CHAPTER I
INTRODUCTION

One of the major factors that determine the ultimate success or failure of a movement is the nature and dynamics of its leadership. The strategic moves made by the leaders decide the direction, scope and nature of the movement. History is testimony to the fact that most of the socio-political movements in India and elsewhere saw a strong leadership at the helms of their affairs. Their leadership provided a vision direction and modus operandi to these movements. A leader is that individual in the group who perform special tasks, makes suggestions, gives orders to others as an ideal and is respected by them the way. He /She also appear before others as an ideal and is respected by them. His/her suggestions and orders are unquestionably accepted and implemented by others. Further, leader is always present at the helm of the affairs in the society.

Political leadership is a complex process by which persons in power influence their followers, civil society and wider public to accomplish societal goals. Political leaders are necessary for initiating as well as for hastening the process of change or political change. In all these process of change, political leadership plays an important role. Political leaders carry out the process of change, by applying their leadership attributes like politically relevant beliefs,
socially adored values, generally approved character, wide knowledge and wisdom acquired through learning and experience. Political leaders are supposed to understand the hopes and aspirations of the people and identify the goals of the society. The success or failure of a leader is determined by many circumstances of which lack of some these attributes may also contribute.

Social scientists have advanced several theories of political leadership. Of them, four theories are considered relevant as they explain major types of political leadership operating in the world. The first is the theory of traits, which explains that some personality traits may lead some persons naturally into leadership roles. As for example, Subhash Chandra Bose, who possessed some personality traits, which ultimately made him a leader rather than a British Indian civil servant. The second theory is crisis or cause theory, which outlines that an important social or political event in a society may throw up an opportunity for a person or persons to rise to the occasion, which brings out extraordinary leadership qualities in ordinary persons. As for examples Mahatma Gandhi, Jawaharlal Nehru and Vallabhai Patel whose leadership qualities were brought out by the freedom movement. The third theory is that, given equal opportunities people may choose to become leaders by learning leadership skills, this is called transformational leadership. This is widely
prevalent in most of the democracies. The fourth theory is the dynastic theory of leadership, which is easy to understand.

Recent evidence suggests that the identity of the politician often indicated by gender, race or ethnicity-has sizeable influences on policy choices, tending to shift allocations in favour of the population group that shares the identity of the leader. There is very little evidence, however, of the relevance of the religious identity of political leaders. There has been very little analysis of the impact of political identity on conflict or crimes against specific sections of society an exception. If we find that legislator identity significantly reduces religious violence, this could provide a rationale for mandated religious group representation in political office, as some political parties in India have demanded.

India is a country of considerable religious diversity and the constitution enshrines secularism. With more than 100 million Muslims, India is home to the world’s third largest Muslim population. Muslims constituted 14% of the population in the 2011 census and formed the single largest religious minority in India. Their share in the population varies considerably across states, ranging from close to zero to more than 60% in the only Muslim-majority state of Jammu and Kashmir. Their socio-economic position is on average similar to that of the low caste Hindu population, but the latter groups have access to a range of affirmative action programs in the economic and political spheres,
which Muslims do not have. The lower castes (known as Scheduled Castes) and marginalized tribes have specific electoral constituencies set aside for members of these communities; they also have mandated quota’s in higher education and government jobs and preferential access to secondary schooling. Office cites survey evidence that Muslims feel disenfranchised and somewhat marginalized in the allocation of public services and public sector jobs.

The caste system provides an institutional basis for tolerance. A caste-based society is a pluralistic cultural universe, with each caste having its own occupations, customs, rituals, traditions, etc. The involvement of castes in politics is a process of mobilization of difference sections of society for political purposes. All political parties reinforce the caste sentiment. In each constituency, during election, they put up candidates belonging to the dominant caste in that constituency. They use caste associations and persuade caste leaders to appeal to their caste fellows to vote for them. Of course, people do not vote on the basis of caste alone. In the success of the Janata Dal in 1989 parliamentary elections, minority groups and backward classes played a major role. For political success, the various castes enter into alliances and reliances. If any political party gets the support of more than one caste or community, one cannot regard it as a caste or communal party. Its politics cannot be described as caste-based. However, certain
castes have a dominant position in particular parties. This has apparent in 1977 and 1990. In the victory of the Janata Dal, ‘AJGAR’ (unity of Ahir, Jat, Gujjar and Rajput) played a major role. Caste is the unit of social organization in India. Its role in the political system of India cannot be denied in spite of the adult franchise.

To pursue caste politics in India is to look for a sort of politics, which has no base in society. It is observed that the politicization of caste brings about outward-looking, upward moving orientations and this, results in the phenomenon of multiple memberships and overlapping potentialities. It takes a secular form for organizational purposes through associations, institutions, conferences and federations of castes. Caste is now a variable along with other variables in power politics.¹

In India majority of population are Hindus, any other community that is less in numbers are treated as minority, they are Muslims, Christians, Sikhs, Parsis and Buddhist etc, also the people belonging to different castes, religion, region and language etc with less population are treated as minorities. Usually, the difference among groups arises for power, rather than differences in population and Size.

In common usage, the term “minority” means a group comprising less than half of the population and differing from others, especially the predominant section, in race, religion, traditions and culture, language, etc.
The Oxford Dictionary defines, ‘Minority’ as “a smaller number or part, a number or part representing less than half of the whole; a relatively small group of people, differing from others in race, religion, language or political persuasion”.2 A special Sub-committee on the Protection of Minority Rights 1946, defined the ‘minority’ as, “those non-dominant groups in a population which possess a wish to preserve stable ethnic, religious and linguistic traditions or characteristics markedly different from those of the rest of the population.”3

The Constitution of India employs the word ‘minority’ or its plural form ‘minorities’ in Articles-29 to 30 and 350A to 350B, but does not define ‘minority’ or ‘minorities’ anywhere. Article 29 has the word “minorities” in its marginal heading and addresses it “any sections of citizens…having a distinct language, script or culture”. This may be a whole community generally seen as a minority or a group within a majority community of India. Article 30 speaks precisely of two categories of minorities-religious and linguistic. The remaining two Articles 350A and 350B relate to linguistic minorities only. Regarding religious minorities at the national level in India, all those who profess a religion other than Hindu are considered minorities, since over 80 percent (of the) population of the country professes the Hindu religion. At the national level, Muslims are the largest minority, other minorities are much smaller in size. Next to the Muslims are the Christians (2.34 per cent), Sikhs
(1.9 per cent); while all the other religious groups are still smaller i.e., Buddhists 0.8 per cent, Jains 0.3 per cent and Parsis a few thousands. As regards linguistic minorities, there is no majority at the national level and the minority status is to be essentially decided at the state/union territory level. At the state/union territory level-which is quite important in a federal structure like ours-the Muslims are the majority in the state of Jammu and Kashmir and the union territory of Lakshadweep. In the states of Meghalaya, Mizoram and Nagaland, Christians constitute the majority. Sikhs are the majority community in the state of Punjab. No other religious community among the minorities is a majority in any other state/UT.\(^4\)

The National Commission for Minorities Act 1992 declares that “Minority, for the purpose of the act, means a community notified as such by the central government”–Section 2(7). Acting under this provision, on October 23, 1993 the central government notified the Muslim, Christian, Sikh, Buddhist and Parsi (Zoroastrian) communities to be regarded as “minorities” for the purpose of this act. The state Minorities Commission Acts usually empower the local governments to notify the minorities e.g. Bihar Minorities Commission Act 1991, Section 2(c); Karnataka Minorities Commission Act 1994, Section 2(d); Uttar Pradesh Minorities Commission Act 1994, Section 2(d); West Bengal Minorities Commission Act 1996, Section 2(c); Andhra Pradesh Minorities Commission Act 1998, Section 2(d). Similar acts of Madhya Pradesh (1996)
and Delhi (1999) however say that government’s notification issued under the National Commission for Minorities Act 1992 will apply in this regard – Madhya Pradesh Act 1996, Section 2(c); Delhi Act 1999, Section 2(g); Section 2(d). In several states (e.g. Himachal Pradesh, Jharkhand, Madhya Pradesh, Maharashtra, Uttar Pradesh and Uttarakhand), Jains have been recognised as a minority. The Jain community approached the Supreme Court seeking a direction to the central government for a similar recognition at the national level and their demand was supported by the National Commission for Minorities. But the Supreme Court did not issue the desired direction, leaving it to the central government to decide the issue. In a later ruling however, another bench of the Supreme Court upheld the Uttar Pradesh law recognizing Jains as a minority (Bal Vidya case, 2006).

Since India gained its independence from the United Kingdom on August 15, 1947, it has always been a democratic, secular, and plural society. In recent years, however, religious minorities have witnessed a deterioration of their rights. The Indian government at both the national and state levels-often ignores its constitutional commitments to protect the rights of religious minorities. National and state laws are used to violate the religious freedom of minority communities; however, very little is known about the laws. Violence against religious minorities, discrimination, forced conversions, and environments with increased instances of harassment and intimidation of
religious minorities are not new phenomena in India, as they have occurred under both the Congress Party and Bharatiya Janta Party (BJP) governments.  

Following the victory of India’s right-wing BJP in May 2014, concerns have been mounting about the fate of religious minorities in India. As feared by many faith communities across India, threats, hate crimes, social boycotts, desecrations of places of worship, assaults and forced conversions led by radical Hindu nationalist movements have escalated dramatically under the BJP led government. India faces serious challenges to both its pluralistic traditions and its religious minorities. Muslims, Christians, Sikhs, Buddhists and Jains generally are fearful of what the future portends. Moreover, Hindus classified as Schedule Castes or Tribes, commonly referred to as Dalits, also are increasingly being attacked and harassed. India’s constitution encompasses provisions that emphasize complete legal equality of its citizens regardless of their religion and creed, and prohibits any kind of religion-based discrimination. It also provides safeguards - albeit limited ones- to religious minority communities. Nevertheless, minorities face 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.

India’s population of over 1.25 billion people is only second to China’s. Not only is it a large population, it is also religiously diverse: India’s Hindu
population is nearly 80 percent of its total population, with an estimated 172.2 million Muslims, which makes it the third-largest Muslim country in the world behind Indonesia and Pakistan. Additionally, there are an estimated 27.8 million Christians, 20.8 million Sikhs, 8.5 million Buddhists and 4.5 million Jains.⁹

Karnataka has a long history of using political and deliberative means to deal with difference and hierarchy. Chamrajendra Wadiyar, Krishnaraja’s father, established the Mysore Representative Assembly in 1881, which was designed to give Mysoreans a forum to air their differences. While Brahmins dominated this body, the Assembly helped increase the level of political awareness particularly among the two other dominant groups- Lingayats and Vokkaligas. By the first decade of the 20th century, these two groups formed associations to better their living conditions and to lobby the state government. In 1919 a Committee led by Leslie Miller – the Chief Judge of the Mysore High Court – defined a category of “Backward Classes” in the state recommending affirmative action for non-Brahmins in educational institutions and state administrative services, special schools, scholarships, and hostels, to promote living standards among non-Brahmin classes. These measures were quickly implemented and subsequently, Vokkaligas and Lingayats have become potent social and political stakeholders in the state.¹⁰
James Manor finds that while several changes have occurred, they have been gradual. This is because, in his view, politicians in Karnataka tend to be tentative, even conservative. Two competing coalitions have contended for power what Manor calls MOVD (Muslims, OBCs, Vokkaligas and Dalits) and LIBRA (Lingayats and Brahmins). These group dynamics have made power sharing within rainbow collections a necessary condition for stable government. This has made individual politicians less important than institutions, with no dominant political party. Bureaucrats have consequently, retained considerable power with greater autonomy compared to other states. This has resulted in better-crafted policies and more policy continuity. However, it has also directed political competition in a way that has led to a marked increase in corruption because of the need to satisfy different blocks of voters.11

On March 9, 2005, the then Prime Minister issued a Notification for the constitution of a High Level Committee to prepare a report on the social, economic and educational status of the Muslim community of India. The seven-member High Level Committee, chaired by Justice Rajindar Sachar, submitted its final report to the Prime Minister on November 17, 2006. The Government tabled the Justice Rajindar Sachar Committee Report in Parliament on 30th November. The Sachar Committee has compiled data from a number of sources. The report frames these issues as related to
identity, security and equity barring some generic observations about the causes for the ‘development deficit’ among Muslims.¹²

As a result of these constitutional provisions and safeguards, the religious and linguistic minorities are taking active part in the national levels developmental activities. Accordingly, in Karnataka also minorities are playing very active role in different walks of life in general and politics in particular. In the Hyderabad-Karnataka region (consisting of Bidar, Bellary, Gulbarga, Koppal, Raichur, and Yadagiri Districts) a sizeable population belongs to religious minorities are very active in different walks of life more particularly in Political field. This region has given good number of political Leaders to the State and Nation and they have immensely contributed towards Socio-Economic and Political development of the region as well as the community.

**A Brief Historical Background of Study Region.**

Hyderabad Karnataka Region or Gulbarga Division is one of the four divisions of Karnataka state namely Bangalore Division, Belgaum Division, Gulbarga (Now Kalaburagi) Division and Mysore Division. The division comprises the districts of Bellary, Bidar, Gulbarga, Koppal, Yadgir and Raichur with Gulbarga (Kalaburagi) as the administrative headquarters of the division.¹³ A brief geographic location, historical and Socio-economic profile of each district is discussed below.
Hyderabad- Karnataka is the name given to the area, which was the part of erstwhile Hyderabad province, when the new state of Mysore (presently Karnataka) was formed in 1956. Kannada speaking areas of Hyderabad province were added to new state. These areas later came to be known as Hyderabad Karnataka Region.

If we look at the history through the ages, different rulers have neglected the region during pre-independent and post-independent periods. As we know, the whole nation celebrates the Independence Day on 15th August every year since 1947, but the people of Hyderabad Karnataka celebrate Independence Day on not only on 15th August but also on 17th September since 1948. Even after India’s independence, Hyderabad Karnataka was under Nizam’s rule. The people of Hyderabad Karnataka had to fight for their independence not only against the British but also against Hyderabad Nizam who supported the Razakars. The freedom movement in the region was in no way at low profile, it was as serious as in other parts of the country. But, unfortunately nobody highlighted this aspect in the history of the freedom movement.14

Hyderabad-Karnataka region originally consisted of three districts-Bidar, Gulbarga and Raichur (and recently Koppal district) which belonged to the Hyderabad state and later merged in Karnataka state. These districts along with Bellary form the Gulbarga division in the state (though culturally Bellary is
different from the other). These districts on the border areas of the Nizam state did not receive proper attention of the rulers and hence remained backward and neglected.\textsuperscript{15}

The Hyderabad province, the largest and the richest of the Indian princely states was a relic of medieval autocracies. The form of administration was absolute monarchy. But, the state was governed by an irresponsible bureaucrat, with an executive council at the top. During the rule of the last Nizam, viz., Usman Ali Khan Bahadur, the Hyderabad state was a reflection of social schisms, political upheavals, economic exploitation and religious atrocities. There was neither freedom of speech nor that of an association. People were deprived and denied of their fundamental rights. They did not enjoy the economic liberty owing to the deep-rooted feudal system and its henchmen. The minority enslaved the majority. The Nizam and Ittehad formulated such of the policies which aimed at establishing an Islamic state in a Hindu majority state. He did not grant the religious freedom to Hindus.\textsuperscript{16}

Social life was tinctured with communal feelings, which reached its climax, before the accession of the Hyderabad state to the Indian union, in the form of the “Razakar movement”.\textsuperscript{17} It was privilege to be a Muslim. He was considered superior in the socio-political status to his Hindu counterpart who lived as a second grade citizen in the state. Swamy Ramananda Tirtha,
in his memoirs of Hyderabad Freedom Struggle, states that the Muslim fanatics treated the Hindus as slaves. The life of the people was controlled by the Muslim oligarchy. Muslims were allowed to use weapons. Much discrimination was shown in the application of law against the Hindus, whereas, Muslims enjoyed special treatment in the administration of justice. Private enterprise in education was almost forbidden and it was looked upon with disfavour. Kannada language and culture were reeling under the influence of Urdu, the official language of the state. The press, which is the mirror of public opinion, did not enjoy the freedom to publish articles on nationalism and liberty.¹⁸

The struggle for independence and integration was more or less a struggle against the communalism of the Nizam government. The spirit of nationalism in the minds of the people emerged out of their instinct to protect their religion. In Hyderabad-Karnataka, the Swadeshi movement found its expression in the establishment of national schools. The leaders clearly perceived the permanent necessity of an ideological basis for the freedom movement. Against the political odds created by the Nizam’s government, the nationalists of this region struggled successfully to establish five national schools.¹⁹

In the history of the Hyderabad struggle, the founding of Hyderabad State Congress and the entry of the Swamy Ramananda Tirtha coincided not
by an accident, but as a result of a series of seemingly non-political movements meant for the political preparedness of the people of Hyderabad Karnataka to launch direct action against the autocratic rule of the Nizam. This helped develop political consciousness and national spirit among the Kannadigas of Bidar, Gulbarga and Raichur districts.\textsuperscript{20}

The Police Action was a historic event in the history of independence movement in Hyderabad state. A Police Action became imperative to restore law and order, and to grant the responsible government and to integrate the state with the union of India. At this juncture, Sardar Vallabhbhai Patel ordered this step under the Command of Maj. Gen. J.N. Choudhari on the early morning of Monday, 18\textsuperscript{th} September, 1948. The Hyderabad army surrendered to the Indian forces on same day and of the next, the Nizam Usman Ali Khan Bahadur signed the instrument of accession, the incorporation of the Hyderabad state into the Union of India. Thus, with the Police action, an era of tyranny, communalism, political chaos and confusion in the state came to an end on 18\textsuperscript{th} September, 1948.\textsuperscript{21}

The problems of the people of the Hyderabad Karnataka did not find any solution with the merger of Hyderabad in the Indian Union. The question of freedom from Muslim autocracy was a minor question in comparison with the question of these Kannadigas finding their rightful place in the new Karnataka state. There could be no place for them until they were allowed to
merge with their linguistic kinsmen. Thus, efforts were made by the Nizam’s, Karnataka Parishad to encourage the people of Bidar, Gulbarga and Raichur who were losing their cultural distinctiveness to extend their whole-hearted support for the formation of United Karnataka. The Kannada Sahitya Sammelan held at Gulbarga in March, 1949, passed a resolution for the formation of the united Karnataka by merging in it the area of Hyderabad Karnataka. The people of Hyderabad Karnataka toiled hard to integrate their territory to form “Vishal” Karnataka. They firmly believed that a linguistic province produces what democracy needs, viz., the social homogeneity.\textsuperscript{22}

It may be recalled that, in the first round of states reorganization, states had been created largely on the linguistic principle. V.P. Menon, who was a witness to this entire process of reorganization wrote, “We had demolished the artificial barriers between the states, inter se and the test of India and had indeed laid the foundation for an integrated administrative and financial structure. But the real integration had to take place in the minds of the people. It would take some time for the people of the erstwhile states to outgrow the regional loyalties and to develop a wider outlook and broader vision. That task requires great vision and patience. The best-governed state is the one that possesses a sound political system and an efficient administrative system. Each of these is indispensable, if the state is not to fall into anarchy”.\textsuperscript{23}
Though in fact, the area (Hyderabad Karnataka) produced the first Kannada book called Kavirajamarga written by Sri Vijaya, who lived under the rule of Rashtrakuta king, Amoghavarsha Nrupatunga of Manyakheta (the present Malkhed in Gulbarga district). During this time, the Manyakheta was a famous cultural centre. Throughout history the “Hyderabad Karnataka” area has been very famous for its socio-cultural and religious activities. The area was also known as the place of “Sharanas” of the twelfth century under Kalyana dynasty. Bijjala was a famous king and his Prime Minister, Basavanna, has done great service to mankind in the removal of inequalities and establishing a casteless society. Basavakalyana (which is part of Hyderabad Karnataka region), was the cultural centre of Sharana movement. It was under the Nizam rule that this region was totally neglected and after independence of the country nothing changed.

The history of this region is a saga of sufferings and backwardness and a long spell of stagnation both in economic and social sectors. However, the region was expected to have a bright future. Because large scale and rapid development was expected to take place when the Tungabhadra and Upper Krishna Projects were completed. But unfortunately, the projects were not completed even after the completion of the period.

This region has remained neglected even in the new set up as it was woefully neglected in the erstwhile Nizam’s Hyderabad state. The area is full
of potential, talent and material resources. After its integration with the state, considerable effort has been made to promote development in this region by State Governments through the five-year plans. Even so, till 1980, all the three districts occupied the bottom position except Bellary (placed 10th place in per capita income). The continuous backward position of this region consequently led the authorities to undertake some specific efforts for development. These include the preparation of development plan by the Hyderabad Karnataka Development Board (HKABD) in 1992, for implementation of schemes in this region.\textsuperscript{26}

At present Hyderabad Karnataka region includes the districts of Gulbarga, Bellary, Bidar, Raichur, Koppal and Yadgir. This region is called Gulbarga (Kalaburagi) division, one of the four divisions of Karnataka state namely Bangalore Division, Belgaum Division, Gulbarga Division and Mysore Division. The division comprises the districts of Bellary, Bidar, Gulbarga, Koppal, Yadgir and Raichur with Gulbarga (Kalaburagi) as the administrative headquarters of the division\textsuperscript{27} as mentioned above.

**Statement of the Problem.**

Several scholars have done researches on the political participation, socio-economic conditions of the Dalits, women etc but unfortunately, there has been no work on Political Leadership of Minorities in Karnataka in general and Hyderabad-Karnataka Region in particular. Hence, the present topic
“Political Leadership of Minorities in Karnataka with special reference to Hyderabad-Karnataka Region” emphasizes on the emerging political leadership of minorities in Karnataka in general and Hyderabad Karnataka region in particular. It also, attempts to understand the difficulties and challenges faced by the leaders in fulfilling their basic political needs and requirements. After being incorporated in our constitution under Fundamental Rights (Article 14 to 32) in general and more particular under Article 14, 25, 29, 30, 325, 326 etc, still inadequate representation of minorities persist in this area of study. This could have been due to lack of education, awareness, lack of interest or lack of hope on government or its improper implementation of welfare programmes. The study aims at revisiting or attempts to put forth all the rights of its citizens guaranteed by our constitution at both the National and State level to enhance or equalize the ratio of participation and representation of minorities, most particularly in Hyderabad-Karnataka region.

The framers of the constitution perhaps believed that written laws would lead to social change and will bring equality among all religions, yet inequality and discrimination continues to persist in our society. This is quite evident from the fact that the participation of minorities in politics and in other decision making bodies is very limited. In these situations, a government has to take some corrective actions to ensure that minorities will participate equally in political sphere. Also, it is imperative to adopt certain affirmative action to
eliminate the existing inadequate participation to ensure political equality as guaranteed in the constitution. The government of India, noting the low participation of minorities in politics, should acknowledge the recommendations of the Sacchar Committee.

**Significance of the study.**

The objective of the study is to probe the emerging political leadership of minorities in Karnataka state and Hyderabad Karnataka, namely Bidar, Bellary, Kalaburagi, Koppal, Raichur and Yadgir districts which have been considered as representative districts. In developing societies where the process of modernization of political, Economic and social structure is going on a rapid pace, the study of political means adopted by the minorities to remove their deprivations and disadvantage is of pivotal importance. Such a study enables us to understand, how socially disadvantaged minorities are resorting to the achievements of political leadership to fulfill their demands in Karnataka in general and Hyderabad Karnataka Region in particular.

The present study also aims to trace out the history of political leadership of minorities in Hyderabad Karnataka, which was overlooked by the researchers. The study also aims to find out and acknowledge the contribution by isolated individuals and organizations that have played a major role in the political leadership of minorities in their region.
Another significance of the present study is that, it would help us to understand the inherent weaknesses and drawbacks of the minorities’ movement in Hyderabad Karnataka. Consequently, this study helps to sort out the inherent weaknesses and drawbacks of the movements. Though the Indian state has taken several measures, but the intention of the state to ensure equality has not been addressed in terms of substantive equality.

**Objectives of the study.**

The specific objectives of the study are:

1. To examine who actually are considered as minorities and why they are in minorities category.
2. To ascertain the emergence of political leadership of minorities in Karnataka in general and Hyderabad Karnataka Region in particular.
3. To examine the patterns of political participation of minorities in Electoral and legislative politics at different levels of political system in Hyderabad Karnataka Region.
4. To understand the problems, challenges and prospects for the emerging political leadership of minorities in the districts of Hyderabad Karnataka Region.
5. To know the contribution of minority leaders in Indian politics at union, state and local governments.

**Hypotheses.**

Based on the study, statement of the research and its objectives, the following hypotheses are framed;
1. Many religious national movements have significantly contributed for the Emerging political leadership of minorities in Karnataka in general and Hyderabad Karnataka Region in particular.

2. The minority leadership has grown significantly in Karnataka in general and Hyderabad Karnataka in Particular.

3. The emerging political leadership of minorities has successfully created awareness and strengthened the unity and solidarity of the minorities in Karnataka and in Hyderabad Karnataka Region.

4. To some extent, the emerging political leadership of Minorities is successful in enhancing the socio-economic and political status of the minorities in the Hyderabad Karnataka Region.

5. The political leadership of minorities in Hyderabad Karnataka Region suffers from interest weaknesses like lack of organization, lack of directions, motivations, absence of good leadership and lack of commitment etc.

**Research Methodology.**

The research is based on historical, descriptive, analytical methods and to some extent empirical method. The present study is based on the available literature on socio, religious, economic, cultural and political movements of minorities in India and Karnataka in general and Hyderabad–Karnataka region in particular. The research is based on both the primary and secondary sources of data. The primary data is collected from the respondents with the help of an interview schedule, questionnaire and also the official records including reports of various commissions and committees related to the social composition, rules, nature and dynamics of the minority leadership in the
state. The minority leaders drawn from the districts of Hyderabad–Karnataka region have been interviewed. The sample of the respondents for the purpose of data collection had been drawn from both the elected and non-elected minority leaders of Hyderabad–Karnataka region to make it more representative and comparable. A number of elected and nominated representative like MP’s, MLC’s, MLA’s Members of the block and village level statutory organization and other Minority leaders from the districts of Hyderabad–Karnataka region have been selected for the purpose of this study.

The data was analyzed using SPSS package. Accordingly, the data was tabulated and percentage test was used to find out the association between the extent of minority leadership and its impact on politics in Karnataka and Hyderabad Karnataka.

Similarly, the secondary sources have been collected from various books, research papers, articles, abstracts, magazines and a number of local, states and national level newspapers like The Hindu, The Times of Indian, Hindustan Times, Frontline, India Today and Deccan Herald, widely covering the news about various activities of the minorities leadership have been used for the present study.
Scope of the Study.

The study tried to find out the ways and process adopted by minorities like political articulation, identification, mobilization and political leadership for the purpose of acquisition of power in politics. The study intended to deal with those leaders who have taken up politics as a vocation profession rent not with those leaders who participated actively in the political processes and tried to make in it a space for themselves for the future. As such, the study covers the Political leadership of Minorities in Karnataka in general and Hyderabad Karnataka in particular. The study adopts the political criterion of the elected representatives from the state to the state legislature and national parliament in the General Elections.

Thematically, the research covers religious minorities-Muslims, Christians, Sikhs, Buddhists, Jains and Parsis referred to in the National Commission of Minority Act, 1992 in Section 2(C). Geographically the study covers the area of Hyderabad-Karnataka region, including the districts of Bidar, Bellary, Kalaburagi, Koppal, Raichur and Yadgir. Chronologically it covers the period from 2010-2017

Limitations of the study.

The present study restricts its scope to all the political participation and leadership of minorities of Hyderabad Karnataka Region and the results of the study do not hold resemblance to any other parts of Karnataka or India.
Further, as mentioned above the study was intended to cover all the districts of Hyderabad Karnataka Region, i.e. Bidar, Bellary, Kalaburagi, Koppal, Raichur, Yadgir. But, due to vastness of the geographic area and the fact that Bellary was under Madras Presidency of British before Indian Independence and state reorganization it is further delimited to Bidar, Gulbarga, Raichur and Yadgir as sample districts. Further, the present research covers only religious minorities-Muslims, Christians, Sikhs, Buddhists (Neo) and Parsis referred to in the National Commission of Minority Act, 1992 in Section 2(C) and not linguistic minorities. Moreover, the results of the present research may not hold resemblance to whole of Hyderabad Karnataka in particular and Karnataka in general.

**Research Design.**

The present research work is systematically divided into six chapters and the content of the same have been explained, as below;

**Chapter I** is **Introduction** and this Chapter deals with the Introduction to the research topic, brief historical background of the study region, statement of problem, significance of the research, objectives of the study, hypotheses of the study, research methodology, limitations of the study and research design.

**Chapter II** is **Review of Literature**, which is an analysis of the research works and literature relating to the present research undertaken in India and other parts of world. As such, the research works and other works are
analysed in chronologically descending order of the year of the studies from the recent to the older. This chapter forms a background to frame objectives and hypotheses for the present research.

**Chapter III is Conceptual framework**, which deals with the concept of minority, birth and genesis of Minorities, their backwardness, Social and Political Movements and Constitutional Safeguard for their Upliftment. It also deals with the determination of minorities in India- their demographic profile educational status literacy rate, health status, housing, standard of living etc., in India

**Chapter IV is Political Leadership of Minorities in Karnataka**, which deals with political participation and leadership in India and Karnataka in general. It covers the concept of Indian secularism, position of Muslims and other minorities in Indian Political setup, Constitutional provisions for their Socio-religious and Political representation. Political representation of minorities and their efforts to bring the adequate representation by overcoming from all the hindrances are analyzed and the political empowerment of minorities in India and Karnataka in general are dealt with. It also deals with Political participation, Mobilization and Organization of Muslim Minority in India and the analysis of Muslim in Karnataka in the light of population census of 2001 and 2011.
Chapter V is Political Leadership of Minorities in Hyderabad Karnataka Region: Data Analysis which Political participation, Mobilization and Organization of Muslim Minority in Hyderabad-Karnataka Region. In This chapter, the data collected from Hyderabad-Karnataka Region in the form of interview schedule is analyzed.

Chapter VI is Conclusion, Findings and Suggestions. This chapter forms the findings of researcher from the above chapters, brief summary of the present research work, which recommends some suggestions and Conclusion.
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