CHAPTER VI
CONCLUSION, FINDINGS AND SUGGESTIONS.

Conclusion
Since minority is defined nowhere in the Constitution of India that guarantees minority rights it has become very important to decide as to who would constitute minority for research purpose. Article 30 safeguards rights of two kinds of minorities namely religious and linguistic.

As for religious minorities, Muslims, Christians, Sikhs, Buddhists and Parsis referred to in the National Commission of Minority Act, 1992 in Section 2 (C) will be considered as minorities.

Linguistic minority for the research will be according to the 38th report of National Commission of linguistic Minority, which states, “In each state there is a language which is spoken by the majority of the residents of that state. All others who do not speak that language belong to linguistic minority.” ‘Linguistic minority’ for the purpose of Article 30(1) is one which must have separate spoken language and that language need not have a distinct script.

According to the Census 2011, of the total population of 121 crore, the Hindus make up 79.8 percent, Muslim constitutes 14.2, Christians 2.3, Sikh 1.7, Buddhists 0.7 and Jains 0.4 percent. ‘Other religious persuasions’ and ‘religion not stated’ constitute 0.9 and 0.1 percent respectively.
According to the latest statistics of 2011 Census, the Muslim population in Karnataka at present is approximately 78 lakh, which is 12.75 percent of the total population.

In a diverse society like India, secularism serves as a cohesive factor. It is called upon to serve varied functions in a contradictory and variable fashion as it negotiates within a very narrow range of options between cultural nationalism, minority rights, liberal individual rights and identity politics. In India, its own socio-political missteps, as much as the unleashing of religious intolerance, have caused much violence in the form of riots, civil wars and genocide. One would not expect an outcome to the contrary as the Indian state has engaged minorities as legal minorities, not as citizens. Invocation of secularism in Indian society is very formal, but what it is in concrete terms, is yet to be explained.

In Indian politics today, minority issues are increasingly taking a centre stage, whether in the shape of demands for increased political representation or the calls for providing protection to many religions and cultures in the country are rising. India however, seems to remain compartmentalized in the future because this division favours the interests of the country’s elites that dominate the state apparatus. Consequently, the elite and their interests make the state a party to the marginalization of the minorities in the country.
Another disturbing characteristic in the last few years has been the rise of fundamentalism in India. Religious prejudice through the rise of Hindutva has been on the increase challenging the future communal relationships in the country. At present, the ruling BJP seems to follow the soft Hindutva philosophy but there is a very thin line that can be easily crossed toward hard or extremist Hindutva. It will be in favour of India and the BJP to bring the minorities into the fold by allowing them maintain their distinct identities rather than following soft or hard Hindutva. Thus, the challenge for India and its newly formed government will be to put in a mechanism and establish a process that addresses the concerns of minority groups. This, in turn, will lead to the much needed stability at home and improved image abroad. In a nutshell, the era of increasing interdependence demands the weeding out of the parochial thinking and embracing an attitude of acceptance of the differences a nation is made of. It is this effective intertwining of diversity that can raise a country to the exalted throne of a regional or world power.

As stated at the outset, India’s constitution encompasses provisions that emphasize complete legal equality of its citizens regardless of their religion or creed and prohibits any kind of religion-based discrimination. It also provides safeguards-albeit limited ones-to religious minority communities. However, the report demonstrates that there are constitutional provisions and state and national laws in India that do not comply with international standards of
freedom of religion or belief, including Article 18 of the UN Declaration of Human Rights and Article 18 of the International Covenant on Civil and Political Rights.

Under Congress Party and BJP-led governments, religious minority communities and Dalits, both have faced discrimination and persecution due to a combination of overly broad or ill-defined laws, an inefficient criminal justice system and a lack of jurisprudential consistency. In particular, since 2014, hate crimes, social boycotts, assaults and forced conversion have escalated dramatically.

A glance over the statements of various Muslim newspapers, political leaders and social and religious activists to the series of communal riots including the Gujarat carnage (2002) reveals a generalized monolithic response: a sense of dejection, alienation, apathy, inferiority complex, resignation, withdrawal, fear-psychosis, insecurity, existential dilemma and total loss of faith in state machinery and secularism. This feeling is widely prevalent cutting across caste, class and regional variations among Muslim communities.

The consequences of competitive communalism would ultimately devour Indian Constitutional democracy. Those committed to the Indian Constitution, rule of law, liberal values and secularism have an ardent task of convincing
the people of India and building a healthy civil society movement that would secure the minorities and value diversity and pluralism.

In the representation of Muslims in the Lok Sabha and Rajya Sabha, the numbers in the past used to be quite satisfactory. However, today the situation has completely changed and there is not even a single Muslim MP from Karnataka among the 28 Lok Sabha members. Even in the Rajya Sabha they have always been under-represented.

According to the latest statistics of 2011 Census, the Muslim population in Karnataka at present is approximately 78 lakh, which is 12.75 percent of the total population. The ratio of Muslim population differs in different districts of the state. Bidar, Gulbarga, Dakshina Kannada (Mangalore), Dharwad, Haveri, Bangalore Urban, Kodagu, Bellary, Raichur and Yadgir has more percentage of Muslim population than the average percentage of Muslim population in the state. Every political Party in Karnataka has been extremely careful in ensuring a good number of tickets to Muslim candidates because Muslim voters have been playing a key role in deciding the future of the state of politics. The share of Muslims electorate is 12.5 percent out of the total 4.19 crore electorate of Karnataka.

There are at least 7 to 8 Assembly segments where Muslim voters are the decisive factor, their presence in Karnataka Assembly during last 30 odd years despite their significant population in the State has just hovered around
6 to 12 seats only. During the 1978 elections where a record number of 16 Muslim MLAs were elected as compared to that just about 12 Muslim legislators got their presence in Karnataka Vidhana Soudha during 1972, 1989 and 1999 Assembly polls. The share of Muslim legislators remained rather low in 1994 and 2004 when only 6 Muslim MLAs came to the Assembly while there were 9 Muslim MLAs in 2008 elections.

In the representation of Muslims in the Loksabha and Rajyasabha, the numbers in the past used to be quite satisfactory. However, today the situation has completely changed and there is not even a single Muslim MP from Karnataka among the 28 Loksabha members. Even in the Rajyasabha they have always been under-represented.

Powerlessness and the lack of social reform, though not a Muslim specific problem, dominate when Indian Muslims’ socio-economic deprivation is debated. Indian politics function through the multiple and complex processes of communal, caste, regional, linguistic, ethnic, class and cultural compromises. Indian Muslims can be seen in these processes in their communal, political or personal roles. The deeper their engagement with all sections of the society, the stronger partnership Indian Muslims have achieved. Amid India’s changing political and economic profile and its engagement with the global world, Indian Muslims, particularly its youth, have
grown ambitious and vocal for their rights and role in the making of their common future.

The disappearance of Muslim leadership from the political horizon in Karnataka cannot be entirely attributed to the emergence of BJP. The insensitive attitude of the secular parties is also to blame for the present sorry state of affairs. In fact, each member of the Muslim community feels let down by these parties. They have been overtaken by a feeling that, no one in the state is listening to their agony.

Findings.

The analysis of the data in the preceding chapter revealed that;

1. Young and middle aged group representatives were in majority due to the more expose to the present scenario of politics and they freely participated in the present survey.

2. Majority of the respondents were educated upto or below High School.

3. For majority of the respondents, political leaders were the agents of political socialization.

4. Majority of the respondents joined politics due to the suffering of their respective community.

5. All the respondents represented all the major political parties but majority of the respondents represented Congress (I).
6. Majority of the respondents carried out party work such as party programmes and election campaigning.

7. Majority of the respondents had contested in elections.

8. Majority of the respondents were motivated by members of own caste and political parties for contesting elections.

9. Majority of the respondents hold that caste support and party ideology are significant factors in winning elections.

10. All the respondents are interested in election results.

11. All the respondents are interested in public events.

12. Majority of the respondents regarded Dr. B. R. Ambedkar and Maulana Abul Kalam Azad as a great national leaders.

13. Majority of the respondents regarded Dr. Mallikarjun Kharge and C. K. Jaffar Sharief as their Ideal leaders.

14. Majority of the respondents regarded Dr. Mallikarjun Kharge and Qamar ul Islam as well wishers of minority community in Hyderabad Karnataka region.

15. Majority of the respondents hold that their community is not represented adequately in political leadership.
16. Majority of the respondents hold that there is an emergence in political leadership of minorities in Hyderabad Karnataka Region.

17. Majority of the respondents regarded influence of earlier community leaders and political and ideological awakening as reasons for political emergence of minority leadership in Hyderabad Karnataka region.

18. Majority of the respondents said Qamar ul Islam has played significant role in emerging political leadership of minorities in the Hyderabad Karnataka Region.

19. Majority of the respondents held dominance of forward caste as obstacle in the political emergence of Minorities in the Hyderabad Karnataka Region.

20. Majority of the respondents agreed that minority leadership has the ability to solve the problems of their community

21. Majority of respondents hold that future of Minority political leadership in the Hyderabad Karnataka Region is very bright and encouraging.

22. Majority of the respondents hold that there is impact of AHINDA on political leadership of minorities in Hyderabad Karnataka Region.

23. Majority of the respondents said that Organizations and associations played influencing role in their political career.
24. Majority of the respondents support Minority’s and other caste based organizations.

25. Majority of the respondents agree that their political party is preserving the interests of their community.

26. Majority of the respondents agree that their political leadership is representing their community.

27. Majority of the respondents agree that the problems of the minority can be solved through their political leadership.

28. Majority of the respondents who agreed that, the problems of the minority can be solved through the political reservation.

29. Majority of the respondents held that the role of reservation is very much in creation of political leadership of minorities.

30. Majority of the respondents held that there is split in minority leadership.

31. The respondents held left-right split in minority leadership as disadvantageous and disastrous.

32. Majority of the respondents regarded internal reservation as beneficial for minority castes.

33. Majority of the respondents held that there are challenges before political leadership of minorities in Hyderabad Karnataka region.
34. Majority of the respondents held that there is slow growth of Minority leadership in Hyderabad Karnataka Region.

Suggestions.

Minority representation in the government, while important on the grounds of social justice and legitimacy of the political system, does not easily translate into improved representation of minorities various interests. There are important reasons for demanding proportionate representation of minorities in political life. Articulation of the interest of all sections is the need of the hour. Without sufficiently visible, if not proportionate, presence in the political system - ‘threshold representation’ – enables a group to influence decision making, policy making or indeed the political culture framing the representative system, is limited. This fact is confirmed by the research work based on various other contributions.

Hence, now a days, there is rise of minorities in not only electoral roles but also in leadership, which has created the awareness about their political rights and assertion of their rights through political and general organization and political parties in Karnataka particularly in Hyderabad-Karnataka Region. Though there is rise in minority leadership it as slow as in national and state levels. The representation of minority community especially the Muslim community is quite low. Almost all the major political parties accept the Islamic partie like All India Majlis ittehaul Muslim field Muslim candidates only in
reserved constituencies. Hence there is a need to enhance the number of Minority candidates in politics and strengthen their role in Indian Politics. Thus, in the years ahead a great deal of responsibility lies undoubtedly on the Muslims themselves and their leadership in Karnataka. But, equally important would be the responsibility of the major national political parties not only to sustain the growing Muslim interest in politics but also to keep the community politically satisfied.

The governments of India and States also have major role in enhancing not only the political leadership but also the political participation of minorities, especially of the Muslims. The governments should:

- Increase training opportunities on human rights and religious freedom standards and practices for the members of its legislature, police, and the judiciary.
- Operationalize the term “minority” in its federal laws and comply with the United Nations Declaration on the Rights of Persons Belonging to National or Ethnic, Religious, and Linguistic Minorities.
- Drop Explanation II in Article 25 of its constitution and recognize Sikhism, Buddhism, and Jainism as distinct religions with their own separate religious identities. The government of India also should adopt the recommendations of the Venkatachaliah Commission (2000–2002).