’ to be able to establish oneself as a religious leader. The study reveals that, none of the respondents are divorced, widowed, separated or deserted. This proves that, majority of the respondents have given importance to family life, which is the basic unit of the society. It is considered that, marriages are made in heaven and the same is arranged on the earth. The paper reveals 48.56 percent of the total respondents have got married at the age between 25 to 30 years of age, which is considered the right age in this trend of 21st century, where it can be assumed that they were all
comfortably set with their career. However, majority of them have followed the traditional way of arranged marriage with no cases of inter-caste marriages. Majority of the respondents have 1 - 4 children and have shown very keen interest in educating their children. Of the total respondents, majority of 50.89 percent of the respondents are economically sound. In addition, majority of them have two earning members in their family looking after the financial expenditures smoothly. As a result, from the facts of monthly income and majority of earning members in the family of the respondents, the Hypothesis i.e. H₃: 'A Sound Economic background is responsible to become Elite' is proved. From the facts revealed in the paper, majority of the respondents are living in their own houses, and majority of the respondent's houses cost approximately valued more than Rs. 51 lakh of rupees.

In a contemporary society, agricultural land is the most significant possession of man's wealth, which leads to ascendancy of high structure of status in India. The paper reveals that, majority of the respondents have inherited their ancestral agricultural land and majority of them reveal it with whooping price. They have maintained it well and being carried to their future generation. In this 21st century, 'Greenhouse Cultivation' has gained a lot of exposure, which has been adopted by not only Elite class but also even the other classes of the society. Interestingly, majority of the respondents have not adopted Greenhouse cultivation. Concerning the ownership of other type of properties of the respondents, majority of them possess one or the other
type of properties, among them open sites are more in number and goes on hiking the price up. Consequently it is assumed that, majority of the respondents have well planned in owning open sites thinking of the future days, especially to some other important occasions.

In today’s trend, the elite class without modern equipments is considered a myth. When interviewed, majority of the respondents revealed that, they have one or the other mode of equipments for their entertainment. All the respondents have availed almost all the modern household equipments for their smooth functioning of their household works. Equally, majority of them have accesses to modern communication devices. Majority of the respondents have two wheeler vehicles and a good number of them, own four wheeler vehicles too.

Water is life for man. Without water, it is very difficult for the human beings to exist. It is considered as one of the main sources for living. Now days, we are experiencing very scanty rainfall, which has resulted to load shedding (cutting of power supply) in almost all the cities and villages. To cope with this difficulty, most of the respondents have installed generators/inverters and interestingly very, less of them have availed the solar lighting in their houses. Concerned to respondent’s sources of water supply, majority have corporation piped water supply to their houses, few open masonry wells and interestingly very, less have arranged the facility for rainwater harvesting.
Entertainment is necessary for individual to be relived from his stressful work life. Accordingly, majority of the total respondents have the habit of reading and meditating in their leisure time. However, admirable background of family, education, and professional accomplishments form a major basis of individual success and job recruitment in modern organisations. These accomplishments are by no means common and those who have these attainments are regarded as very distinguished people. Almost all the respondents have a very good socialised guidance and moral support from their parents, friends and more importantly from their teachers. It is also interesting to know that majority of the respondents are self-motivated towards their education. This shows their concentration and zeal towards educational career and thus, they have obtained the class of 'Elite' with dignity and decorum. On the other hand, majority of the respondent's parents have supported the respondents only financially in course of their education. Majority of them have studied in Kannada medium and very few have received ranks in course of their education. Whereas, a good number of respondents have keen interest in research and have got awarded with the highest degree of Ph.D. Programme. Factually, they have given prominence to their higher education. Thus, out of the total respondents, the highest majority of 90.64 percent of them revealed that, education is responsible for their attainment of 'Elite' position. In this connection, Hypothesis i.e. H$_2$: 'A Sound Educational background has led to the Emergence of Lingayat Elite', is been proved. It examines the formation and perpetuation of 'Elite' and their impact on
development outcomes. It shows the means by which 'Elite' status is attained and transmitted to other family members. The study highlights the ways in which the power is exercised and the extent to which the personal goals of the respondents are consistent with national objectives of the society. The paper explores the issues of how 'Elite' are encouraged to act in a way that has positive results.

Indian society is intensely stratified by caste, which traditionally has been associated with poor outcomes and very low mobility. It is the power of education attainment, which strives to give source of knowledge and information. As a result, there has been extensive study of inter-generational transmission of education in the society and then the occupational mobility, which starts from the individual and spread to family lineages. The paper focused that, majority of the total respondent’s grandfathers and fathers were literate with majority having primary education. Moreover, in those days it was of great achievement under the British education system, which is equal to today’s graduation. Comparatively, majority of the grandmothers and mothers of the respondent were illiterate. Of the total respondents, though, only 02.33 percent of the grandmothers and 29.33 percent of the respondent’s mothers were literate, they have very well socialised and inspired their children and grand children in education and making them well recognised in the society. In addition to it, of the total respondent’s spouses, majorities are literate and good number of them have higher education course. Of the total respondent’s family, majority have agriculture as their traditional occupation.
Their grandfathers and fathers agriculture occupation and have continued their traditional occupation as famers. The statement of ‘Barole P.T.’ can be very well acknowledged here, i.e. ‘even when the status of occupation was the lowest, traditionally, people took pride in following their caste occupation generation to generation’. Comparatively, all the grandmothers and mothers of the respondents continued the tradition of the household occupation i.e. homemakers. It is assumed that, they have made their family members feel homely and comfortable with all sorts of household works, which shows their caliber and managing skills, as it is not an easy task, in handling and managing the joint families of time then. With regard to the ‘Administrative’ and ‘Political Elite’ respondent’s career aspiration for their children, good number of them aspire their children should be civil servants or engineers. As the paper reveals the majority of male representation, their female spouses have taken the charge of the household activities, and it is assumed that, they have been very strong support and encouragement towards their husband’s pathway in attaining Elite position. Thus, from these facts it can be highlighted that, majority of the respondent’s grandfathers, fathers and spouses have attained education and majority of the family members of the respondents are following, their well established traditional occupation of agriculture. In this connection, Hypothesis i.e. H3: ‘A Sound Educative and Occupational Family background’, has directly or indirectly helped the respondents in attaining ‘Elite’ position in the society.
With the advancement of modernisation, the 'Lingayat Elite' are also getting increasingly exposed to innovative techniques and skills. Being the chief of the 'Lingayat' community, they are expected to be the first to perceive change as they have cherished desire to experience the process. Due to their education and awareness, they should be the first to take advantage of the situation. The level of aspirations of the 'Elite' differed from one another. Some were satisfied with the pace of change while others were not. Majority of the total respondents prefer their children to get arranged marriage which is traditionally followed and majority prefer the marriageable age for their children must be between 26 to 30 years of age, which they consider it a recent trend.

In Indian society, reservation is a form of positive action designed to improve the well-being of backward and under-represented communities defined primarily by their 'caste' quota-system based on 'gender' or 'religion'. Majority of the total respondents revealed no response opinion, towards the reservation policy in general, to Scheduled Caste/ Scheduled Tribe/ Other Backward Classes and to Women respectively. Comparatively, the question to respondent's thoughts on, is reservation necessary for Lingayat community? The paper highlights, of the total respondents, majority of them opined, reservation for 'Lingayat Community' is not necessary. As a result, it is praised for diminishing the gap between the upper and lower castes. All the respondents expressed their rapport with the lower community people, which shows, that respondents have no mindset of discrimination towards the low
community people, which is a good sign towards the equality, casteless and classless society, which is considered a myth in Sociology.

India is known for its poverty problem. Childhood and old age are the most delicate and sensitive stages especially in poverty ridden life. However, every individual does have a kind heart, but he does not know the kindness that he can show to others unless he experiences a chance to show. Further, the respondents of this study, who are financially sound, revealed the facts that, majority them disclosed that, they help the poor people, who are in need of financial assistance. Interestingly, study revealed that, majority of the respondents wish to donate their eyes after their death and let their eyes see through, one among the crores of blind people in India and around. However, majority of the total respondents have not yet decided, weather to donate their dead body for medical study for the PG medical students. Yet, 39.18 percent of the total respondents have opined to bestow their body after death, which can make a big difference, and not just to one person. Such donations, of any organ after the person dies the dead person’s organs can save or improve as many as 50 lives. Doing a good deed and helping such poor people, is considered as Gods’ work. It is true that, helping others does not need much money; rather there is need of dedication to help needy persons. Thus, the present research study ‘Lingayat Elite: A Sociological Study’ indicates the respondents intelligence, their education, and sound educative and occupational family background, have enabled them to attain the elite position. Accordingly, the respondents show a shining sign of coping well
and responding positively towards the contemporary mode of social forces. Further, they play a significant role in inspiring the fellow Lingayats in particular and others in general on equality in the stratified and varying contents of modern society.

SUGGESTIONS:

1. Efforts must be made to give education to girls by establishing separate schools and colleges and motivate them to pursue higher education.

2. Through education, awareness must be created among the Lingayat sub-castes, which are having low status.

3. Elite class should indulge in using of solar lights and rainwater harvesting, so that other class of people will be motivated

NEED FOR RESEARCH:

1. The root cause for the less representation of Lingayat community women and/uneven representation from the other different sub-castes of Lingayats needs to be examined.

2. A study on the socio-economic background of ‘Lingayat Elite of Karnataka state’, and their role in the progress of the society, needs to be done.