

"SOCIO-ECONOMIC AND POLITICAL STATUS OF LINGAYAT COMMUNITY IN SOLAPUR CITY"

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EXECUTIVE SUMMARY

Veerashiava is also called by many names – Lingayata, Lingavanta, Lingadhara, Lingarigi, Lingasangi, Basavayata, Sharana Jangama, Shivacharya, Maheshwara, Shivamatastha etc., specific names are given in particular are commonly used and are more popular. In this project, Ten Chapters are there;

Chapter First, Introduction it contents meaning and origin of veerashavism. Shiva is only God worshipped in Lingayat religion veerashaiva or Lingayat religion is more ancient. Lingayat are originally dravidians. Agamea grants are there serried books of lingayat people.

Chapter Two, Solapur city and methodology in Solapur Lingayat people are majority people in population for the purpose of this study, the observation method and historical methods were employed, census reports and the available record for getting required data.

Chapter Third, i.e. Conceptual structure Contents. Concepts have much importance in any systematic study: more so, in a research work. For the present study, Following Concepts used in the Veerashavia

Community and religion have been generally used as the key concepts along with other general concepts e.g. Istalinga, Astavarna, Shantasthala etc.

Chapter Fourth, deals with Spread of Lingayat community Karnataka is the motherland of Veershaiva religion. Veerashaivism, which originated in Karnataka, has spread all over India now a day. It is also spread in foreign countries like Tibet, the USA etc., It spread all over India because of the appealing, Practical and social Philosophy of Basaveshwara.

Chapter Fifth deals system of religion and philosophy gives dieted ideology and ritualism are the core of religion. They are based on the fundamental systems of religion and its philosophy. Lingadharna, Ashtavannas are sign of lingayat.

Chapter Sixth, Deals with division among the Lingayat people. In lingayat we can observe so many major sub castes for e.g., Adi Banajaga, Sheelwant Banajiga, Dikshaant Banajiga, Panchamsali, Ghaniga, Hiremath, Chikmath, Mathpati, Shimpi, Jadaru, Hatagaru etc.

Chapter Seventh, Deals with Social Status of Lingayat people. Social institutions are bases of the society. This Chapter is devoted to the consideration of marriage, family and status of women among the Lingayat.

Chapter Eighth, Deals with Economic Status. The view of 'Kaykave Kailasa' has a supreme significance in there outlook of

Lingayat towards economic life. Generally 'Kaykave Kailasa' means to perform daily economic activity individual in society. Lingayat people are found in agricultural field and their merchants they are also labor work.

Chapter Ninth, Deals with Political Status of Lingayat there are so many political personalities in Lingayat community, who have got high status and make the unity among the community. The details names are give in this chapter.

The Tenth Chapter deals Finding and conclusions. The Lingayat community people are orthodox minded people as compare to other community Lingayat community people are socially, economically strong, Lack of unity is main cause of their downfall.

Today the populations of Lingayat are more in Karnataka, then second number goes to Maharashtra and Andra, Kerala. They are spread in different states and religions, because of business service etc originally. Lingayat are agriculturist at the same time they are also seen in the business. There is no discrimination between Lingayat. Veershaivas, they both are one.