Socio-Economic Profile: Case Study of
- Mehadavi Muslims
- Digambar Jains
- Tamil Christians
Sri B Z Zameer Ahmed Khan
Hon'ble Minister for Minority Welfare, Wakf and Haj Department
Food and Civil Supplies and Consumer Affairs

Sri Mohammad Mohsin, IAS
Secretary to Government
Department of Minorities Welfare
Haj & Wakf, Bengaluru

Sri Akram Pasha, IAS
Director
Directorate of Minorities
Minority Welfare Department
Directorate of Minorities

Budgets for Minorities

No.1 State in India to provide maximum allocation

Focus on...

★ Education ★ Basic Infrastructure ★ Health
★ Sanitation ★ housing ★ Skill Development

<table>
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<tr>
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For details visit website: https://gokdom.kar.nic.in
Contact: District Minority Welfare Office
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<td>Social, Economic, Political and Cultural Profile of the Digambar Jains in Karnataka – R G Desai</td>
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<td>Sl. No.</td>
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It is indeed a great pleasure that we are observing the `Ethnic, Linguistic and Religious Minorities Day' on 18th December the day is significant because the General Assembly of United nations passed the resolution on 18th December 1992. The declaration was about the rights of the Minorities.

On the request of Sir Ahmed Khan Study and Research Centre the Directorate of Minorities, the Centre for the Study and Social Exclusion and Inclusive Policy, National Law School of India University, Bengaluru has prepared this book-let on `Rights of Minorities'. I take this opportunity of thanking Dr Abdul Aziz, Chair Professor, Chair on Religious Minorities, C.S.S.E.I.P. of National Law School of India University and his dedicated team for the excellent work turned out within short span of time.

I hope, 'Socio-Economic Profile: Case Study of - Mehadavi Muslims, Digambar Jains, Tamil Christians' this small book-let will definitely help in bringing about the awareness on the rights of Ethnic, Linguistic and Religious Minorities.

Akram Pasha, I.A.S.
Director
Directorate of Minorities
PREFACE

This is the Third Volume of the Occasional Paper Series being brought out under the auspices of the Chair on Religious Minorities, instituted by the Government of Karnataka. I am extremely grateful to Mr Mohammad Mohsin, IAS, Secretary, Department of Minority Welfare, Government of Karnataka, Mr Akram Pasha, IAS, Director, and Ms Shireen Nadaf, Joint/Deputy Director, Directorate of Minority Welfare, Government of Karnataka for valuable support in all our academic endeavours.

The Chair is attached to the Centre for the Study of Social Exclusion and Inclusive Policy, National Law School of India University, Bangalore. My grateful thanks are due to Prof R Venkata Rao, Vice Chancellor, and Prof O V Nandimath, Registrar, National Law School of India University, and to Dr Sony Pellissery, Director, Centre for the Study of Social Exclusion and Inclusive Policy, who always stood by me and provided all the facilities required for carrying out our work smoothly.

Prof R G Desai and my other colleagues, who contributed to this volume, have been with me right from the beginning giving me the academic support without which this volume would not have seen the light of the day. My grateful thanks are due to them. I also with to thank Mr H K Govinda Rao and Ms G Shashikala for the excellent secretarial assistance provided.

I hope this volume will be read with interest by all of those who have interest in Karnataka Minorities and their problems.

Abdul Aziz
Editor
Socio-Economic Profile of The Mehadavi Muslims of Channapatna*

Dr Abdul Aziz, Mr C Charles Nelson and Mr H K Govinda Rao**

Introduction

The Islamic society is theoretically considered to be a homogeneous group-based society. However, in practice Muslims have had a tendency to differentiate themselves from one group to the other on different considerations. That is how we have broadly Sunni and Shia groups among Muslims and in the case of Sunnis, we have Sheik, Syed, Pathan and Moghul groups. But that apart, in recent times some new groups have emerged of which the Mehadavi, Bohra and Ahmadiya Muslim groups are important which are inspired by the promised reformers. The purpose of this paper is to document the socio-economic profile of the Channapatna Mehadavi Muslims. This profile is built on the basis of the findings of a small field-study carried out by us during the months of November-December 2017.

Origin of Mehadavi Community:

In general, Muslims believe that Mohammad is the last Prophet and that the lineage of Prophets would stop at him. However, there are some who would lead the Muslims in the changed circumstances, though, he is supposed to be carrying with him the principles and traditions set by Prophet Mohammad. It is not known whether the reformer, Mehdi, has come down at all to lead the Muslims. But a group of Muslims do believe that he had come and that they are the followers of this revered person. This person is believed to be Syed Mohammed who was born in Jeenpur of UP State a few hundred years back. He is called as Mehadi and the Mehadavi Muslims are said to be his followers. Mehadi did not stay in Jeenpur but kept on moving from one place to the other along with his followers. In one of such movements he is reported to have come down south up to Gulbarga. And that explains why his followers came to be originally concentrated in the Karnataka region.

The Mehadavi group of Muslims, as of now, are found largely in Hyderabad, Telangana, Baroda and Bharuch of Gujarat, Jeenpur of UP and in Karnataka in Channapatna, Kirugaval and Bannur of Mandya District, Gulbarga and Bhadravathi and interestingly in a Bangalore slum, Ahmednagar in a small number. However, in Karnataka their largest concentration is in Channapatna. The reason for their concentration in Channapatna is historical. It is stated that Mehadavi group was primarily working in army, especially in the army of Adil Shah in the erstwhile Bijapur – Golkonda Kingdom.

Their Arrival to Karnataka

There is no evidence to suggest when exactly the Mehadavi Muslims as a group came down to Karnataka. However, there is an answer to the question of where did they come from and why are they concentrated in Channapatna and its surroundings. We are told that since the Mehadavi Muslim group was a martial race serving in the army of Adil Shah, Hyder Ali – the Navab of Mysore invited them to join his army in Mysore during the 18th century. After Hyder Ali’s death, they served in Tippu Sultan’s army. It is said that during Tippu Sultan’s rule the Mehadavi regiment was stationed in a camp in Channapatna. After the Fourth Mysore War, when Tippu Sultan became a martyr, the Mehadavi Muslim army group settled down in Channapatna for good.

About Channapatna:

A word about Channapatna. Channapatna town is a Taluk Headquarters in Ramanagar district and is 60 Kms. away from Bangalore City down South towards Mysore. Actually, this town is located along Bangalore and Mysore City State Highway which has given it the advantage of having been well connected both sides by train and bus routes. This has, to some extent, encouraged trade and business in this town which in turn has given

* The authors are grateful to Ms Balqis Banu, formerly Chair Person, Karnataka State Minorities Commission, Bangalore, for having meticulously gone through the paper and giving her views.

** The authors work under the Chair on Religious Minorities, National Law School of India University, Bangalore.
rise to the flourishing retail trade, food jaunts, automobile repair shops, vegetable and fruit stalls and on the top of it, a large number of lacquerware toy selling centres – all of which cater not only to the resident population but also to the travelling public, including tourists. These economic activities have also encouraged the emergence of a small entrepreneurial class which is a positive development as for Channapatna is concerned.

Channapatna CMC, according to 2011 Census has 15,919 households divided in to 31 blocks comprising of a population of 71,942 with a break-up of 36,098 males and 35,844 females. The ratio of females to males being 993 per thousand is above the National and State average. Table 1 presents distribution of this population by religion. According to the 2011 Census, out of about 72,000 people, Muslim population accounts for 31,000 which bear a ratio of 43% to total population of the CMC. The 2011 Census also shows that literacy rate is quite high in Channapatna town at 84.7% with 88.1% among males and 81.3% among females which is much higher than the State average.

Table 1: Religion-wise Distribution of Channapatna CMC 2011

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Religion</th>
<th>Total Population Channapatna CMC</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>No.</td>
<td>Percentage</td>
<td>No.</td>
</tr>
<tr>
<td>1.</td>
<td>Hindu</td>
<td>40044</td>
<td>55.66</td>
<td>19981</td>
</tr>
<tr>
<td>2.</td>
<td>Muslim</td>
<td>30907</td>
<td>42.96</td>
<td>15610</td>
</tr>
<tr>
<td>3.</td>
<td>Christian</td>
<td>716</td>
<td>1.00</td>
<td>360</td>
</tr>
<tr>
<td>4.</td>
<td>Sikh</td>
<td>30</td>
<td>0.04</td>
<td>14</td>
</tr>
<tr>
<td>5.</td>
<td>Buddhist</td>
<td>10</td>
<td>0.01</td>
<td>4</td>
</tr>
<tr>
<td>6.</td>
<td>Other Religion – Persians</td>
<td>143</td>
<td>0.20</td>
<td>77</td>
</tr>
<tr>
<td>7.</td>
<td>Other Religion – Not stated</td>
<td>8</td>
<td>0.01</td>
<td>4</td>
</tr>
<tr>
<td>8.</td>
<td>Other Religion – Not stated</td>
<td>84</td>
<td>0.12</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>71942</td>
<td>100.00</td>
<td>36098</td>
</tr>
</tbody>
</table>

Source: 2011 Census.

Exclusivity of Mehadavis:

Mehadavi Muslims seem to be an exclusive group among the Muslims. Thus, Channapatna even today has a separate colony called ‘Dayara-e-Islam’ wherein the Mehadavi Muslims are concentrated. We are told that “Dayara” means a circle where the Mehadavi Muslims are supposed to be living. Hence, “Dayara-e-Islam” signifies the living space of the Mehadavi Muslims. Besides, there is no inter-marriage between them and other Muslim groups, they have their own exclusive mosques and even Idgah where they pray, and they have a separate burial-ground for themselves. It is not clear whether there are occasions like marriages, festivals, social gatherings where this group inter-mingles with the other Muslim groups. Some discrete inquiries suggest that the Sunni Muslims, which is the major group among the Muslim community, is not comfortable with the Mehadavis because the latter accept Mehadi as the latest reformer and that by the reason of which there are slight variations in their religious rituals. However, in our interviews with the knowledgeable persons in Channapatna on the issue of whether the Mehadavis would inter-marry with Sunnis, pray in Sunny Mosques or bury their dead in Sunny Burial grounds the answer we got was that no such occasion has arisen so far!

Demographic Profile of the Households under Study:

Our field study covered 100 households of which 46% are from Dayara, 36% from Beedi Colony and 18% from other areas of Channapatna Town. The demographic picture in terms of total population covered disaggregated into adults and children, and into males and females is presented in Table 2. From this table it is evident that the 100 households covered in our study had a total population of 531 with a break-up of 251 males and 280 females which suggests that the average household size is 5.3 comprising of 2.5 and 2.8 male and female members respectively. It is clear that females are more than males suggesting that the sex ratio is favourable to
The child population is 122 with a sex ratio of 6:6.1 suggesting that this ratio is favourable to female children. Coming to adults, in the age-group of 15-59 years, their number is 354 broken up into 166 males and 188 females which again have a sex ratio that is favourable to females. There are 55 aged persons of 61+ years with 24 males and 31 females – females outnumbering males. In terms of percentages the child population in the age-group of 0-14 years accounts for about 23% and the aged persons account for 10.4%. Together these two groups constitute about 33.4 per cent of the total population. Since these two groups are generally treated as dependent population, the proportion of the dependent population among the Mehadavi community people is exactly 1/3rd. Consequently, the adult population which is generally considered to be in the working age gives us a 66.7% of the total population. Actually this group bears the characteristic of demographic dividend which means higher this proportion of the population higher is the demographic dividend.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Zone</th>
<th>No. of House-holds</th>
<th>0 – 5 years</th>
<th>6 – 14 years</th>
<th>15 – 59 years</th>
<th>60+ years</th>
<th>Total</th>
</tr>
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<tr>
<td></td>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Total</td>
<td>Male</td>
<td>Female</td>
<td>Total</td>
</tr>
<tr>
<td>I</td>
<td>Dayara</td>
<td>46</td>
<td>10</td>
<td>56</td>
<td>18</td>
<td>20</td>
<td>38</td>
</tr>
<tr>
<td>II</td>
<td>Beedi Colony</td>
<td>36</td>
<td>5</td>
<td>41</td>
<td>20</td>
<td>17</td>
<td>37</td>
</tr>
<tr>
<td>III</td>
<td>Others</td>
<td>18</td>
<td>3</td>
<td>21</td>
<td>5</td>
<td>8</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>100</td>
<td>18</td>
<td>118</td>
<td>43</td>
<td>45</td>
<td>88</td>
</tr>
</tbody>
</table>

**Economic Profile:**

With regard to the economic profile of the Channapatna Mehadavis, generally speaking they are supposed to be comparatively poor. They used to be engaged in occupations such as cocoon rearing, silk-reeling and silk-weaving. As Channapatna had a Spun Silk-Weaving Factory run by the Government of Karnataka, some of them worked in this factory. But now with the competition offered by the Chinese Silk, this Muslim group which had engaged itself in these activities is finding it difficult to survive in the market as silk-reelers. Also, the closure of the Channapatna Spun-Silk Factory has given a big blow to those who were employed in it. Channapatna is also known for the lacquerware toy-making industry which enjoyed a good local and export market. But even here the decline in export market for the toys has created difficulty for this industry. Besides, the entrepreneurs face problems relating to some inputs one of which is capital due to non-availability of easy-bank credit (See Box No.1). Consequently, those who are engaged in this line of production are gradually being discharged and consequently they are forced to seek livelihood elsewhere.

**Box No.1. The Case of a Toy Manufacturing Unit**

Mohammad (name changed) aged 48 years studied upto IVth Standard and has taken up this business in which his father was engaged earlier. He runs his unit in his residence and so the Unit is a residence-cum-workshop.

In order to expand his business he bought four lathes by taking a loan from the local Bank. But he could not put to use all the lathes because of lack of other accessories. As of now, he uses one lathe for himself and rented out one lathe and the other two remain idle which is indicative of dead investment.

The Halewood, which is used as raw-material, is available in the local market and the toys manufactured have a ready market for the simple reason that he produces the products in response to the orders placed by the Government run Cauvery Emporium in Channapatna.

In order to utilise the other two lathes he sought a loan from the local commercial bank, but the latter did not help him saying that due to demonetisation they did not have funds for the purpose. Since he has no other source of income, he has not expanded his unit. In view of this, he suggests that the State should help in the matter by advancing loans under small-scale industries development programme. Unfortunately, he does not seem to be aware of the existence of Karnataka Minorities Development Corporation which advances loans to such enterprises run by the Minorities.
Hence, many of the young men from this community have taken to other occupations such as petty business, polishing of semi-precious stones and beedi making locating themselves in Channapatna. And what is interesting is that some of the young men travel daily to Bangalore City, Mandya and Mysore by train and work over there as casual labourers and as sellers of clothes and fancy goods on the pavements. Besides, a small number of the educated young men have also started to go to Gulf countries and work over there as technical personnel and even as drivers and auto-repair workers. In one of our sample households we came across a reference to one of their members working in the Gulf country. But we are told by the knowledgeable persons that such cases are not many. Therefore, what used to be an exclusive community having settled down in Channapatna has now become migratory in nature - a change that may be welcome.

The final picture relating to the occupational structure of the respondents emerges as shown in Table 2. From this table it is evident that in the respondent households not only adults but also children are engaged in work. Of course, a dozen children - more of them being females, are engaged in household work when they actually should have been in the school. These children are those who either did not go to school or those who dropped out of the school. Coming to adults, a majority of them (21.5%) are engaged in household work and out of this 88% are women. Of the remaining adults 79 are students who are distributed in the ratio of 12.2% as Toy Industry workers, 63% Casual labourers and 24.8% Beedi workers.

An interesting development that has taken place within the town consequent to the decline in employment opportunities in silk reeling and lacquerware toy-making is the emergence of Beedi-rolling activity on a large scale. Earlier, Beedi-rolling was found in the Dayara area in a few residential houses largely by the women folk. But more recently this activity has picked-up as a substitute work opportunity for both men and women. With this activity expanding, there has emerged a new colony called ‘Beedi Colony’ in the outskirts of Channapatna where largely workers engaged in this trade have settled down. But unfortunately this colony lacks proper civic amenities.

As a follow-up to this point, a question that may be asked is: whether diversification of their occupations, particularly those which are Bangalore and other City-based, and those based abroad has had any impact back at home in Channapatna on their socio-economic conditions. In other words, the question is whether the income flow from Bangalore and other destinations has improved their living condition as seen in terms of improved housing, sanitation, electricity and drinking water facilities leading to improved health conditions. Theoretically, this is expected to have happened and empirically also there is some support from the Kerala experience where the minorities, having worked in Gulf countries, remitted money back home which was used for improving their living space. It will be of interest to state here that Mehadavi Muslims could have followed the example of Kerala where the hard-earned money has been used for dead investment on housing as by the Kerala Gulf returners. But since the number of Gulf visitors in Channapatna is very small the Kerala type house-building spree is not visible. The Indian City-based remittances seem to have contributed to meeting the daily needs of the family and to some extent to covering the children's schooling cost.
Living Conditions:

The nature of the living conditions of a population is determined by the income level of the household which is reflected in the nature and quality of housing and other amenities. Since the income figures given by the respondents are not reliable or dependable, we have used the nature of housing and related amenities as a proxy to assess the quality of living of the respondents households. Table 4 presents information relating to the housing type of the respondents, electrification of the houses, source of water, location of toilet, bathroom and washing facilities including the nature of drainage.

### Table 4: Availability of Quality Housing and Other Municipal Services

<table>
<thead>
<tr>
<th>Sl No.</th>
<th>Zone</th>
<th>No. of HH</th>
<th>Housing Type</th>
<th>Electricity</th>
<th>Source of Water</th>
<th>Toilet</th>
<th>Drainage</th>
<th>Bath</th>
<th>Washing</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Pukka</td>
<td>Katcha</td>
<td>Thatched</td>
<td>Tent</td>
<td>Yes</td>
<td>No Water</td>
<td>No Water</td>
</tr>
<tr>
<td>1.</td>
<td>Dayara</td>
<td>46</td>
<td>9</td>
<td>32</td>
<td>3</td>
<td>2</td>
<td>46</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2.</td>
<td>Beedi Colony</td>
<td>36</td>
<td>35</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>16</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>3.</td>
<td>Others</td>
<td>18</td>
<td>3</td>
<td>1</td>
<td>6</td>
<td>9</td>
<td>16</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>100</td>
<td>44</td>
<td>36</td>
<td>9</td>
<td>12</td>
<td>98</td>
<td>2</td>
<td>11</td>
</tr>
</tbody>
</table>

From this table it is evident that only 44% of the households have pukka houses and the rest were either katcha or thatched houses, including temporary tents in respect of 11% of them. While the housing type is reasonably good in Dayara and Beedi Colony comparatively it is not so good in the other area.

In respect of electrification, 98% of the households – entire lot in Dayara and Beedi Colony and only 16 of 18 households in other area are electrified. In the other area 2 households are not electrified which are actually the temporary tents.

As for the source of drinking water is concerned, only 30% of the households – more of them in Dayara compared to Beedi Colony and other areas, have drinking water tap facility inside the residence. Of the remaining 70 households 68 collect water from water taps fixed in the streets and two of them bring water from the hand-pump source.

Ninety per cent of the households have toilet facilities inside the house and 6% have this facility outside the residential house. Unfortunately, in the case of four households in the other area, the members go out in the field to relieve themselves. Similarly, 64% of households and 97% of the households have bath and washing facilities respectively inside the house. However, 31% of the houses have bath-rooms inside the compound and 5% outside the compound. As for the washing facilities, 3% of the households have this facility outside the house.

Drainage being a very important facility from the point of view of maintaining health condition of the people, all the three areas in Channapatnaare served by drainage. However, only in the case of 40 households closed-drainage facility is made available, in all the three areas (though Beedi Colony covers only two of the households), the remaining 60% of the households are provided with open drainage. Perhaps the CMC needs to fill this deficit with regard to the drainage system in the coming days.

On the whole, the living conditions of Mehadavi households in Channapatna town appear to be reasonably good seen in terms of the quality of housing and other civic amenities. Nevertheless, it should be admitted that some households lack good quality housing because 56% of them live in houses which are katcha, thatched and temporary tents which is disturbing. In terms of electrification toilet, bathroom and washing facilities, the situation is somewhat better but the deficit in the drainage facility arises mainly because a majority (60%) of households are exposed to open drainage. The situation is much worse in respect of drinking water facility because as our data shows majority of the households take water from taps on the streets. All of these deficits definitely contribute to some degree of uncomfortable living for the resident-population. Therefore, this opens up scope for the CMC to buck up and fill these deficits.
Impact on Education:

Apart from the above, it may also be relevant to know whether income flow from Bangalore and to some extent from Gulf countries, has facilitated education of children and acquisition of modern education/modern skills which will lay down a base for future economic prosperity of this community. There appears to be some evidence to the fact that the Mehadavi community has made use of this income-flow to educate their children and to equip them with appropriate skills. Historically speaking, the poor economic conditions of the community members did not facilitate universal education and also did not enable them to send their children for higher education. But of late, education is spreading among them. Thus earlier while their children got into Government Urdu schools, in recent times there is a tendency for the households to send their children to private English medium schools and colleges. The leaders of the community encourage the children to study through English medium and to learn other languages particularly Kannada which is the State language. The AnjumanCommunity’s Association, encourages the children in this regard through financial and other incentives. For, they believe that learning English will facilitate them to easily transit from mother-tongue medium of instruction at primary to English medium instruction at the High School and College levels of education. Besides, learning Kannada, it is argued, will act as a means of integrating their children with the children of the other communities. And what is even more interesting is, their girls have joined schools and colleges in numbers more than the boys which suggest that the community has accepted gender concern in social development. As Table 5 shows though the incidence of illiteracy is more among women than men, as we move away from the illiteracy domain to school and college admission, the interesting trend that emerges is as follows. Thus while in respect of Class I to VII, the ratio of boys and girls is 100:79, but as we move in to Class VIII to X and XI to XII the ratio being 69:78 and 10:17 respectively is in favour of girls. Similarly, while talking about Degree and PG Courses all the arts graduates are females but no one among females is offering sciences. In commerce course, females outnumber males but in engineering their number is 1 compared to 2 boys and in diploma courses while 4 boys have registered, the presence of girls over there is only 2.

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In respect of electrification, 98% of the households – entire lot in Dayara and Beedi Colony and only 16 of 18 households in other area are electrified. In the other area 2 households are not electrified which are actually the temporary tents.

As for the source of drinking water is concerned, only 30% of the households – more of them in Dayara compared to Beedi Colony and other areas, have drinking water tap facility inside the residence. Of the remaining 70 households 68 collect water from water taps fixed in the streets and two of them bring water from the hand-pump source.

Ninety per cent of the households have toilet facilities inside the house and 6% have this facility outside the residential house. Unfortunately, in the case of four households in the other area, the members go out in the field to relieve themselves. Similarly, 64% of households and 97% of the households have bath and washing facilities respectively inside the house. However, 31% of the houses have bath-rooms inside the compound and 5% outside the compound. As for the washing facilities, 3% of the households have this facility outside the house.

Drainage being a very important facility from the point of view of maintaining health condition of the people, all the three areas in Channapatna are served by drainage. However, only in the case of 40 households closed-drainage facility is made available, in all the three areas (though Beedi Colony covers only two of the households), the remaining 60% of the households are provided with open drainage. Perhaps the CMC needs to fill this deficit with regard to the drainage system in the coming days.

On the whole, the living conditions of Mehadavi households in Channapatna town appear to be reasonably good seen in terms of the quality of housing and other civic amenities. Nevertheless, it should be admitted that some households lack good quality housing because 56% of them live in houses which are katcha, thatched and temporary tents which is disturbing. In terms of electrification, bathing and washing facilities, the
situation is somewhat better but the deficit in the drainage facility arises mainly because a majority (60%) of households are exposed to open drainage. The situation is much worse in respect of drinking water facility because as our data shows majority of the households take water from taps on the streets. All of these deficits definitely contribute to some degree of uncomfortable living for the resident-population. Therefore, this opens up scope for the CMC to buck up and fill these deficits.

Impact on Education:

Apart from the above, it may also be relevant to know whether income flow from Bangalore and to some extent from Gulf countries, has facilitated education of children and acquisition of modern education/modern skills which will lay down a base for future economic prosperity of this community. There appears to be some evidence to the fact that the Mehadavi community has made use of this income-flow to educate their children and to equip them with appropriate skills. Historically speaking, the poor economic conditions of the community members did not facilitate universal education and also did not enable them to send their children for higher education. But of late, education is spreading among them. Thus earlier while their children got into Government Urdu schools, in recent times there is a tendency for the households to send their children to private English medium schools and colleges. The leaders of the community encourage the children to study through English medium and to learn other languages particularly Kannada which is the State language. The Anjuman Community’s Association, encourages the children in this regard through financial and other incentives. For, they believe that learning English will facilitate them to easily transit from mother-tongue medium of instruction at primary to English medium instruction at the High School and College levels of education. Besides, learning Kannada, it is argued, will act as a means of integrating their children with the children of the other communities. And what is even more interesting is, their girls have joined schools and colleges in numbers more than the boys which suggest that the community has accepted gender concern in social development. As Table 5 shows though the incidence of illiteracy is more among women than men, as we move away from the illiteracy domain to school and college admission, the interesting trend that emerges is as follows. Thus while in respect of Class I to VII, the ratio of boys and girls is 100:79, but as we move in to Class VIII to X and XI to XII the ratio being 69:78 and 10:17 respectively is in favour of girls. Similarly, while talking about Degree and PG Courses all the arts graduates are females but no one among females is offering sciences. In commerce course, females outnumber males but in engineering their number is 1 compared to 2 boys and in diploma courses while 4 boys have registered, the presence of girls over there is only 2.

The Inward Looking Community:

The decline of silk filature industry, the closure of the Government run Spun-Silk Factory and the down-turn experienced by the once prosperous lacquerware industry shook the inward looking Mehadavi Muslims to wake up and to explore possibilities of taking up work outside Channapatna. That is how the Mehadavi Muslims began to move out of Channapatna in search of work. Given that this has administered a shock treatment to the inward looking Mehadavi Muslims, the question is what has been the response of these persons to such a shock-treatment. Interestingly, our field study suggests that this community is no longer an inward looking community at least speaking in economic terms. It is true that until recently members of this community had engaged themselves in limited number of occupations particularly in toy-making and silk reeling which are locally-based. But today we find that the occupational structure of the Mehadavi community has become

### Table 5: Educational Levels of the Household Population

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Zone</th>
<th>No. of Households</th>
<th>Illiterates</th>
<th>1-7 Class</th>
<th>8-10 Class</th>
<th>11-12 Class</th>
<th>Degree and PG</th>
<th>Engineering</th>
<th>Diploma and ITI</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>M</td>
<td>F</td>
<td>M</td>
<td>F</td>
<td>M</td>
<td>F</td>
<td>M</td>
<td>F</td>
</tr>
<tr>
<td>1.</td>
<td>Dayara</td>
<td>46</td>
<td>27</td>
<td>41</td>
<td>48</td>
<td>37</td>
<td>20</td>
<td>40</td>
<td>6</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>6</td>
<td>8</td>
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<td>3</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>2.</td>
<td>Beedi Colony</td>
<td>36</td>
<td>25</td>
<td>30</td>
<td>37</td>
<td>27</td>
<td>36</td>
<td>29</td>
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<td>4</td>
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<td>2</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3.</td>
<td>Others</td>
<td>18</td>
<td>9</td>
<td>23</td>
<td>16</td>
<td>15</td>
<td>13</td>
<td>9</td>
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<td>2</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>4</td>
<td>2</td>
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<tr>
<td>Total</td>
<td></td>
<td>100</td>
<td>61</td>
<td>94</td>
<td>101</td>
<td>79</td>
<td>69</td>
<td>78</td>
<td>10</td>
<td>17</td>
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<td>7</td>
<td>3</td>
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<td>2</td>
<td>1</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>39</td>
<td>54</td>
<td>93</td>
<td>43</td>
<td>60</td>
<td>40</td>
<td>97</td>
<td>140</td>
</tr>
</tbody>
</table>

The Inward Looking Community:

The decline of silk filature industry, the closure of the Government run Spun-Silk Factory and the down-turn experienced by the once prosperous lacquerware industry shook the inward looking Mehadavi Muslims to wake up and to explore possibilities of taking up work outside Channapatna. That is how the Mehadavi Muslims began to move out of Channapatna in search of work. Given that this has administered a shock treatment to the inward looking Mehadavi Muslims, the question is what has been the response of these persons to such a shock-treatment. Interestingly, our field study suggests that this community is no longer an inward looking community at least speaking in economic terms. It is true that until recently members of this community had engaged themselves in limited number of occupations particularly in toy-making and silk reeling which are locally-based. But today we find that the occupational structure of the Mehadavi community has become
diversified; it has diversified into occupations which are not local-specific. For example, beedi-rolling and stone polishing are the non-traditional occupations as for the Mehadavi’s is concerned. Similarly, there has emerged a new trend in respect of the members of this community towards taking up work beyond the confines of their Dayara; the Mehadavi youngsters now move out of Channapatna, work in Cities around their traditional habitation and they even have not hesitated to go out of the State and the Country for work. However, all said and done socially this community appears to continue to be inward looking insofar as it has not integrated into the other sects of Muslim community by praying together, celebrating festivals and social functions together, and by inter-marrying and dining.

Status of Women:

Given that the Mehadavi Muslims are an inward looking community, an issue that needs to be examined is - what is the position of women in the Mehadavi society? Indeed, the Mehadavi Muslim women with the newly emerging outward looking society of theirs have also come out of their shells and taken up not only work outside their households but also they have taken to modern education. And as a follow up, they have entered into the portals of colleges and universities, more particularly into technical and professional education streams. An examination of Table 5 shows that more number of girls are studying in High Schools and PU Colleges. Besides, they have also entered into degree and PG colleges including Engineering and Diploma teaching institutions (See Box No.2).

Box No.2:

Some Cases of Women Students studying in Technical/ Professional courses

RizvanaMeher, daughter of a toy-maker who cleared Pre-University Course along with CET has joined Gousia Engineering College at Ramanagara for studying Electronics and Communication in the year 2015. She commutes to the College by bus along with boys and girls of Channapatna. Unfortunately, her father is sick and bed-ridden on account of kidney failure. He has to periodically travel to Bangalore for undergoing dialysis treatment which costs the family quite a bit of money that the family can hardly afford. On the top of it, the family has to meet its day-to-day subsistence requirement plus Rizvana’s educational expenditure. Her mother who was a teacher unfortunately had given up her job after marriage. Now that there is no earner in the family, her uncles out of compassion are taking care of the needs of the family. Fortunately, Rizvana has been getting some financial assistance from the Department of Minorities Welfare, both when she was studying in PUC and when she joined the BE course. However, that will not solve the problem of meeting the subsistence of the family.

Considering the above condition of the family, Rizvana is planning to take up a job after completing the course though she has a desire to complete the Master course in technology.

SeemaBanu, aged 26 years has a BE Degree in Electronic and Communications. While studying, she was married and now she has a child. She completed her degree only after marriage. Because of family problem, she was not able to go for any job or further studies. Currently she is staying at home and looking after household.

ArifaThaseern aged 25 after completing her MA, has registered for Ph D Degree in Women Studies at the Bangalore University. She is continuing her Ph D course.

ShimaBanu, aged 22 years is undergoing Bachelor of Unani Medicine and Surgery (BUMS). She has completed her Internship and is continuing her studies further.

What is stated in the above paragraphs is not as common as it would be in respect of other communities. What appears to be more common is that women belonging to Mehadavi community are primarily housewives (See Table 2), having to take care of their children and in some cases their husbands also. We have come across cases of how the so-called husbands have gone astray given to drinking and by reason of which they have neglected their families (See Box No.3).
A disturbing point which we noticed from our field-work is that there appear to be more number of widows among this community. As Table 4 shows, out of the 108 married adult women in our study as many as 45 are widows which gives a ratio of 41.7% and this is rather high. Besides, there are as many as 6 divorced and separated women in the households which were covered by our study. This is also rather on a higher side. Actually, the presence of high number of widows and women who are divorced and separated makes a sad reading. Whatever may be the reason for such women being on the higher side, this places a challenge before the community. For, it is the community which has to take responsibility for meeting their day-to-day requirements of food, shelter and other forms of support.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Zone Area</th>
<th>Total No. of Married Women</th>
<th>Status of Married Women</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Widowed</td>
</tr>
<tr>
<td>1</td>
<td>Dayara</td>
<td>49</td>
<td>22           (44.1)</td>
</tr>
<tr>
<td>2</td>
<td>Beedi Colony</td>
<td>41</td>
<td>8            (19.5)</td>
</tr>
<tr>
<td>3</td>
<td>Others</td>
<td>18</td>
<td>15           (83.3)</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>108</strong></td>
<td><strong>45</strong> (41.7)</td>
</tr>
</tbody>
</table>

Box No.3: The Cases of Separated Women

Shaheen (name changed), aged 39 years having studied X standard was married to a man of the same town. She has three sons aged 6, 5 and 4 years respectively. The first and second sons are studying in 2nd and 1st standard respectively in an English Medium school and the third child is in anganawadi.

Recently she was separated from her husband mainly because of the fact that he was a drunkard, a good for nothing fellow and keeps on wandering in the town always in an inebriated condition.

At present she is living with her parents. For her subsistence, she works as a tailor in the house and combine it with the job of dry-fruit packing which is sold among others in the shop which is run by her mother. Her father is an autorickshaw driver who has two more girls to be taken care of.

She would not have faced any problem relating to subsistence but for the fact that her first child developed an eye problem. Unfortunately, in the absence of proper guidance she took the child to a private eye-hospital in Bangalore where it was operated upon. For this operation, the hospital charged heavily and since she did not have that kind of money she had to borrow from friends and relatives. Apart from the heavy debt she is also incurring some expenditure by going to the hospital with the child for regular check-up once in two months.

Khanum (name changed), aged 35 years, B Sc Graduate (CBZ), Osmania University from Karnool District, Andhra Pradesh, married to Mr Muneer, aged 50 years, B Com., Graduate and working as toy maker in Channapatna. They lived happily lived there and gave birth to female child. After sometime Muneer mother and his sisters tortured Banu as she could not tolerate this torture, she came out from the house and stayed in a rented house in Beedi Colony with her aged father. Her brother is sending a sum of Rs.2,000/- to her for her livelihood. However, Dayara community people in Channapatna are helping her financially. With this support she is sending her daughter, aged 2 years to Anganawadi and meeting her day to day expenses.
Box No.4
Some Cases of Widows

Zahida (name changed), aged 30 years, studied 7th Standard married 13 years age to Mr Babu, Hotel worker, blessed with two kids (one male and female – 9 and 7 years respectively). Now she is legally divorced (separated).

Currently she is staying in Beedi Colony, Channapatna paying a monthly rent of Rs.1,500/- . Her Son is studying in 3rd Standard, Kannada Medium, and daughter is studying in 2nd Standard Urdu Medium School. Her children are getting scholars. Banu is working as a Cook in the Urdu Medium School in Beedi Colony and a getting a salary of Rs.2,000/- per month. In addition, she is undertaking the work of Beedi rolling in her free time. From this she will earn a sum of Rs.1,500/- per month.

Syeda (name changed), aged 33 years, studied upto 4th standard married 15 years ago and she has two children– one boy and a girl. Her husband passed away because of continuous drinking habit. Both the children are studying in Government school in 7th and 1st standard respectively. Currently she is undertaking the work of Beedi rolling and gets a monthly income of Rs.2,000/-. She owns a house in the Beedi Colony, Channapatna.

Zahira (name changed), aged 35 years has four children – two girls and two boys. Girls are studying in 9th and 8th standard respectively and the two boys are studying in 6th and 4th standard respectively in Government schools. Her husband passed away recently.

She is undertaking the work of beedi rolling and gets a sum of Rs.2,000/- per month. Currently she is staying with her parents.

Problem of Deprivation:

The Mehadavi community, in general, also faces deprivation in the economic, educational and political spheres. The economic condition of the poorer sections is too bad particularly those working in the informal sector as vendors on the streets, casual labourers in the Bus Stands and in the markets, including the beedi workers who live in a separate colony. Though education is picking up among the community members, it is restricted to the educationally better off households. The poorer sections who cannot afford to send their children to schools, and even when they send them to schools, they cannot afford to send them to privately run schools where teaching standards are comparatively better. As a result, the learning levels are lower among their children, and these children experience higher levels of dropout rates due to their inability to transit from mother-tongue medium schools to either the English medium schools or the Kannada medium schools at the High School and College level education. Unfortunately, the inevitable has happened in the case of such children which is that they are forced at the young age to get into the labour market.

Community Effort:

In this connection a question that arises is whether this community which is well-knit could not have taken care of the needs of its poorer sections. In fact, “the MehadaviAnjuman”, which was established in 1924 at the initiative of the spiritual leader, Massiyak Syed Murtuza, is charged with the duty of promoting the well-being of this community. This organisation has been active in this respect ever since its establishment. Our interaction with the Anjuman office bearers brings out the point that they are doing their might to discharge their duties by providing subsidies to the school going children, helping the poor and disabled by collecting donations especially “Zakaath” and “Fitrah”.The main focus of the Anjuman is rightly education. As such it runs a school complex comprising of Pre-primary, Primary and Secondary education schools. In these schools the instruction is through Urdu, Kannada and English media so that parents have a choice of picking up whichever medium of instruction is required for their children. The Anjuman is also planning to start a Pre-University College for the benefit of its community. It is reported that many of the students who have gone through the Anjuman-run schools have acquired technical and professional degrees and that some of them are working in the gulf countries. The Anjuman office bearers feel that providing educational facilities is one of the most important means of promoting social and economic mobility.
Education apart, the focus of the Anjuman is on helping the poor and promoting social development. As part of this, the Anjuman motivates the poorer sections to educate their children by providing free education in its schools. While it charges a fee for others, the children of the poor households are given free-ships. It also helps the aged, widowed and handicapped persons to obtain pension and health cards by filling up the appropriate forms and transmitting them on to the concerned authorities at the district level. And what is interesting is that in the case of the deceased poor men and women burial facilities are offered free of cost in one of the three burial grounds owned by the Anjuman. On the other hand, the cost of digging the grave and the related work is collected from the non-poor.

The Anjuman also brings people together on special occasions like festivals, by organising community functions. On such occasions community lunch is organised which facilitates renewal of acquaintance with others as also acquiring new friends. Such a practice creates a sense of oneness and a feeling of belonging among members of the Mehadavi community.

While Anjuman may be given credit for performing the above functions we are of the view that it has to give more attention to the deprived women folk like widows, divorced and separated women. Equally important is counselling the school drop-outs and bringing them back to school should form one of the agenda items of the Anjuman and other community organisations.

Role of NGOs:

Apart from the effort put in by the community through its association namely, the Anjuman, we have come across an NGO which seems to be rendering yeoman service to the Mehadavi community residing in the Beedi Colony. This is the NaujawanIslah Welfare Union which was established in 2009 in Channapatna. This NGO has undertaken a series of activities for the benefit of the needy in this Colony (See Box No.5).

Box No.5: The Case of NaujawanIslah Welfare Union

The Welfare Union provided ID Card to the entire Colony with the help of the concerned Government Department.

BPL ration card was supplied to the eligible households with the help of the Department of Food and Civil Supplies, Government of Karnataka.

It has also helped the poor Muslim girls to get married by arranging grooms of their choice.

In the event of their marriage, the Union provides some vessels, bed roll, and other essential items to the grooms.

The Union also arranged to obtain Old-age pension and pension to widows and to the eligible persons in the Village.

In the event of any death in the community, the Union arranges food for the relatives and friends who attend the funeral and or visit the house on that particular day.

The Union arranges classes for learning Arabic and reading of Quran. So far 93 students (both male and female) have studied in the village.

The NGO with the help of villagers, arrange once in six months to clean the entire village.

The NGO also helps the poor students to obtain their scholarships from the Government regularly.

The NGO also helps the poor people to obtain loan up to Rs.20,000/- with a subsidy of Rs.5,000/- from the Minority Department which in turn they have to repay only Rs.15,000/- without interest to the Government within two years. So far 20 households have availed this facility.

The Union is helping the local people to send their eligible candidates for computer training under the National Skill Development Programme, Government of India. So far 35 members (25 male and 10 female) have been benefited. The training will be provided by Roman Technologists, Channapatna.

The Union organises Health Camp in the Colony once in six months for a day with the help of Government Hospital, Channapatna. 3-4 doctors and their supporting staff with their medical kits,
will camp there for the whole day. Union will provide hospitality to the visiting team.

In the event of any serious health problem noticed by the Doctors in the camp, the Union will help them to go to nearby city i.e., Mandya, Mysore and Bangalore, for further treatment.

Two Anganawadi schools are there in the village provided by the CDPO, Government of Karnataka with free food. The Union is persuading the parents to send their children to Anganawadi.

Role of Government

- Notwithstanding the efforts of the community organisation and of the NGO, there are still some deficits that the Mehadavi community members face. That calls for a special effort on the part of the State. The community is of the view that the State can help them in the following manner:

- In the Dayara there are schools but their standard is said to be lower. Therefore, it is urged that the Government should provide Navodaya type of schools. And in the Beedi Colony which is 3 Kms away there is an anganawadi and a primary school. But, for further studies the children have to go to Channapatna town. Unfortunately, the colony is not linked by transport to Channapatna as a result one has to reach the town either by walking the distance or using the autorickshaws on sharing basis.

- There is a hospital in the Dayara but it is manned by only one doctor. Since many patients visit the hospital, the State may appoint additional staff. And the Beedi Colony does not have hospital nor does it have a private clinic. So much so the patients have to traverse 3 Kms to get medical attention in the nearest town, namely, Channapatna.

- The Spun-Silk factory supported, among others, the Mehadavi Muslims to an extent. But that Factory is closed now throwing the workers out of jobs. Hence, the Government may consider reviving the closed down factory.

- The wooden toy making industry is facing problem in the export sector mainly because of lack of guidance and technical support. The State may pay attention to this problem.

- The Dayara is a reasonably developed residential area with the availability of civic amenities though there is still room for improvement. The other areas particularly the Beedi colony, requires special attention. This colony is deprived of civic amenities like drinking water, drainage, public and private toilets, roads, street lights, hospital, school etc. The Directorate of Minorities, Government of Karnataka may come in here to provide these amenities under its scheme of infrastructure for minorities concentrated residential areas.
**Social, Economic, Political and Cultural Profile of Digamber Jains in Karnataka**

Prof R G Desai*

I. Backdrop

Jainism is an ancient religion, which goes back to the pre-Aryan period of primitive currents of religious and metaphysical speculation. The images, seals and other finds amongst the discoveries at Harappa and Mohenjo-Daro disclose splendid representative specimen like the images of Risabhanda the bull, the first Tirthankara with his emblem, the swastika which is the emblem of Suparsva, the 7th Tirthankara and a seal containing a script deciphered as Jinesvara.

Followers of Jainism are called Jains. Jainism does not recognize that the Universe is the Creation of God. The Universe is made up of Jivas (souls) and Ajivas (non-souls) which are eternal, uncreated, co-existing and independent by nature. The non-souls are of five kinds, vizpudgala (matter), dharma (motion) and adharma (stationeries), kala (time) and akasa (space). Jiva is characterized by jnana and darsana, is formless, the karta (agent) co-extent with the expanse of its body, enjoyer of the fruits of the karmas and possesses upward motion. It exists in samsara and is siddha while in perfect state. Hinduism recognizes only the Brahman as the cause of creation. Jainism recognizes that plants and particles of earth, cold water, and fire does not derive its authority from the Vedas or the other scriptures sacred to the Hindus. Jainism is a way of life shown by the Jinas or the Tirthankaras. It is a religion which helps its follower to destroy the karmas and attain the highest happiness. Three Gems of Jainism are, Right faith, Right Knowledge and Right conduct which together constitute the path of liberation or emancipation. These three in unison can alone help the soul to reach the peak of perfection. According to Jain tradition of 24 Thirthankaras, the first ThirthankaraVrishabh (Risabha) had revealed Ahimsa dharma. The last of these was Mahavira who was an elder contemporary of the Buddha. It is now accepted that Jainism is older than Buddhism and that Mahavira who lived from 599 B.C to 527 B.C was not the founder of Jainism and that his predecessor Parsva who lived 250 years earlier was also a historical person. The Ahimsa doctrine preached by Risabha is prior in time to the advent of Aryans in India and the prevalent culture of the period.

Dr. S Radhakrishnan accepts the validity of the references and observes: “Jaina tradition ascribes the origin of the system to Risbha, who lived many centuries back. There is evidence to show that so far back as the first century B.C there were people who were worshipping Risabhadeva, the first Tirthankara. There is no doubt that Jainism prevailed even before Vardhamana or parsvantha. The Yajurveda mentions the names of three Tirthankaras-Risabha, Ajita and Aristanemi. The Bhagavatapurana endorses the views that Risabhadeva was the founder of Jainism”

II. Jainism in Karnataka

Jainism existed in Karnataka before the 3rd century A.D. During the 2nd century Acharya Bhadrabahu Muni along with 12,000 disciples migrated from Bihar due to severe drought and famine over 12 years. He was a Guru of King Chandra Gupta Maurya. After renunciation, the king too had come to south India along with thousands of followers. These followers were Digambar sect of Jains. Those who did not come with Bhadrabahu muni formed another sect of Jainism in North India called ‘Svetambara.’

Bhadrabahu took Sallekanavrata (voluntarily inviting death) in Chandragiri (Chikkabetta) at ShravanBelagola in Hassan Dist. Later, several Munis moved to other places such as Koponangar(Koppal), Laxmeswar, Lakkundi (in GadagDist). ChintamaniAttimabbe was Jain lady from Royal family who had constructed many Jain temples and published Jain literature on a mass scale and distributed freely to readers under ‘Shastradana’ (Literature donation).
General impression among the public is that Jains are the richest community with 0.38% population in the country, who hold most of the business, trade and commerce and contribute 25% of the tax to the kitty of Government income. But the fact that this small segment of the rich Jains camouflaging the large segment of the Jains, who are languishing in the rural areas with little or no income and become the victims of the poverty, unemployment, misery and indebtedness is not known. They are considered as backward – socially and economically - in the state and this segment of Digambar sect of Jains living in the villages of Karnataka mostly depend on agriculture and petty business. The Digambars were 76.11% of total Jain community (as per the Rahman Khan report in 1995) and has increased to 79.9% in 2015 (as per Prof Abdul Aziz report) submitted to Government of Karnataka. At this juncture a study is assigned to me to investigate and reveal the exact profile of the Digambar Jains in Karnataka in terms of social, economic, political, and cultural aspects. In this paper an attempt is made to build a socio-economic and cultural profile of Digambar Jains of Karnataka.

Religious minorities in Karnataka constitute 16 percent of state the population (2011) spread over over 30 districts in the state. Of these, , Muslims are account for 12.92 percent, Christians 1.88 percent, Jains 0.72 percent, Buddhists 0.16 percent and others such as Sikhs and Parsees 0.32 percent. In other words, among, 80 per cent belong to Muslims followed by 12 per cent Christians, 5 per cent Jains and remaining 3 per cent belong to other minorities in the state of Karnataka

Though Karnataka Government is progressive and has liberal policies for minorities, no significant changes are noticed in their socio-economic conditions. The reasons for this kind of situation are lack of education, inadequate skill development, inbuilt incapacity of deprived people to rise to the occasion and take appropriate action to avail the benefits from Government schemes and programs. These are obviously the symptoms of social backwardness leading to economic backwardness.

IV. Objectives of the Study

The specific objectives of the present study are to:

i) Sketch the demographic picture of Jain community as per 2011 Census both at the Centre and the State levels.

ii) Examine the profile of Jains in the sphere of social, economic, cultural and political life.

iii) Identify the factors responsible for backwardness among the Jain community of Digambar sect.

iv) Finally, suggest policy recommendations for improving their social, political and economic conditions.

V. Review of Literature


However, none of the above studies throws light on the socio-economic conditions of the Jain community in the State. The socio-economic aspects of Jain community can be traced to the surveys undertaken by the Department of Minorities in the state. Government of Karnataka has recognized this community as a Religious
Minority as early as 1994 even though the Central Government could recognize Jains as a religious minority community only in 2014. A research study by R G DESAI as ICSSR Sr Fellow at ISEC Bangalore during 2103-15, throws some light on the efforts of the Karnataka Minority Development Corporation (KMDC) Ltd., to improve the socio-economic conditions of these sections. Based on the population of the state, the share of the resources to be utilized by KMDC in the ratio of 80: 12 : 5 : 3 per cent for Muslims, Christians, Jains and Sikhs respectively was explored and the report was submitted to ICSSR New Delhi. Whether the present system is capable of delivering the services for these minorities and whether there is a need for a change in the policy prescription is the basic question that is attempted to answer in the present paper.

VI. Research Methodology

The present study is based on secondary data collected from the various reports and publications. This study heavily draws from the report on “Socio-economic conditions of Religious minorities in Karnataka- a study towards their inclusive development” (2015) of Centre for the study of Social Exclusion and Inclusive policy of National Law School of India University, sponsored by the Planning, Programme Monitoring and Statistics Dept. Government of Karnataka. Census reports and the reports of NSSO are of immense help to the present study. Evaluation studies carried out by researchers at ISEC and NLSIU are consulted. Report of Karnataka Minorities Commission on ‘Minorities in Karnataka-Vision 2025’ is also referred to some difficulty in getting data on the Jain community members. Since Karnataka Election Commission had declared the results of Gram Panchayat Members based on reservation category such as General, SC/ST, OBC Category ‘A’ & ‘B’ and Women (not on the basis of Religious community), it is very difficult to know the religion of the elected members. However, the efforts are made to collect the data regarding the elected Gram Panchayat members of Jain community from the information collected by Karnataka Digambar Jain Association (Regd) Bengaluru to Honor the elected members. Federation of North Karnataka Jain Elected GP Members Dharwad also supplied the information of elected members to the author.

VII. Social Dimension: Demographic changes as per 2011 Census

1) Size and Growth rate

Both at National and State level lot of demographic changes pertaining to religious communities have taken place between Census of 2001 and 2011. The National Level Census 2011 results are presented in Table-1. However, the figures relating to Jain community are the combined figures of both Digambar and Svetambara sects.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hindus</td>
<td>96.62</td>
<td>79.80</td>
<td>80.50</td>
<td>16.8</td>
</tr>
<tr>
<td>2</td>
<td>Muslims</td>
<td>17.22</td>
<td>14.22</td>
<td>13.40</td>
<td>24.6</td>
</tr>
<tr>
<td>3</td>
<td>Christians</td>
<td>2.78</td>
<td>2.20</td>
<td>2.30</td>
<td>15.5</td>
</tr>
<tr>
<td>4</td>
<td>Sikhs</td>
<td>2.08</td>
<td>1.72</td>
<td>1.90</td>
<td>8.4</td>
</tr>
<tr>
<td>5</td>
<td>Buddhists</td>
<td>0.84</td>
<td>0.70</td>
<td>0.80</td>
<td>5.4</td>
</tr>
<tr>
<td>6</td>
<td>Jains</td>
<td>0.45</td>
<td>0.38</td>
<td>0.40</td>
<td>6.1</td>
</tr>
<tr>
<td>7</td>
<td>Others</td>
<td>0.79</td>
<td>0.68</td>
<td>0.70</td>
<td>6.1</td>
</tr>
<tr>
<td>8</td>
<td>Not Stated</td>
<td>0.29</td>
<td>0.30</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>121.09</strong></td>
<td><strong>100</strong></td>
<td><strong>100</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Government of India population Census reports 2001 and 2011
Jains are mostly found in six states such as Maharashtra (1.2 per cent), Gujarat (1 per cent), Delhi (1 per cent), Rajasthan (0.9 per cent), Madhya Pradesh (0.8 per cent) and Karnataka (0.7 per cent) accounting for 56 per cent of the All-India Jain population of 45 lakhs in the 2011 census. There are two sects of Jains- Svetambara and Digambar, while the members belonging to first sect are mainly into business, the latter are into agriculture and petty business. Poverty is high among Digambers. Hence Digambar Jains in Karnataka are given the backward tag of III B category in reservation of jobs and education.

From Table-2 it is evident that Jain population growth rate in India is subject to fluctuation, but it maintains a stable proportion. However, the proportion of Jain population to total population of India is declining since 1961 to 2011. The proportion was 0.46% in 1961 and it came down to 0.38% in 2011. It indicates that the Jain population is declining very fast and heading on the lines of growth of Parsee community. It may not be too long to become an endangered religion.

As far as the Jain population in Karnataka is concerned, the same trend is observed even at the state level. The proportion of Jain population to total State population has declined from 0.81% in 1981 to 0.71% in 2011. In Karnataka most of the Jains are concentrated in eight (out of thirty) districts of the State viz. Belgaum, Bangalore Urban, Dharwad, Bagalkot, Mysore, Dakshin Kannada, Haveri and Shivamogga, where more than 56 per cent of them have resided and the rest are spread over in other districts. This is evident from Tables 3 and 4.

**Table 2: Trends in Growth of Jains population in India**

<table>
<thead>
<tr>
<th>Census Years from 1961 to 2011</th>
<th>Total population (in lakhs)</th>
<th>Average Annual exponential Growth rate (%)</th>
<th>Jain minority Population (in lakhs)</th>
<th>Average Annual exponential Growth rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1961</td>
<td>4392.3</td>
<td>1.96</td>
<td>20.2</td>
<td>0.46</td>
</tr>
<tr>
<td>1971</td>
<td>5479.5</td>
<td>2.20</td>
<td>26.0</td>
<td>2.52</td>
</tr>
<tr>
<td>1981</td>
<td>6652.8</td>
<td>2.22</td>
<td>32.0</td>
<td>2.08</td>
</tr>
<tr>
<td>1991</td>
<td>8385.8</td>
<td>2.16</td>
<td>33.5</td>
<td>0.45</td>
</tr>
<tr>
<td>2001</td>
<td>10286.1</td>
<td>1.97</td>
<td>42.2</td>
<td>2.31</td>
</tr>
<tr>
<td>2011</td>
<td>12101.9</td>
<td>1.64</td>
<td>44.5</td>
<td>0.59</td>
</tr>
</tbody>
</table>

Source: Census reports (adapted from the report of Prof Abdul Aziz- at NLSIU-2015)

**Table-3: Trends in Growth of Jain Population in Karnataka**

<table>
<thead>
<tr>
<th>Census Years from 1961 to 2011</th>
<th>Total population (in lakhs)</th>
<th>Average Annual exponential Growth rate (%)</th>
<th>Jain minority Population (in lakhs)</th>
<th>Average Annual exponential Growth rate</th>
<th>Proportion of Jain population in per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1961</td>
<td>235.8</td>
<td>2.17</td>
<td>1.743</td>
<td>-</td>
<td>0.74</td>
</tr>
<tr>
<td>1971</td>
<td>292.9</td>
<td>2.37</td>
<td>2.188</td>
<td>2.70</td>
<td>0.75</td>
</tr>
<tr>
<td>1981</td>
<td>371.3</td>
<td>1.92</td>
<td>2.979</td>
<td>3.09</td>
<td>0.80</td>
</tr>
<tr>
<td>1991</td>
<td>449.7</td>
<td>1.61</td>
<td>3.261</td>
<td>0.90</td>
<td>0.73</td>
</tr>
<tr>
<td>2001</td>
<td>528.5</td>
<td>1.46</td>
<td>4.126</td>
<td>2.35</td>
<td>0.78</td>
</tr>
<tr>
<td>2011</td>
<td>611.3</td>
<td>1.63</td>
<td>4.400</td>
<td>0.71</td>
<td>0.71</td>
</tr>
</tbody>
</table>

Source: Census reports (adapted from the report of Prof Abdul Aziz-2015 at NLSIU)
<table>
<thead>
<tr>
<th>Sl No</th>
<th>Districts</th>
<th>Population Figures</th>
<th>Percentage to Total Jains in State</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Belgaum</td>
<td>1,78,310</td>
<td>40.50</td>
</tr>
<tr>
<td>2</td>
<td>Bangalore Urban</td>
<td>83,090</td>
<td>18.87</td>
</tr>
<tr>
<td>3</td>
<td>Dharwad</td>
<td>29,037</td>
<td>6.59</td>
</tr>
<tr>
<td>4</td>
<td>Bagalkot</td>
<td>25,198</td>
<td>5.72</td>
</tr>
<tr>
<td>5</td>
<td>Mysuru</td>
<td>14,419</td>
<td>3.27</td>
</tr>
<tr>
<td>6</td>
<td>Dakshin Kannada</td>
<td>10,397</td>
<td>2.36</td>
</tr>
<tr>
<td>7</td>
<td>Haveri</td>
<td>9,837</td>
<td>2.20</td>
</tr>
<tr>
<td>8</td>
<td>Shimoga</td>
<td>9,234</td>
<td>2.00</td>
</tr>
<tr>
<td>9</td>
<td>Bijapur</td>
<td>8,665</td>
<td>1.96</td>
</tr>
<tr>
<td>10</td>
<td>Bellary</td>
<td>8,044</td>
<td>1.80</td>
</tr>
<tr>
<td>11</td>
<td>Davangere</td>
<td>6,417</td>
<td>1.45</td>
</tr>
<tr>
<td>12</td>
<td>Gadag</td>
<td>5,993</td>
<td>1.34</td>
</tr>
<tr>
<td>13</td>
<td>Hassan</td>
<td>5,820</td>
<td>1.30</td>
</tr>
<tr>
<td>14</td>
<td>Tumkur</td>
<td>5,067</td>
<td>1.20</td>
</tr>
<tr>
<td>15</td>
<td>Gulbarga</td>
<td>4,865</td>
<td>1.10</td>
</tr>
<tr>
<td>16</td>
<td>Chickmagalur</td>
<td>4,710</td>
<td>1.06</td>
</tr>
<tr>
<td>17</td>
<td>Udipi</td>
<td>4,534</td>
<td>1.02</td>
</tr>
<tr>
<td>18</td>
<td>Raichur</td>
<td>4,156</td>
<td>0.94</td>
</tr>
<tr>
<td>19</td>
<td>Chitradurga</td>
<td>3,778</td>
<td>0.85</td>
</tr>
<tr>
<td>20</td>
<td>Mandya</td>
<td>3,607</td>
<td>0.81</td>
</tr>
<tr>
<td>21</td>
<td>Uttar Kannada</td>
<td>3,624</td>
<td>0.82</td>
</tr>
<tr>
<td>22</td>
<td>Koppal</td>
<td>2,898</td>
<td>0.65</td>
</tr>
<tr>
<td>23</td>
<td>Kolar</td>
<td>2,494</td>
<td>0.56</td>
</tr>
<tr>
<td>24</td>
<td>Yadgiri</td>
<td>1,579</td>
<td>0.35</td>
</tr>
<tr>
<td>25</td>
<td>Bangalore Rural</td>
<td>1,045</td>
<td>0.23</td>
</tr>
<tr>
<td>26</td>
<td>Chikkaballapur</td>
<td>975</td>
<td>0.22</td>
</tr>
<tr>
<td>27</td>
<td>Ramanagar</td>
<td>859</td>
<td>0.19</td>
</tr>
<tr>
<td>28</td>
<td>Bidar</td>
<td>680</td>
<td>0.15</td>
</tr>
<tr>
<td>29</td>
<td>Chamarajnagar</td>
<td>492</td>
<td>0.11</td>
</tr>
<tr>
<td>30</td>
<td>Kodagu</td>
<td>250</td>
<td>0.05</td>
</tr>
<tr>
<td></td>
<td><strong>State Total</strong></td>
<td><strong>4,40,230</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>


### 2. Sex Ratio:

Sex ratio of a society reflects the socio-cultural status of that society. As per the demographic indicator, this should be equal in the sense that the number of females be equal to that of men. However, in the backward societies it has been the experience that females tend to be less in number than the males causing the phenomenon of unfavorable sex ratio. As per 2011 Census, all India sex ratio is unfavorable with female
population share of only 48.3%. This is true of most of the religions, except Christianity (50.2%). The sex ratio of Hindus is 48.2%, Muslims 48.4%, Jains 48.5%, Buddhists 48.8%, in the case of Sikhs it is worse with 47.2%. It is to be noted that except the Sikhs, all other minority communities have a sex ratio above the average of Hindus.

As far as Karnataka is concerned, the same national level trend is observed but with a slightly better position. State level average sex ratio of all religions is 49.1%. The Muslims have 49.2%, Jains 49.1%, Christians 51.5%, and Sikhs have 45%. However, the sex ratio has different dimensions across the districts to different communities but in most of the districts the sex ratio for Jains is unfavorable.

3. Mean age at Marriage for females:

Another indicator of social development is the mean age at marriage for females. In developed societies, the mean age of marriage is high while it is very low in less developed societies. In India, the mean age at marriage in earlier years was around 16 years except in the case of Christians and Sikhs with 19 and 18 years respectively. By the year 2011, all the communities including Jains have the mean age at marriage above 20 years. Even the rural and urban differences are not very wide. The same is the trend with regard to Karnataka. However, as the society develops the new kind of problems for marriage arises. The marriage for the rural bridgroom in Jain community in recent years has become a problem due to non-willingness of the bride /parent of bride to choose a groom of rural area because he may be an agriculturist or a petty businessman having moderate means of livelihood. Even the rural girls with some education want to marry a man from Urban area with decent income. That is why in Belgaum district the Bride and Bridgroom Vedike organized a meeting for only those who wish to be in the family of agriculturists. The success rate was not satisfactory. Another peculiar feature of the Jain community is that generally marriages between Digambar and Svetambara sects (with exception) do not take place, but if the groom of Svetambara sect is a widower or if he does not get a bride from his own sect, he will marry the poor girls from Digambar sect from rural area. It means poverty among the Digambar sect has become the level playing field for the Jain community.

4. Age wise distribution of Jain population:

Age wise distribution of population gives us some insights as to the size of labour force and the size of dependent population. In Karnataka, child population works out to 31% and that of the aged constitutes 7.8% of the total population. The population that comes under labour force is 61% in Karnataka which is 4% above the All India level. But the dependent population is around 39%. As far as the Jain population in the State is concerned, the child population is 27.7% and that of aged is 8%. The population that comes under labour force is 62.5%, which is 4% above the State average and above the Hindu population. The phenomenon of higher proportion of labour force and the less dependent population for Jains (37.5%) which is less than the state average) is treated as “demographic dividend” by the demographers. It is on account of this phenomenon that Jains reported the maximum improvement in work-participation and known for their entrepreneurial spirit in the country in general and state in particular.

5. Literacy and Educational level of Jain community:

Jains should feel proud of their highest literacy rate among both the males and females in the country. As per 2011 Census Jains account for 94.9% literacy rate. While Digambar’s have lower rate of literacy compared to Svetambara due to differences in location and profession. While most of the Digambars live in villages and depend on agriculture, the Svetambaras live in towns and cities and depend on trade, commerce and industry. (see ref. 03). Gross Attendance Ratio (GAR) for primary, secondary, and higher secondary education for Jains is higher than that of other religious groups. Interestingly, the GAR of females is much higher than that of other religious groups such as Hindus and Muslims. In respect of higher education, the number of students pursuing graduate and post graduate studies in general education is more than the technical and professional courses. However, they are better placed in terms of educational attainment compared to other religious groups.

6. Jain Gurukuls and formal education: A Better Mix:

The poor families of Jain community, who cannot afford to send their children to private schools and who want their children to have religious education as well as formal education, prefer to send them to Gurukuls in various Digambar Jain Mutts such as the Sri Kshetra Jain Digambar Mutt at Shravanbelagola, (dist. Hassan), Humcha (dist.
Shivamogga), Narasimharajpur (dist.Chickkamagalur), Sri KanakagiriKshetra Maleyur (Chamarajanagardist), Gurukuls at Mudabidri and Karkala in (D.K. dist.), Swadi Sri Kshetra Jain Digambar Mutts Sonda (U K dist.) and other places. The special features of these Gurukuls are, they imbibe not only Jain principles and practices but also help them to have formal education at nearby Government schools or at the schools run by the Mutts themselves within their own premises. Students are provided with free lodging, boarding, dress, books and other facilities. But they have to follow the rules of the Mutts: Daily they have to get up at 4-00 am, complete the morning chores and wear white lungi and shawl, be ready for prayer at 5-00 am, then they have to read scriptures. The Guru imparts not only principles and practices of Jainism but also takes them to temples for performance of pujas. They are also taught how to behave in the society. This process completes between 6-00 am to 9.30 am. After taking the morning breakfast (pure vegetarian food), they have to go to school with school uniform and return before 6-00 pm, as they will be expected to take food before sunset so as to avoid the killing of microbes/ insects that usually germinate at night. Therefore, the principle of non-violence is strictly followed. The head of the Mutt is called as BhattarakaSwamiji who is well versed in Prakrit, Sanskrit, other languages. Some Gurus have obtained Ph. D in Jain philosophy from the formal Universities. Thus, there is a better mix of both formal education and moral/religious education that is imparted to the poor students of Jain community.

7. Health status:

Health status is one of the three indicators of Human Development Index. Higher level of health status among the people would help improve the Human Development Index. Generally speaking, health status is assessed in terms of nutrition, infant and child mortality, maternal mortality and morbidity rates. Compared to other religious groups, the Jains have an improved health status except in respect of morbidity rates. As per the 60th Round NSSO, Morbidity rate among the males in rural areas is 89.26 and that of females is 194.96 (per 1000 population); but in urban areas it is 185.83 and 155.50 respectively. This is a cause for concern to the community.

8. Social values among the youth of Jains:

Jain youth - be it in rural or urban area - possess strong will power emanating from family culture and relations with other community persons (they believe in ParaspogrohaJeevano') and are determined to pursue their goals with lot of vigor and tolerance. There are several cases of success stories but we had mentioned only three cases in the Boxes. First one has succeeded in life because of the support from persons of other communities (Hindu and Muslim) Second has succeeded because of reservation(OBCs) benefit from the Government. Last one has succeeded because of intense competitive spirit in him. To overcome the hurdle, they are ready to undertake any form of sacrifice for themselves.

**Case-1.** A Jain youth Shantaraj (name changed) from the most backward district in the Hyderabad Karnataka had to drop out of education after Tenth standard due to economic reason and was forced to go to farm work in the village which he did not like. He requested friends and relatives for help to pay fee for the college admission (28 KM from the village) but relatives did not help and friends could suggest a person of helpful nature (Head Master in a village from Hindu community). By obtaining a sum of Rs 200 from him he got admission (during 1970s) in the college after two years of gap. The boy was so determined that day and night he struggled because he did not know the English language as he had passed S S L C in Kannada medium with just 45% marks. He could overcome this hurdle by regularly (daily twice) visiting the public library; and he used to read one Kannada newspaper PRAJAVANI and an English newspaper DECCAN Herald and assimilate the matter and recapitulate at the time of evening walk. This could help him to capture the lectures by the professors in the college. The thirst for knowledge is quenched but the stay in the town became another problem. He would stay with his friends in a rented room and used to eat roti sent by his mother in a private Matchbox type buses. The village road was un metallic and the driver was a kind Muslim. He was so kind that he accepted the pack of rotis and daal (Butti) daily and used to hand it over to students free of cost without fail. In case of heavy rain, the Bus would stop wherever it is and on that day no food for him. However, he had good friends from Kuruba community who would share their food with him. The journey of the boy yielded results; he got first place in the college in the P U C and continued the BA course. In the final year of the college he got a
scholarship from the Government. He could use it next for his MA course in Karnataka University, Dharwad. He succeeded in getting third rank in MA and landed on a job in rural College for a salary of Rs.300pm. This was his first step in the ladder of his progress. Soon he stepped into second and third ladders when he got Ph. D as a part time scholar and was appointed as Reader in a well-known University. This was a turning point to his entire family. His three sons got excellent education, one became doctor and the other two became software engineers.

Box-2.

Case-2. Another Jain youth, Abhinadan (name changed), from rural area was interested in joining the LLB course after completing the BA from the nearby town. His father was reluctant to send him for higher studies and wanted his son to look after his land in the village. The Boy was so determined that he took his father to the educated close relative to convince his father about the value of higher education. His father pleaded his inability to pay capitation fee in the Private College. The relative advised him to send him to Government Law College in Dharwad. Accordingly, he admitted him in the Government College. After completing the Law Course, he started practicing in Bangalore. It was his first step in the ladder of success. The boy was ambitious and attempted the competitive exam of Judicial Magistrate. His ambition was fulfilled because of OBC reservation which helped him to succeed. Then he is posted as Judge/Magistrate in a taluk headquarter of the state. Thus, he stepped into the second ladder of his progress. He has been awarded a prize by the state Government for delivering a judgement in Kannada language recently. Since he is a young man, many more opportunities are waiting for him. That is the success story of another village youth from the Jain community.

Box-3

Case-3: This Jain youth Parshvanath (name changed) did not leave the village, (unlike the two above cases). When his father deserted the family, the boy was studying in Government school, mother became desperate and with the support of grandmother the boy could continue his education up to ITI. Unfortunately, grandmother died, and he has to discontinue his education and started working as helper in a Bread shop. After one year, fortunately his mother got Anganavadi Teacher post and his Uncle withdrew him from the bread shop and adopted him as his son. He was allowed to cultivate land in the village. The boy was so spirited that he took bank loan and installed bore well, and with the support of the villagers soon he could earn lakhs of rupees from land. This was his first step in the ladder of success. The second success came when he was elected as a member of the village Gram panchayat. Even though there were no Jain families in the village, he won with the help of other communities. That is the success story of the village youth from the Jain community.

VIII. Economic Profile:

1) Access to Land: In Karnataka, there has been a skewed distribution of land. Among the minority religious groups, landlessness is more pronounced. Though the Jains and Buddhists have less landlessness problem, they are concentrated mostly in marginal and small land holding groups. While Buddhists have small holdings, Jains have 53% of their holdings under marginal and small categories. It indicates that their dependency on small piece of land, rain, credit and marketing is very high.

2) Employment and Unemployment. In Karnataka, the unemployment rate among Jains was 0.25% in 1993-94 and increased to 2.71% during 2011-12. This indicates paucity of employment opportunities in the rural areas. As far as Government jobs are concerned, the minorities as a whole are underrepresented in the public sector, which are more secure and remunerative in nature. Among the minorities, in Government service Muslims have a presence of 5.5%, Christians 3.9%, and Jains 0.5% adding up to less than 10% for the entire minority communities whose population is about 16% in the state. This is against the 90% presence of Hindus in Government departments and public sector undertakings (NSSO 66th Round). Therefore, the access to Government service (despite reservation) for minorities is not adequate.
As far as livelihood of religious communities are concerned, 68th NSSO Employment and Unemployment Survey reveals that out of 1000 households (HH), nearly 816 households of Jains, 391 HH of Hindus, 179 HH of Muslims, and 261 HH of Christians are in the rural areas, who are all self-employed that too in agriculture. Rest of the HHs are in non-agriculture sector and work as casual laborers. In urban area, the number of households which depend on self-employment are 699 Jain HH, 564 Muslim HH, 302 Hindu HH, 249 Christian HH. This suggests that rural agriculture is giving livelihood to majority of Jain households followed by Hindus and Muslims. Thus, any problem in agriculture brings more sufferings to those who depend more on agriculture.

3) Poverty Across Religious Groups in Karnataka

Rural Karnataka is dominated by the Hindu religious group accounting for 91% of the total population. The next dominant group is Muslims with 8% and 1% Christians and less than 1% for others such as Jains and Sikhs. In urban Karnataka, 76% are Hindus; around 19% constitute Muslims and 4.5% Christians and less than 1% others like Jains and Sikhs. Table 5 gives the picture of incidence of poverty across religious groups in Karnataka.

<table>
<thead>
<tr>
<th>Share of the Population</th>
<th>Incidence of poverty in Karnataka across Religious Groups</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td></td>
</tr>
<tr>
<td>Hinduism</td>
<td>90.65</td>
</tr>
<tr>
<td>Islamic</td>
<td>8.31</td>
</tr>
<tr>
<td>Christianity</td>
<td>1.02</td>
</tr>
<tr>
<td>Others (Jains, Sikhs)</td>
<td>0.02</td>
</tr>
<tr>
<td>Total</td>
<td>100.00</td>
</tr>
<tr>
<td>Urban</td>
<td></td>
</tr>
<tr>
<td>Hinduism</td>
<td>75.71</td>
</tr>
<tr>
<td>Islamic</td>
<td>18.95</td>
</tr>
<tr>
<td>Christianity</td>
<td>4.50</td>
</tr>
<tr>
<td>Others (Jains, Sikhs)</td>
<td>0.84</td>
</tr>
<tr>
<td>Total</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Source: Estimates based on NSSO Unit level data

In Rural Karnataka, incidence of poverty was less among people belonging to Islamic group compared to Hindus till 2009-10. Incidence of poverty was not only less among Muslims the decline in incidence of poverty in their case was much faster than that among Hindus. Incidence of Poverty continuously declined till 2009-10 among Muslims. However, between 2009-10 and 2011-12, even though there was a decline in poverty at state level there was an increase in the poverty by about 9 percentage points with respect to the religious group of Muslims. Whereas, in the case of Jains and Sikhs, the incidence of poverty increased from 38.5 to 55.1 per cent during 2011-12. But a different picture is evident in urban Karnataka. This result collaborates with the consumption pattern across these religious groups. Average consumption level in rural Karnataka among Muslims was marginally higher than that among Hindus till 2009-10. In 2011-12 the average consumption level among Muslims not only fell but was also much lower than among Hindus.

4. Pathetic situation of Jain widows:

A Pathetic situation was reported in respect of the proportion among widows by the Rehman Khan Committee Report (1995) among all the religious groups. Digambar sect had the highest number of widows with 11.93%
followed by Christians (11.23%), Muslims (10.17%) and the least percentage among Svetambaras with 6.42%. Further, the 2015 survey also mentioned that the number of widows in Digambar sect is more than Svetambara due to less/no widow remarriages in the community specially in the rural areas.

IX. Political Profile

1. Representation in Assembly and Parliament:

In a democracy, the Government is expected to be representative of all interests. It should represent people of all sections-caste, religion, region and sex. To have a rightful share of benefits of growth and development, there is an urgent need to have adequate share of political representation. In Karnataka, minorities are deprived of this, including the miniscule minority of Jains whose population is just 4.5 lakhs. **By and large, political power is in the hands of the majority communities such as Lingayats in north Karnataka and Vokkaligas in south Karnataka.** This is clearly evident from the pattern of distribution of election tickets in recently concluded Assembly election held in May 2018. All the three major political parties such as Congress, BJP and J D (S) gave limited number of tickets to the Jain community. The Congress gave two tickets, BJP gave two and JD (S) gave one ticket to Jain candidates. The details of tickets distributed by major political parties are mentioned in Table-6.

### Table-6. Distribution of MLA tickets by Political parties during May 2018 Assembly Election to different Castes in Karnataka.

<table>
<thead>
<tr>
<th>CASTES</th>
<th>Tickets to candidates by Congress</th>
<th>Tickets to candidates by BJP</th>
<th>Tickets to candidates by JD(S)</th>
<th>Total No of Tickets given</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lingayat</td>
<td>49</td>
<td>68</td>
<td>41</td>
<td>158 (70.5)</td>
</tr>
<tr>
<td>Vokkaliga</td>
<td>46</td>
<td>38</td>
<td>55</td>
<td>139 (62)</td>
</tr>
<tr>
<td>Scheduled Caste</td>
<td>35</td>
<td>37</td>
<td>31</td>
<td>103 (46)</td>
</tr>
<tr>
<td>Scheduled Tribe</td>
<td>17</td>
<td>17</td>
<td>11</td>
<td>45 (45)</td>
</tr>
<tr>
<td>Muslims</td>
<td>17</td>
<td>None</td>
<td>19</td>
<td>36 (16)</td>
</tr>
<tr>
<td>Kuruba</td>
<td>17</td>
<td>06</td>
<td>14</td>
<td>37 (16.5)</td>
</tr>
<tr>
<td>Brahmins</td>
<td>06</td>
<td>09</td>
<td>03</td>
<td>18 (08)</td>
</tr>
<tr>
<td>Jains</td>
<td>02</td>
<td>02</td>
<td>01</td>
<td>05 (2.2)</td>
</tr>
<tr>
<td>Others</td>
<td>33</td>
<td>47</td>
<td>46</td>
<td>129 (58)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>222</strong></td>
<td><strong>224</strong></td>
<td><strong>221</strong></td>
<td></td>
</tr>
</tbody>
</table>

Source: Rakesh Prakash, “Dance of Democracy”, Times of India dated 6th May 2018 page 4. (Figures in the parentheses are tickets in per cent to the total Assembly seats)

It is evident from Table-6 that it is the caste that matters finally. During the 2018 general election, Lingayats and Vokkaligas formed the highest chunk of candidates fielded by the three major parties. Out of 224 Assembly seats in the state of Karnataka, Lingayats were given 158 tickets (70%) by all the parties, 139 tickets were given to Vokkaligas candidates, followed by SCs -45, STs - 16, Kurubs-37, Brahmins -18 and Jains 05.

As for the results, Lingayats won 73 seats in 1957 and 70 in 1967, hovering around 55 in between and dropped to 50 in 2013. Vokkaligas won 57 to 53 seats between 1957-2013. Needless to say, the two communities have dominated the State Assembly and politics quite disproportionately to their population which together hovers around 27% (P S Jayaramu). However not a single ticket is given to Muslim candidates by BJP party during 2018 election. It reflects the anti-Muslim stand of BJP being national level political party.

The results of the 2018 Assembly election are unexpected, and a fractured verdict is given by the people of Karnataka. While BJP won 104 seats, Congress 78 seats, JD(S) 38 and Independents 02, totalling 222 out of 224 seats declared by the Election commission. But no party had the simple majority winning 113 seats. And that lead to the establishment of a Coalition government between Congress and JD(S) on May 25th, 2018.
Regarding caste wise results, among those who won in election, Lingayat MLAs are 18 in Congress and 02 in JD(S). Majority of them won under the banner of BJP from North Karnataka while the Vokkaliga MLAs won in a majority in South Karnataka. However, Minority communities MLAs are again small in number. While Muslims won 7 seats out of 36 contestants, Jains won only 01 out of 05 contestants. And only one won from the Christian community. In other words Minorities put together won only 09 seats accounting to 4% of the seats with a 16% population in the State.

2. Representation in Zilla Panchayats:

With the 73rd and 74th amendments of the Constitution in 1992 a three-tier system in Panchayat Raj was established in the States of India, including Karnataka. For the first time, Minorities entered rural Government bodies as members and some even as Presidents of Garam Panchayats in significant numbers due to reservation of seats under the OBC groups. Though under Karnataka Panchayat Raj (PRI) Act 1993, party politics is not allowed in the Gram Panchayats, yet the political parties are very much present. Therefore, the minorities in the local Government are minimal. This is evident from Table-7 which reveals the number of minority community members elected in general and Jains in particular in Taluka Panchayat elections held in Karnataka. Out of 3605 elected members in 176 Taluk panchayats, the number of Muslims is 110, Christians are 20 and Jains are only 03 put together the total works out to be as against their population of 16%. In Zilla Panchayats, there are 1013 elected members of whom minority community members account for just 31, which works out to 3.06%. The percentage of Muslims is 2.07%, Christians 0.4%, Jains 0.5% and Buddhists 0.1% which indicates poor representation in the first two-tiers of the Panchayat System.

3. Representation in Urban Local Bodies:

In Urban Local Bodies, the situation is worst for Jain minority. Out of 5174, the elected members of the Muslim group is 917(17.7%), Christians 48 (0.93%), Sikhs (0.17%), and Jains (0.08%). The number of Jains elected to urban bodies is very minimal.

![Table 7: Members elected from Minority Communities in Taluk Panchayats in Karnataka -2013]

<table>
<thead>
<tr>
<th>No of Districts</th>
<th>Number of Taluk Panchayats</th>
<th>Total Number of elected Members</th>
<th>Members from Muslims minority</th>
<th>Members from Christian minority</th>
<th>Members from Jain minority</th>
<th>Members from Sikhs</th>
<th>Members from Buddhists</th>
<th>Total Minorities</th>
</tr>
</thead>
<tbody>
<tr>
<td>30</td>
<td>176</td>
<td>3605</td>
<td>110 (3.05%)</td>
<td>20 (0.55%)</td>
<td>03 (0.08%)</td>
<td>-</td>
<td>-</td>
<td>133 (3.9%)</td>
</tr>
</tbody>
</table>

Source: Extracted and Adapted from the report of Prof Abdul Aziz- at NLSIU-2015

4. Representation in Gram Panchayats:

This is the last Tier in the Panchayat Raj system in Karnataka, where there is 50% reservation to women candidates in the PRIs of the state. Since literates are more among the Jain community (both male and females) they are aware of the importance of political power in the rural areas. Large number of Jain candidates contested election during 2015-16 to various Gram Panchayats in the state. The result seems to be satisfactory. Wherever the Jain population is high, the number of elected members of GP is more and vice versa. For example, in Belagavi District, the Jains are nearly 40.50% to their State level population and accordingly 236 members are elected from this community. The males and females elected are 124 (55%) and 112 (45%) respectively. Similarly, the same trend is observed in the districts of Dharwad, Haveri and Bagalkot. This is evident from Table-8.
Table-8: Number of Elected Members from Jain community in the Gram Panchayats of Karnataka during 2015-16.

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Gram Panchayats (GPs) in the District of</th>
<th>Jain population of Dist. (2011) &amp; % to total Jain population</th>
<th>Elected Male Members</th>
<th>Elected Female Members</th>
<th>Total Elected Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>Belagavi</td>
<td>1,78,310 (40.50)</td>
<td>124</td>
<td>112</td>
<td>236</td>
</tr>
<tr>
<td>02</td>
<td>Bagalkot</td>
<td>25,198 (5.72)</td>
<td>21</td>
<td>16</td>
<td>37</td>
</tr>
<tr>
<td>03</td>
<td>Haveri</td>
<td>9,837 (2.23)</td>
<td>11</td>
<td>09</td>
<td>20</td>
</tr>
<tr>
<td>04</td>
<td>Dharwad</td>
<td>29,037 (6.59)</td>
<td>08</td>
<td>07</td>
<td>15</td>
</tr>
<tr>
<td>05</td>
<td>Gadag</td>
<td>5,993 (1.34)</td>
<td>07</td>
<td>02</td>
<td>09</td>
</tr>
<tr>
<td>06</td>
<td>Chikkamagaluru</td>
<td>4,710 (1.06)</td>
<td>06</td>
<td>03</td>
<td>09</td>
</tr>
<tr>
<td>07</td>
<td>Shivamogga</td>
<td>9,234 (2.00)</td>
<td>01</td>
<td>02</td>
<td>03</td>
</tr>
<tr>
<td>08</td>
<td>Koppala</td>
<td>2,898 (0.65)</td>
<td>01</td>
<td>01</td>
<td>02</td>
</tr>
<tr>
<td>09</td>
<td>Davanagere</td>
<td>6,417 (1.45)</td>
<td>10</td>
<td>10</td>
<td>20</td>
</tr>
<tr>
<td>10</td>
<td>Mandya</td>
<td>3,607 (0.81)</td>
<td>01</td>
<td>01</td>
<td>02</td>
</tr>
<tr>
<td>11</td>
<td>Ballari</td>
<td>8,044 (1.96)</td>
<td>01</td>
<td>01</td>
<td>02</td>
</tr>
<tr>
<td>12</td>
<td>D. K.</td>
<td>10,397 (2.36)</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>13</td>
<td>Mysuru</td>
<td>14,419 (3.27)</td>
<td>01</td>
<td>01</td>
<td>02</td>
</tr>
<tr>
<td>14</td>
<td>Vijayapur</td>
<td>8,665 (1.96)</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><strong>183 (55%)</strong></td>
<td><strong>152 (45%)</strong></td>
<td><strong>335 (100%)</strong></td>
</tr>
</tbody>
</table>

Source: The information was collected by the Karnataka Digambar Jain Association (Regd) Bengaluru for Honoring the GP members of Jain Community. The same is calculated by the author from the files of the Association.

To sum up, political exclusion of Jain Minority is a severe debilitating problem at the Assembly, Parliament and even at Local Government level in Karnataka. However, at the Gram Panchayat level, the situation seems to be satisfactory. The low political power base of Jains is partly due to poor participation by them in the political process. There is a need for the community to take part not only in voting but also in membership of political party, political mobilization and so on.

X. Cultural Profile:

1. Jain Culture care:

Jainism is rightly called ‘Ethical Realism’. It has laid great stress on good conduct, one for the layman and the other for the ascetic - the former is less rigorous than the latter. The biographies of the holy dignitaries like Vrusabha, Parsva, Mahavira, have enriched the cultural wealth of this land. The post-Mahavira career of Jainism, especially its spread to the South and subsequent schisms are a fascinating chapter in the religious history of India. The Jain concepts of divinity and worship and the theory of Karma are a great contribution to the humanity.

Karma is a subtle variety of matter affecting one’s spiritual destiny by its association with the Atmawhich operates automatically and functions as an irresistible moral law andwhich leaves no scope for any divine intervention in the affairs of all living being the principles, everyone must reap the fruits of his own thoughts, words, and Deeds. The ethical and spiritual values of Jainism are scientifically valid and would continue to hold good for all ages to come. The daily prayer of Jains includes the following verse which constantly reminds him of universal love and brotherhood.
“O Lord, grant me ever and anon affection towards all living beings, 
Joyful respect towards the virtuous, 
compassion and sympathy for the afflicted and 
tolerance towards the perverted and the ill-behaved”.

In the words of Annie Besant “the message of Jainism to humanity is ‘Peace between man and man, peace 
between man and animal, peace everywhere and in all things, a perfect brotherhood of all that lives’. The 
Jaina ethics are founded on the principle of Ahimsa and love for all living being. While a layman ought to have a 
rational faith in Jainism, his daily conduct must exhibit the true ideals of non-violence and truth. In his dealings, 
he must be upright to the core and practice charity not only by giving but also by cultivation of detachment 
towards worldly possessions. He must be constantly aware of his duties towards himself and to the society. Possession of the perfect faith and knowledge should not be a matter of mere theory but should be constantly 
reflected in the daily conduct.

2) Prescriptions and Practices for followers of Jainism:

1) The Jain followers (Shravaks) should perform the functions of visiting the temple for Darshan of God (Tirthankar), Guru(Teacher), Shastra(literature), and Daan (Donation) compulsorily.

2) They should take only the fresh, clean, pure vegetarian food. Taking food at night is prohibited. However, 
for the child, old aged and the sick, fruits and milk are allowed at night.

3) Some will have food without garlic and onion and hot chilly; that is the so-called called Satvik food. On this 
basis only, the Jain Food becomes popular in the Aero plane and five-star hotels.

4) Everyone should give charity to the society (including the poor) out of his/her earnings (at least 10% of the 
earnings).

5) During the Purva days, one should be on fast, and on the last day of Dasalaksanpurva, everyone should 
declare and exchange the greetings that they have forgiven the mistakes done by each other,

6) Jains believe in protecting all types of life. be it animals, plants and species. That is why thousands of 
Goshalas are nurtured by them and thus accepted the principle of Ahimsa Paramo dharma.

7) On holy days Jains supply freely food, medicine, clothes and other materials to the poor and destitute in cities 
and towns. Jain Agam mentions four types of donations vizAhaardaan(food), Oausadhidaan(medicine), 
Shastra daan (literature) and Abhayadaan( promise to help )

8) They should not take for life the three things, Liquor, non- veg food, and even Honey. Some Jains during 
Chaturmas(four months of July-to Oct) will not take rooted vegetables such as Carrot, potatoes, beetroot 
etc. which are called as Kanda moolagalu.

XI. FINDINGS OF THE STUDY:

1) In Karnataka state, minorities constitute around 16% of the total population Muslims are the major group 
followed by Christians, Jains, and Sikhs in the ratio of 80:12:5:3 respectively. The 5% Jains are concentrered 
in Belgaum, Dharwad, Bagalkot, Bangalore Urban, Mysore, Dakshin Kannada, Haveri and Shivamogga, 
where more than 56 per cent of them reside in these districts and the rest have spread over in all other 
districts.

2) The proportion of women to men among Jains is less compared with the state average. Therefore, sex 
ratio for Jains is unfavorable. This has created a dual problem:One, the number of women is less for 
marriage and two, preference of brides to marry only the city boys. The problem of marriage for the rural 
bridegroom among Jainshas become acute in recent years due to the un-willingness of the bride to marry 
grooms from rural area. The reason being that he may be an agriculturist or a petty businessman having 
limited means of living. Even the rural girls with some education want to marry a man from urban area 
with decent income!

3) The proportion of Jain population to total State population is also declining – it has declined from 0.81% 
in 1981 to 0.71% in 2011. This is a disturbing trend.
4) Compared to the state average, literacy rate among Jains is the highest. But in respect of higher education, the number of students pursuing graduate and post graduate courses in general education is more than the technical and professional courses. This is more so among the Digambar Sect.

5) As for Health status, the morbidity rates both in rural and urban areas are higher among the Jains. What is more, these rates are higher in the case of females. Morbidity rate among the males in rural areas is 89.26 and that of females 194.96 (per 1000 population); but in urban areas it is 185.83 and 155.50 respectively. This is a cause for concern to the community.

6) The Rahman Khan Committee report has stated that the number of widows in the case of the Digambar sect is more than Svetambars due to low rate of marriages and no widow remarriages in the rural areas. The unmarried girls as also the widows are silently suffering.

7) Though the Jains are land owners, they are largely marginal and small land holding groups; 53% of their holdings fall under marginal and small categories. Besides, since Rural agriculture is the major source of livelihood to a majority of Digambar Jain households, any problem in agriculture brings more sufferings to them.

8) Among the Jains, the incidence of poverty in rural areas has increased during the period 2009-10 to 2011-12 to the extent of 50% which is above the state average of 24.5%. This is because of lack of employment opportunities. Unfortunately, the minorities as a whole are underrepresented in the public sector which otherwise would have ensured job security and higher remuneration.

9) Another finding of the study is that by and large political power is in the hands of the majority communities such as Lingayats in north Karnataka and Vokkaligas in South Karnataka. Only one or two persons from Jain community are given ‘B’ forms by the dominant political parties to contest elections. It is very clear that access to political power is not so easy to this community either in the State Legislature or in the local Government Bodies.

10) In the Urban Local Bodies, the situation is worst for the Jain minority. Out of 5174 elected members, Muslims are 917 (17.7%), Christians 48 (0.93%), Sikhs (0.17%). Jains (0.08%), The Jains elected to Urban bodies is very small in number.

11) As per the information collected from Karnataka Jain Association Bengaluru, the representation in Gram Panchayats seems to be satisfactory.

XII. Problems of Digambar Jain community:

1. **Problem of Division:** All minorities among themselves have social divisions in Karnataka. Similarly, in Jain community too, division is found. Main divisions are two, such as Digambar and Svetambara but within the Digambars there are several sub divisions such as Panchama Chaturth, Bogar, Kasar, etc. Similarly, we find sub divisions among Svetambara. This division makes them weak compared to the dominant majority communities and so they fail to claim benefits from the Government as these sub divisions are not recognized by the Government in respect of reservation under 3-B category. As result, they are denied the benefits of reservation both in education and employment. That explains why representation of Jains in Government services is less than their population ratio.

2. **Economic problems:** Among the Digambar Jains the problems of high incidence of poverty in rural area, small and marginal farming, petty unviable business, unemployment and high morbidity rate are rampant.

3. **Social problems:** The problem of marriage for the rural bridegroom in Jain community in recent years has become acute due to the un-willingness of the bride to marry grooms from rural areas because he may be an agriculturist or a petty businessman having moderate means. The problem of widows eking out their living in the rural areas is another issue that needs to be addressed.

4. **Political representation:** The number of Jains elected to various bodies of political power is very minimal. Therefore, they lack political power. However, at the Gram panchayat level they are slowly gathering momentum.
5. Religious Issues: The community temples (Basadis) and goshalas are not provided with grants towards their maintenance. Some Jain temples are under Muzrai Department, some under local Trusts and some under local committees. There is no uniformity in the maintenance of these institutions. As a result, some temples are totally neglected.

XIII. Recommendations:

In order to improve the status of Digambar Jains in Karnataka the following recommendations may be considered:

1) The State level Jain Associations, Jain Milans, and Jain organizations should strive hard to convince their community persons to be united at least when it comes to getting Government benefits of reservation in education and employment. They should ensure that all the Digambar Jain families mention as “Jains” in the Religion column and “Digambar Jain” in the caste column of the school admission or any forms of Government. There is no caste called ‘Hindu Jain’ and such sub-division has not been recognized by the Government. The “Chaturth Jains” in Belgaum district are denied the benefits of Government because they mention “Chaturth Jain” in the caste column and not “Digambar Jain”.

2) Social problems of widows of Digambar sect require special attention. In 2005 the report of the Karnataka State Minorities Commission (Minorities in Karnataka-vision-2025 document) has recommended to the Government. Specific orders be issued for the prompt consideration of minorities applications for the pension of widows and old age persons. It has asked the Government to give specific reasons for rejecting applications of minorities. The inspecting officers are expected to check these reasons at the time of inspections. In spite of such instructions, the situation is not satisfactory. Hence the need for special attention.

3) In respect of adverse sex ratio of Jains, state should encourage girl child education by providing free universal education (especially higher technical and professional education) on the one hand, and by popularizing the sickness and marriage insurance on the other.

4) In order to alleviate the problem of high morbidity rate among the females of the Digambar Jain community, quality of life has to be improved by facilitating their access to health by issuing health cards.

5) The anti-poverty programmes should reach on priority basis to all minorities including the Digambar Jains of the poorer sections as they are engaged in the low productive self-employment and wage employment.

6) Coming to means of livelihood, rural Jains have very small and marginal land holdings. They are living with bare minimum means and depend on self-employment and petty business. Therefore, the policy should focus on funding capital to the self-employed and equipping them with modern skills keeping in view the need for improving productivity.

7) Jobs held by Jains in the public sector are very minimal because under III B category there are powerful other castes such as Lingayats, Vaishyas etc., with whom the rural Jains have to compete for Just 5% posts under reservation. In this case, Government policy create a shouldbe to introduce a sub quota system within the III-B category for the Jains.

8) Regarding political representation to Assembly and Parliament, distinguished persons of the community should be nominated to the house of elders viz., Legislative Council and Rajya Sabha.

9) Religious institutions of Digambar Jains such as Temples, Gurukuls and Goshalas should be provided with grants and subsidies on the lines given to those of Hindus and Muslims.

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SOCIO-ECONOMIC PROFILE OF TAMIL CHRISTIANS:
A STUDY IN BANGALORE CITY AND KOLAR GOLD FIELDS

By Abdul Aziz, C Charles Nelson and A Ranjith Kumar*

Introduction:

Karnataka has always kept its doors open to immigrants from other States especially to people of Andhra, Tamil Nadu and Kerala. During the early years, in the 19th century, more number of Tamils came down to the Karnataka State. What is special about the immigrant Tamils is that majority of them professed Christian faith. Some of them had embraced Christianity while they were in Tamil Nadu and some became Christians after immigrating in to Karnataka following the efforts of local Christian missionaries.

The Tamils entered Karnataka in three streams during different periods. The earliest was when, following Tippu Sultan’s defeat by the British in 1799, the British began to recruit soldiers to protect the lands they had conquered. The second stream happened towards the end of 19th Century when the British entrepreneurs, John Taylor and Sons, started Gold Mining activities in the Kolar Gold Fields (KGF). The third stream began during the 20th Century after the achievement of independence when Bangalore began to develop as a commercial and industrial hub. These Tamil workers can be regarded as the counterpart of the so-called British Windrush (immigrant) generation from Caribbean Commonwealth Nations.

The First Stream

With the fall of Tippu Sultan, the British established and strengthened Cantonment of Bangalore where the British Officers and soldiers were stationed in the barracks and their families settled around the areas surrounding these barracks. These settlements, which grew up into an urban sprawl, attracted Tamil labour both men and women as domestic help to the British settlers. As a matter of fact, the Tamil labour became famous as butlers who learnt the language of the British and, having done so, not only cooked food to the taste of the British but also served as governors/governesses taking care of the children of their employers. Thanks to the generosity of the British employers, the Tamil labour found shelter in small settlements in the outskirts of Cantonment area, especially in what is now called Shivajinagar and Bangalore East comprising of Cox Town and Frazer Town.

The Second Stream

Towards the end of 19th century when the mining activity was started, the Tamil labour from the Arcot region came down to KGF. They found ready employment opportunities because the local labour was reluctant to work underground in the Gold Fields. The Tamils, being hard working and enterprising, were readily willing to work underground and, therefore, they not only found plenty of job opportunities in the mines, but also higher remuneration consistent with the risk associated with working underground. During the peak of the Gold mining activities, the saying was “keeleponapenam, meleVanda panam” which is literally true because the workers had accepted the possibility of death if they went underground for work, and prosperity if came out of underground. The threat of death always haunted these workers because during the mining air-blasts the tunnels where the workers would be working would collapse and squeeze them to death. Whenever ground tremored due to air-blasts, it was a pathetic scene to watch the wailing women and children rushing out of their huts to reach the mining gate anxiously awaiting information about their kin who had gone down the mines which often had a depth up to ten thousand feet.

In spite of the risks faced by the workers, the Tamil labour would be attracted to work in the mines because of an additional incentive of having almost free accommodation, supply of water and electricity in the labour colony put up by the Management. The fact that KGF developed into a City – an urban settlement which was bigger than the district headquarters, namely, Kolar in terms of area and population – acted as an additional incentive

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to the working class. For, being a big City and having rail connection to Madras in the East and Bangalore in the West, it had provided markets, cinema theatres, schools and hospitals for the benefit of the people.

The Third Stream

The Second World War brought new economic activity to Bangalore City such as Defence and other form of industrial enterprises such as Hindustan Aeronautics Ltd., Indian Telephone Industries, Hindustan Machine Tools and Watch Factory, Bharat Electronics Ltd., and so on. This development increased the demand for clerical and skilled labour, and also the new labourers earning higher incomes led to the emergence of a mild form of consumer culture. One of the lines which developed in Bangalore was housing construction, hospitals, hotels and restaurants, fruits and vegetable retailing including fish and meat selling outlets, and food jaunts especially those which were located on streets selling items at a cheaper rate. All of these activities required cheap labour which was readily available in the neighbouring drought prone districts like Krishnagiri, Dharmapuri and Selam where people faced frequent drought conditions and high level of unemployment and poverty. It is from this region that the third stream of labour moved into Bangalore taking up wage and self-employment job opportunities in the informal sector to which entry was not restricted at all in any manner.

In the back drop of this historical account of the Tamil labour moving into KGF and Bangalore Cities, it is proposed to build in the following lines a socio-economic and educational profile of the Tamils who had embraced Christianity. Apart from the availability of work in these Cities at that point of time, being Christian, some of these workers were helped by the Church and the Christian Priests. In recent times, the Directorate of Minorities has also intervened to ameliorate the social and economic life of Christians in Karnataka.

The Tamil Christians

Christianity is the most popular religion in the world having the largest number of followers and being found throughout the world. This religion spread rapidly across the world first due to the work of Missionaries and then due to the Christian rulers conquering country after country with their military might. Wherever the Christian rulers went, missionaries also accompanied them to propagate Christianity. And what is interesting is that many native people voluntarily embraced Christianity because they felt that it would be advantageous to belong to the religion of the Ruler.

Christianity as a religion was unitary and called upon the followers to worship one God and follow the Bible – the Book of Christian religion. At some point of time, among the Christians different sects emerged especially the orthodox Roman Catholics and Progressive Protestants led by Martin Luther. But subsequently, as more and more natives embraced Christianity they tended to become the followers of some prominent Missionaries who had interpreted the principles of Christianity in their own way which led to some deviation from the main stream faith. Naturally, the followers of the Missionaries called themselves the followers of a faith advocated by such Missionaries. Hence, to-day, as elsewhere, in India, apart from Roman Catholics and Protestants, we have Syrian Christians, Pentacost Christians, Christians of Church of South India, Seventh Day Adventists, Assemblies of God, Lutheran Church, Jehovah Church, Methodist Church of India and so on. Though, all these groups have faith in one God, the Trinity and the Book of God, namely, Bible, they have divided themselves into social groups which broadly, but not exactly, akin to the Hindu caste division. Just as in the case of any kind of a social division, in the case of Christians too there has emerged the hierarchical status of high and low. The result is, the lower social group tended to be discriminated as in the case of the Dalits of the Hindu religion. At this point, it may be added that any religious group which lives away from the country of the origin of that religion will be influenced by the local religious and social practices such that the basic principles of the original religion become blurred and also tempered by the local practices such that the religion ends up losing part of its original shape.

The Karnataka Christian population is no exception to the above rule. There are different social groups among Christians which have graduated into sects and graded into hierarchies like high and low. We are told that the Tamil speaking Christians who migrated from Tamil Nadu in search of work and after obtaining work settled down in Karnataka belong to the lower hierarchy category of Christians. Our field-visits suggested that the so-called Tamil Christians carry a double burden – one, they being Hindu Dalit converts to Christianity and the other, not being the locals and the sons of the soil. Hence, the Hindu majority in Karnataka is not said to be very comfortable with the Dalit Christians who are simultaneously Hindu converts and not sons of the soil. On the
other hand, it is said that the higher category Christians – so-called elite groups – also practice a subtle level of discrimination against the Tamil Christians. We have followed up with this hypothesis in our field-survey and tried to verify it.

The Field Survey

For our field-survey, we selected two cities - one being Bangalore City and the other is Kolar Gold Fields (KGF). The choice of these cities was prompted by the fact that these cities attracted Tamil migrant workers first from North-Arcot Region and then from Dharmapuri and Salem regions. For our survey, we identified the areas where the Tamil Christians are concentrated viz., the Bangalore East region in Bangalore City and the Mining area of KGF.

The interview schedule was canvassed among randomly selected 50 respondents each from these Cities. Strangely, out of 100 respondents, we covered 39 males and 61 females. The more number of females in our study was due to the fact that during our visit to their residence, males had gone out for work especially in KGF, and what is interesting is that both in Bangalore and KGF 21 widows and 1 divorcee were the heads of the household. More number of widows is attributed to the early death of husbands on account of accidents and diseases arising due to their bad habits. This fact is reflected even in the sex-wise distribution of the household population in the sense that there are more number of females in the family both in Bangalore (102 females against 93 males) and KGF (128 female against 112 males). The average family size works out to 4.4 members which is not very far from the average family size in Karnataka. As for the age-wise distribution of family members is concerned, children account for 25% followed by 10% of the aged above 60 years adding up to a dependency ratio of 35% which is again not far from the State average.

We found that the respondent families happened to be nuclear in 92% cases; the joint-families accounted only for 8% of the respondent households. Of these families, 37% lived in own-houses but 49% lived in rented/leased-in houses. Surprisingly 14% of them lived in make shift shelters put up in the Government land. While majority of the houses were either pucca or semi-pucca, 21% are huts.

In all, the 47% of the households have access to tap-water and the rest are said to be buying water from tankers. Similarly, only 18 and 12 per cent of the respondent households respectively have closed underground drainage, rest of the 70% of them have open drainage. Further, 25% of the households have toilet facilities inside the house, 14% use public toilets and 6% share common toilets, and unfortunately 53% of them resort to open defecation.

Compared to Bangalore, more number of the KGF respondents have own houses. But they are more deprived of other municipal services having to buy water from outside, live with open drainage and resort to open defecation.

Social Status

Social status of a community in India is determined by many factors of which caste is very important. As a follow up to this, when we sought information about the caste of the respondents prior to their conversion to Christianity, 59% of them refused to mention the caste – more in Bangalore (36%) than in KGF (23%). However, 41% of them did respond to our question. Of this, one is from Nadar community who is a resident now in Bangalore and the remaining 40 belong to SC community – more in KGF (27) and less in Bangalore (13). It looks like the present day Christians are converts from the Hindu community largely from the Dalit castes. It may be stated that 63 of the 100 respondents stated that they were Christians by birth of which 41 are from Bangalore. But 11 of them admitted that they got converted into Christianity of whom 8 are from KGF. They also stated that in six cases their wives were converted – 4 from Bangalore and 2 from KGF. A total of 15 parents/relatives were converted into Christianity, all of whom belong to KGF. An interesting fact is only one was motivated to be converted by Missionaries, two by husbands and two by teachers.

As for the name of congregation of the respondents, Table 1 presents details. It may be seen that majority of the respondents out of 100 belong to three congregation, namely, Roman Catholic (37), CSI Protestant (25), and Assemblies of God (24). The rest of them belong to other smaller denominations like Pentecostal Church, Methodist Church, and Lutheran.
Table 1: Distribution of Respondents by the Name of Congregation

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Name of congregation</th>
<th>Bangalore</th>
<th>KGF</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Roman Catholic (RC)</td>
<td>23</td>
<td>14</td>
<td>37</td>
</tr>
<tr>
<td>2.</td>
<td>Church of South India (CSI) protestant</td>
<td>12</td>
<td>13</td>
<td>25</td>
</tr>
<tr>
<td>3.</td>
<td>Seventh Day Adventist (SAD)</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>4.</td>
<td>Assemblies of God (AG)</td>
<td>7</td>
<td>17</td>
<td>24</td>
</tr>
<tr>
<td>5.</td>
<td>Luthern Church (IELC)</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>6.</td>
<td>Jehovah Mission</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>7.</td>
<td>The Pentecostal Mission (TPM)</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>8.</td>
<td>Others</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>9.</td>
<td>Methodist Church in India</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>10.</td>
<td>All India Pentecostal Church</td>
<td>0</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>50</strong></td>
<td><strong>50</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Church and so on. Since marital Status is indicative of social status, it is necessary to examine the marital status of the respondents. Of the 100 respondents, two-thirds of them (67) are married but unfortunately one is a divorcee and twenty one are widows. Widows have a lower status in the Christian society as in the case of other societies in India. Only 11 out of whom, 8 in Bangalore, have remained single.

The other indicator of social status is educational level. Table 2 presents information about the educational status of the respondents. It may

Table 2: Distribution of Respondents by Educational Level

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Educational level</th>
<th>Bangalore</th>
<th>KGF</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Illiterate</td>
<td>6</td>
<td>10</td>
<td>16</td>
</tr>
<tr>
<td>2.</td>
<td>Primary (1-5)</td>
<td>3</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>3.</td>
<td>Middle (6-8)</td>
<td>8</td>
<td>11</td>
<td>19</td>
</tr>
<tr>
<td>4.</td>
<td>High school (9-10)</td>
<td>8</td>
<td>20</td>
<td>28</td>
</tr>
<tr>
<td>5.</td>
<td>Higher Secondary (11-12)</td>
<td>2</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>6.</td>
<td>Under Graduate (UG)</td>
<td>5</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>7.</td>
<td>PG</td>
<td>7</td>
<td>0</td>
<td>7</td>
</tr>
<tr>
<td>8.</td>
<td>Professional course (Doctor, Engg. Law, MBA, Education)</td>
<td>5</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>9.</td>
<td>Technical Education/ITI/Dip</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>10.</td>
<td>Ph.D</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>11.</td>
<td>Theology</td>
<td>3</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>50</strong></td>
<td><strong>50</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

be seen that as many as 16 out of 100 respondents are illiterate of whom 10 are from KGF. Majority of them are respectively Middle School and High School level graduates followed by PG, Higher Secondary and Under-Graduates. Interestingly, 5 of them (only from Bangalore) hold professional degrees like Medicine, Engineering etc. It may be of interest to know that while majority of the respondents (54%) had gone to Government and aided schools only about 30% studied in private and Christian institutions which are considered to be elite institutions. We may also state that the next generation of students from the family, out of the 66 households,
only 16 are studying in the Government schools and as many as 50 are studying in private and Christian institutions. We are stating this because generally it is believed that studying in elite schools imparts some degree of social status to the candidates.

A comparison of the educational level of the respondents with that of the parental educational level (Tables 3, 4 and 5) shows that while illiteracy was observed in the case of 42 fathers, the corresponding number in the case of mothers is 63. Similarly, as Table 5 shows, the number of households which send their children to school has increased to 66 out of the 100 sample households. And in the remaining 34 households, either there are no children in the family or if they are there, they are not of school going-age. This suggests that over a period of time not only schooling is picking up but there is a preference to private and Church schools over Government schools.

### Economic Status

Economic status of a community is assessed in terms of occupation, income, ability to save, assets owned and so on. As for the Tamil Christian respondents are concerned, Table 6 presents their distribution across occupation at present, both in Bangalore and KGF. Table 7 presents the respondents occupation in the past. It may be seen from Table 7, as of now, a large number of the respondents are engaged in as wage labour and, so was the case in the past also as Table 8 bears witness to this. This is followed by work in private sector and work as skilled labourers. Government jobs accounted for by 9 of them in the past of whom majority were from Bangalore. But the latest position is their number has dwindled to 4 and confines to Bangalore alone. If these figures are considered, barring a few, rest of them are employed in low-paid and non-permanent jobs.

### Table 3: Respondents’ Father’s Educational level

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Educational level</th>
<th>Bangalore</th>
<th>KGF</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Illiterate</td>
<td>15</td>
<td>27</td>
<td>42</td>
</tr>
<tr>
<td>2.</td>
<td>Literate but no formal education</td>
<td>0</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>3.</td>
<td>Primary (1-5)</td>
<td>0</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>4.</td>
<td>Middle (6-8)</td>
<td>10</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td>5.</td>
<td>High school (9-10)</td>
<td>15</td>
<td>1</td>
<td>16</td>
</tr>
<tr>
<td>6.</td>
<td>Under Graduate (UG)</td>
<td>10</td>
<td>0</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>50</strong></td>
<td><strong>50</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

### Table 4: Respondents’ Mother’s Educational level

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Mother’s Educational levels</th>
<th>Bangalore</th>
<th>KGF</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Illiterate</td>
<td>24</td>
<td>39</td>
<td>63</td>
</tr>
<tr>
<td>2.</td>
<td>Literate but no formal education</td>
<td>0</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>3.</td>
<td>Primary (1-5)</td>
<td>6</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>4.</td>
<td>Middle (6-8)</td>
<td>4</td>
<td>5</td>
<td>9</td>
</tr>
<tr>
<td>5.</td>
<td>High school (9-10)</td>
<td>8</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>6.</td>
<td>Higher Secondary (11-12)</td>
<td>4</td>
<td>0</td>
<td>4</td>
</tr>
</tbody>
</table>

### Table 5: Respondents’ School/College going children

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>School/College going Students</th>
<th>Bangalore</th>
<th>KGF</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Yes</td>
<td>29</td>
<td>37</td>
<td>66</td>
</tr>
<tr>
<td>2.</td>
<td>No</td>
<td>21</td>
<td>13</td>
<td>34</td>
</tr>
<tr>
<td>3.</td>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>
### Table 6: Distribution of Respondents by Present Occupation

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Occupation</th>
<th>Bangalore</th>
<th>KGF</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Wage labourer</td>
<td>10</td>
<td>12</td>
<td>22</td>
</tr>
<tr>
<td>2.</td>
<td>Skilled worker</td>
<td>2</td>
<td>8</td>
<td>10</td>
</tr>
<tr>
<td>3.</td>
<td>Petty trader (shop keeper)</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>4.</td>
<td>Self employed</td>
<td>0</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>5.</td>
<td>Government Permanent</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>6.</td>
<td>Government Temporary</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>7.</td>
<td>Private Permanent</td>
<td>12</td>
<td>0</td>
<td>12</td>
</tr>
<tr>
<td>8.</td>
<td>Private Temporary</td>
<td>4</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>9.</td>
<td>Homemaker</td>
<td>3</td>
<td>11</td>
<td>14</td>
</tr>
<tr>
<td>10.</td>
<td>Full time Student</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>11.</td>
<td>Retired/Pensioner</td>
<td>4</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>12.</td>
<td>Unemployed</td>
<td>7</td>
<td>8</td>
<td>15</td>
</tr>
<tr>
<td>13.</td>
<td>Preaching</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>50</strong></td>
<td><strong>50</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

### Table 7: Respondents’ Previous Occupation

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Previous Occupation</th>
<th>Bangalore</th>
<th>KGF</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Wage labourer</td>
<td>10</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Skilled worker</td>
<td>2</td>
<td>8</td>
<td>10</td>
</tr>
<tr>
<td>3.</td>
<td>Petty trader (shop Keeper)</td>
<td>1</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>4.</td>
<td>Self employed</td>
<td>0</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>5.</td>
<td>Government Permanent</td>
<td>5</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>6.</td>
<td>Government temporary</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>7.</td>
<td>Private permanent</td>
<td>13</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>8.</td>
<td>Private temporary</td>
<td>2</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>9.</td>
<td>Homemaker</td>
<td>1</td>
<td>10</td>
<td>11</td>
</tr>
<tr>
<td>10.</td>
<td>Full time student</td>
<td>2</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>11.</td>
<td>Unemployed</td>
<td>11</td>
<td>6</td>
<td>17</td>
</tr>
<tr>
<td>12.</td>
<td>Pastor</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>50</strong></td>
<td><strong>50</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

As a result, their earning levels are also low as may be seen from Table 8. From this Table, it is evident that a majority of the respondents (72) come under the income-group of less than Rs.10,000 per month. What is worse is that KGF respondents account for more than 60 per cent of the households in this income group. It is from this income group we find people who suffer from utter poverty and deprivation. The story of SagayaMary may illustrate this point (Box 1).

### Table 8: Respondents’ Family Income

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Family income (per month)</th>
<th>Bangalore</th>
<th>KGF</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Below 2000</td>
<td>8</td>
<td>12</td>
<td>20</td>
</tr>
<tr>
<td>2.</td>
<td>2001-5000</td>
<td>7</td>
<td>9</td>
<td>16</td>
</tr>
<tr>
<td>3.</td>
<td>5001-10000</td>
<td>12</td>
<td>24</td>
<td>36</td>
</tr>
<tr>
<td>4.</td>
<td>10001 – 15000</td>
<td>10</td>
<td>3</td>
<td>13</td>
</tr>
<tr>
<td>5.</td>
<td>15001 – 20000</td>
<td>4</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>6.</td>
<td>20001 – 25000</td>
<td>3</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>7.</td>
<td>Above 250000</td>
<td>1</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>50</strong></td>
<td><strong>50</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
Box 1: Poverty and Deprivation

Sathiya, a Painter, does not get work regularly. His wife, Sagaya Mary, who was earlier working is now cannot work because she is a diabetic. They have four children. But since they do not have a house to live in, for fear of children being kidnapped, she has left her first son with her sister for safe custody. The other three children are left in a school compound with the permission of the school master and she sits near the compound waiting for the school to close so that she can collect the children and go back to the place where her husband works. That is where they actually spend their night. As far as food is concerned, the three children get food from the school where mid-day meal is served, thanks to the generosity of the School authorities. On the other hand, Sagaya and her husband buy food from hotel and share it. In the night they cook food for all at the work place and sleep over there. This is the pathetic story of Sagaya Mary and her family who happened to be migrants from Tamil Nadu who came in search of work in Bangalore.

Table 9: Respondents’ Saving Practice

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Saving</th>
<th>Bangalore</th>
<th>KGF</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Yes</td>
<td>18</td>
<td>0</td>
<td>18</td>
</tr>
<tr>
<td>2.</td>
<td>No</td>
<td>32</td>
<td>50</td>
<td>82</td>
</tr>
<tr>
<td>3.</td>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 10: Respondents’ Seeking a New Job

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Seeking a New Job</th>
<th>Bangalore</th>
<th>KGF</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Yes</td>
<td>39</td>
<td>29</td>
<td>68</td>
</tr>
<tr>
<td>2.</td>
<td>No</td>
<td>11</td>
<td>21</td>
<td>32</td>
</tr>
<tr>
<td>3.</td>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

For the same reason, as many as 665 of the households, also seek loans as may be seen from the Table 11. And this table shows that only 11 households borrowed from public sector banks and the remaining 55 borrowed from private sources including the private money lenders who are known to be exploiters (Box 2 - illustrates the exploitative money transactions of such money lenders).

Table 11: Respondents’ Borrowings by Source

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Source of Borrowing</th>
<th>Bangalore</th>
<th>KGF</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Not borrowed</td>
<td>37</td>
<td>7</td>
<td>44</td>
</tr>
<tr>
<td>2.</td>
<td>Public Sector Banks</td>
<td>11</td>
<td>0</td>
<td>11</td>
</tr>
<tr>
<td>3.</td>
<td>Local Money Lender</td>
<td>0</td>
<td>43</td>
<td>43</td>
</tr>
<tr>
<td>4.</td>
<td>Friends and Relatives</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
</tbody>
</table>

Total | 50        | 50  | 100   |
Box 2

Exploited Borrowers of Private Money Lenders

Nirmala who married a converted Christian is a domestic worker earning Rs.4,000 per month. Her husband, who was a Painter, was not doing very well; hence their income was not adequate to maintain themselves – husband and wife, two children and a dependent boy belonging to her younger sister. Her son accompanies the Painter-father for work. Her daughter was studying in PUC in a private Christian College with the hope that she would get scholarship to meet her educational expenditure. But she ended up not getting the scholarship. Her mother, therefore, borrowed Rs.30,000 from a private money lender for meeting the college fees and other expenses. For this amount she is paying an interest of Rs.3,000 per month which has imposed a heavy burden on the family.

The other interesting case is that of Kannika Mary whose parents migrated from Vellupuram District sometime during 1990. Her husband is a welder who earns about Rs.15,000 per month. They have two children – one boy and one girl - who are admitted into St John’s High School in Frazer Town which is a private CSI Christian Institution. Since Mary is a Roman Catholic Christian, her children are not getting free education from this Institution. Nevertheless this School is considered to be a prestigious institution. They have admitted their children into this school by paying admission and tuition fees. Since their income could not generate savings of a size which would meet the fees of the school, they borrowed Rs.50,000 from a private money lender. The interest amount that they are paying runs to Rs.4,000 per month which is quite burdensome for the family.

Only saving feature is, majority of them (77%) have BPL ration cards (in KGF all the 50 respondents admitted to be holding such cards) which entitles them to 30 Kgs of food grains at one rupee a KG under the Anna Bhagya Scheme of Government of Karnataka (Box 3).

Box 3

The Case of a Cheated Wife

Sunitha, a widow, who studied up to IV standard is working as a Sweeper in a Commercial Apartment on a salary of Rs.2,000 per month. She stays in a 10 X 10 ft. house along the old Cemetery Road. Her husband was a driver in the Karnataka State Road Transport Corporation. He had already married a woman. But without disclosing this fact, he married Anitha and he also never cared to register the marriage. She felt cheated. But went along with him. Her husband was a drunkard and on account of cirrhosis of liver, he passed away. She had a daughter by name Shilpa, from this man who is married off to a Telugu Christian. They had a boy and a girl. But due to misunderstanding, Shilpa left her husband came down along with her children to live with her mother. Shilpa is working as a Cleaner on a salary of Rs.3,000 a month.

Sunitha is getting a pension of Rs.500 per month with a cut of Rs.50 by the Postman who delivers this amount. Unfortunately her grandson met with an accident and broke his leg. She had to spend Rs.80,000 by borrowing from the private money lenders at a high rate of interest. Though the Shivajinagar Councillor was kind enough to give Rs.13,000 for treatment, the interest burden continuous to be a botheration to her. Luckily since she holds a ration card, she gets 30 Kgs of food-grains free of cost from the PDS, which would last for the whole month. She also is helped by the Roman Catholic Church to the extent of Rs.500 per month as widow pension and some sarees during Christmas time. Being a diabetic she is not energetic enough to physically exert herself to earn a living. Therefore, she is looking forward to some financial help for starting a small shop near her house.

In fact, many KGF residents travel daily to Bangalore where they have work. It may be stated here that after the closure of Bharat Gold Mining Ltd., (BGML), which provided employment opportunities to as many as 20 thousand workers at the peak of its glory, a large number of these workers were thrown out of employment. The Bharat Earth-Movers Limited which was established
by the Government of India thereafter to absorb some of the qualified workers of the erst-while BGML could not absorb all those who lost jobs. Therefore, many of such unabsorbed workers look for work elsewhere particularly in Bangalore. Some of them got work in some establishments but many who did not have the appropriate skills took up wage-employment like construction workers, painters, barenders, masons, repair work and self-employment like street vendors selling fruits and vegetables and day-today consumer goods. This tradition of working in Bangalore but keeping the family at KGF in the quarters which had been allotted to them by the BGML management when they were regular workers in that establishment continued ever since (Box 4). An interesting point to be added here is that some of the former workers of BGML may not be physically staying in the quarters but, while retaining the claim on them, let them out for rent.

**Box 4: Daily Commuters to Bangalore**

Samuelson, an auto-driver, and his wife Anne, were a happily married couple with three children – two boys and one girl. Unfortunately, Samuelson got involved in an accident and lost his leg making him permanently disabled such that he could no longer be an auto-driver. Hence, Anne worked as a domestic help for Rs.700/- per month and also obtained a widow pension of Rs.600 per month. She raised these children and took care of her husband till the two boys grew up to be adults.

Since no work opportunity was available in KGF, these boys joined a skilled-painter as assistants and picked up the painting skills. As this painter used to travel to Bangalore and back on the painting assignment, the boys also accompanied him and in due course they worked as independent painters in Bangalore. But they kept their parents and sister in KGF where the living expenses were comparatively low. They actually commuted to and fro Bangalore by train which would leave Marikuppam at 5.30 am and get back from Bangalore at 9.00 pm. This is their routine but they seem to be happy with their work and the family also is happy for the boys.

Given that this is the practice, the KGF respondents do not mind going out anywhere in search of more remunerative jobs. As a matter of fact, almost all the Tamil Christians as a community, as mentioned earlier, have been migrants (Box 5 for the Case Study of a Migrant). Out of 100 respondents, 75 of them migrated to Bangalore and KGF with their families.

**Box 5: The Case of a Migrant**

Anthoniamma a resident of Thiruvannamalai District migrated to Bangalore along with her husband in 1985 in search of work. For being drought prone district, Thiruvannamalai did not offer a good source of living. They landed in Bangalore and upon enquiry a person directed them to St Mary’s Church in Shivajinagar. The kind-hearted Priest of the Church provided accommodation for them in the Ashramam - Compound along the old symmetry road. This compound had been taken by the Church of South India on lease for 100 years from the Bangalore City Corporation. They have been staying there along with their two children who were born in Bangalore – one being a boy and the other is a girl. The girl got married and unfortunately recently the husband passed away.

The boy, Gerard, who studied in St Xavier’s School passed 10th Class and was looking for job to take care of the family in the absence of the father. He worked as a helping hand in a mechanic’s shop and after getting some training he is now working as a mechanic in an established shop near City Market. He earns Rs.7,000 per month and Anthoniamma who works as a domestic helper gets a monthly wage of Rs.2,000. Since they continue to stay in the Ashramam-Compound where they do not pay rent, with the monthly income or Rs.9,000 Anthoniamma and her son are living not so bad a life. So much so Anthoniamma is now searching for a bride for her son – an educated and working bride at that!
gained from such migrant labourers. As we had mentioned earlier in KGF it was the migrant Tamil labourers who took the risk of working underground when the local labour, which was plenty, was reluctant to do so. Similarly, when the migrant labourers came to Bangalore they readily took up blue choler jobs which the local labour was not willing to take up. That is how in the initial stages the factories such as HAL had to depend on Tamil labour for its labour requirement. Apart from this, it is the Tamil migrant persons – men and women – who took the initiative to set up mobile shops retailing fruits, vegetables and other consumer goods. Since such retailers did not have to pay rent for their shops, the consumers benefitted from the low prices of these goods. Also, it is the hard working sturdy male Tamil workers who, in the hot sun, are engaged in loading and unloading of heavy luggage like food-grains, vegetables and fruits and durable consumer goods.

Social Discrimination

As mentioned earlier, the Tamil Christians carry double burden – one, being a citizen of India but belonging to a religion other than the religion of the majority, and the other, being a resident of Karnataka but speaking a language other than Kannada. Both the religious and linguistic identities for the Tamil Christians have subjected them to some degree of social discrimination. They face discrimination from the neighbours, employers at work place, and even by the Church other than the one of which they are members.

The Tamil Christians are known to be discriminated even in the financial market as evident from the fact that as many as 12% of them admit to such a practice. This takes the form of either charging higher rate of interest or refusing to advancing loans.

At work place, 14 out of 50 respondents in Bangalore stated that they get lower wages compared to others. In KGF no one has reported such form of discrimination. In Bangalore, 11 respondents out of 50, admit that they face language discrimination. But none in KGF has reported such discrimination because in this City Tamil speaking population is in majority. Similarly, while in KGF none reported political discrimination insofar as the political platform is controlled by the Tamil speaking population, in Bangalore nearly a dozen of respondents facing political discrimination. Interestingly, none of the respondents has been a member of any political party.

Majority of the respondents (98%) reported that the health and sanitary inspectors never visited their localities, which in their opinion amounts to discrimination from the State machinery. In Bangalore, just about half a dozen respondents complained about discrimination in living places, which by any standard, is not significant.

What is even worse is discrimination practised by the Church against Tamil Christians which according to the respondents takes different forms. In the first place, 43% of the respondents state that they do not pray in Churches other than their own Church. Similarly, as Table 12 shows their dead are either buried away from the Church (39% of cases) or in the Corporation/Municipal burial grounds (27%), or in private burial ground on payment basis (18%). Only 16 respondents have reported that their dead were buried either inside the Church compound or in a separate burial ground near the Church. Surprisingly 4 respondents in Bangalore reported that there was discrimination by Priests and Members of the Church.

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Burial ground</th>
<th>Bangalore</th>
<th>KGF</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Inside church compound</td>
<td>9</td>
<td>0</td>
<td>9</td>
</tr>
<tr>
<td>2.</td>
<td>Separate burial ground near to the church</td>
<td>7</td>
<td>0</td>
<td>7</td>
</tr>
<tr>
<td>3.</td>
<td>Away from the church</td>
<td>29</td>
<td>10</td>
<td>39</td>
</tr>
<tr>
<td>4.</td>
<td>Corporation and municipal burial ground</td>
<td>3</td>
<td>24</td>
<td>27</td>
</tr>
<tr>
<td>5.</td>
<td>Private burial ground on payment</td>
<td>2</td>
<td>16</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>50</strong></td>
<td><strong>50</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
Recommendations

From the above review of the socio-economic status of Tamil Christians in Karnataka, it is evident that their status is not very praise-worthy; on the other hand, they face social discrimination from different quarters. In our focus group discussion certain suggestions and expectations have emerged. We conclude this paper by listing those suggestions which are reasonable and feasible:

- Since in these localities no self-help groups have been formed, there is a case for organising at least women into self-help groups which may produce and retail consumer goods. In KGF, particularly in the hay-days of the prosperous mines, the Tamil women were found to be retailing eatables on foot-paths. The housewives who are not working for wage may be encouraged to form SHGs and open small eateries in the markets, bus stands, near railway stations and near factory gates and educational institutions. That apart, after giving appropriate training to such women, they may be encouraged to form groups that engage in tailoring, producing art-works and other products which are required by the common people.

- Many of the respondents suggested that the State should open up institutions in areas where poor are concentrated and impart skills that are in great demand in the market such as repair work, especially repair of watches, TVs, computers, refrigerators and such other day-to-day use items.

- There is a great demand from the respondents that the State should come forward to provide municipal services like drinking water, sanitary facilities including public toilets, street-lights, supply of regular cooking gas, job opportunities, transport services, 100% free education up to University level, credit for business and the like.

- The State should formulate appropriate policies and programmes, create awareness among community members about the fact that the Tamil Christians are integral part of our society and, therefore, they should not be harassed or discriminated in any form, on the other hand, by virtue of they being a deprived section as also Indian citizens, responsible citizens like us are ought to support them in all possible manner.

- A particular problem that was brought to our notice in the focus group discussion held in KGF is the problem relating to transport facilities in the City. It may be noted that KGF City has more or less independent human settlements running from north to south to a distance of about 10 Kms. If one starts from the Bethamangala Road abating Coramandel Road moving along Oorgaum, Robertson Pet – Champion Reefs to Marikuppam, the City looks like unending. Along the main road which passes through these settlements, not only are there human settlements but also markets that meet the day-to-day needs of the people. These markets require workers to unload and move goods from one place to the other. It is complained that there is no transport in the City except the auto rickshaws, which the local people cannot afford to use. Therefore, there appears to be a good case for City Bus service in KGF.

- It is also reported that the PDS ration shop is located far away from where the Tamil Christians are residing in KGF. It is their suggestion that ration shop may be located in places which are adjacent to, or inside, their localities.

- The Minority Welfare Department, Government of Karnataka, may consider ensuring award of scholarships to all the school and college going children of Tamil Christians and also to arrange for reimbursing school and college fees of such children. That measure will greatly help these children to complete their education and thereby acquire the required qualifications for successfully entering into the more remunerative organised labour market. If they succeed in holding jobs in the organised sector, that will upgrade their social and economic status which is the legitimate dream of the Tamil Christians who suffer from socio-economic deprivation and also experience social discrimination.
Minority Welfare Department
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4. Aadhar Card
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6. Passport size 2 photos
7. Domicile Certificate (Any ID proof)

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2. Fee receipts
3. Income & Caste Certificate
4. Aadhar Card
5. Bank Account copy with IFSC code
6. Passport size 2 photos
7. Domicile Certificate (Any ID proof)

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- Wakf Institutions should have Managing Committee and land documents in its name.
- Deputy Commissioner will monitor construction of the Community Hall.

- To encourage and promote cultural activities, financial assistance will be given to registered Wakf Institutions for construction of Shadi Mahals / Community Halls.

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Ms. Ada Fathima
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Ms. Kaikashan
Assistant Commissioner
Ms. Najam Ilyas
DYSP
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Mr. Athik Pasha
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Passionate, Qualified
Dedicated & Caring

E-LEARNING
(SMART CLASS)
FACILITIES
WITH COMPUTER
EDUCATION & SPORTS

BEST
CURRICULUM
Intellectual, Spiritual
& Physical Growth

For details visit website:
https://gokdom.kar.nic.in

Contact:
District Minority Welfare Office
FREE ADMISSION

Ministry Welfare Department
Directorate of Minorities

Pre-Matric & Post-Matric Hostels for Minorities

314
HOSTELS for
MUSLIMS
CHRISTIANS
JAINS
SIKHS
BUDDHIST
PARSIS

67
Pre Matric Hostels

237
Post Matric Hostels

16500
Students Utilizing the benefits

SEPARATE &
FULLY SECURED
ENVIRONMENT
FOR GIRLS

GOOD INFRASTRUCTURE
State-of-the-Art
OWN BUILDINGS

GIRLS HOSTELS
under CC Camera
surveillance

SEPARATE HOSTELS
FOR BOYS & GIRLS

75%
SEATS RESERVED
FOR MINORITIES

FREE
FOOD
ACCOMMODATION
LIBRARY
BED & COTS

BEST CURRICULUM
computer training &
spoken english

For details visit website: https://gokdom.kar.nic.in

Contact: District Minority Welfare Office
200 Moulana Azad Model School
School of Excellence

where your Child's life will Change forever!

- Admission to 6th Std
- English Medium Schools
- 60 Seats Available
- 75% Reserved for Minorities
- 50% Reserved for Girls
- Family income should not exceed Rs.1 lakh per annum

Facilities:
- Mid-day meals, Uniforms, Shoes & Socks, Belts, Textbooks, Stationery, Labs, Sports materials & Libraries

For details visit website: https://gokdom.kar.nic.in
Contact: District Minority Welfare Office
Hostels for Working Women

Opening at:
1) Bengaluru South
2) Bangalore North
3) Belgaum
4) Davanagere
5) Hubli & Dharwad
6) Kalaburagi
7) Mangaluru
8) Mysuru
9) Shimoga
10) Tumakuru

State-of-the-Art OWN BUILDINGS

CC Camera surveillance

SAFE SECURED AFFORDABLE ACCOMMODATION WITH GOOD ENVIRONMENT

GOOD INFRASTRUCTURE

For details visit website: https://gokdom.kar.nic.in
Contact: District Minority Welfare Office
Minority Welfare Department
Directorate of Minorities

Minimum Government
Maximum e-Governance

$1^{st}$ of its kind in India

1. Pre-Matric Scholarship
2. Post Matric Scholarship
3. Merit-Cum-Means Scholarship
4. Fee-Reimbursement
5. National Overseas Scholarship
6. Study Kit
7. Incentive for SSLC & PUC
8. Bidaai Scheme
9. Pre-Coaching for Competitive Exams
10. Fellowship for PhD and MPhil
11. Incentive for IIT, IIM, NIT, AIIMS
12. Incentive for Journalism

For details visit website: https://gokdom.kar.nic.in
Contact: District Minority Welfare Office
Minority Welfare Department

Directorate of Minorities

Training for LAW GRADUATES of Minorities

- 4 years of training of legal profession for law graduates.
- Monthly stipend of Rs.5,000/-.
- Selection of candidates by the District selection committee.

Eligibility

a) Domicile of Karnataka
b) Age limit with in 30 years
c) Annual family income Rs.3.50 lakh
d) No income limit for minority candidates belonging to Category 1
d) Registered in bar council

For details visit website: https://gokdom.kar.nic.in

Contact:
District Minority Welfare Office
Minority Welfare Department
Directorate of Minorities

Gain more knowledge
Reach greater heights

Top class Scholarship and Incentive for IIT, IIIT, IIM, NIT, IISER, AIIMS, NLU Students

- Students studying in IIT, IIIT, IIM, NIT, IISER, AIIMS, NLU are eligible
- Students should have a domicile of Karnataka
- Annual family income of the student should be less than Rs.6 lakh
- One time incentive of Rs.2 lakh for full course duration
- Student must have cleared previous year examination without any backlog subjects
- Submit application along with required documents

For details visit website: https://gokdom.kar.nic.in

Contact: District Minority Welfare Office
Minority Welfare Department
Directorate of Minorities

Dr. A.P.J. Abdul Kalam
Leadership Training Programme

For details visit website:
https://gokdom.kar.nic.in

Contact:
District Minority Welfare Office
Minority Welfare Department
Directorate of Minorities

Register Today

FREE
SKILL DEVELOPMENT TRAINING

GRAB THE GOLDEN OPPORTUNITY
• Come
• Enrol
• Get Trained
• Be Employed / Self-Employed
• Live the Life of Dignity
• Increase Productivity
• Lead the State Forward

Chief Minister's Skill Development Programme
75,000 Minorities candidates will be trained

For further details log on to www.kaushalkar.com

FEATURES OF KAUSHALYA KARNATAKA
• Web Portal for registration of candidates, VTPs & Employers
• Mobile App for registration of candidates
• Career Guidance
• Special Training Programmes
• Job Fairs
• Self-Employment - Encouragement for Entrepreneurship
• Opportunities Abroad

YEAR-LONG REGISTRATION AT EMPLOYMENT EXCHANGES
FREE Registration for Training

REGISTRATION CAMP AT EACH TALUK
Last Date 25-05-2017

For details visit website: https://gokdom.kar.nic.in

Contact: District Minority Welfare Office
Chief Minister's Minority Development Programme (CMMDP)

Development of Minorities Colonies

- The programme aims at improving the socio-economic conditions of the minorities by providing basic amenities to them, improving the quality of life and reducing imbalance in the identified minority concentrated areas.
- The programme will facilitate better roads, drainage, drinking water supply, streetlighting, etc. in the colonies / mohallas / areas dominated by the Minorities to create a healthy atmosphere.
- An allocation of Rs 400/- crore is provided in 2018-19 Budget.

For details visit website: https://gokdom.kar.nic.in

Contact: District Minority Welfare Office
Minority Welfare Department
Directorate of Minorities

Minorities Information Centres

- Information Centres established across the State to create awareness among Minority Communities regarding the schemes and programmes implemented by Minority Welfare Department.
- Information Centre at the Directorate of Minorities, Bengaluru.
- 30 District Level, 146 Taluk Level Information Centres working.

For details visit website: https://gokdom.kar.nic.in
Contact: District Minority Welfare Office
Incentive for Journalism Training
Print and Electronic Media

Eligibility
- Domicile of Karnataka
- Age between 18-40 years
- Must be a Graduate
- Family income limit Rs.6 lakhs

Incentives for
- 3 months course Rs.30,000/-
- 6 months course Rs.60,000/-
- 1 year course Rs.1,20,000/-
- Free one Laptop and Camera
- Those who are studying Journalism subjects at Degree and PG level are eligible for Post Matric Scholarships & Incentives during internship.

For details visit website: https://gokdom.kar.nic.in
Contact: District Minority Welfare Office
Christian Development Programme

- Rs.175 crore grants.
- Christian Development Committee to manage.
- Financial Assistance to
  - Repairs and renovation of Churches
  - Community Hall
  - Burial ground compound
  - Orphanage & old age home
- Pre-Matric
- Post-Matric, MCM, Foreign Scholarship Schemes
- Pre-coaching for competition exams
- Skill development programme
- Loan facility

For details visit website: https://gokdom.kar.nic.in

Contact: District Minority Welfare Office
Moulana Azad Bhavan will be constructed in Bangalore city (Seshadripuram & Millers Tank Bed Road) to accommodate all the Head Offices of Minority Welfare Department like Directorate of Minorities, KMDC, Minority Commission and Urdu Academy under one roof along with auditorium, Rs. 20.00 crores is sanctioned by the Government. One each in all 30 Districts will be constructed.
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Contact: District Minority Welfare Office
“Minorities of India agreed to place their confidence in the hands of majorities. It is for the majorities to realise its duty not to discriminate against Minorities.”

- Dr. B. R. Ambedkar

Akram Pasha, I.A.S.,
Director
Directorate of Minorities

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Email: gokdom@gmail.com Website: https://gokdom.kar.nic.in