

CHAPTER – V

DYNAMICS OF MUSLIM IDENTITY POLITICS IN COASTAL KARNATAKA: AN ANALYSIS

5.1 INTRODUCTION

Dakshina Kannada district is divided into five taluks namely Mangalore, Bantwal, Puttur, Sullia and Nelthangady. Three northern taluks, Udupi, Kundapur and Karkala were included earlier but these were separated in August 1997 to form Udupi district. Dakshina Kannada, Udupi and Kasaragod districts are known as Tulunadu, as Tulu is the majority language in the region. Before 1860 Dakshina Kannada was part of a district called Canara, which was under a single administration in the Madras Presidency. In 1860, the British split the area into South Canara and North Canara, the former being retained in Madras Presidency, while the latter was made a part of Bombay Province in 1862. During the reorganization of states in 1956, Kasaragod was split and transferred to the newly created Kerala state. South Canara was a district under the British empire which included the present Dakshina Kannada, Udupi, Kasaragod districts and Amindivi islands. Dakshina Kannada became the district of Mysore state in 1956 which later was renamed Karnataka in 1973.

The topography of the district is plain up to 30 km inside the coast and changes to undulating hilly terrain sharply towards the East in Western Ghats.

According to the 2011 census Dakshina Kannada has a population of 2,089,649, roughly equal to the nation of Macedonia or the US State of New Mexico. The district has a population density of 457 inhabitants per square

kilometer (1,180/sq mi). Its population growth rate over the decade 2001-2011 was 9.8%. Dakshina Kannada has a sex ratio of 1018 females for every 1000 males and a literacy rate of Mangalore city is 94%. The people who first settled here were called Tuluvas. Billava, Mogaveera, Bunts, Koraga, Kulala and Devadiga are the major communities of the Tuluva ethnic group. Brahmins, Vokkaligas, Dalits, the hill tribe (Koragas), Muslims and Catholics comprise rest of the population. Other than Tulu, Konkani, Kannada, Beary and Arebhashe are also spoken in this region.

Dakshina Kannada is the chief port city of Karnataka. It developed as a port on the Arabian sea, remaining to this day, a major port of India lying on the backwaters of the Netravati and Gurupura rivers.

Udupi district was created in August 1997. The three northern taluks, Udupi, Kundapura and Karkala were separated from Dakshina Kannada district to form Udupi district. This region is surrounded by Uttara Kannada district in the North, Dakshina Kannada district in the southern direction. Shivamoga district borders on North-East side and Chickmagalore district on East. Arabian sea is on West of Udupi district. Arabian sea is on West of Udupi district. Udupi is famous for Ashta Matha, i.e. eight matts, Sri Krishna Temple and Udupi hotels. Udupi is also one of the oldest educational centres. Yakshagana, the drama and dance folk art is highly developed and popular in Udupi district as well as other coastal districts of Karnataka.

According to the 2011 census Udupi district has a population of 11,77,908 roughly equal to the nation of Timor-Leste or the US State of Rhode Island. The district has a population density of 304 inhabitants per square kilometre 790/sq mi.

Its population growth rate over the decade 2001-2011 was 5.9%. Udupi has a sex ratio of 1093 females for every 1000 males and a literacy rate of 86.29%. Udupi district is bound by Arabian sea in the West and Western Ghats in the East. Land nearer to sea is plain with small hills and paddy fields, coconut gardens, etc. Land bordering the Western Ghats in the East is covered with forests and hilly terrain. The forests are very thick in some parts and Someshwara Wild Life Sanctuary is located near Hebri and Someshwara and near Kulur. Kudremukh National Park begins 16 km away from Karkala near Mala. The area surrounding Kollur is also thickly forested and villages are located in between forest area. Some parts of Kundapur taluk and Karkala taluk are looking like Malenadu both in appearance covered with forests and greenery as well as in culture also. Tulu, Kannada, Beary, Urdu and Konkani are the main languages spoken in this district. The Udupi and Dakshina Kannada districts are referred to as Tulunadu, as they constitute the Tulu majority region. Inscriptions in Tulu languages are found in and around the village of Barkur, the ancient capital of Tulunadu. Kundagannada which is the dialect of Kannada is spoken predominantly in Kundapur and Baindur taluks, Hebri and Brahmavar. Konkani is spoken by the people of Gowda Saraswat Brahmins and Catholics in Udupi district. The Muslims in Udupi district speak Urdu and some Muslims in Baindur speak Beary and Nawayathi language.

Undivided South Canara comprising of Mangalore and Udupi is a coastal district of Karnataka state. This region has a long tradition, history and culture.

This coastal region was very vast including Kasaragod, Mangalore, Barkur and the North Canara district, during 1800 AD. Till 1947, the region extending

from Kasaragod to Byndoor was known as South Canara district.¹ The boundaries of the district were North Canara district in the North, Mysore and Coorg in the East, Malabar district in the South and the Arabian sea in the West. The district lies between 12.27° and 13.55° latitude and 74.35° and 75.40° longitude. A sangam work of early centuries of Christian era mentions this coastal tract as Tulunadu. Logam in his Malabar manual states that the term ‘Tuluva’ is derived from a ruler of Kerala by name Tuluban-Perumal and South Canara as part of Kerala.²

This district which has a very long coastal belt of about 250 kms, having a near proximity to the sea is fertile land for sea trade. It is a broken low table-land which spreads from the foot of the Western Ghats to the sea and forms a long and narrow strip of the coast. The entire region is fertile with a number of rivers and streams. Gangolli, Sitanadi, Suvarna, Shambhavi, Palguni, Nethravathi and Payswini are the major rivers. Most of them were navigable to a certain extent, varying 5 kms to 15 kms and provided a major role in the economy of the early centuries.³

5.2 MUSLIMS IN THE COASTAL REGION: A HISTORICAL ACCOUNT

Muslims of Tulunadu, known as Bearys, are the pioneers in this region influenced by the Arabs who settled here in the early centuries. The new religion which upheld the ideas of equality and fraternity among the people attracted the marginalized people from other religions. The Beary language as a Tulu mixed Malayalam resembling dialect is the day-to-day language of the Beary community.

¹ Ramesh, K.V. (1970). History of South Canara, p. XII. In *The Bearys of Tulunadu*, Prof. B.M. Ichlangod, Karnataka Beary Sahithya Academy, Mangalore, 2011, p. 1.

² *Ibid.*, p. 2.

³ *Ibid.*, p. 2.

Rowlandson says that the Muslim Arabs first settled in the Malabar coast about 7th century AD. The Persian and the Arab traders settled in large numbers at the different parts of the western coast of India and married women of the country.⁴ Ibn Batuta who reached Barkur in 1342 AD mentioned about the Arab merchants in Canara from Yemen and Persia who had trade contacts in Barkur, Mangalore, Ullala, Manjeshwara and Kasargod.

The last king of Malabar Cherumanperumal who dreamed the full moon appeared in the night of new moon at Mecca and when at its meridian is split into two, one half remaining and the other half descending on the foot of the hill Abu Khubais, when the two halves joined together and set later. Muslim pilgrims on their way to the foot print shrine at Adam's peak in Cylone, visited king Perumal's capital. King extended them an overwhelming hospitality. Later King Perumal visited Mecca and embraced Islam and his name became Siraj. On his way back from Arabia he seriously fell ill at Salala and had no hopes of recovery. He instructed his companions to proceed to Malabar to preach Islam. He gave a letter to the chieftain of Kerala asking them to extend all kinds of help and cooperation to build mosques. Subsequently, Hazrath Malik Ibn Dinar and his companions came to Malabar and gave his letter to King of Kodungallur and they were received by the king with lot of warmth and love. Hazrath Malik-bn-Dinar was the first Qazi in Kerala and the first mosque was established at Kodangallur in Kerala. This shows that Islam in India was given patronage by the Hindu kings by offering land to build mosques and other kinds of cooperation.

⁴ Tarachand, Influence of Islam on Indian culture, 1963, p. 31. In the Bearys of Tluginadu by Prof. B.M. Ichlragod, Karnataka Beary Sahithya Academy, Mangalore, 2011.

The rise of Portuguese became the turning point in the history of the Muslims of Tulunadu. Vasco-da-gama reached Calicut in 1498 eventually interviewing the trade monopoly of the Arabs in Malabar and Tulunadu. Vasco-da-gama who visited Malpe and named the Island as 'EL Pedren' de Santa Maria in 1498 but his follower Pedro Alvares Gabriel (1500) failed to establish relations with Tulunadu district.

Portuguese attacks in Mangalore awakened the local chiefs of Hosangadi, Perdur and the Hanjamanas. All joined together to drive the Portuguese out of the region. The Muslims too awakened by this danger. A United League was formed against the Portuguese including the Sultan of Bijapur and Ahmedabad and Zamorin of Calicut joined hands to venture it.

Zamorins admiral Kunhi Pocker Marakar landed at Mangalore in 1570 and sacked the port of Mangalore. The Portuguese invasion was a big blow to the Muslim traders in 1755 a Maratha chief along with Aliraja of Cannanore invaded the coast of Tulunadu. A Muslim merchant Mammi Soopi Beary alone was forced to pay ten lakh varaha to them.⁵

The emergence of Hyder Ali, the nawab of Mysore who began to spread his reign towards coastal Karnataka was given a new inspiration to the Muslims of this region. The Muslim traders who received a setback during the Portuguese prominence got a new opportunity for recovery. Hyder Ali entered the district, through Hosangadi and went to Barkur to appoint a governor. Further the Sultan Hyder Ali was given a rousing welcome in Karkala. The fall of Ekkeri Kingdom was a great solace to the Jain Chieftans as it was an end of terrific exploitation to

⁵ Bekal Rama Nayak, Tenkanadu, 1947, pp. 89-92.

the Jains. Therefore the Jains invited the Sultan of Moodbire, where he occupied the fort and left a garrison with a Khiledar.⁶

The rise of new power was an encouraging factor to the Muslims. The Muslim traders began to recover from the setback they earned in the business and created an inflow of Hanafis from the Deccan. This brought lot of changes giving official positions to the Muslims as Asafs, Amaldars, Khiledars and soldiers.

During the 19th century, the Muslim Traders of the coast tried to recover the trade dominance which was lost with the fall of Tippu Sultan. The rich merchants and feudal Lords had very cordial relations with the British 'Padirangas' were almost vanished in dinner parties of the 'white sahebs' and this trend continued to rural areas too. This helped the Muslim merchant class to increase their wealth and trade. But the Muslims in general were pushed to poverty leaving a wide gulf between the rich and the poor. The British policies helped the rich class to become richer and the poor people had nothing to enjoy. These developments show that there were no major political ideas or awakening emerged among the Muslims of South Canara. The rich trading classes had all luxuries and were spending lavishly, on the other hand poor Muslims had to struggle for survival. These contradictions made them to think nothing on political rights.

In 1914, the Indian National Congress reached Mangalore, and rich Muslims were friendly with the British collectors who did not bother about freedom. But the common Muslims were able to join hands with the Congress movement and Gandhian ideas. The Malabar Muslims began to infuse the spirit of nationalism among the Muslims of South Canara and the leaders like, Karnad

⁶ Ganapathi Rao Aigul, D.K. Prachina Ithihasa, pp. 226-227.

Sadhashiva Rao, Rama Rao, Umesh Rao and A.B. Shetty were prominent in trying to convince the people of the district to have nationalist urge and patriotism.

Muhammad Sherule and Muhammad Shamnad were the two most prominent leaders of Kasaragod taluk who were highly influenced by the Moplas of Malabar. H.S. Hussein of Karkala, B.L. Ahmed of Bantwala, Haji Abdulla Sait of Udupi, Idinabba Wodeyar Arkula and Mohammad Puttur Saheb were the active politicians of the district. The Khilafath Movement was the first political movement in the district. Mangalore Khilafath Committee was organised under the leadership of Idinabba Wodeyar. Kunhamma Haji of Mangalore, H.S. Hussain of Karkala, Usman Saheb of Udupi and Mohammad Puttur Saheb were its members. A Khilafath Conference was organised by Shamnad at Kasaragod. In 1931, Salt Satyagraha was organised by Shamnad and Sherule in Kasaragod and Kumbala.⁷

Muslim League entered South Canara, which attracted the Muslims in the town rather than the rural Muslims. The Congress had already deep rooted in the villages and the League could not attract the Muslims. By 1945, prominent leaders like Sharab and Shamnad joined the league and Shamnad became the vice-president of Madras State Muslim League. But in Mangalore division of the league had a very bleak prospectus. South Canara made a very less political reactions, particularly the Muslims had very less involvement in the coastal region. Totally the Muslims were concentrating on trade and they had least interest in politics. Beary Muslim's contributions in the nationalist movement and in infusing the ideas of patriotism are noteworthy. Hussain Wodeyar of Farangipete

⁷ Mohammad Shamnad, Malayala Manorama, Kasaragod Jilla Speical Issue, May 23, 1984.

involved in freedom movement encouraging the Beary Muslims in various villages towards the cause of freedom movement.

Hakim Haji Hassan Uppinangadi actively involved in Khilafath Movement and he used to pass the message of freedom even during the family functions across the region. Hassan Kolnad, Salmara Abbucha, Kanyana Abdul Rahiman were some other prominent personalities involved in the freedom struggle. B.M. Idinabba tried to awaken the consciousness of the Beary Muslims through his literary works and public speeches. During 1942, Quit India Movement was organised in Mangalore and the Beary Muslims actively participated in this rally and were assaulted by the British. Dr. M.M. Salih, Kunhamma Saheb, Dr. M.B. Mohammed, Matada Mame Yousuf Saheb, Athoor Halyara Ibrahim Haji were the prominent leaders from Beary Muslims who actively participated in the freedom movement.⁸

5.3 MOVEMENT OF CULTURAL AWAKENING

The Bearys were depending upon the Mopillas for religious education. They had little knowledge of the half backed Arabic Malayalam and vernacular Kannada. After the arrival of Deccan Muslims Urdu language entered this region but failed to encourage the spirit of education among the Bearys. The Moulavis taught religious education or 'ilm'. The so called conservative Moulavis tried to discourage secular education as it deviate them from being a true religious people. There was lack of facilities of modern education too. On the other hand the British introduced modern scientific education in India. Anti-British trend began to spread among the Bearys due to the incidents like, the martyrdom of Tippu Sultan, whom

⁸ B.M. Idinabba, Swathantrya Horata Mathu Beary Samaja, Varthabharathi, Feb 27, 2007, pp. 2-4.

the Muslims of Tulunadu revered as a ‘wali’ or sufi king. Muslims of Tulunadu reacted strongly but the rebellion was squashed by the Coorg forces inflicting atrocities on religious places. This further enraged the Muslims of Tulunadu and the Muslim scholars declared the British and western education as “haram” or forbidden to the Muslims.⁹

The circumstances prevailing during this time made the Muslims to develop hostility towards the British and the western education left with no alternative approach towards education. At the beginning of the 20th century, the ‘Madarasa’ and ‘Dars’ education (religious) was the only predominant system which prevailed among the Muslim community. The Mopilla rebellion in Kerala registered the anti-British sentiment among the Muslims to a great extent. The concept of ‘Jihad’ figured at that time as a fight against oppressive rule.

The British government was very keen to take steps to encourage modern education among the Muslims of coastal region. An effort was started in 1871, in the form of salaries and grants for successful students including Moulvis to motivate and encourage provision of elementary education in Mangalore. The schools were put under local boards to give special impetus to the education of the Bearys. But these efforts made by the British was failed due to lack of response from the Muslims.

During 1892-93 in the South Canara district, there were only three Muslim students in colleges, 7 in upper primary, 27 in lower primary and 1455 Muslim

⁹ Prof. B.M. Ichlangod. (2011). *The Bearys of Tulunadu*. P. 182.

students in lower primary schools. Of the 1455 Muslim students there were 105 Muslim girls.¹⁰

Movement for cultural awakening and religious reforms gradually changed the outlook and attitude of the Muslims exposing to modern education and reformation of the Muslim society. Mohammed Sherule and Mohammad Shammad took an active role in spreading education. Another major step was taken in 1922 with the establishment of Kerala Muslim Aikya Sangham by Vakkam Mohammed Abdul Khader Moulavi and others. The real awakening of modern education was the result of great plague in Mangalore took heavy toll of death and the efforts of collector Azizudheen.

Advocate Usman, Karkala Hussain Sahib Sherule and Shammad devoted their energy for the cause of education. Azizia Education Society in Kasaragod and Mangalore resulted in infusing the spirit of education. Muslim Education Association was formed in 1924 followed by Madarasathul Badriyyin. A Muslims girls school was opened as the part of reformist movement at this point.

After independence Bearys took lot of initiation to widely establish educational institutions in this region, which included the following.

1. Sayyed Madani Educational Institutions, include Sayyed Madani PU Women's College, Sayyed Madani ITI.
2. Badriya Education Trust runs right from LKG upto degree education in the same campus.
3. Al-Azariya Association a very old institution includes from class 1 to class 10 standard along with residential facilities.

¹⁰ *Ibid.*, p. 183.

4. Bearys Academy of Learning has many institutions in Kundapur, Mangalore and Bangalore.
5. Bearys group has Beary's Public School, His Grace Montessori, Ikhra Arabic School and Beary's Institute of Technology in Mangalore. Beary's Seaside Public School, Beary's Pre-University College, Beary's First Grade College, Beary's B.Ed. College, D.Ed. College in Kundapur and Institute of Indo-Islamic Arts and Cultural College in Bangalore.
6. Yenopoya Educational Trust School provides CBSE Scheme of Education in Mangalore. Yenopoya Deemed University is the only private university run by the Bearys in Mangalore with medical, dental and nursing colleges.
7. Kanachur Academy of General Education was established in Derala Katte, Mangalore runs BSC Scheme Women's PU College and Degree courses.
8. Hira Women's Islamic College in Tokkottu and Hira Girls High School provides general education along with religious education to Muslim girls.
9. Green Valley College at Shirur, Udipi with ICS syllabus is another prestigious institution.
10. B.A. Muhiyudheen Education Trust, Thumbay runs high school and PU college, ITI, etc.
11. Al Madina Manjanadi was established in 1994 just 20 km away from Mangalore. This rural based institution has English medium school, college, computer centre and tailoring centres.
12. Melkar Women's PU College in Bantwala Taluk was started only for women.
13. Prestige International School in Jappina Mogaru, Nobel Public School, Krishnapura, Badriya Educational Institutions in Jokatte, Markazul Huda

Women's College in Puttur, Anugraha Women's College at Kalladka, Al Furkan of Moodbidri, Alhsan Educational Institution at Mulur, Udupi, Aysha Educational Trust, Athoor Indian School and Arafa School at Uppinangady are some of the educational institutions that have come up in coastal Karnataka.

Gulf Medical University was set up by the Bearys of this region in United Arab Emirates. Unity Hospital, Highland Hospital, Yenopoya Hospital, Indira Hospital, Raziya Hospital, Derlakatte, Perliya Hospital at B.C. road, Sahara Hospital at Thokkottu are the hospitals run by the Muslims in this region.

Millat Credit Cooperative Bank, Bunder Zeenath Baksh Orphanage, Jamiathul Falah, Muslim Central Committee are some of the organizations in this region. Talent Research Foundation is active with the participation of youth who are socially concerned and committed to socio-economic and educational development of Muslims. It is engaged in numerous activities and lending helping hand to the deprived and dispossessed citizens. Back to school campaign, health and hygiene, training for self employment courses, providing shelter, talent hunt to recognize meritorious students and other awareness programmes are extensively organized by it in coastal Karnataka. Talent Research Foundation in addition to its socio-economic welfare activities focusing on communal harmony by inviting intellectuals, academicians and prominent religious heads of all religions. It also confers awards and recognition to the meritorious, distinguished personalities irrespective of caste and religion who have done commendable service and achievements in various fields of society.

5.4 DIFFERENT NARRATIVES ON SOCIO-ECONOMIC AND CULTURAL DYNAMICS OF COASTAL KARNATAKA

Coastal Karnataka has been drastically changing owing to the emergence of globalization and Hindutva politics simultaneously. On the one side new economy has emerged with the flow of new money and trade leading to the upcoming of new classes. Religious identities began to be rearticulated in the rigidity of some ideologies. Certain ideological forces aggressively target certain groups, who enjoy the fruits of globalization and in their view they recklessly enjoying freedom crossing the limits of Indian culture. Another section of people who are oriented with communalism and fanaticism are used as tools in the hands of those who engineering sharp polarisation of communities and hate campaign. Those who are deprived of the fruits globalization and development are pitted against those who are enjoying the fruits of globalization and development. This sharp division and glaring inequalities between the communities are wisely capitalized by the communal forces successfully to carry out their agenda in the region.

Much has been said and done to register civil society's disagreement with communal violence and hate campaign. It has seriously thought and subsequent attempts are made to restore peace, democracy, secularism, rule of law, freedom of communities, autonomy and fraternity among different communities.

These untoward incidents forced people of coastal Karnataka to rethink on religion, culture and as to what kind of socio-cultural values to be the foundation of their public domain. Coastal Karnataka witnessed serious crisis in terms of advocating the kind of socio-cultural, religious and civic values to the rest of the world and the message bequeathed to the younger generation of this region.

Question of conversions, transportation of cows, cow slaughter, pub culture, wearing burqa (veils) by the Muslim girls in educational institutions, emergence of cultural police among the rival groups to keep an eye on friendship between a boy and a girl from different communities, travelling together in public transport, enjoying a bit of ice-cream in a ice-cream parlour, visibility of 'they' with 'us' in parks, beach, etc. will give free hand to the communal forces to take law into their hands resulting in polarization of the communities leaving no space for rational and impartial view points to counter the hoodlums. The absence of proper analytical, dispassionate and deep examination of the phenomena failed in building a public discourse on these developments. The so called communal forces have been successfully managed the vacuum and the apathy on the part of the civil society to establish their sway over the rule of law and even more tragically both winning and asserting political legitimacy on these issues. Therefore one act of arson and vandalism was justified by another retaliation resulting in the total collapse of the soul of the civil society of coastal Karnataka.

After the decade of 80's coastal Karnataka has grown in all fields. Undivided South Canara is quite in advance on the development index. Expansion of infrastructure facilities, land reforms, industries, general education, higher education brought about remarkable changes in the socio-economic and educational profile of this region. Many banks born in this region and spread across the country also added richness to this area. Coastal region witnessed many environmental movements where people have protested against the multinational companies to stall the installation of mega industries.

Communalism is not a new phenomena as it was evident during the decade of 70's in and around Kalladka, Putturpete, Uppinangadi and Ullal. But the communal clashes occurred in the past and the communal riots taking place in the recent years have qualitative differences. Mangalore, Surathkal, Kulai, Katipalla, Sullia, Ulaibettu, Kundapur, Gangolli and other places in Mangalore and Udupi districts are prone to communal riots. Even a very trivial matter can be converted into communal tension is something very appalling. The phenomenon is so serious as it coming up in various incarnations.

Modern technologies are used to spread it rapidly. Processions, protest rallies, slogans, hate mongering speeches by rival groups have been trying to vitiate peace and tranquility in this region. Media hype, gossips, mobile SMS, Whatsapp are the new instruments which help in spreading rumours to intensify the situation. No one is worried to testify the gossip and react so quickly as if these are naked truths. Frenzied mob usually resort to take law into their hands paralyzing the entire civil society.

The rapid growth of communalism in this region cannot be viewed as the only outcome of growing fundamentalist outfits but also the result of changing socio-economic conditions, political competition between the upper caste and the lower castes, and the changing scenario of globalization.

Socio-economic disparities within the communities including the Muslims are not visible to communalists and to the ordinary people. Despite of wide gaps in income, education and life styles among the Muslim communities, they are largely perceived as a monolithic community in coastal Karnataka too.

In Hindu and Muslim community, the middle class and poor people are entrusted the responsibility of protecting the socio-religious values of their community. It is not considered as a taboo if the rich class people defy the values and practices of their religion. Entering the public space without veil, inter-caste marriage, violating the food habits becoming so rigid to the middle class and poor people. Monolithic conception of two communities in terms of 'self' and 'other' made the lives of grassroot level people more deplorable. Consequently the mischief done by a person is portrayed as the mischief of the whole community warranting punitive action by the 'other' as their major responsibility.

Creating 'rival others' to act violently against them, orienting their minds and thinking and its impact will be a long term process haunting the people to assert their 'self' and to target the 'other'. The 'other' is depicted negatively and is made to be rooted in the consciousness of the ordinary people.

Upper class among the majority community tries to retain their traditional hegemony by constructing rival identities between Hindus and Muslims, and formulate various programmes to make them the part of people's consciousness. Ordinary people from both the communities suffer a lot in communal riots and they become the worst victims.

1970's social divide was on the basis of high and low and the construction of 'self' and 'other' was also on the basis of caste. Agriculture was the main economic activities of the zamindars, tenants and agricultural labourers. Brahmins, Bunts and Jains were the land owners, who could control the economic activities. Scheduled castes, Billavas and other backward classes were engaged in agriculture. There were Brahmin and non-Brahmin groups within the social

structure of Hinduism who were the main players in the power politics. By the name itself the social status can be identified. Keshava, Lakshmeesha, Gopala, Narayana, etc. are the name of the Gods who belong to the upper class and the lower caste people are known after the names of days like, Taniya (Shanivara), Guruva (Guruvara), Iitha (Adityavara), Sompā (Somavara) and Mainda, Keppe, Kariya (physical disabilities).¹¹ Upper caste, Brahmins, Bunts and Jains are addressed through certain adjectives like, Annere, Dekkule, Khavendre, Yettiale, etc. Even a very small boy can address a very elderly person of a low caste group in singular. Dalits and Billavas are denied entry to the temples.

Yakshagana and 'Butaradane' are the cultural activities used to strengthen the consciousness of high and low castes. Billavas, Malayali Billavas, Devangas and most of the low caste people mainly created this cultural art forms like Yakshagana Talamaddale. Later with the entry of upper class people it became an artistic discipline to put forward feudal values. These cultural arts tried to represent the Vedic values as well. But since the demolition of Babri Masjid, Yakshagana Prasangas tried to incite anti-Muslim feelings.¹²

Modern facilities like schools, roads, hospitals, etc. had begun with the reforms in land holdings, instead of paddy, arecanut, cocoa, other commercial crops and beedi industries have greater impact on coastal region. Bank nationalization, land reforms, modernization of agriculture and industries, universalisation of free education were the important aspects which brought a new social change.

¹¹ Chandra Poojary, M., & Nithyananda B. Shetty. (2008). *Karavali karnatakada Komuvada*. Hampi: Kannada Prasaranga, Kannada University, p. 14.

¹² Ibid., p. 15.

Dominant castes like, Bunts, Brahmins and Gowda Saraswat Brahmins started five banks. Syndicate Bank, Corporation Bank and Canara Bank were started by Gowda Saraswat Brahmins, Vijaya Bank by Bunts and Karnataka Bank by Brahmins. These banks helped the community to take up entrepreneurship.¹³

Medical colleges were under the sole ownership of Pai groups of Manipal but now it has been decentralized. Bunts, Muslims, Christians and Gowda Samaj has medical colleges. Majority of the Muslims began to engage in small business due to lack of land ownership in rural areas. Muslims engaged in door to door selling fish, cashew, banana, etc.

Muslims and Mogaveeras were in harmony in the business of fisheries. Mogaveera women and Muslim men had maintained good relationship in business. Later this led to various suspicions by giving different interpretations. With the introduction of modern equipments in fisheries and mechanized fisheries began to strain the relationship between the Muslims and Mogaveeras. Business rivalry created a wide gulf between the two communities.

Communalism tries to undermine socio-economic dimensions of the problems and tries to highlight only religious differences to incite religious ill will among different communities. Even electoral politics has been concentrating on non-economic issues not on real social concerns. It is quite common to exploit emotional issues of the people to get political mileage.

Dakshina Kannada and Udupi witnessed an astonishing growth of industrial and commercial capitalism. The harbour and airport at Mangalore, the Konkan Railway and the national highways have connected this region with other

¹³ Ibid., p. 25.

parts of the nation and the world in a significant way. There are a good number of general, professional, management and medical colleges as well as other educational institutions. Banking and hotel industries are the two most important enterprises in which this region has achieved a land mark. This region over the years has developed a well developed system of transport and communication. There are a good number of vernacular newspapers, journals and media hub contributed to the huge number of 'Reading public'. The rapid growth of commercial capitalism in the region did not halt agriculture as the predominant occupation. Paddy, arecanut, coconut, cashew and rubber are the main crops along with a large number of other commercial and non-commercial crops. Fishing has also been a major occupation in coastal region. There has been the presence of a large number of migrant labour population amidst the agrarian and non-agrarian sectors.

Muzzaffar Assadi focuses on certain important issues with regard to the construction of identities in the coastal region. The presence of the competitive mercantile capitalism provided the much needed space for a Hindutva to form a social coalition. This has resulted in the destruction of feudal structures through successful land reforms and establishment of larger linkages and opening up of the economy to the larger market.¹⁴

Therefore coastal Karnataka was linked to metropolitan cities like Mumbai in 1970s through Udupi hotels and to the West Asian economy. If western capital entered the coastal economy through the large number of 'modernist' items metropolitan capital entered through the reproduction of ritual/cultural, symbolism

¹⁴ Muzzaffar Assadi, Hindutva policies in coastal region towards a social coalition, Economic and Political Weekly, June 8 2002, p. 2211.

such as 'Nagamandala', Nemas, Bhoota-Kolas or Kamblas". These practices had an objective of asserting the lost glory of 'Guttus' – a form of zamindari system related to particular families. The reproduction of cultural symbolism paved the way for Hindu identity which helped in widening the social base of Hindutva ideology. Land reforms had a far reaching impact in terms of creating news for identity to the hitherto marginalized categories. Billavas, the toddy tapper community moved from its traditional occupation to the larger identity of a trader, businessman, hoteliers become part of the merchant capitalist class. The formation of Hindutva identity was through vivid means like convening of Hindu Savnajostva, where different castes or classes were invited and built up an emotional bond of Hindu brotherhood. This has been engineered to bring out a social coalition of dominant castes like bunts, backward castes like Billavas, kulals, Devadigas and the upper castes like Konkani, Brahmins to orient them on the path of Hindutva ideology. Interestingly even Dalits are accommodated to the mainstream of politically engineered Hindutva and they become the active participants in the Hindu Savnajostva. Internal cleavages and contradictions or conflicts are sidelined in the process of a mega consolidation of Hindutva forces to construct the 'other' along with the turminent 'threat' from the other to 'us'.

Mogaveeras or Karvis are engaging in fishing and seafood sector. When Muslims entered into these occupations the suspicion and mutual threat have become the order of the day. These developments helped to accommodate different communities into the new Hindutva ideology where upper castes (Brahmins and Konkani) began to regulate and control the wave of Hindutva in the coastal Karnataka region. There has been a wide perception and the fact that

the upper castes are providing the ideological bases and the backward castes are used as players in riot campaigning or physical attacks and arsons on others. Hindutva started making inroads into all domains including political power structure, cooperative societies (related to arecanut), land development bank, district cooperative bank. The old accusation that Muslims are on the side of Pakistan when the cricket match between India and Pakistan is played was replaced by raising a new suspicion that 'ISI' presence in different parts of Karnataka and Muslims are sheltering 'ISI' agents. New narratives and discourses began to crop up in the process of constructing the 'other' replacing the old stereotypes like partition of the country and Muslim loyalty to Pakistan, rapid increase of Muslim population, etc. Muzaffar Assadi argues that "cultural reproduction of symbolism by the metropolitan capitalism provided the space to different communities or categories to enter the domain".¹⁵ He further observes that "in the absence of historical experience or discourse made Hindutva to fall back on discrete economic discourse".¹⁶

Navaythi Muslims who dominate the northern part of coastal Karnataka are known merchant capitalist class right from the medieval period. The economic link with West Asia boosted the local economy pumping out the money from the Gulf economy in the textile business, hotels, canning, timber, seafood made to increase the suspicion and fear of 'others'.

5.5 DYNAMICS OF COMMUNAL V/S IDENTITY POLITICS

Rajaram Tolpadi in his major research project on communal politics in coastal Karnataka 2012 investigates the complex domain of Hindutva ideology,

¹⁵ Assadi, op cit., p. 2212.

¹⁶ Assadi, op cit., p. 2212.

strategy and politics to reveal its deep rooted impact of Hindutva politics being the most significant and all pervading form of communal mobilization and politics present in the coastal region in the last two decades of the twentieth century as well as the first decade of the 21st century. Hindutva politics is not merely significant because of its political popularity but more because of its phenomenal strength by penetrating deep into our civil society.

Coastal Karnataka witnessed major developments in the realm of society and religion during the later part of the 19th century and the early part of the 20th century. The activities of the Christian missionaries, emergence of Brahma Samaj, Arya Samaj, Shree Narayana Guru Dharma Paripalana Samithi, The Theosophical Society were most important among them.

Nationalist movement could not attract all sections of people or their participation. But Narayana Guru Dharma Paripalana movement was the only movement that attracted to its fold major sections of backward classes. Though the participation of the Muslims and Christians have been abysmally low in these movements, it went a long way in shaping the social and cultural history of this region.

Class, caste, community formations become significant in understanding the social dynamics of this region. The formal organizations of caste and communities that appeared in the historical accounts moved to a drastic reconstitution of social identities on communal lines.¹⁷

Tolpadi throws light on another interesting aspect of the process of caste and community formations in this region that ran parallel to the nationalist

¹⁷ Rajaram Tolpadi. (2012). *Communal Politics in Coastal Karnataka*. UGC Minor Research Project, Final Report, pp. 2,3,4.

movement with an ambivalent relation with it. This ambivalent nexus and mobilization between the two proved to be a decisive factor in the history of communalism in the region. Coastal Karnataka has witnessed an amazing trajectory of modernization and development during the later part of the 19th century and 20th century that played a major role in the emergence, formation and permeation of communal identities. This region has been sweeping with high technology oriented modernization all through the 20th century resulted in its strong fascination for sailing with unabashed globalization. Mangalore, the most important urban space in this region personifies all those high tides of globalization.

The process of the construction of social identities on exclusivist sectarian lines has played a crucial role in shaping the contours of communal politics in coastal Karnataka. Therefore communalism has been the product of long historical process manifesting differently at different points of time in the history.

Hence the complex history of communalism and communal politics in the region have been understood in the specific process of the constitution and reconstitution of caste and community identities. Communalism has always been on the margins when social identities of class, caste or communities have been playing negligible role. On the other hand when the social identity assertions becomes rigid, the exclusivist communalism becomes on an high alert. This region has been growing to be an interesting space that facilitates equally both aggressive economic globalization and militant ethno-cultural nationalism. Communal politics in coastal Karnataka has been able to occupy strategic locations of civil society through systematic and well planned networking of institutions and

creative channelizing of resources. Hindutva politics has been gaining ground in this region owing to its long term strategies especially of its inroads into civil society. Its sustained civil society politics has often supplemented political dividends.¹⁸

The civil society has been very weak in its response to both these developments. Certain sections of civil society in this region often registered their protest against communalism as well as reckless process of globalization but it did not yield any potential articulation.

Another interesting aspect that Tolpadi identifies is the enthusiastic participation of the youth which paved way for the rise of communalism. The younger sections have always been in the forefront of communal venture. Communal forces have been able to mobilize and channelize the youth power to a great extent to advance their agenda. Mobilization of youth in coastal Karnataka has always been on the negative tapping of their frustration, poverty, unemployment, anger and despair. He also argues that the emergence and consolidation of communal politics or the formation of identities on communal lines could be identified in five aspects of its social and economic history. First, a fairly long history of commercialization accompanied by technology driven industrialization and its impact on society and culture. Secondly, a unique mode of caste and community mobilization leading to reconstitution of identities on communal lines. thirdly, the absence of civil societal initiatives resulting in deeper cleavage in public sphere with an unrestrained exclusive, sectarian interests. Fourthly, the ambiguities of political parties and communal ideologies and

¹⁸ *Ibid.*, pp. 14, 15.

identities. Fifthly, well planned institutional networking of communal forces and its sustained ideological persuasion to carry out its agenda.¹⁹

The process of reconstitution of social identities and the emergence of identity politics marked by communal divisions. Billavas, the community traditionally associated with Toddy Tapping and Mogaveeras, the community engaged in fishing are the two major communities that began to assert their identities very strongly in this region. Other communities have also manifested these trends and have recognized themselves on communal lines.

Muslims made a significant intervention in the social, economic and political process of the region during the last three decades. Muslim identity assertion becomes noteworthy in this period because of their self conscious efforts to occupy strategic locations in the field of education, health care and real estate business.

The land reform has been exerted grater influence in the region in terms of putting an end to the existing feudal order. It has drastically redistributed land among tenets and realtered the agrarian map of this region. This has resulted in the rise of new form of identity politics evolved through the assertion of backward classes. Political parties of all ideological hues represented total ideological bankruptcy as far as identity/assertions of various castes and communities on communal lines. Political parties of all ideological shades done nothing to combat communalism rather tried to negotiate themselves across communal interests to achieve their political and electoral prospects. Political parties belonging to the right wing represented the interest of upper caste, land owning and business

¹⁹ *Ibid.*, p. 24.

classes. The left wing parties largely represented the middle, lower castes and working classes. Due to the successful implementation of land reforms the Indian National Congress could able to acquire a pro-people party image. But Congress, given the character of multiple caste representation could not evolve and articulate a viable social vision and political approach vis-à-vis caste and communal identities.²⁰

The picture of civil society in coastal Karnataka is quite dismal as there are very weak voices and initiatives to revitalize civil society or to take stock of the situation which often led to tear apart the pluralist secular ethos of its people. Therefore civil society in coastal Karnataka underwent lot of changes owing to the sweep of the ideological currents especially the emergence of Hindutva politics. This eventually led to the significant expansion of the social base of the BJP precisely because of its institutional networking including education and media. Globalization and modernization have never come in the way of the advance of communal ideology rather it was successfully tapped the conditions created by globalization and modernization in its favour. Coastal Karnataka's social, cultural and political complexion has been drastically transformed during the last three decades coupled with the hegemony of communal forces. Increased communal tension and frequent outbreak of violence and social identity pursuits have assumed communal brand leading to aggressive, exclusivist identity claims. Attacks on churches, onslaught on pub-going girls, various forms of moral

²⁰ *Ibid.*, pp. 24, 25.

policing and intrusion into private spaces are new sites of the theatre of communalism.²¹

These developments have become an integral part of routine life resulting in social exclusion, cultural oppression, economic deprivation and political marginalization of the poor sections of the society at large.

Rajaram Talpadi asserted that any kind of undemocratic ascriptive communal mobilisation itself is communal. Communal cleavages were there since 1960. Tensions and conflicts between castes were also evident. Fight against communalism is also political in nature. Based on the discussion with him on 27-12-2014, he opined that the shift in 1980's is very crucial because of the systematic efforts of RSS and Sangh Parivar. In the post 1990 communal riots took a different shape in terms of concerted efforts and institutionalised mechanism at various levels of civil society. Anti emergency also provided a fertile ground for communal politics which brought certain organization to the prominence. Till then Bharatiya Jana Sangh or later BJP had the image of being a pro-business class and upper class but during the 1985 eight MLAs got elected from the BJP for the first time in undivided Dakshina Kannada district. This resounding victory of the BJP in Dakshina Kannada district was also due to the anti-Congress feeling among the people in the district. It is quite important during 1983 when BJP had two seats in Karnataka Legislative Assembly, one seat was from Dakshina Kannada.

²¹ *Ibid.*, pp. 26, 27.

5.6 EMERGENCE OF MUSLIM FORCE AS AN ALTERNATIVE

The National Democratic Front came to force in Kerala as an alternative to both mainstream political parties and Muslim organizations to bring together the demands of the oppressed classes. This front identified the Dalits, the backward castes and the Muslims to bring to its fold and forge a united struggle against oppression and injustice. This resulted in the formation of different movements and organizations at the national level such as the Popular Front of India and lately the Social Democratic Party of India. Popular Front of India also tried to fall in line with the right wing organization by exploiting the issues like demolition of Babri Masjid, deprivation of Muslims, communal riots affecting the lives and properties of Muslims and there by making political dividend. Popular Front of India sometimes joined hands with Dalit movements to fight against Brahminic attempts of hegemony and homogenizing Hindu identity.

As instead of tactical voting that has been followed by the oppressed castes, Popular Front of India in its National Political Conference held at Calicut in 2009 adopted an alternative policy which it termed positive politics through launching of a new political party.

The main issues that Popular Front of India raised was its discontent against Government's double standard with regard to the treatment of terror attack suspects, police prejudice and atrocities against Muslim minorities. Popular Front of India also aligned with human right activists, tribals and Dalits. Apart from these issues, it has taken up certain other areas like, reservation for Muslims in employment, education, hygiene campaign, school chalo campaigns, women empowerment programmes, disaster relief programme and other community

development programmes. The Popular Front of India runs and supports publishing houses like Thejas Daily, Thejas Fortnightly both in Malayalam and the Thejas Institute of Journalism in Calicut to facilitate journalism courses for Muslims and Dalits. Good Hope School and Green Valley Academy providing religious instruction and technical studies in Malappuram.

Popular Front of India started in Kerala on 17th February 2006. Its main agenda is to launch struggle for the rights of the people. Empowerment of the marginalised and oppressed is its objective and gives special focus to the Muslim problems. Popular Front of India is a cadre based network of the Muslims to fight for equality, freedom and dignity. The basic activities of the organisation include mobilization, education and networking. It creates awareness among the people about their fundamental rights and civic duties.

The Front has its State Executive Councils in Kerala, Andhra Pradesh, Tamilnadu, Karnataka, Goa, Maharashtra, Rajasthan, Delhi, West Bengal, Manipur, Assam and in recent years the organization has made great slides in the regions in North, East and north-East of India. The main contention of Popular Front of India is that for 67 years Muslim leaders in secular parties never talked about real needs, instead they tried to keep the Congress party in power, but never ask for power to the Muslim community.

Popular Front of India, though claims to be a national organization representing the Muslims and depressed class, its acceptance and ideology is not considerable among the Muslims. Liberal and secular Muslims are keeping away from this organization as it emerged as a countering force to Hindu

fundamentalism. This Front tries to react aggressively the opposite block and tries to mobilize the Muslims in the name of Islamic identity and solidarity.

This Front has separate wings like Women's Front of India for Women, Imam Council for Muslim Ulemas and Campus Front of India for Students and Social Democratic Party of India as their political wing. This organization has been functioning across Indian territory raising their demands to ensure justice to the marginalised sections among the Muslims, Dalits and Adivasis. Apart from this, they have taken up school 'chalo' programmes spreading the importance of education by distributing school kits, uniforms, etc. The organisation is trying to provide sufficient infrastructure for tuition centres, free clinics and self-employment schemes in association with like-minded non-government organisations. Sarva Shiksha Grams are potential model villages in education, health care and economic self sufficiency. Health and hygiene, community development programmes, relief activities, empowerment of women and protection of human rights are the other focus areas of this organisation.

National Chairman of the Popular Front of India expressed his dissatisfaction over the deprivation of Muslim representation in the legislatures at the state and national level. Based on discussion with National Chairman of Popular Front of India on 17-12-2014, he made it is clear that main stream political parties or the secular parties betrayed the Muslim community without giving them proper share in power and development. During the interview he was talking about alternative politics where the Muslims and other depressed classes will enjoy the true exercise of constitutional right without any fear. Today Muslims choose his candidate or party on the pretext that if the 'other' party

comes to power they will be cornered or pushed to discrimination. This fear makes his choice inevitable in favour of some secular parties. He says this situation must change and the community should be in a position to make their political choices on the developmental basis rather than fear of communal forces. He was very critical of the existing secular parties that they have been deceiving the Muslims without giving any significant share in power to them. They used the community for vote banks and to sustain their power.

The alternative politics he suggests is good for the future of Muslims along with enough power to fight for basic amenities of life. The political wing of Popular Front of India called Social Democratic Party of India (SDPI) believes in agitative politics, that is continuous struggle for equity, justice and freedom for ordinary masses. Electoral politics should be strengthened by grassroot level agitative politics. He adds that Muslims have been secular in their thinking but the secular parties have not used them positively. Even when Muslim parties contested in the elections, majority of the Muslims supported the secular mainstream parties to avoid the tag of communalism.

The main slogan of the Social Democratic Party of India the political wing of Popular Front of India is inspired from a Quranic verse related to the freedom from hunger and fear (The Quran, 106: 04). The party tries to bring the Muslims as a force to bargain for power. It believes that Muslims are denied real freedom and equality as they do not have their due share in the power structure since independence. Acquiring power is the means towards liberation of Muslims from the fear psychosis and freedom from hunger.

Table 5.1: The electoral performance of Social Democratic Party of India in Karnataka

Sl.No.	Election body	Candidates	SDPI votes	Win
1	Assembly	24	1,01,226	Nil
2	Corporation	36	22,167	5
3	CMC	72	14,614	9
4	TMC	86	9,933	5
5	TP	19	1,420	2
Total		213	1,49,360	21

Source: Social Democratic Party of India, Karnataka Annual Report, 2014.

In the recently concluded panchayat election results in Dakshina Kannada clearly indicate that Muslim representation at the grass root level is increasing to a great extent. The Muslims are increasingly entered into the electoral battles in the panchayat level and succeeded to win the elections. 2015 Karnataka Grama Panchayat election results show that more number of Muslim candidates, including women won the seats making inroads into the traditional Congress vote base. Youth among the Muslims are increasingly bargaining for political space instead of blindly supporting the secular parties. Reservation of seats to the backward classes also positively strengthened their representation in this election. But the presence of Muslim representation is not impressive in the Udupi district.

Sir Sayyed Ahmed Khan strongly advocated that the Salvation lies in the modern education and the revival of political separation is not the solution. Revival of the culture of modern education and thinking is needed. The thrust will not achieve its full potential until the girl child get an equal place in the Indian Muslims quest for modernity.

It is something noteworthy, that as many as 6000 Ulemas from around the country gathered in Hyderabad to condemn the act of terrorism. It was probably a rare gathering to rise up the protest against terrorism. The same trend continued in the wake of the Mumbai attack, elite as well as ordinary Muslims came out in public to express their outrage. Muslims must be able to convey their demands are essentially economic and could easily be conceded as identity concerns cannot be easily negotiable. If something is done reactionary by mobilising people in the name of religion or emotional issues the anti-Muslim forces will mount a shrill campaign which will strengthen chauvinism, weakening democracy. Weakening democracy is not in the interest of ordinary people including the Muslims. Muslims must get out of their siege mentality. Stop seeing enemies everywhere and start on a new state.

A leader of the community welfare organization expressed his views during the interaction with him that Muslim representatives are not well-versed with the Sachar Report or Ranganatha Mishra Commission Report and the schemes or programmes have not been reached to the grassroot level. Affluent class among the Muslims often ignores the pathetic conditions of their fellow-beings or has the wrong notion that all are self-sufficient.

Muslims generally want peace and try to be friendly with all other communities. Political motives, personal interests and indulging in illegal things get communal colour to protect their own self interests. The community is lacking basic infrastructure facilities. Muslims still are not aware of getting some important documents or sometimes fail to follow up the process due to poverty and illiteracy. Despite of increase in economic and educational levels of the

Muslims in coastal Karnataka, the problem of widow, family disintegration, illiteracy and poverty still persist in some of the pockets of this region. Religious solidarity or communitarian sense never resulted in helping the poor and needy but mere tokenism has been visible. Muslim community is not happy with the leadership because they think a leader becomes a leader and follower becomes a follower without any improvements in their standard of living.

Based on the discussion with an activist and literateur from Udupi on 24-12-2014, he mentioned that minorities tend to increase their power share in all the sectors including politics. Politicians usually think that their victory and success in the election is due to their commitment to all. In coastal Karnataka religious mobilization for political gain is increasing on the competitive line.

Business rivalry changed the social relations between the different communities in this region. In Bunder and Kudsoli, Muslims and Mogaveers engaged in fish selling with cordial terms.

Muslims and Hindus were known for religious co-existence and tolerance for long back in this region. Udupi a temple-town witnessed religious harmony during the time of Lakshadeepotsava, where Muslim leaders offered donations to this festival. The same tradition has been followed in the region. Hindus and Muslims use to donate the temple and mosques mutually. Hindus were growing different crops and Muslims were largely involved in business.

Some prominent public figures whom the civil society accepts as role models in various capacities too take part in processions and gatherings to spread aggressive communal venom. These developments make the civil society totally confused as to what is to be perceived as true religion and communalism. The so

called role models take up charitable, philanthropic and humanitarian activities in the interest of the society as a whole and even host religious congregations inviting representatives of different religions as a mark of communal harmony. It is quite ironical to say that the same role models at different point of time share the Diaz openly with the proponents of aggressive communalism and share their views in tune with their agenda. This sudden shift of the public figures with the divisive forces give them some undue advantage of getting respectability and acceptability to their agenda in the public space irrespective of its sinister design and blatant disloyalty to the Constitution and rule of law. The posters, banners and other kinds of public display of slogans boiling with hate, aversion and revenge against the 'other religions' add new vigour to these celebrations. The hate campaign and the derogatory remarks against 'the other' makes it part of pride they often exhibit without any iota of respect to the public sentiments and civil society. Therefore any act of criminal activities like assault on persons, vandalism, loot, arson attack against public transports or religious places are popularized through the so called communal brand without any legal injunctions.

The perpetrators of violence in the society often draw inspiration from their ideological masters and strength from their political muscle. The disillusionment, apathy and silence on the part of the civil society towards these developments paralyzing the entire society of coastal Karnataka. The need of the hour is to strengthen the hands of law with utmost impartiality and transparency to uphold the rule of law and Constitution.

Muslim marginalisation is also attributed to anti-Muslim discrimination. Muslim owned media and organisations highlight many incidents of such

prejudice, which the main stream press often hides or subdues. Discrimination takes different shapes and results in exclusion and disempowerment of the community. This drives the Muslims to form ghettos where they suffer all kinds of disadvantage and constraints to further growth. Denial of houses for rent to Muslims in Hindu dominated areas is a common phenomenon. Denial of job to Muslims in Hindu owned concerns force them to seek refugees in their own ghettos which are neglected by the state.

Political parties and even the Muslim leaders lack maturity over Muslim issues. The community often gets emotional and sensitive to certain issues but the same spirit and enthusiasm has not been seen to achieve success by taking up constructive programmes and to raise their status. Therefore the community needs attitudinal change in our approach.

The mosques and religious seminaries should play the role of an effective communication centres and facilitator in terms of awakening the consciousness of the community to avail the facilities that are available in various sectors. Christian church can be taken as a best model which functions as the facilitator of education, quality education, health, medical services and other public utility services to the community and the society as a whole. The Muslim community has to take up such a broad vision and will power to achieve greater progress. Every community and every nation has their own problems but it is the responsibility of the Government and the Muslim society to look for possible avenues to overcome these hindrances resorting to democratic means. The problems of Muslim community are not only confined to the state policies but they must be explored in the context of culture, economy and modern education.

5.7 INTRODUCTION TO ANALYSIS

Dakshina Kannada and Udupi districts have secured high position in the Human Development Index. These two districts have the highest number of literates. The Muslims in the coastal belt are far ahead from their counterparts in other parts of India. Incidentally taking the state average Udupi ranked first and Mangalore second in health as well as educational field during 2005-2006. We have already discussed the socio-economic and political dynamics of this region and obviously minorities cannot be neglected as they constitute a big chunk of population.

The sample for the present study consists of two villages each from six taluks from the selected two districts of Dakshina Kannada and Udupi. Total 300 respondents, 210 from Dakshina Kannada and 90 from Udupi have been interviewed on the basis of random sampling survey method. The six taluks from coastal region have sizeable population of Muslims with complex socio-economic scenario. This region has substantial Muslim voters who have been playing an important role in the political contours. The villages from where samples are selected represent mixed socio-economic conditions. In some of the villages Muslims occupy quite a significant role in the economic, political and educational field. There are some remote areas without having much better access to education, health occupation and commercial activities. Some pockets of this region are highly communal sensitive where Muslims face problems of security and development deficit.

Interestingly, the four constituencies in the Legislative Assembly of Karnataka namely Mangalore, Mangalore South, Mangalore North and Moodbidre

at present represented by the minority representatives. They include two Muslim MLAs, one from Christian community and another from Jain community. Muslim community is highly open up to the kind of political activism emerging in recent times in these regions. Multiculturalism and cultural diversity is a great force in coastal Karnataka for a long time. Religious harmony and co-existence between the communities continued to see the ups and downs in the rich history of this region. But the scenario was drastically changed owing to the major developments that have occurred over a period of time. The area of study represents both the pleasure and pain of their experience during their interaction with the unique socio-cultural aspirations and communitarian identity.

1. To study the need, reason and benefits of identity assertion of the Muslim community in coastal Karnataka.

The topic of Muslim identity in the Indian subcontinent may be examined on the premise of social, religious, and political awareness. Socially, the Muslim groups of India have never been united as a solitary binding element. Their religious identity was changed from an inactive state to a dynamic one as per the changing needs of the decision classes. They summoned religious suppositions when they battled against Hindu rulers and smothered them when the Shariah prevented their total principle. The idea of a Muslim political personality was a result of British standard when the discretionary procedure, majority rule organizations and conventions were presented. English tenet made a minority complex amongst Indian Muslims and in this way awareness of Muslim political character. In the wake of going through a progression of changes, the Muslim group shed its minority intricate and proclaimed it a country, attesting its separateness.

Aadhaar Card is a sort of identity which tries to give special character of a person. Underneath said two tables of diverse sorts would demonstrate the statistical data points of Aadhaar card enrolments. First table is in view of locale savvy information and second one is in light of education. This examination figured out that literates have much mindfulness contrasted with the illiterates in Coastal area. In Mangalore district out of 210 respondents 187 have the Aadhaar card and out of 90 respondents 84 have the card in Udupi area. This represents citizens are having mindfulness about their rights and benefits in a political framework, and training is assuming real part in shaping the character of a group. The individuals who got Primary and High school training are in gigantic numbers who are holding Aadhaar cards.

Table 5.2: Aadhaar Card

		Aadhaar Card		Total
		Yes	No	
Districts	Mangalore	187	23	210
	Udupi	84	6	90
Total		271	29	300

Source: Fieldwork²²

Why Aadhaar is important? And how it is different from other general identity cards? Let me begin with second question, general ID cards are made for particular reasons, and they are applicable only in specific contexts. For instance, driving licence is meant for riding or driving vehicles, passport is used for travelling abroad, voter ID is specifically used during the suffrage, and so on and so forth. Though these cards can be used for various purposes, they are not considered as unique Identity of an individual. Therefore Aadhaar card stands in distinct position. And for first question one can provide ample of justifications.

²²All tables in this chapter are outcomes of field work done by the researcher.

For instance, to get governmental facilities, or simply an identity card etc., but this research asked this question to respondents because to cross check whether they have got basic facilities which would help them to recognise themselves in various sectors.

The fundamental idea of the Identity politics is to unite individuals or communities on the basis of identity. In order to reach the goal, people have to have some sort of unique identity. Sub-castes, sub-sub-castes are unifying in to one caste and religious communities are getting status of minority, etc., are all portray the process of integration. Though Aadhaar card not directly related to the politics, somehow it is playing vital role in proving unique identity to an individual, which would help to avail government facilities.

Table 5.3: Aadhaar card and education basis

		Aadhaar Card		Total
		Yes	No	
Education	Illiterate	19	0	19
	1 st to 10 th	183	12	195
	PUC	29	8	37
	Graduation	36	9	45
	Post-Graduation and above	4	0	4
Total		271	29	300

2. To study the influence of socio-economic and political conditions of coastal Muslims and its impact on identity formation.

So far as the minorities in India are concerned Muslims are the biggest minority in the nation. Dominant part of this group is instructively and financially in reverse. Every single other minorities are instructively and monetarily better off. Sadly Muslims have not possessed the capacity to get their due offer in welfare projects of the Government started for financially weaker segments of the general public in the nation since freedom. Diverse Governments selected panels

every now and then to figure out the reasons for instructive and monetary backwardness of Muslims. Two official reports, the Gopal Singh Committee Report (1982) and the Sachar Committee Report (2006) have tended to their financial conditions. Among these groups the most recent one is the Sachar Committee. The committee has unmistakably uncovered that just 4 percent Muslim populace is instructed and it is the most instructively and financially in reverse minority in the nation. The report discovered systemic and boundless imbalance, segregation, and being worked on among the Muslim populace assessed in 2001 at more than 138 million. Muslims are lopsidedly rejected from common administration occupations, police, military and political positions. They have excessively high rates of imprisonment, ignorance, neediness, and health issues.

5.8 AWARENESS ABOUT SACHAR COMMITTEE

The condition of the Muslims continued to deteriorate, as depicted by the report of the Dr. Gopal Singh High Power Panel for Minorities (1983); the 43rd, 50th and 61st rounds of the National Sample Survey Organisation (NSSO) in 1988, 1994, and 2004-05 respectively; the seventh annual reports of the National Commission for 4 Minorities; the report of the Committee of Governor on the welfare of minorities (1998); the resolution and representations of minority parties and organizations, and others.

The state of the Muslims kept on decaying, as portrayed by the report of the Dr. Gopal Singh High Power Panel for Minorities (1983); the 43rd, 50th and 61st rounds of the National Sample Survey Organization (NSSO) in 1988, 1994, and 2004-05 individually; the seventh yearly reports of the National Commission for

four Minorities; the report of the Committee of Governor on the welfare of minorities (1998); the determination and representations of minority gatherings and associations, and others.

The Sachar Committee report has brought up that Muslims are among the most monetarily, instructively and socially in reverse areas of Indian culture. Without a doubt, the report is valuable for comprehension the extent of this issue, the same number of the proposals that it accommodates improving it. The Government of India constituted Justice Sachar Committee for readiness of a Report on the Social, Economic and Educational Status of Muslim Community of India, and Justice Ranganath Mishra Commission for distinguishing criteria for socially and monetarily in reverse classes among the religious and phonetic minorities, and to propose different welfare measures for Minorities including Reservation. The Sachar Committee has investigated the offer of distinctive groups in different foundations to evaluate their level of avoidance and segregation in the entrance to different administrations. It has watched that the shares of a few of the religious minorities are far beneath the normal figures of different groups. Recommending the reception of suitable systems to guarantee value and correspondence of chance to Muslims in private, work and instructive spaces, the report makes an in number pitch for humankind assorted qualities a key element of open strategy. In this foundation this exploration suggested conversation starters to respondents to know the mindfulness about Sachar panel. The accompanying table obviously demonstrates that the greater part of the respondents is oblivious about the committee.

While investigating the attention to individuals, the conspicuous inquiry would raise, that individuals are oblivious about such a large number of advisory groups constituted by lawmaking body. To clear this point, we can comprehensively separate boards on the premise of general issues and specific issues. One the one hand, boards shaped to take care of the issues of focus state relationship; electro reconstruction councils would go under broad classifications that they don't address a specific group or person. They take bigger issues, hence there is no noteworthy point in asking whether individuals have mindfulness or not. Then again there are committees shaped absolutely to address the issues of specific groups or district. For example, 'Kasturi Rangan' report considered issues of western area, then numerous associations of the district challenged against that report, and backward class commission reports likewise impact individuals keeping in mind the end goal to claim their rights. These are cases for horizontal inquiry. The accompanying table unmistakably demonstrates that a large portion of the respondents are uninformed about Sachar committee report.

Table 5.4: Awareness about Sachar Committee report

		Awareness		Total
		Yes	No	
Districts	Mangalore	47	163	210
	Udupi	11	79	90
Total		58	242	300

This examination work gathered data about social and monetary states of the Muslim group in Mangalore and Udupi regions of Karnataka. This locale is otherwise called Coastal belt. Here Muslim populace is all the more in number contrast with different parts of the Karnataka. The whole field work singularly depended upon Questionnaire strategy with a specific end goal to accumulate the

information. More than 300 individuals have been chosen haphazardly to assemble data about financial condition.

The table #4 demonstrates the data gathered in both areas of distinctive sorts of families. Out of 300 families 150 families have atomic structure in Mangalore area and in Udupi region 76 atomic families have been met. This outlines that modernization is likewise influencing religious groups. Table #5 demonstrates that in Mangalore area 50% of the talked with individuals are living in own home and in Udupi locale minimum number of individuals are living in leased house. Staying in own home is a seat sign of driving upgraded life. It depicts, after Sachar council’s proposal Muslim group’s financial life is enhanced in coastal belt. This speculation has an exemption that couple of families are living in leased houses.

Table 5.5: Type of family

		Type of Family			Total
		Nuclear	Joint	Other	
Districts	Mangalore	150	47	13	210
	Udupi	76	14	0	90
Total		226	61	13	300

Table 5.6: Staying on own house?

		Opinion		Total
		Yes	No	
Districts	Mangalore	152	58	210
	Udupi	83	7	90
Total		235	65	300

After India got Independence it actualized all inclusive suffrage for giving political personality to its nationals. The table given underneath shows the rate of political enrolment of Muslim group in seaside locale. 99% of the talked with individuals are enlisted in voter rundown. This is a critical advancement that can

be found in group. Individuals are getting mindfulness about their political cooperation through political pioneers, religious pioneers and through education.

Table 5.7: Enrolled for voter list

		Opinion		Total
		Yes	No	
Districts	Mangalore	209	1	210
	Udupi	90	0	90
Total		299	1	300

With a specific end goal to comprehend the financial states of the specific group, one needs to recognize the house environment of the people. The examination has found that in both regions 65 families which have been met are staying in leased house, out of 65 families around 9 families are living in huts.

Table 5.8: Type of house

		Type of house						Total
		Hut	Tiled	Ashraya Yojana	Janatha House	RCC	Other	
Districts	Mangalore	9	111	8	9	53	20	210
	Udupi	0	46	3	2	34	5	90
Total		9	157	11	11	87	25	300

In order to understand economic status, it is necessary to know the water resource of the house. In Mangalore district, out of 210 respondents told that they are depending on government tap water, this shows the betterment of life style in urban areas. Though majority respondents are depending upon taps, 62 are fetching water from well. And interesting thing is, most of them disagree with having water problem issues. In Udupi district interestingly majority of the people are depending up on well to get water. Water source in both regions is not a problem at all. So many people have their own well, and they are economically becoming strong which is helping them to avail government facilities.

Table 5.9: Sources of water

		Sources of water						Total
		Bore-well	Govt. tap	Lake	Well	River	Other	
Districts	Mangalore	21	103	11	62	8	5	210
	Udupi	17	9	4	59	0	1	90
Total		38	112	15	121	8	6	300

Today, the majority of Indian Muslims still live on agriculture. Since, in secular India, the employment market in the higher ranks of the administration seems to be limited for Muslims, it is noticeable that sections of the middle classes are turning their backs on education and schooling and increasingly attempting to establish themselves on the employment market with relatively low levels of qualification, e.g. in the commercial sector.

Table 5.10: Own agriculture land

		Opinion		Total
		Yes	No	
Districts	Mangalore	39	171	210
	Udupi	13	77	90
Total		52	248	300

Education assumes a critical part in the scattering of present day disposition, values, methodology and judicious standpoint. Educational level of a general public or a group can't be judged from its proficiency rate; however it is a vital pointer for making a qualification in the middle of educated and non-proficient. A proficient individual is not characterized on the premise of his/her educational fulfillment however just on the premise of learning of perusing or composing any of the dialect. The accompanying table demonstrates the education level of Muslims in both areas. Despite the fact that the quantities of absence of education is less contrast with proficiency rate, the vast majority of the respondents have restricted their training up to primary and secondary school

instruction level. Advanced education among Muslims is still risky; on the grounds that this information shows just four out of 300 have got higher education.

Table 5.11: Education

		Districts		Total
		Mangalore	Udupi	
Education	Illiterate	15	4	19
	1 st to 10 th	141	54	195
	PUC	21	16	37
	Graduation	29	16	45
	Post Graduation and above	4	0	4
Total		210	90	300

Aside from education, vocation is the other real concern. Low support in government employments is somewhat seen as an after-effect of separation. The vocation circumstance has crumbled in light of the fact that globalization and liberalization procedures seem to have influenced Muslim occupations (primarily independent work) more unfavourably than others, particularly for ladies. This, combined with low dealing force of specialists (particularly home-based), brings about low salaries. Non-accessibility of credit abridges the capacity of the group to enhance their monetary status; Muslim focus ranges are assigned as “red zones” where credit streams are essentially non-existent. Segregation in the usage of government projects and in framework procurement adds to the issues in the monetary circle.

The accompanying table plainly demonstrates that in Mangalore district and in Udupi out of 300 respondents just 19 are in government area, this is likewise obvious from the aforementioned clarification. It is troublesome presume that the purpose behind unemployment, on the grounds that hypothetical clarifications would say the separation issue and hands on work perception gives multi reasons. For Instance, a few individuals would say that, they are not

intrigued in light of the fact that they have own business, and few say that they are not fit for bearing uses for advanced education, subsequently government occupations are ivory tower for them. One can discover unlimited explanations behind not landing government positions.

Table 5.12: Occupation status

		Districts		Total
		Mangalore	Udupi	
Occupation	Unemployed	41	28	69
	Private sector	34	20	54
	Government job	15	4	19
	Own business	83	22	105
	Coolie	32	12	44
	Agriculture	5	4	9
Total		210	90	300

The Muslim representation among the administration employments is much beneath their populace rate at the level of IAS framework as well as in the occupations at the most minimal level like the class IV. There are a few explanations behind this, including loss of instruction and exchanging and negative state of mind towards Muslims. The Muslim youth as a general rule assume that they are not going to land positions, so what is the utilization of applying' for them or get ready for aggressive exams. Subsequently there is extraordinary requirement for legitimate inspiration. It is fascinating to note that Kanshi Ram before going into legislative issues was directing and preparing camps for Dalits to support their resolve and aggressive abilities for higher echelon of government occupations. Syed Hamid, former chancellor of Aligarh Muslim University had taken comparative activity and began a preparation habitat for IAS exams for Muslims in Aligarh Muslim University.

3. To understand the relationship between political identity and its impact on development among the Muslims.

In the absence of an equal emphasis on education for economic opportunity, for poorer students religious identity and values were counter-posed to the pursuit of economic advancement through modern education. In order to understand this situation one has to observe the political representation that they have got. To probe this further this research asked several questions regarding political representation which have given better life to them. The following table portrays interest of the respondents in joining political parties. Affiliating with political party is also one of the criteria shows the political representation. Respondents from Mangalore and Udupi districts are less interested in joining hands with political party. In my observation they think that, only joining in a party is of no use, because parties are interested in only Vote bank politics rather than safeguarding interest of communities in general and Muslims in particular.

Table 5.13: Active membership of a political party

		Opinion		Total
		Yes	No	
Districts	Mangalore	41	169	210
	Udupi	10	80	90
Total		51	249	300

Above mentioned table illustrates the indication of partial political representation of the Muslim community. Now, to check reality or other parts sides of representation we have to consider people's membership in ruling bodies' viz., local bodies like panchayats. The most disturbing fact is that after so many efforts by government and various committees' recommendations the level of political participation of Muslim community is not up to the mark. The following table is a self-evident for afore mentioned assertion.

Table 5.14: Panchayat member from family

		Panchayat member		Total
		Yes	No	
Districts	Mangalore	31	179	210
	Udupi	6	84	90
Total		37	263	300

The idea of identity is basic in advanced social and political framework. The nature and development of gathering identity, and additionally the development of individual personality, is the subject of much hypothetical and observational request. Identity is for the most part used to portray and depict a people's feeling of self, gathering affiliations, auxiliary positions, and credited and accomplished status. Character results from inner subjective recognition, self reflection, and outside portrayals. In spite of prior understandings of way of life as settled and changeless, today personality is all the more regularly considered a developing procedure of "turning out to be" instead of basically "being". Political framework assumes a noteworthy part in changing Individual's personality starting with one angle then onto the next. Consequently voting conduct of the group would help us to comprehend the procedure of change. In this foundation address about premise of backing for political gathering was asked to respondents. The accompanying table demonstrates a percentage of the intriguing raw numbers.

The purposes behind supporting a political party could be ordered on the premise of defending enthusiasm of the group. Dominant part of the respondents have demonstrated enthusiasm for good authority. Arrangement and projects, uplifting state of mind towards Muslims and identity components have not evoked the enthusiasm of the respondents. In spite of the fact that one cannot determine what great administration is, but rather generally it can be identifiable with who

offers significance to enthusiasm of the individuals. A few individuals may consider great foundation of various types, some may consider financial advancement, some consider assurance etc. In this way, the nature of the authority depends up on the issue that groups are confronting and setting of the circumstance.

Table 5.15: Basis of supporting a political party

		Opinions					Total
		Policy and programmes	Positive attitude	Good leadership	Personality of a candidate	Do not know	
Districts	Mangalore	22	56	99	31	2	210
	Udupi	5	8	54	23	0	90
Total		27	64	153	54	2	300

With foundation of Identity development and governmental issues, religious personality is likewise assuming essential part. The above table demonstrates that, Muslim group is keen on religious and social character arrangement. There is a need to know whether religious character is affecting on governmental issues or not? So as to get answer this examination offered conversation starter whether religion is impacting on voting? In spite of the fact that individuals thoroughly take after their religion, they would attempt to showcase themselves as mainstream, liberal openly, may be this is mental contention, yet it is valid by and large. Taking after table plainly demonstrates that out of 300 interviewees 267 gave negative response to the inquiry.

Table 5.16: Religious influence in voting

		Opinion		Total
		Yes	No	
Districts	Mangalore	27	183	210
	Udupi	6	84	90
Total		33	267	300

5.9 MADARASA EDUCATION

According to the present status of Muslim education is concerned, without a doubt, it is a vital measurement in the domain of Muslim educational system in India; which requires pressing consideration. The new difficulties of the 21st century (the century of Knowledge) cannot be experienced without considering the issues of Muslim training in India, since Muslims are the greatest minority group of this country embodying 13.4 Percent of its populace. Furthermore, Madarasa training is a huge part of the History of Muslim training and Islamic studies in India.

Madarasa education in India has been so important that there cannot be fictional the educational development of Muslim community by neglecting the Madarasas. Ulema produced by these Madarasas provide headship not only in religious matters but also in social and political spheres. Preliminary from Shah Waliullah to the great Ulemas like Moulana Quasim Nanutawi, Moulana Arshad Madani and Moulana Syed Abul Hasan Ali Nadwi have been the most prominent personalities among Muslim leaders. They were essentially the commodities of Madarasas and they had a close resemblance with Madarasa education. It is because of this prominent role of Madarasas.

The researcher has examined to cross check how Muslim community is giving importance to Madarasa education in Coastal region. Among 300 respondents 262 are of agreed that the importance of Madarasa education.

Table 5.17: Studying in Madarasa education

		Studying in Madarasa education		Total
		Yes	No	
Districts	Mangalore	182	28	210
	Udupi	80	10	90
Total		262	38	300

At the outset of Madarasa education, researcher further questioned the respondents to know why they are giving importance to Madarasa education. Most of the interviewees pointed out that religious knowledge would come from Madarasa education. Morality can be taught by the religious texts, that would help to Individuals to build their personalities. Therefore according to the respondents, Madarasa Education is much more important along with the formal education in order to become compete person.

Table 5.18: Importance of Madarasa education

		Importance				Total
		To provide religious knowledge and morality	To understand the true essence of religion	To achieve religious and cultural unity	To inculcate narrow feelings and attitude towards one	
Districts	Mangalore	82	77	39	12	210
	Udupi	49	27	13	1	90
Total		131	104	52	13	300

4. To know the challenges before the Muslim community in the wake of major changes taken place in coastal Karnataka.

Notwithstanding the interior contrasts that are clear inside Indian Islam, a few areas of the Muslim first class deserted in India do try to a solid Muslim character. The vast majority of the delegates of these world class, which are moved in the urban focuses, have a tendency to broadcast their own thoughts as tasks with legitimacy for the entire society and see their group as a religious minority just meeting expectations for the upkeep of its dialect (Urdu) and society, not as a politicized national minority. They advance the detachment of the Muslim group from the Hindu dominant part, which brings about the proceeding with under representation of Muslims in the common administration and is thusly making the problem confronted by Indian Muslims a perpetual condition.

The socio-chronicled trip of advanced education in India has developed through distinctive periods, viz., pilgrim, post freedom and contemporary. In this trip, an arrangement of English training takes a position in higher organizations of learning. The establishments of higher learning are viewed as the most vital organization of social change, social change, and whole improvement of the nation. Training is a critical element to inspire the group all in all. At the point when the exploration inquiries were solicited in regards to the methods and strategies from shielding the intrigues, Muslim respondents gave much significance to social religious personality. In both the locales lion's share of the respondents are less keen on financial and instructive advancements. This is a prime sample for the point that the arrangement of a gathering is a great deal more essential than any sort of reorganization.

One out of eleven people in the state of Karnataka is Muslim. This situation is forcing the Muslim community to form a strong group with the cultural and religious identity. The fear of being minority and the possibility of domination by the majority is the striking point which is tormenting the community. With background of Identity politics one can understand the necessary force behind this zeal of assimilation of the community.

Table 5.19: Programmes to safeguard interest of Muslims

		Programmes					Total
		Socio-economic development	Educational development	Community welfare	Cultural religious identity	Not applicable	
Districts	Mangalore	24	32	29	118	7	210
	Udupi	19	23	14	31	3	90
Total		43	55	43	149	10	300

Today, India is universally perceived for three things: destitution, populace, and defilement. India is environment to around 33% of world's compelling poor, is situated to turn into the most crowded nation by pretty much 2030 beating China. Indian Muslim group truly exceeded expectations in a mixture of abilities and social exercises, yet prepared as 'vote bank' for quite a long time; they progressively sank into destitution and franticness. On the off chance that the administration assigned assets for proper plans, they were by and large siphoned off by the degenerate force representatives of the group. At that point the "Secularists" likewise began requesting "reservation" for Muslims in government occupations nearby dalits and other in reverse groups. In this manner, Muslims were pushed into the governmental issues of reservation too. 10 years into 21st

century, this group displays a scene of self sustained hopelessness and directionless. With this foundation keeping in mind the end goal to comprehend the difficulties Muslims are confronting today, this examination suggested some immediate conversation starters to respondents.

For the accommodation of the interview, the answers have been partitioned into six unique classes viz., Poverty, Illiteracy, joblessness, unreliability, communalism and corruption. Counting all classes ‘over the all’ choice was likewise given to the respondents. Lion’s share of them have given the answer which incorporates all classifications. Neediness or unemployment is not a major ordeal for Muslim group, however some of them brought up destitution yet larger part of the respondents fingered at all the issues. That is to say, all the specified issues have their own particular stakes in making issue to the group. Approximately one can recognize the wellsprings of the issues i.e., issues like debasement and unemployment created by the administration part and unreliability, communalism are getting to be issues by different social associations and social frameworks.

Table 5.20: Most crucial problems for Muslims

		Problems							Total
		Poverty	Illiteracy	Unemployment	Insecurity	Communalism	Corruption	All the above	
Districts	Mangalore	41	18	14	17	26	9	85	210
	Udupi	10	5	9	4	25	0	37	90
Total		51	23	23	21	51	9	122	300

The Muslims lack not only political leadership with proper vision but also socio-cultural leadership thoroughly committed to the cause of socio-economic

progress of Muslims. Though many Muslims cannot afford for education because of poverty there are community resources available both internally and externally. Internally there is great need for proper management of Waqf properties which run into billions of dollars. In this background this research tried to figure out the real problems for remaining backward in the realm of education. Interestingly found that poverty and financial problems are major hurdle to get education. Out of 300 respondents 113 interviewees opined that financial problem is the biggest barrier to enter the educational institution.

Table 5.21: Reasons for remaining educationally backward

		Reasons						Total
		Financial problem	Schools are far away	Poverty	Religious orthodoxy	Other reasons	Do not know	
Districts	Mangalore	76	21	45	37	29	2	210
	Udupi	37	1	24	11	16	1	90
Total		113	22	69	48	45	3	300

The procedure of getting educational loans for Muslim specifically is exceptionally awkward. One reason is the way that Muslims are not ready to give insurance security to the banks for such credits. The banks seem, by all accounts, to be hesitant to give credits to Muslim for education without security. The outcome is that even those Muslims who meet all requirements for admission to expert courses are not ready to get advance from the banks and are compelled to drop out. As an issue of state approach, the seekers who get admission to expert courses ought to get premium free bank credits on the security of the state and monetary status of the folks ought not to make any difference in these cases. This

won't cost much yet will evacuate an awesome hindrance in the method for poor Muslims.

Another issue Muslim group is confronting is common roughness. Brutality against Muslims is regularly as swarm assaults on Muslims by Hindus. These assaults are alluded to as collective uproars in India and are seen to be a piece of an example of sporadic partisan viciousness between the Hindu and Muslim groups, and have likewise been joined with an ascent in Islamophobia all through the 20th century. Most occurrences have happened in the northern and western conditions of India, though communalist conclusion in the south is less purported. These examples of viciousness have been entrenched since part; with many studies reporting occasions of mass brutality against minority bunches.

Along with evidential back ground this research tried to investigate facts about riots. One hundred forty-four respondents from Mangalore and Udupi agreed that for various reasons communal clashes took place. In several regions within the district 156 respondents gave negative answer to the question. According to the observation, some of them are unaware about incidents and some are reluctant to disclose the issue.

Table 5.22: Communal problems in locality

		Opinion		Total
		Yes	No	
Districts	Mangalore	93	117	210
	Udupi	51	39	90
Total		144	156	300

In connection to above plain data the inquiry concerning communalism was further examined. Here examination attempted to bring out exact purposes behind the shared uproars. Out of all respondents 146 are gravely educated about issues.

They have declined to reaction to the inquiry fittingly. Aside from lack of awareness 63 respondents perceived the reasons with individual competition and few with religious distinction and to some degree a little measure of interviewees brought up cow butcher. Whatever the reasons are, however one needs to perceive that mob between two groups are aggravating and creating unreliability feeling among Muslim group. This is likewise one of the conditions which is impeding the group to go to the standard.

Table 5.23: Reasons for communalism

		Reasons						Total
		Personal rivalry	Religious differences	Economic reasons	Cow slaughter	Other	Do not know	
Districts	Mangalore	47	9	17	20	9	108	210
	Udupi	16	8	5	16	7	38	90
Total		63	17	22	36	16	146	300

5.10 AWARENESS ABOUT GOVERNMENT FACILITIES

In the wake of knowing education and monetary status of the Muslim group, there is a need to know how the group profit the current office; furthermore to know whether they are mindful of those offices. The accompanying table demonstrates that among 300 respondents 244 respondents are uninformed about offices gave by the legislature. The purposes behind this poor circumstance are numerous. Absence of training, destitution, budgetary backwardness and different reasons can be called attention to for this condition. Few individuals who thought about offices, some of them don't know the name of the plans, and some of them have little information about the plan, that is to say, they have heard the name

however don't know how to use the plan legitimately. Subsequently, group pioneers and political pioneers need to focus on these sorts of issues.

Table 5.24: Awareness of facilities of the government

		Awareness		Total
		Yes	No	
Districts	Mangalore	31	179	210
	Udupi	25	65	90
Total		56	244	300

5.11 MAJOR RESEARCH FINDINGS

1. Literacy rate is not up to the mark among Muslim community in coastal region.
2. Their economic status is gradually improving compared to earlier years.
3. Cultural and religious identity is the thrust of the community.
4. Politically Muslims do not have any dominant role in local politics.
5. Identity politics is forcing them to create a strong group irrespective of differences.
6. Communal problems are not a big problem for laymen Muslims.