



Sri H D Kumaraswamy
Hon'ble Chief Minister



Minority Welfare Department
Directorate of Minorities



Sri B Z Zameer Ahmed Khan
Hon'ble Minister for Minority Welfare, Wakf & Haj

*"CIVILIZATION CAN BE JUDGED BY
THE WAY IT TREATS ITS MINORITIES"*

-Mahatma Gandhi

Social, Economic and Religion Life of Sikhs in Karnataka





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Director
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Social, Economic and Religion Life of Sikhs in Karnataka

Presented by

Sri Baljeet Singh

Member - Karnataka State Minorities Commission, Bangalore.



Minority Welfare Department

Directorate of Minorities

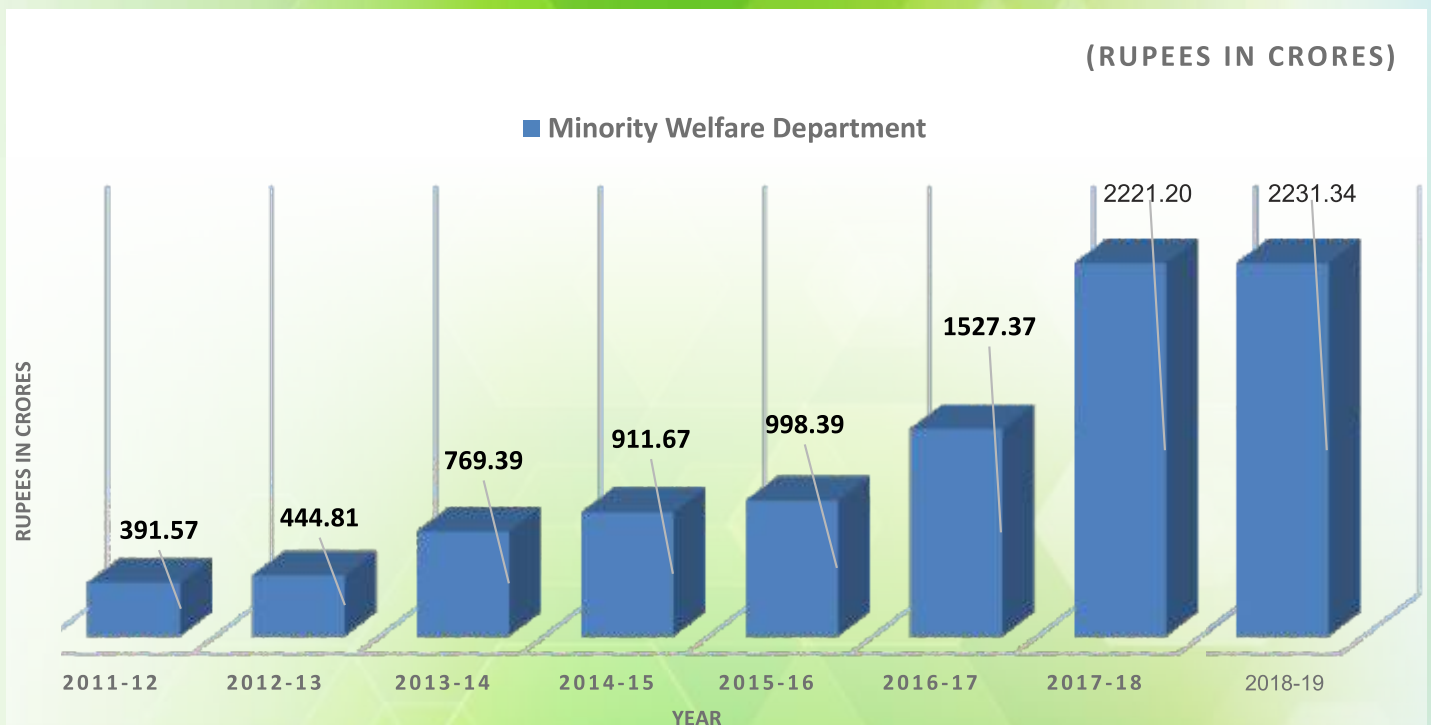
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District Minority Welfare Office







MESSAGE

It is indeed a great pleasure that we are observing the 'Ethnic, Linguistic and Religious Minorities Day' on 18th December the day is significant because the General Assembly of United Nations passed the resolution on 18th December 1992. The declaration was about the rights of the Minorities.

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

I hope, '**SOCIAL, ECONOMIC AND RELIGION LIFE OF SIKHS IN KARNATAKA**' this small book-let will definitely help in bringing about the awareness on the rights of Ethnic, Linguistic and Religious Minorities.

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



Minority Welfare Department Directorate of Minorities

Minorities Residential Schools / Colleges

Sl. No.	Details of Residential Schools	Number of Schools	Number of Students
1	Minorities Moraji Desai Residential School	95	23750
2	Minorities Moraji Desai Pre-University Res. College	21	4560
3	Minorities Degree Residential Schools (Navodaya)	08	4480
4	Govt Muslim Residential Schools	05	1500
	Total	129	34290





Minority Welfare Department
Directorate of Minorities



Notification for

◆ **MUSLIMS** ◆ **CHRISTIANS** ◆ **JAINS** ◆ **SIKHS** ◆ **BUDDHIST** ◆ **PARSIS**

Online applications

Are invited for Pre Matric -
1st Std to 10th Std
Fresh & Renewal

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Not required

Eligibility

1. 50% of marks in previous year exam.
2. Parents annual income ₹1 lakhs for Pre Matric
3. Aadhar number

Last date to apply

1. Pre Matric fresh & renewal

For detail instructions & Procedure visit our website :
<https://gokdom.kar.nic.in>

**Documents to be submitted
to School / BEO's Office**

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

For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office



Minority Welfare Department
Directorate of Minorities

Post-Matric Scholarship

Merit cum Means
(Top Class)

Scholarship



Notification for

◆ **MUSLIMS** ◆ **CHRISTIANS** ◆ **JAINS** ◆ **SIKHS** ◆ **BUDDHIST** ◆ **PARSIS**

Online applications

Are invited for Post Matric & Merit cum means (Top Class)
For detail instructions & Procedure visit our website :

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Eligibility :

1. 50% of marks in previous year exam.
2. Parents annual income ₹2 lakhs for Post Matric
₹2.5 lakhs MCM
3. Aadhar number

Last date to apply

1. Post Matric - (XI & XII) PUC
2. Post Matric - Other Courses
3. Merit cum means (Top Class)

Document to be submitted to respective District Minority Office

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

For details visit website :

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Introduction:

About five centuries ago was born the distinct and unique religion called Sikhism. It has a following of over twenty million Sikhs worldwide. This religion was born about five centuries ago in the Punjab region of northern India between the years 1469 and 1708 A.D. Ten Gurus preached a simple message of truth, devotion to God, and universal equality. The Sri Guru Granth Sahib contains the teachings of Sikh Gurus and some Hindu and Muslim Saints and Fakirs. The Sikh religion can be characterized as a completely independent faith:

Sikhism rejects idolatry, caste system, ritualism, and asceticism. It recognizes the equality between both genders and all religions, prohibits the intake of any intoxicants, and encourages an honest and truthful living. Sikhs have their own holy scripture, Sri Guru Granth Sahib Ji. Written, composed, and compiled by the Sikh Gurus themselves, the Sri Guru Granth Sahib Ji serves as the ultimate source of spiritual guidance for Sikhs. It is believed that the Tenth Guru, Guru Gobind Singh Ji bestowed upon the Holy Granth the title of "Guru". Sikhs hold their Gurus in high reverence and they worship the Holy Sri Guru Granth Sahib Ji. Sikhs do not worship idols, images or photographs.

The Sikhs worship and treat the Sri Guru Granth Sahib Ji as their living Guru. The sacred 'Guru Granth Sahib' Ji, is considered as the living Guru of the Sikhs. All compositions included in it are treated as Gurbani, the Guru's own words. No distinction is made between the Guru and the Bani or word as the word. The Shabad is contained in the Granth and, therefore, it is the Guru. Whoever reads it attentively, listens or sings to the hymns, is believed to get into direct contact with the Guru who is regarded as incarnate in these hymns because "the Word is the Guru, and the Guru is the Word".

All 3,384 hymns consisting of 15,575 stanzas spread over 1,430 pages, are arranged under different ragas or musical modes of the Indian classical music system as there is a strong belief that spiritual experiences can best be had through a combination of word and music, that is, Shabad-Kirtan. The Shabad-Kirtan creates an atmosphere of sanctity and establishes a link between the Almighty and the devotee.

The Sri Guru Granth Sahib Ji in one volume, is considered to be the actual body of the lineage of Living Guru's from Guru Nanak. The Sri Guru Granth Sahib Ji is to be carried on one's head. It sits in its own seat called as “Palki” with pillows to cushion its binding, and nice clothes –“Rumaalas” adorning it. There should be a canopy or “Chandoa” above it, to signify its royalty. There is a Sevadaar or Devotee waving a “Chour” - fly-whisk over it. This is the Guru of the Sikhs, and is the center of worship in a Sikh Temple (Gurudwara) or when kept in a home. Devotees who enter the Gurudwara and Homes bow in reverence to the Guru. The Sri Guru Granth Sahib is opened in the morning called as “Prakash”, and put to bed at night referred as “Sukhaasan”.

Members of the Sikh community are mainly concentrated in their homeland, Punjab; however, substantial Sikh population exists throughout the rest of India and the world. Punjabi, a variant of the Hindi language with some Persian influence, is the spoken and written language of the Sikh people. Male members of the Sikh religion use the name, Singh (lion), as their middle or last name, while females use the name, Kaur (princess). Sikhs tend to be industrious and pioneering; this accounts for their general success wherever they live and settle. The hard-working nature of the Sikhs is derived from their religion, which can be best characterized as a faith of unlimited optimism.

Basics of Sikhism

Sikhism is the youngest of the World religions and its history dates back to 1469. Its founder Sri Guru Nanak Dev Ji was born in a village called Talwandi, now known as Nankana Sahib in Pakistan, in the year 1469. The Sikhs have ten Gurus. It is believed that they all had the same soul though they had different bodies, and that it was Guru Nanak Dev Ji's spirit which passed on into his nine successors. While there is no clarity on the meaning of the word “NANAK”, there is one theory defines it as – A boy born in his Nanaka – or his mother's ancestral village.

The Sikhs address God as 'Waheguru', meaning that “God Is Great”. Their common salutation is Sat Sri Akal (God is supreme and is immortal). “Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh” has a twofold meaning. It denotes a special relationship between God and those who dedicate their lives to His love and

service. Also it is the expression of a devotee's faith in the ultimate triumph of Truth over Falsehood. This Sikh salutation means “Khalsa belongs to God and to God alone belongs Victory”.

According to the Sikh belief, God is the eternal truth; he is beyond fear, enmity and death. He is unborn and is self illuminated. He himself is the creator, preserver and destroyer. The Sikhs believe that all existence is controlled by one omnipotent, omnipresent and omniscient Lord called by different names: Ishwar, Allah, Jesus, and Waheguru.

Definition of SIKH

A Sikh is any person whose faith consists of belief in One God, the Ten Sikh Gurus, the Guru Granth Sahib Ji and other scriptures and teachings of the Sikh Gurus. Additionally, he or she must believe in the necessity and importance of 'Amrit', the Sikh baptism.

According to the Sikh belief, God is all omnipotent, omnipresent and omniscient. The sun, moon/s, wind, fire, water, vegetation and all other things which exist are His witnesses. A Sikh must worship only the abstract form of God. The worship of images or any other object is strictly forbidden.

God is both the creator and the destroyer. He is beyond birth and death. He is both merciful and compassionate. He is beyond fear and enmity. He is self-illuminated. He is the Master of all the treasures. All our possessions are a result of His grace.

The belief of the Sikhs in Waheguru is similar to that of Judaism, Christianity and Islam i.e., God is the greatest power, He is supreme, He is the king of kings, He pervades everywhere, He knows the inner thoughts of everyone, He is the giver, He existed before the start of the time, He existed when the time was started, He exists now and He will exist forever.

Practices

The Sikh religion does not propagate asceticism, celibacy or living alone at mountains or in caves or in forests in search of Truth and God. It also rejects the

orders of monasteries. For a Sikh, the true life is the life of a householder. Living in a family environment and by serving the community both Truth and God can be realised. Thus it rejects the order of monks (as under Buddhism and Jainism) and nuns (as under Christianity). Sikhism rejects the concept of chosen people (as in Judaism) and caste system (as in Hinduism); it also rejects the concept of entering 'Nirvana' without the blessings of God (as in Buddhism and Jainism).

The Sikh teachings are based on the principles of Fatherhood of God and brotherhood of humankind. In a Sikh temple people of all the faiths are welcome. The Sikh holy book, Guru Granth Sahib Ji also has in it the hymns composed by both Hindu and Muslim saints of various denominations.

The “Panj Pyaras” or first five baptised Sikhs, called the beloved ones, were also from both lower and upper Hindu castes. They were the first Khalsa (The pure ones) and are as follows –

- 1.Bhai Daya Singh, a Khatri from Lahore**
- 2.Bhai Dharam Singh, a Jat from Delhi**
- 3.Bhai Mohkam Singh, a washerman from Dwarka (Gujarat)**
- 4.Bhai Sahib Singh, a barber from Bidar (Karnataka)**
- 5.Bhai Himmat Singh, a water carrier from Puri (Orissa).**

Guru Gobind Singh, the tenth prophet of the Sikhs, urged his followers to drop caste symbols after their names and instead write a common surname: “Singh”, meaning lion, for men and “Kaur”, meaning princess for women.

Formation of KHALSA

A baptised Sikh is called Khalsa. He must observe and follow a strict religious code of conduct, viz.,

1. Worship only one Almighty God
2. Recite five prescribed “Baanis” (Prayers / Hymns) every day at the prescribed time
3. Learn Gurmukhi (Punjabi) language and recite the Holy Guru Granth Sahib Ji

4. Wear and observe the significance of five Ks: **KESH** -uncut or unshorn hair, **KANGA** -a small wooden comb, **KARA** -an Iron bracelet in his right wrist, **KIRPAN** - a sword and **KACHHERA** – uniform shorts as underwear, and Live a truthful life and treat all human beings as equal

A Khalsa should not Cut any hair on his body all his life, Should avoid the consumption of meat or eat meat of any animal or bird that is cut in a prescribed manner, should not Smoke or use tobacco in any form, nor take drugs or intoxicants, and not Have any faith in black magic, superstitions, charms and rituals.

Rules, Concepts and Commandments:

- A Sikh lives by the rules made for him by the ten Gurus. The fundamental rules, concepts and the commandments are as follows –
- Worship only one supreme God and no one else
- Lead a Truthful life and honest living and that Work hard and work with honesty
- Share your earnings with others, Help the needy and the poor, do not harm any one and so on
- Believe that all humans are children of one God and do not discriminate on the basis of colour, religion, cast and creed
- Do not believe in any rituals and superstitions
- Not to consume alcohol, tobacco, drugs and other intoxicants
- Not to engage in gambling or other vices

Believe in the oneness of the Ten Gurus and the sovereignty of Sri Guru Granth Sahib Ji, and in the spiritual authority of the Five Takhts' - The Five Religious Centres, Namely –

1.Sri Akal Takht Sahib – Amritsar Sahib - Punjab

2.Takht Sri Damdama Sahib – Bathinda - Punjab

3.Takht Sri Kesgarh Sahib – Anandpur Sahib - Punjab

4.Takht Sri Patna Sahib – Patna - Bihar

5.Takht Sri Hazur Sahib – Nanded - Maharashtra

The Sikhs are expected to recite at least seven prayers a day called Nitnem and they are to be recited as follows –

5 prayers early in the morning

1 prayer at evening

1 prayer at night before sleep

These prayers are authored by the Sikh Gurus themselves.

The religion of the Sikhs produced Ten living Guru's and they are:

Sri Guru Nanak Dev Ji – (1469 to 1539), the founder of Sikhism

Sri Guru Angad Dev Ji (1504 to 1552)

Sri Guru Amar Das Ji (1479- to 1574)

Sri Guru Ram Das Ji (1534 to 1581)

Sri Guru Arjan Dev Ji (1563 to 1606)

Sri Guru Hargobind Singh Ji (1595-1644)

Sri Guru Har Rai Ji – (1630-1661)

Sri Guru Harkrishan Ji (1656 - 1664)

Sri Guru Tegh Bahadur Ji – (1621-1675)

Sri Guru Gobind Singh Ji – (1666-1708) – the last living Guru

The term 'Guru' in Sikhism is not used for a teacher or a guide or an expert or even a human body. The word Guru is composed of two terms. GU means darkness and RU means Light. In Sikhism the word 'Guru' is, thus, defined as the Light that dispels all darkness, and that is called 'JOT' (Divine Light). Guru Nanak was, therefore, the EMBODIMENT of Divine Light.

Spread of Sikhism

POPULATION of the Sikhs, small as compared to other major religious communities of India, is chiefly concentrated in the Punjab, India. Being fond of travel, Sikhs are found in nearly all corners of the globe. There is evidence to show that the founder, Guru Nanak, travelled extensively in India and abroad and that there were “**Sangats**” or fellowships of disciples, established at several places in

the wake of his visits. During the time of each Guru, the Sikh population increased much so that in the reign of Guru Arjan Dev Ji, they had become so numerous that there were not many cities in the inhabited countries where some Sikhs were not to be found."

Sikh population increased steadily during the rest of the seventeenth century as is evidenced by the letters of Guru Tegh Bahadur Ji (1621-75) in far flung places such as Patan (Farid), in western Punjab, and Mirzapur, Banaras and Patna towards the east. Guru Gobind Singh (1666-1708) mentions the spread of Sikhs in Bhai Rupa and Machhivara in the Malva tract of the Punjab, Naushehra in Majha, Dasuha in Doaba, Khara, in western Punjab, Dhaul in Rajasthan and Dhaka, Chittagong and Sylhet in eastern India.

Sikhs customarily kept visiting Anandpur, which under Guru Gobind Singh Ji had become the central seat of the Sikh faith in large numbers for festivals like Baisakhi. On the historic Baisakhi day of 30 March 1699, which witnessed the birth of the Khalsa, 20,000 were administered the rites of the Khalsa. Subsequently, letters were issued to the **Sangats'** of Kabul, Kandahar, Herat, Iran, Ghazm, Bokhara, Peshawar, Dera Ghazi Khan. Dera Isma'il Khan, Multan, Shikarpur Jharig Siyal, Talumbha, Kashmir, Bharatgarh, Jaipur, Bikaner, Kashi, Puri, Patna, Dhaka, etc., to come to Anandpur for initiation.

For the next sixty years, Sikhs suffered persecution and suppression. On 10 December 1710, the Mughal emperor had issued a general decree for "the worshippers of Nanak (i.e. Sikhs) to be killed wherever found." During the Governorship of Khan Bahadur Zakariya Khan (1726-45) in the Punjab, special prizes were announced for the beheading of Sikhs and for information leading to the arrest of any of them. Another Governor of the Punjab, Mu'in ul Mulk(1748-53), nicknamed Mir Mannu by the Sikhs, enforced Zakariya Khan's policy with such rigour that his name passed into contemporary folklore. The Sikhs called him their "sickle", and they sang, "Mannu is our sickle; but the more it mows, the more we multiply."

Sikhs suffered huge losses in numbers in the two holocausts of 1746 and 1762. In spite of these setbacks and relentless State repression, Sikhs did not lose their spirit

of resilience, nor did they allow their numbers to dwindle hopelessly. Impelled by their example of daring in face of such heavy odds, fresh recruits were in fact always ready to join their ranks. Even after the disastrous massacre of 1762 in which Ahmad Shah Durrani had imagined he had scourged the entire race, the Sikhs recouped their military strength, attacking Sirhind within four months of the disastrous event and then challenging, in Amritsar, the Afghan invader.

The Sikh fighting force during this period of severe trial retained its essential striking strength and was ultimately able to carry its arms to distant parts. The establishment of Sikh rule under the independencies over territories extending from the Yamuna in the east to the Indus in the west led to considerable accessions to Sikh population. Maharaja Ranjit Singh (1780-1839) further extended the boundaries of Sikh power consolidating it into a sovereign state.

DEMOGRAPHIC PROFILE

History of Sikhs in Karnataka –

During his Second “UDASI” (Missionary Tour), Sri Guru Nanak Dev Ji reached Bidar - Karnataka in the year 1512. The Historical Shrine, **Gurdwara Nanak Jhira**, is where the Guru was greatly moved by the miserable condition of the people due to acute shortage of drinking water in Bidar. By uttering “Sat Kartar” he shifted a stone with his wooden sandal where a spring of cool and fresh water flows till this day. Thus the name “Nanak Jhira” (Jhira meaning Stream). Hence, Sikhism exists in Karnataka for around 500 years

During the course of his visit to Bidar in Karnataka, Guru Nanak Dev Ji preached about the One Universal God and attracted many followers in Karnataka who adopted the Sikh way of life. Hence, it is important to say that Sikhs have been an integral part of Karnataka for more than 500 years now.

While most of the Sikhs in Karnataka are the ones who either migrated from Punjab or other states and are engaged in trade, business, profession, etc., and are leading a moderate life, there is a segment called the Sikligar, Banjara and Dakhni Sikhs or South Indian Sikhs who lead marginalized lives. They are these Sikhs who

are much less known and have made their home in Karnataka, Andhra Pradesh and Maharashtra centuries ago. These Sikligar, Dakhani and Banjara Sikhs live in slums on the peripheries of Bangalore, Mysore, Bijapur, Belgaum, Hubli, and other towns and cities in the state and are the most socially and economically deprived section of the Sikh Community.

Sikligars came to southern India as expert arms-making camp and were followers of the tenth Guru. Sikligar is a compound of the Persian words 'saiqal' and 'gar' meaning a polisher of metal. Famed for their weapon-making skills, the Sikligars continue with their traditional occupation to eke out a precarious living, crafting kitchen implements. To compound their current distress, they are mostly illiterate. They are categorized as Scheduled Castes in the census of India.

Another group of Sikhs came to the south early in the 19th century when the Nizam of Hyderabad raised a Sikh contingent in his army. The Sikhs stayed back and their descendants are known as the Dakhini or southern Sikhs. Some of these Sikhs also migrated to Karnataka over the years.

Banjaras are a nomadic tribe who traditionally travelled with merchandise and are found across a large swathe of northern India, as well as in the south. Sikh Banjaras too travelled with armies of the past supplying them with provisions. There are many Sikh Banjaras who have made Karnataka their home.

Adaption to the Local Culture

The process of blending into southern India for these Sikhs began at the time of 10th Sikh Guru Gobind Singh, who came to the Deccan and passed away in 1708 at Nanded (Maharashtra).

Many Sikh families migrated to Karnataka in the early 1920's and 30's and have adapted to the local culture and can speak one or more of the southern languages like Kannada, Tamil, Telugu and Malayalam. They have also adapted themselves to the food and eating habits and most of the families consume or prepare south Indian delicacies at their homes. Sikhs of Karnataka feel that though they remain Sikhs by faith, they are loyal Kannadigas' and enjoy as well as contribute to the

cosmopolitan culture and secular fabric of the state. Sikh women adorn themselves in Sarees and are at the same time happy to have brought to Karnataka the Salwaar Kameez craze thus integrating both cultures. While there is a recent trend of inter religious marriages among Sikhs and other religions in Karnataka, such marriages are very rare and not so significant in numbers.

There is a strong presence of Inter dining practise between the Sikhs and Kannadigas with both adopting North Indian and South Indian Cuisines. Sikhs partake and relish the South Indian food served at functions and weddings and vice versa. Although there is no similarity between the two cuisines, Sikhs have adopted the local food and cook and relish the same at their homes.

PROFILE OF SIKHS IN KARNATAKA

As explained earlier, the Sikligars, Dakhni and Banjara Sikhs have been living in the State for centuries. Although they retained their form and identity, they gradually lost touch with the Sikh religious practices and culture and started living a life of diluted and somewhat mixed cultures. However, Sikhs from other parts of the country started migrating to Karnataka in the Pre and Post- Independence era due to the turmoil and unrest in most parts of Northern India.

Sikhs migrated to several parts of Karnataka from various states such as Erstwhile Punjab in Pakistan, Punjab, J&K, Haryana, Rajasthan, Delhi, Gujarat and Maharashtra, etc., in search of livelihood, safety and security, career growth and in order to improve their quality of life. While some of them moved to Bangalore and adjoining places as early as the 1920's and 30's, there are many who migrated post-independence as well. Bangalore at that time was a very clean place with an excellent climate and provided ample opportunities to the ever enterprising and hard-working Sikhs. This trend continues till date.

DEMOGRAPHIC PROFILE

Growth of Sikh Population:

It may be necessary at this point to present a detailed profile of Sikh population in Karnataka. Table 1 which presents data relating to Sikh population both with

reference to India and Karnataka shows the following: The Indian Sikh population in 1961 was of the order of a little more than 78 lakhs which doubled in 1991 to 163 lakhs and by 2011 it clocked to 208 lakhs. Compared to all-India general population figures, the Indian Sikhs accounted for 1.79 per cent in 1961 and rose to 1.94 per cent in 1991 but declined to 1.72 per cent in 2011. This decline may be due either to the Sikh community experiencing a lower natural growth or resorting to migration to foreign countries.

As far as Karnataka is concerned, the Sikh population was of the order of 3,287 accounting for 0.01 per cent of the State population (Table 2). Their numbers doubled to 6,401 in 1981 which once again doubled to 15,326 in 2001 accounting for 0.03 per cent. According to the 2011 Census report, the Sikh population in Karnataka is 28,773 reaching to a higher proportion of 0.05 per cent of the State population. This increase may be due to in-migration of Sikhs to Karnataka.

Table 1: Sikh Population in India 2011

Year	Indian General Population (in crores)			Indian Sikh Population (in lakhs)			Proportion to General Population	Sex Ratio			
	Total	Males	Females	Total	Male	Female		General		Sikhs	
1961	43.92	22.63	21.29	78.46	42.43	36.03	1.79	51.52	48.48	54.07	45.93
1971	53.35	27.63	25.72	103.59	55.04	47.95	1.95	51.79	48.21	53.80	46.20
1981	66.53	34.39	32.14	130.78	69.58	61.20	1.97	51.70	48.30	52.96	46.80
1991	83.86	43.52	40.34	162.59	86.11	76.49	1.94	51.90	48.10	52.96	47.04
2001	102.86	53.22	49.65	192.16	101.52	90.63	1.87	51.74	48.26	52.83	47.17
2011	121.09	62.33	58.76	208.33	109.48	98.47	1.72	51.47	48.53	52.55	47.45

Table 2: Sikh population in Karnataka – 2011

Year	Karnataka General Population (in crores)			Karnataka Sikh Population			Proportion to General Population
	Total	Male	Female	Total	Male	Female	
1961	2.36	1.29	1.15	3287	2111	1176	0.01
1971	2.93	1.50	1.43	6830	2399	4431	0.02
1981	3.71	1.89	1.80	6401	3745	2656	0.02
1991	4.50	2.30	2.20	10101	6128	3973	0.02
2001	5.28	2.69	2.60	15326	8811	6515	0.03
2011	6.11	3.10	3.01	28773	15955	12818	0.05

Sex Ratio:

Very much like the general population, sex ratio among the Sikhs is adverse to females. But the adversity is rather higher compared with the general population which is evident from Table 3. From this Table it can be seen that from the year 1961 to present, the proportion of female population has been in the range of 46 to 47 per cent as against the figures of 48 to 48.5 per cent in respect of the general population. It is difficult to explain this phenomenon but if this is the fact demographically Sikh community appears to be somewhat socially backward.

Table 3: Sex-Ratio among Sikhs, 2011

	Indian Sikh Population				Karnataka Sikh Population			
Year	General Population		Sikh Population		General Population		Sikh Population	
	Male	Female	Male	Female	Male	Female	Male	Female
1961	51.52	48.48	54.07	45.93	50.05	48.95	64.22	35.78
1971	51.79	48.21	53.80	46.20	51.10	48.90	62.33	37.67
1981	51.70	48.30	53.20	46.80	50.96	49.04	58.51	41.49
1991	51.90	48.10	52.96	47.04	51.03	48.97	60.67	39.33
2001	51.74	48.26	52.83	47.17	50.90	49.10	57.49	42.51
2011	51.47	48.53	52.55	47.45	50.69	49.31	55.45	44.55

In respect of Karnataka, the sex ratio was of course adverse in the case of the Sikh community – the adversity is much deeper compared with the all-India Sikh community figures. The female Sikhs in Karnataka accounted for only 37 per cent during 1960's and 70's but subsequently climbed up respectively to 43 and 45 per cent during the Census years of 2001 and 2011. One explanation for lower sex ratio of the Sikh community in Karnataka is possibly due to the fact that a significant proportion of Sikh population of Karnataka is migrant in nature. As such, many of the migrant males may not have brought their female family members with them.

Regional Distribution

The regional distribution of Sikh population in Karnataka makes a very interesting reading. While the Sikhs have spread across all districts of Karnataka, they are concentrated in some Districts such as Bangalore where their numbers are 13,254 out of 28,775 in Karnataka. This means half of the Karnataka Sikh population is found in Bangalore City. This is followed by the Districts such as Belgaum (2,037), Dharwar (1,486), Mysore (1,255) and Bidar (1,145). In the opposite case, the Districts which have attracted a small number of Sikhs are: Chamarajnagar (136), Kodagu (139), Chikmagalur (182), Gadag (231) and Kolar (253). It may be noted from these figures, barring Bidar which is historically connected with Sikhism, the districts where the Sikhs are more in numbers are districts which are relatively developed. Similarly, the lower presence of Sikhs in the districts, are those which are considered to be backward in nature.

Table 4: Distribution of Karnataka Sikh Population by District, 2011

Sl. No.	Districts	Persons	Male	Female
	Karnataka (Total)	28775	15955	12818
1.	Belgaum	2037	1159	878
2.	Bagalkot	443	231	212
3.	Bijapur	558	296	262
4.	Bidar	1145	594	551
5.	Raichur	538	302	236
6.	Koppal	461	234	227
7.	Gadag	231	135	96
8.	Dharwar	1486	773	713
9.	Uttara Kannada	305	176	129
10.	Haveri	419	209	210
11.	Bellari	1029	560	469
12.	Chitradurga	322	173	149
13.	Davangere	307	175	132
14.	Shimoga	400	212	188
15.	Udupi	232	131	101
16.	Chikmagalur	182	91	91
17.	Tumkur	477	274	203
18.	Bangalore	13254	7436	5818
19.	Mandya	322	183	139
20.	Hassan	289	156	133
21.	D. Kannada	525	331	194
22.	Kodagu	139	89	50
23.	Mysore	1255	671	584
24.	Chamarajnagar	136	79	57
25.	Gulbarga	826	457	369
26.	Yadgir	331	179	152
27.	Kolar	253	142	111
28.	Chikballapur	264	135	129
29.	Bangalore R	389	219	170
30.	Ramanagar	383	226	157

Age Structure:

Study of age structure of a given population is necessary to examine whether such population enjoys demographic dividend. That is, such a study is necessary to ascertain if the population contains a larger proportion of adults which is in the working age group of 15-60 years. If the proportion of this age group of population is large, it bestows an advantage on the economy, in the sense that it has more number of earners and less number of dependents.

The data on age structure among the Sikh population, both in respect of all-India and Karnataka is presented in Table 5. It is evident from this table that at all-India level the children in the age group of 0-14 and those above 60 respectively account for 24.5% and 11.5% adding up to 36% of the total population. That leaves 64% of the adult population which by the all-India standards is somewhat smaller.

Therefore, the demographic dividend enjoyed by the Sikh community at the all-India level is somewhat lower. But that is not so in the case of Karnataka where the child and aged population accounts for 24% and 8% respectively adding up to 32%. That leaves as much as 68% for the adult population in Karnataka suggesting thereby that in our State Sikh population comparatively enjoys better demographic dividend.

Table 5: Age Structure among the Sikh Population in India and Karnataka, 2011

Age	All India Sikh Population (in lakhs)			Percentage for India			Karnataka Sikh Population			Percentage for Karnataka		
	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female
0-14	5.10 (100.00)	2.82 (55.43)	2.27 (44.47)	24.50	25.85	23.02	6980 (100.00)	3747 (53.68)	3233 (46.32)	24.26	23.48	25.22
15-60	13.28 (100.00)	6.87 (51.75)	6.24 (40.25)	63.76	62.78	64.85	19421 (100.00)	10946 (56.36)	8475 (43.64)	67.50	68.61	66.12
60 and above	2.40 (100.00)	1.22 (50.89)	1.17 (49.11)	11.52	11.16	11.93	2270 (100.00)	1198 (52.78)	1072 (47.22)	7.89	7.51	8.36
Age Not Stated	0.43 (100.00)	0.22 (53.02)	0.20 (46.98)	0.22	0.21	0.20	102 (100.00)	64 (62.75)	38 (47.22)	0.35	0.40	0.30
Total	20.83 (100.00)	10.94 (52.55)	9.88 (47.45)	100.00	100.00	100.00	28773 (100.00)	15955 (54.45)	5559 (44.55)	100.00	100.00	100.00

Literacy Rate

It is a well-recognised fact that literacy adds value not only to the person but also to the economy by making that person more productive and capable. This has been demonstrated by many studies both in the West and in the East. Hence, there is an advantage in spreading literacy among people. In this section, it is proposed to examine the level of literacy achieved by the Sikh population.

As Table 6, which presents rural-urban literacy rates, both for India and Karnataka, indicates that literacy rates among Sikhs are comparatively at satisfactory level. But a difference is that at all-India level these rates are lower compared with those in Karnataka. The Karnataka literacy rates among Sikhs are significantly higher which is welcome. But between rural and urban areas, the literacy rate pattern is of the expected kind, in the sense, that urban literacy has been higher than that in the rural areas both in India and in Karnataka. Similarly, as the Table also indicates, the literacy rate pattern between males and females also follows the expected kind. That is, male rates are found to be higher than those of the females.

Table 6: Literacy Rate Among Sikhs in India and Karnataka, 2011 (in %)

Total of Rural and Urban population			
	Overall	Male	Female
India	75.4	80.0	70.3
Karnataka	85.6	89.3	81.1
Rural			
India	70.9	76.2	65.1
Karnataka	72.8	79.8	63.9
Urban			
India	86.5	89.5	83.3
Karnataka	89.5	92.1	86.3

Source: Census of India, 2011

Contribution to Society

Sikhs are contributing to the social upliftment of Karnataka in many ways such as owning and operating Educational Institutions such as Schools and colleges, running Hospitals and providing free food through Langars. Here are some of the major Sikh initiatives in the State –

Schools & Colleges :

The Guru Nanak Jhira Gurdwara and Guru Nanak Jhira Foundation at Bidar are doing great work in the Social and educational sphere in a backward area of the state. The foundation is running the Guru Nanak Engineering College besides eight schools in the district. These institutions are spreading literacy and knowledge to the local residents at nominal costs. BPL and poorer sections are offered free education and scholarships in many cases.

The Sri Guru Singh Sabha, Ulsoor, Bangalore is running the Guru Harkrishan High School in Bangalore where children from the nearby Ulsoor slums are provided low cost and subsidised or free education. More than 550 students studying here are primarily from the economically backward sections.

Hospitals :

The Foundation is also running a 100 bed hospital in the Gurdwara Campus where around 400-500 outpatients benefit each day. The Hospital takes care of 8-100 inpatients as well. Free and subsidised treatment is provided to Yashaswini and BPL card holders.

Langars :

The Ulsoor Gurdwara provides free food – Langar to around 1000 persons each day (This includes free food to the School Students) irrespective of caste, creed or colour. This number increases substantially during Gurpurabs and festivals where it may exceed 20,000 persons in a single day.

Around 5000 persons are provided free food every day at Gurdwara Nanak Jhira in Bidar and the numbers may swell to more than a lakh persons per day during Gurpurabs and festivals.

Social Service :

Gurdwaras conduct several free camps on a regular basis such as –

Blood Donation Camps

Eye, Dental & Health Camps

Dispensaries for free distribution of medicines to the needy

Awareness camps

Environment friendly programs such as Saplings distribution, Cleaning the surroundings, garbage and waste management initiatives, etc.

Occupational Structure

While many of the Sikh community members are engaged in diverse occupations such as businesses like Transport & Logistics, Automobile spares, Jewellery and Construction, others are contributing as Industrialists, employees of State and Central Government Organisations, PSUs, Scientists, Software Engineers and in Private Sector Jobs besides practicing professionals. Sikhs have one of the best work cultures and are successful entrepreneurs.

There are many success stories among Sikhs and many of the leading Industrialists, Bureaucrats, Politicians and Business / Corporate Heads in the country are Sikhs Eg. Appollo Tyres, Fortis Hospitals, Max Life Insurance, etc.

The following are some of the prominent Sikhs from Karnataka –

Senior Bureaucrat, Sri.Chiranjiv Singh has served as the former Chief Secretary of Karnataka.

Sri. P.S.Sandhu is serving as a senior IPS Officer from the Karnataka Cadre.

Sri. Dr.Charan Singh who is a full time visiting faculty and former RBI Chair Professor at the Indian Institute of Management Bangalore, where he used to teach

comparative monetary policy and policy issues on Indian economy and has now been appointed as Chairman of Punjab & Sind Bank.

Sri. Sandeep Singh, former Deputy Managing Director of Toyota Kirloskar Motors and presently serving as Managing Director of M/s. Tata Hitachi Construction Machinery.

Dr. Balbir Singh Ji is the Chairman of Gurdwara Sri Nanak Jhira Sahib and Nanak Jhira Foundation at Bidar and rendering yeoman service to society in the field of religion, education and health.

Sri. Baljeet Singh is currently serving as a member in the Karnataka State Minorities Commission and has been instrumental in promoting the cause of the Sikh Community in the State. He has successfully connected with members of the community spread all over the State and resolved many issues pertaining to Sikhs. He has also successfully presented the problems of the community to the Government through representations and for the first time in the History of Karnataka been able to get budgetary and other grants running into several crores for the development of Sikh community in the State.

Other Prominent Sikhs are also heading leading Corporates, MNCs, Indian Companies and also shining as successful Scientists, IT Professionals and Entrepreneurs. Their success can be attributed to many reasons and one among them is the principal of “**Kirat Karo**” and “**Vand Chhako**” as propagated by Guru Nanak Dev Ji and also the concept of “**Daswandh**”.

Another segment or sect of the Sikhs called “**Namdhari Sikhs**” own large tracts of lands in various parts of the State and are engaged in organized farming and agriculture including organic farming.

“**Namdhari Seeds**” has made a mark with itself in the Seed Industry widely as one of the largest distributors of vegetable seeds in India. Namdhari Seeds is also a leading Exporter of Vegetable and Flower seeds to Europe, Japan, U.S.A, Western Asia and South East Asia. They are also the recipient of Best Exporter Award from Govt. of Karnataka and Govt. of India, and are designated as an "Export House".

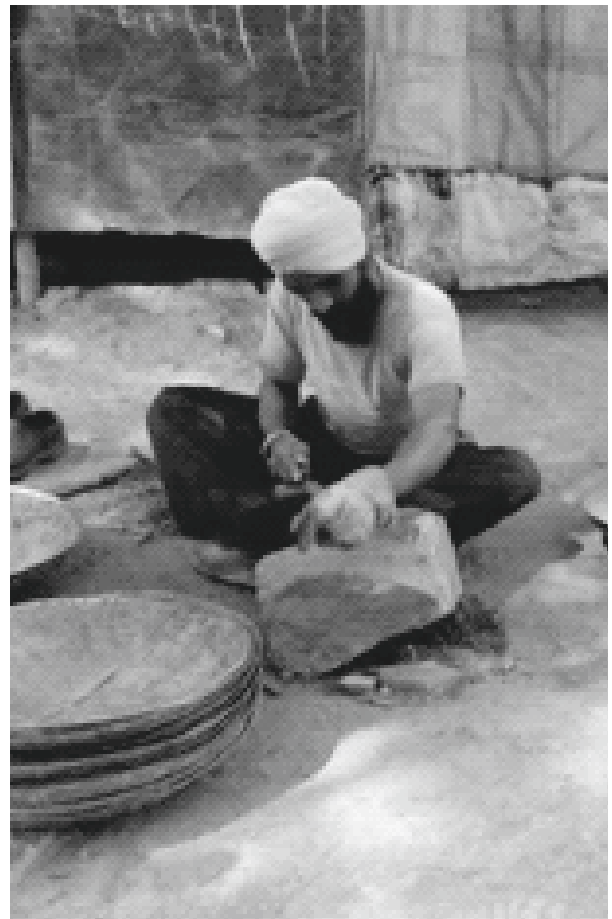
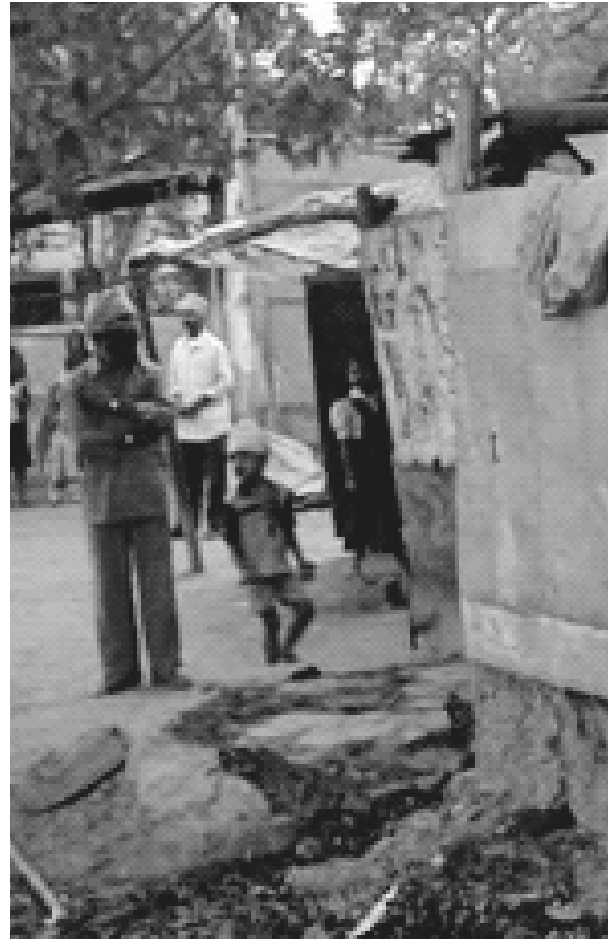
After the success in seed world, Namdharis have diversified into the production, distribution and export of fresh vegetables and fruits under the name "**Namdhari's Fresh**". Namdhari's Fresh is also involved in natural farming to produce and supply Vegetables and Fruits in the International market.

Namdharis are practising progressive farming in Karnataka and growing new crops using innovative techniques, practices and methods thereby maximizing farm yield at minimal cost. Also they are directly selling their produce at their own stores thereby eliminating middlemen thereby benefitting both the farmer and the consumer.

Besides this, the concept of “**Daswandh**” (sharing of 10% of ones earnings with the deprived) goes a long way in protecting the weaker sections of the society. The Daswandh is purely a voluntary contribution and can be spent by the person offering the same by way of donations to the Gurdwara which distributes it to the needy (After proper screening of applications received from the needy) or by directly donating the same to any charitable institution, irrespective of any religion, caste or creed barriers. As all Sikhs are hard-working, and enterprising, they live with a great degree of self-respect and self-esteem as propagated by Sri Guru Granth Sahib Ji. This is why Sikhs do not resort to begging for alms even in the greatest of adversities or financial difficulties.

Initiatives taken for the development of Sikligars / Banjaras and Dakhni Sikhs in Karnataka

A lot of work is being done in this field by the Karnataka Sikh Welfare Society (KSWs) since its inception in the year 2000. The Society is actively engaged in the rehabilitation and social emancipation of Sikligar Sikhs and their families who live in abject poverty in Karnataka. These Sikh families had migrated to Karnataka during the time of Maharaja Ranjit Singh in the early nineteenth century and gradually lost touch with the Sikh religion and culture over a period of time.





The Sikligars retained their outward physical appearance resembling Sikhs. They engage themselves in the profession of manufacturing crude household iron items like knives and tongs which they market themselves directly. Being technically and economically weak they are not able to fight market forces and are consequently stuck in a hopeless vortex of poverty and misery. They are scattered in many places of Karnataka such as Bangalore, Mysore, Hubli, Dharwad, Belgaum, Bailhongal, Shiggaon, Yadgiri, Gulbarga, Raichur, Bijapur, Nipani, Koppal, Gokak, Mudhol and Sindhur.

Particular thrust was given to educate their children and youth in order to improve their life and conditions. Secondly, as their living conditions were terrible, the society initiated a plan to provide pucca houses to them. And thirdly, an effort was made to bring them into the mainstream of Sikhism by encouraging their participation in religious activities at Gurdwaras, where they are also taught Gurmukhi (Punjabi Language) besides Kannada.

It is encouraging to see that in a short span of time tremendous changes have been seen in their life style. Now their appearance, cleanliness and standard of life has improved considerably and they seem to be extremely confident in their behaviour and inter-personal skills. These initiatives of the KSWS are supported by donors

from all over the world. Although some work has been done in Bangalore and Mysore, a lot remains to be done in other locations. Another Organisation by name “**Nishkam Sikh Welfare Council**” (NSWS) is doing commendable work in providing education and housing to Sikligars in Karnataka as well as other parts of the country.

However, Government intervention and development schemes for these Sikligars, Dakhni and Banjara Sikhs will go a long way in alienating the sufferings of these Sikhs in the State of Karnataka. Houses to these homeless and landless Sikhs should be provided all over the state by the Karnataka Government free of cost. It is also imperative that the economically, educationally and socially backward Sikhs residing in the State of Karnataka be provided with reservation in education and employment as is being provided to other minority communities in the state. This will definitely improve their living conditions and quality of life.

Gurdwaras in Karnataka

There are as many as 23 Gurudwaras in Karnataka. In Bangalore alone there are as many as eight Gurudwaras. However Gurdwara Nanak Jhira of Bidar is the only Historical Gurdwara in Karnataka which signifies the visit of Sri Guru Nanak Dev Ji to Bidar in the year 1512.

Gurdwara Nanak Jhira – Bidar

Gurdwara Sri Guru Singh Sabha, Ulsoor – Bangalore

Gurdwara Guru Nanak Mission, Ramchandrapuram – Bangalore

Gurdwara Sadh Sangat, Jalahalli West – Bangalore

Gurdwara Training Command, Ashwatnagar – Bangalore

Gurdwara ASC Centre South – Bangalore

Gurdwara AF Station, Yelahanka, Bangalore

Gurdwara Sadh Sangat, CRPF Campus, Bangalore

Gurdwara MI Lines, Ananad Nagar, Bangalore

The main activity in Gurdwaras' is to propagate and practice the Sikh religion and its teachings through - **Kirtan** which is the singing of hymns from the Guru Granth Sahib and **Katha** which is reading of the Guru Granth Sahib with explanations.

The third main function which is carried out at every Gurdwara is the Langar which is the free community kitchen for all visitors irrespective of religion, caste and creed. Along with these main functions Gurdwaras around the world also serve the Sikh community in many other ways including providing libraries for propagating Sikh literature; They also run schools and awareness camps to teach children Gurmukhi (Punjabi language) and the Sikh scriptures besides promoting charitable work in the society on behalf of Sikh community; one such activity is to provide shelter for travellers and pilgrims who come to pay their respects besides a host of other services at nominal cost or for free.

These Gurdwaras were set up in Karnataka as the number of Sikh families increased and there was a need to have a place for religious practise. They have been set up by the devout Sikhs from their own funds without any State Government help or support.

SOCIAL LIFE OF SIKHS IN KARNATAKA

Sikhs are a generally peace loving community and believe in mutual co-existence. They are a community that believes in the dignity of labour and prefer to earn their living by honest means. They believe in and practice high values combined with honesty and sincerity. They are a brave community and are well known for their strength and valour. Besides having a small national population of around 2%, they constitute more than 8% of the country's armed forces today. Women are considered equal in all aspects of the Sikh faith. This is one of the core beliefs of Sikhism. Women have played and continue to play a leading role in shaping the community's affairs.

Sikhism does not believe in the caste system and propagates universal brotherhood but the universal behaviour of human beings to differentiate and discriminate between themselves has led to certain divisions. Socio economic conditions may also have given rise to such practices and differentiations. In certain cases, the caste system was also carried forward from the brahmanical system depending on one's profession and practise.

Sikhism, since its inception, has emphasized on a pluralistic society where everyone is entitled to his/her belief system. This includes a social order where each person has the basic right to worship and the right to prosper. Human rights, social justice, and religious freedom are at the core of Sikh beliefs. The founders of Sikhism encouraged interfaith dialogue and discussions based on mutual respect.

Sikhism is a householder's religion, and family life is central to the social structure of Sikh society. A Sikh has to be fully involved in family life, and an ascetic or monastic life is not allowed.

Sikh Gurus preached that you do not have to lead a life of seclusion, go on renunciation, fast, or go to pilgrimages in order to please God. You can be one with God while living a family life and carrying-on day to day tasks. Sikh Gurus themselves had children, lead a family life and showed everyone how it can be done. In order to keep Sikhs focused in life, Sikhs Gurus gave Sikhs a lifestyle. If one follows this lifestyle, one is less likely to deviate from his/her path since the lifestyle constantly reminds a Sikh of his spiritual and moral values. Family life is close knit and Sikhs live in both Joint as well as nuclear families. There is no gender bias and all members of the family are treated with love and respect.

Marriages are conducted generally within the community and in a simplified manner without referring to any horoscopes or indulging in any rituals. Alliances are normally struck between known families and circles but in today's modern world people also resort to other means such as newspaper ads, online portals, registration of eligible members in the Gurdwara and conducting matrimonial camps and meets, etc. Interfaith marriages are very rare.

The Sikh Marriage ceremony is called as “Anand Karaj” and is performed by the “Granthi” (Priest) and “Ragi Jatha” (Singers of Hymns from Gurbani) while the couple walks around the Guru Granth Sahib four times as the priest recites the specific prayer called as “**Laavan**”. The marriage ceremony culminates with the “**Ardaas**” (Prayer) and by the signing of a marriage register by the Bride and Groom which is maintained by the Gurdwara where the ceremony is performed.

Earlier marriages took place among groups and sub groups but of late, marriages are being conducted between groups without any discrimination or bias. Inter Religious marriages are rare.

Sikhism does not encourage divorce and hence, there is no way a divorce can be obtained religiously. In such cases, the families approach the local court according to the law of the land.

Sikh families generally connect between themselves very well. Frequent meetings of the community members at social events and get together are very common. They have their own social organisations such as Karnataka Punjabi Association, Punjabi Sabha, etc. They also mingle freely with their local friends and acquaintances from all communities and walks of life without any social or religious barriers. They visit their friends from different communities on festivals and other occasions and share with them their joys and sorrows.

As a matter of regret, Sikhs in India are covered under the Hindu law and do not have a separate personal law as such. Sikhs in India belong to a separate and distinctive religion and have been crusading for a personal law since independence. However, the “**Anand Marriage Act**” of 1909 has been implemented and has come into effect from 07 June 2012 and governs all Sikh Marriages. Inheritance and Divorce may take place as per the Hindu law or the law of the land or subject to individual preferences.

Family Set Up

Sikh families in Karnataka consist of both joint and nuclear families. As in other religions, there is however a sharp decline in the number of joint families among Sikhs. Many families have both parents as working while among businessmen, most of the ladies are housewives. This trend is however gradually changing and more women are coming out to work or set up their own enterprises. Children are provided education as a priority and most of the Sikhs families have an active social life. Cleanliness and healthy living habits are inculcated in the children from childhood in the educated families.

ROLE OF STATE, CBOs AND NGOs

After Partition, the Sikhs who were otherwise affluent and flourishing in erstwhile Punjab (now in Pakistan) found themselves homeless and penny less. They were huddled up in refugee camps and had to bear the trauma of having lost their near and dear ones, property, jewellery and all their belongings in the communal clashes during partition. While Sikhs residing in Punjab (on the Indian Side) were not affected much by the partition, the migrating Sikhs were subject to utter hardship and difficulties. These Sikhs then started migrating from the refugee camps into other parts of the country in search of opportunities and re-establish themselves.

Owing to their hard work and entrepreneurial and inter personal skills, they very quickly adapted to the prevalent conditions and settled down in different parts of Karnataka in small numbers and in a scattered manner. As explained above, there was also a section of population of Sikligars, Dakhni and Banjara Sikhs who migrated to Karnataka in the 17th and 18th century during the times of Sri Guru Gobind Singh Ji and Maharaja Ranjit Singh. These Sikhs however were living marginalized lives and in abject poverty. The Government of Karnataka has not made any serious attempts to improve the Socio Economic conditions of Sikhs in the State. The Government's efforts of formulating a series of Development Programmes specifically targeting the minorities have not reached the Sikhs in the State in any significant manner. It is not clear as to whether such intervention has succeeded in mainstreaming the Sikh community in the growth process. The State Government has not extended any Social Security Schemes to the deprived sections of the Sikh Community as such making them more vulnerable in terms of Conditions of work, Health facilities and Living standards.

Inequality and Poverty are rampant amongst the Sikligars, Dakhnis and Banjaras who are located in various parts of the State like Bangalore, Mysore, Hubli, Dharwad, Belgaum, Bailhongal, Shiggaon, Yadgiri, Gulbarga, Raichur, Bijapur, Nipani, Koppal, Gokak and Mudhol, Sindhnur. Since these Sikhs are uneducated and follow traditional means for their livelihood, there is no effort on the part of the Government to uplift their living conditions through skill development, vocational courses, adult education, providing health and sanitation facilities and housing, etc.

Social and educational backwardness coupled with lower economic conditions in terms of ownership of land and other resources, and restricted access to institutional credit have caused a low quality of living among these Sikhs. This is evident from the conditions where they largely live in. The type of houses and availability of civic amenities is largely pathetic. They live in non-notified slums and squatter settlements. They live in huts and jhuggies having a very small area. They also face the problem of scarcity of water and other basic amenities.

RECOMMENDATIONS

Political representation of Sikhs in the State Government Rural and Urban Governing bodies, Boards and Corporations and Legislature is almost nil. Due to their low population in the state, it is extremely difficult for Sikhs to contest elections successfully to these bodies and hence, the State Government must provide representation to the Sikh Community by way of reservation in these bodies, boards and corporations and in the State Legislature as MLCs.

Lack of specific allocation of funds for the development of the Sikh community in the state is another major drawback. These funds are extremely essential for the development of the Sikh Religion and Sikh Culture in the State. Previous State governments have very conveniently neglected and ignored this due to the low population of Sikhs in the State as well as lack of representation from the community to this effect.

The welfare programs of the State Government such as free housing, free electricity, sanitation and educational scholarships, have not effectively reached the Sikh population due to lack of awareness and lack of inclusiveness by the State Government in terms of absence of Sikh appointees in these bodies extending such benefits.

Although Sikhs have begun utilizing these benefits in a small way due to the efforts of Sri Baljeet Singh, Member, Karnataka State Minorities Commission, efforts are being made to increase and encourage participation of Sikhs in these welfare schemes. **This can be done more effectively by appointing educated Sikhs with knowledge of Kannada into the boards and corporations extending such facilities and also by providing representation to Sikhs in the State legislature.**

Absence of Sikh educational institutions such as Schools, Colleges, Medical and Engineering Institutions and Hospitals in Karnataka (except one Engineering College in Bidar) has had a major impact on the community. Sikhs wanting to pursue primary, secondary, higher and professional education in the state are subject to extensive bias by the institutions owned and operated by other communities. Hence, it has been a long standing demand of the Sikh Community in Karnataka that government land be allotted at prominent places in and around Bangalore as well as other districts to set up educational and health institutions across the state which will not only cater to the needs of the Community but also serve the other population in the state. (Such Sikh institutions are successfully running in the neighbouring states of Tamilnadu, Andhra Pradesh and Maharashtra).

As detailed above, the Government needs to urgently include the economically and socially backward Sikhs in its OBC list in order to provide reservation in education and employment at par with other minority communities in the State.

The existing Gurdwara near Ulsoor lake in Bangalore is not able to cope with the increasing number of devotees and there is a huge demand for parking and other basic facilities. Hence, the State Government may either grant or lease a large parcel of land within Bangalore City Limits (about 5 Acres) to build and set up a modern Gurdwara which would be another landmark and place of tourist interest in the City.

Sikhs and Punjabis have a rich cultural heritage which unfortunately is missed greatly by the Sikhs in Karnataka. Sikhs have cultural festivals such as “Baisakhi” and “Lohri” which are celebrated with great fervor in Punjab and parts of Northern India. There are great dance forms like “Bhangra” and “Gidda”. These dance forms are a rich cultural heritage of the people of Punjab and they carry their culture with them. Punjab has produced some of the greatest poets and it is interesting to note that Sri N.R. Narayan Murthy of Infosys chose the work of the great Punjabi Sufi Poet “Bulleh Shah” to start his classical library project. We would like our future generations living in Karnataka to learn the Punjabi Language and request the State Government to include “Gurmukhi” as a part of its local curriculum.



Sikhs also have their own Martial Art form called “Gatka”. We do not have a place of our own where we can teach our children the above legacies and cultures and need a place of our own for propagating the same. A Sikh Cultural Centre cum Auditorium may please be provided by the State Government to the Sikh Community for this purpose in Bangalore.



The State Government is requested to consider granting land of about 100 acres on the outskirts of Bangalore, Bidar and Hubli for setting up a Housing colony for Sikhs. This will promote a sense of safety and security to Sikhs residing in Karnataka.

As Sikhs in Karnataka are staying thousands of miles away from their hometowns and need to visit their places of origin and also to visit places of religious significance such as Golden Temple Amritsar and other places in Punjab, there is a need of direct train services from Bangalore and other parts of Karnataka to Punjab as many Sikhs cannot afford air travel.

Karnataka State Minorities Commission

The Karnataka State Minorities Commission (KSMC) is a statutory body constituted under the Karnataka State Minorities Commission Act 1994. The First Commission under this Act was constituted on 30.9.1994 with Mr.R.H. Goodwala as Chairman. Other eminent persons like Mr. F.H. Mohsin, Mr. C.M. Ibrahim, Mr. K. Rahman Khan, Mr. Sadath Ali Khan, Dr. Abdul Kareem, Prof. M. Basheer Hussain, Mr. Qamar-ul-Islam, Mr. Syed Saifulla, Mr. Azeez Sait, Mr. Mir Azeez, Alhaj K.S. Mohammed Masood and Mr. Syed Mudeer Aga subsequently served as Chairmen.

The main activity of the KSMC is to examine the working of various safeguards provided in the constitution and in the Laws passed by the State Legislature for the protection of minorities and make recommendations with a view to ensuring effective implementation and enforcement of all the safeguards.

Muslims, Christians, Sikhs, Buddhists, Zoroastrians (Parsis) and Jains are identified as Minority communities of Karnataka.

The **Karnataka State Minorities Commission** consists of the Chairman and eight other members nominated by the Government from amongst persons of eminence, ability and integrity hailing from the minority communities. Subject to the pleasure of the government, the term of the chairman and members is for a period of three years. The Administrative head of the office is the Secretary, who is a group “A” Senior scale officer.

The **Karnataka State Minorities Commission** has come to be looked upon by the minorities in Karnataka as a Forum for addressing their grievances.

RECENT GOVERNMENT INITIATIVES

For the first time in the history of Karnataka, the previous State Government under the leadership of then Chief Minister, Sri Siddaramiah Ji had responded to my representation as a Member of Karnataka State Minorities Commission and made a budgetary allocation of Rs.5 Crore for setting up a Sikh cultural centre at Bidar and earmarked a sum of Rs.10 Lakh each for the renovation of Sikh Gurdwaras in the State. This allocation was done to earmark the 350th Birth Anniversary of the Tenth Sikh Guru, Sri Guru Gobind Singh Ji. This grant was a major step forward towards the development of Sikh Religion in the State and the Sikh Community thanks the then Chief Minister for his kind gesture.

Expectations of the Sikh Community from the Present Government:

The Sikh Community in Karnataka humbly requests and seeks better representation in the State Government run State Boards, Corporations and Legislature (As MLCs).

We request a much Larger Funding, Budgetary Allocations, setting up of a Sikh Welfare Council and other Welfare Programs for the Growth and Development of the Sikh Community in the State from the Hon'ble Chief Minister, Sri H. D. Kumaraswamy Ji and Deputy Chief Minister, Dr. G. Parameshwara Ji.

In order to prevent Hate Crimes and Racist and Mob Attacks on Sikhs and other Minorities, I request the State Government to kindly enact a strong law to prevent the same.

I Request the State Government and the Home Department to create awareness about the practices, religious symbols and beliefs as well as the Constitutional Rights (Carrying of Kirpans and Not Wearing Helmets) of SIKH Faith in the State Police Force and Enforcement Agencies and prevent harassment of innocent Sikhs in the State.

The State Education Department is requested to include a chapter on the fundamental principles and practices of the Sikh Faith in its School Curriculum / Syllabus thereby creating an overall awareness and spreading information for the benefit of people of the State.



Minority Welfare Department
Directorate of Minorities



JAINS

SIKHS

PARSIS

MUSLIMS

CHRISTIANS

BUDDHISTS

Hostels *for* Working Women

Opening at

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

SAFE
SECURED
AFFORDABLE

ACCOMMODATION
WITH GOOD ENVIRONMENT



State-of-the-Art
OWN BUILDINGS



CC Camera
surveillance

GOOD
INFRASTRUCTURE



For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office



Minority Welfare Department Directorate of Minorities

MUSLIMS

CHRISTIANS

JAINS

SIKHS

BUDDHISTS

PARSIS

Minimum Government Maximum e-Governance

**Online application
and
online payment (DBT)**

1st of its kind in India

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

For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office



Minority Welfare Department

Directorate of Minorities

MUSLIMS

CHRISTIANS

JAINS

SIKHS

BUDDHISTS

PARSIS

Gain more knowledge Reach greater heights



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

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

For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office



Minority Welfare Department
Directorate of Minorities

MUSLIMS

CHRISTIANS

BUDDHISTS

JAINS

SIKHS

PARSIS

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



For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office



Minority Welfare Department Directorate of Minorities

MUSLIMS

CHRISTIANS

JAINS

SIKHS

BUDDHISTS

PARSIS

Chief Minister's Minority Development Programme (CMMDP)

Development of Minorities Colonies

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



For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office



Minority Welfare Department
Directorate of Minorities

Minorities Information Centres

MUSLIMS

CHRISTIANS

JAINS

SIKHS

BUDDHISTS

PARSIS

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



For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office



Minority Welfare Department

Directorate of Minorities

Emerging Department



Working strength of Directorate

Sl. No	Post	Group				Total
		A	B	C	D	
1	Directorate of Minorities	10	7	27	6	50
2	30 District Office	0	30	257	37	324
3	Taluk Extension Officer	0	71	0	0	71
4	304 Pre Matric/Post Matric Hostels	0	0	304	1216	1520
5	95 Morarji Desai Residential Schools	0	95	1235	953	2283
6	8 Minority Model Residential School	8	8	214	96	326
7	21 Morarji Desai PU Residential Colleges	21	187	42	149	399
8	05 Govt Muslim Residential School	0	5	65	35	105
9	10 Working Women Hostels	0	0	10	50	60
10	100 Moulana Azad Model School	0	100	600	0	700
11	Project Monitoring Unit (CMMDP)	0	1	12	0	13
Total		39	504	2766	2542	5851

For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office



Minority Welfare Department
Directorate of Minorities



MUSLIMS

CHRISTIANS

JAINS

SIKHS

BUDDHIST

PARSIS

*Offering opportunities.
Realising dreams.*

National Overseas Scholarship

Karnataka is the
1st & only State in India
providing Scholarship
for **Foreign Studies**

₹ 20 lakhs for
two years,
Income limit
upto 6 lakhs

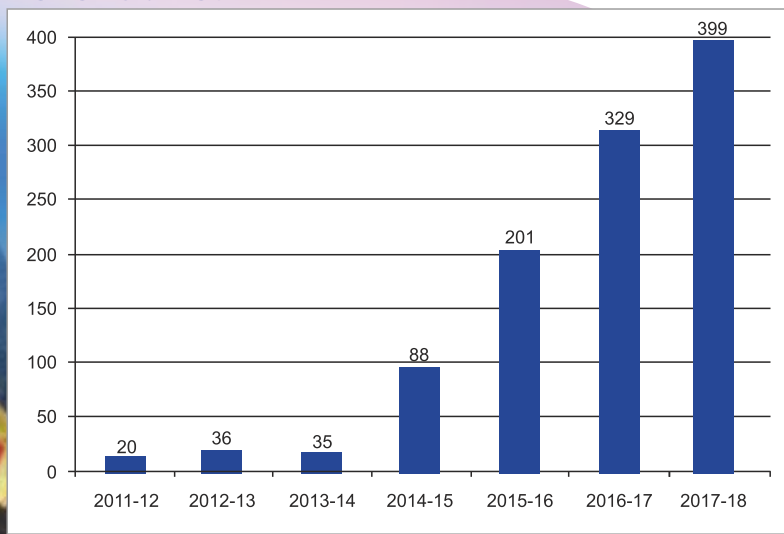
Providing better
opportunities for
**Higher Education
Abroad** and enhance
their employability

₹ 10 lakhs for
two years,
Income limit
upto 15 lakhs

To pursue studies
Abroad at Post Graduate,
M-Phil and Phd level for
selected courses in prestigious
Foreign Universities

Minimum **60%** of marks
at Graduate level are
eligible

Beneficiaries



For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office



Minority Welfare Department

Directorate of Minorities

MUSLIMS

CHRISTIANS

BUDDHISTS

JAINS

SIKHS

PARSIS



Fellowship for Ph.D and M.Phil

Applications

Are invited for Fellowship for
Ph.D and M.Phil Scholar

Website

<https://gokdom.kar.nic.in>

Stipend

1. ₹25,000 per month
2. ₹10,000 yearly
maintenance allowance
3. Ph.D 3 years period
4. M.Phil 2 years period

Eligibility :

1. Domicile of Karnataka
2. Recognised University
3. Parents annual income ₹6 lakhs
4. Age below 35 years
5. Shall not be a Government
Employee

For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office



Minority Welfare Department Directorate of Minorities

MUSLIMS

CHRISTIANS

JAINS

SIKHS

BUDDHISTS

PARSIS



SCHEME OF SHADI MAHAL / COMMUNITY HALLS

- To encourage and promote cultural activities, financial assistance will be given to registered Wakf Institutions for construction of Shadi Mahals / Community Halls.
- Rs.2 crores, at District Head Quarters, and up to Rs.1 crore in other places will be sanctioned.
- Wakf Institutions should have Managing Committee and land documents in its name.
- Deputy Commissioner will monitor construction of the Community Hall.

For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office



Minority Welfare Department

Pre-coaching for UPSC/KPSC *Congratulations !*

Successful Candidates Sponsored by
for UPSC & KPSC Prelims/Mains/ Mock Interview

Pre Coaching for UPSC/KPSC - 2017-18



Mr Gousoddin



**Mr Mohammed
Nadeemuddin**

Selected for All Indian Civil Service (IAS) - 2016



Mr Shaikh Tanveer Asif
25th Rank



Ms Jabeen Fathima
525 Rank

*"I cleared prelims because of
Minority Welfare Department*

Department of Minorities has been instrumental to my journey till here, and I am greatly indebted to the Department. Starting with scholarship for coaching to stipend for interview, the support is simply beyond expectation. I have had numerous encounters with aspirants from varied backgrounds and states, I must say that Karnataka is leaving no stone unturned in supporting underprivileged students; it is commendable."

- **Shaikh Tanveer Asif**
IAS - 25th Rank

Selected for Civil Judges- 2016



Mr Rafiq Ahmed



Ms Shemida K

Selected for State Civil Service (KAS) - 2016



Ms Ada Fathima
Assistant Commissioner



Ms Kaikashan
Assistant Commissioner



Ms Najam Ilyas
DYPSP



Mr Sameer M Mulla
Executive Officer-ZP



Mr Athik Pasha
Executive Officer-ZP



**Mr Mohammed Azeem
Hafeez**
AC Commercial Tax



Ms Nahida Zam Zam
Tahasilidar



Ms Shirin Taj
Tahasilidar



Ms Anjum Tabassum
Lushkari
Tahasilidar



Ms Shaikha Ahmed
Taluk Social Welfare Officer



Ms Jaffar Sharief N
Assistant Treasury Officer



Mr Khaja Khalilulla
Commercial Tax Officer

For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office

FREE

RESIDENTIAL EDUCATION



Minority Welfare Department Directorate of Minorities



School of Excellence

where your **Child's** life will **Change** forever!

1ST OF ITS KIND
GOVT. SCHOOL IN INDIA
WITH URDU, MORAL
EDUCATION

129 **ENGLISH**
MEDIUM
RESIDENTIAL
SCHOOLS
& COLLEGES

FREE
EDUCATION
ACCOMMODATION, FOOD
BOOKS, LIBRARY,
STATIONERY, UNIFORM

SEPARATE
CAMPUSES
FOR BOYS & GIRLS
75% SEATS
RESERVED
FOR MINORITIES

50% seats
reserved
FOR GIRLS
FULLY SECURED
ENVIRONMENT

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

BEST
INFRASTRUCTURE
State-of-the-Art



BEST
TEACHERS
Passionate, Qualified
Dedicated & Caring



BEST
CURRICULUM
Intellectual, Spiritual
& Physical Growth



For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office

**FREE
ADMISSION**



**Minority Welfare Department
Directorate of Minorities**



Pre-Matric & Post-Matric Hostels for Minorities

314

**HOSTELS for
MUSLIMS
CHRISTIANS
JAINS
SIKHS
BUDDHIST
PARSIS**

67

**Pre Matric
Hostels**

237

**Post Matric
Hostels**

16500

**Students
Utilizing the
benefits**

**SEPARATE
HOSTELS
FOR BOYS & GIRLS**

75% **SEATS
RESERVED
FOR MINORITIES**

**SEPARATE &
FULLY SECURED
ENVIRONMENT
FOR GIRLS**

FREE

**FOOD
ACCOMMODATION
LIBRARY
BED & COTS**

**GOOD
INFRASTRUCTURE
State-of-the-Art
OWN BUILDINGS**



**GIRLS
HOSTELS
under CC Camera
surveillance**



**BEST
CURRICULUM
computer training &
spoken english**



For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office

**FREE
EDUCATION**



**Minority Welfare Department
Directorate of Minorities**



200 Moulana Azad Model School School of Excellence

where your **Child's life** will **Change forever!**

JAINS

SIKHS

PARSIS

MUSLIMS

CHRISTIANS

BUDDHISTS

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

Facilities:

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

For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office



Minority Welfare Department
Directorate of Minorities

MUSLIMS

CHRISTIANS

JAINS

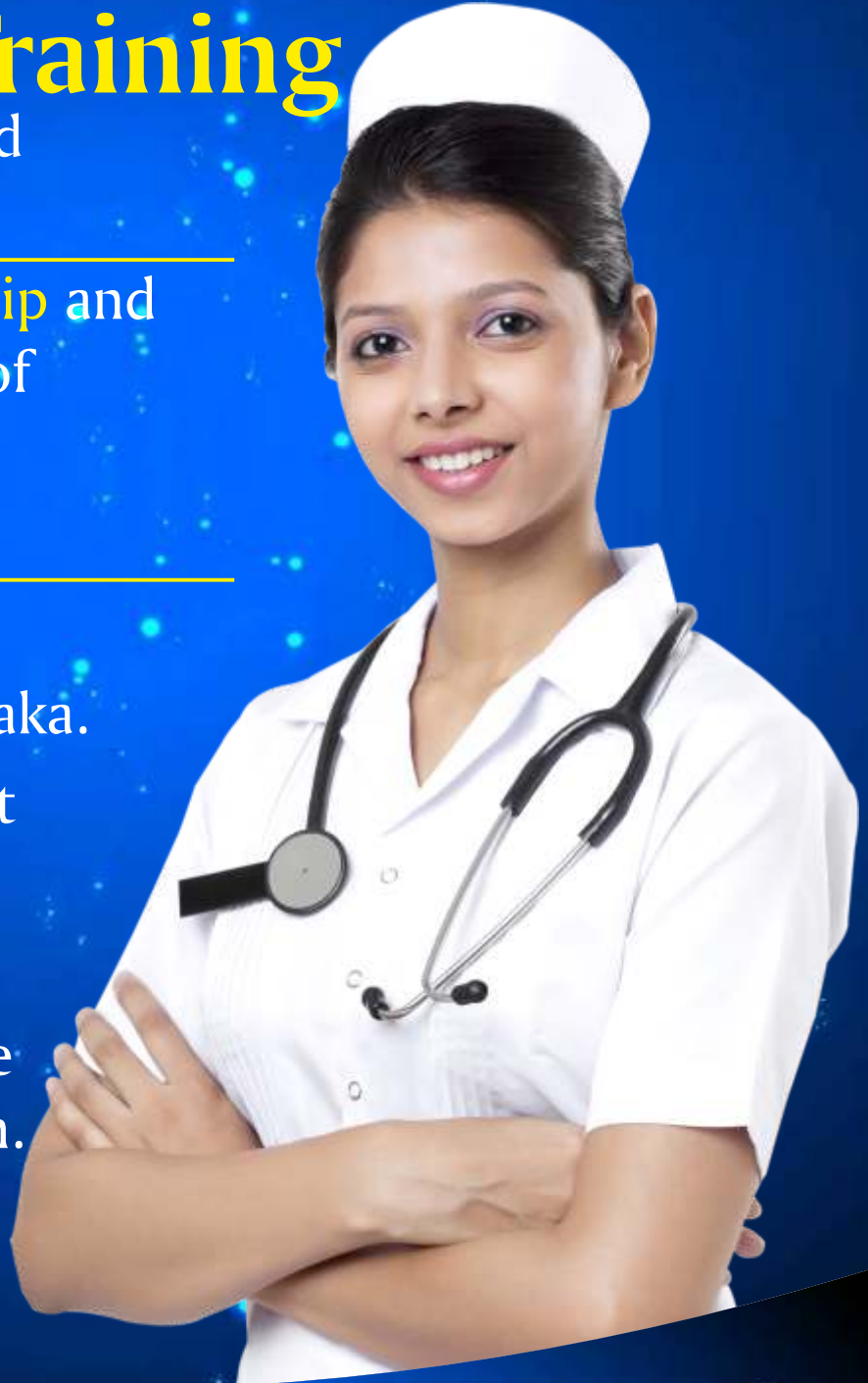
SIKHS

BUDDHISTS

PARSIS

Nursing & Para Medical Training

- GNM, BSc Nursing and Para Medical course.
- **Post Matric Scholarship** and Additional incentive of **Rs.35,000/- p.a.**
- Free hostel facility.
- **Eligibility**
 - Domicile of Karnataka.
 - Family income limit Rs.2.5 lakhs.
 - 75% attendance.
 - 40% of marks in the previous year exam.



For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office



Minority Welfare Department
Directorate of Minorities

MUSLIMS

CHRISTIANS

BUDDHISTS

JAINS

SIKHS

PARSIS

Register Today

FREE
SKILL DEVELOPMENT TRAINING

GRAB THE GOLDEN OPPORTUNITY

- Come
- Enrol
- Get Trained
- Be Employed / Self-Employed
- Live the Life of Dignity
- Increase Productivity
- Lead the State Forward



Chief Minister's

Skill Development Programme

75,000 Minorities candidates will be trained

For further details log on to
www.kaushalkar.com

FEATURES OF KAUSHALYA KARNATAKA

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



Download Mobile App Kaushalkar from Google PlayStore

Kaushalkar

YEAR-LONG REGISTRATION AT EMPLOYMENT EXCHANGES

FREE
Registration for Training

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

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



Minority Welfare Department

Directorate of Minorities

MUSLIMS

CHRISTIANS

JAINS

SIKHS

BUDDHISTS

PARSIS

Incentive for Journalism Training

Print and Electronic Media



Eligibility

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

Incentives for

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

For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office



Minority Welfare Department

Directorate of Minorities

MUSLIMS

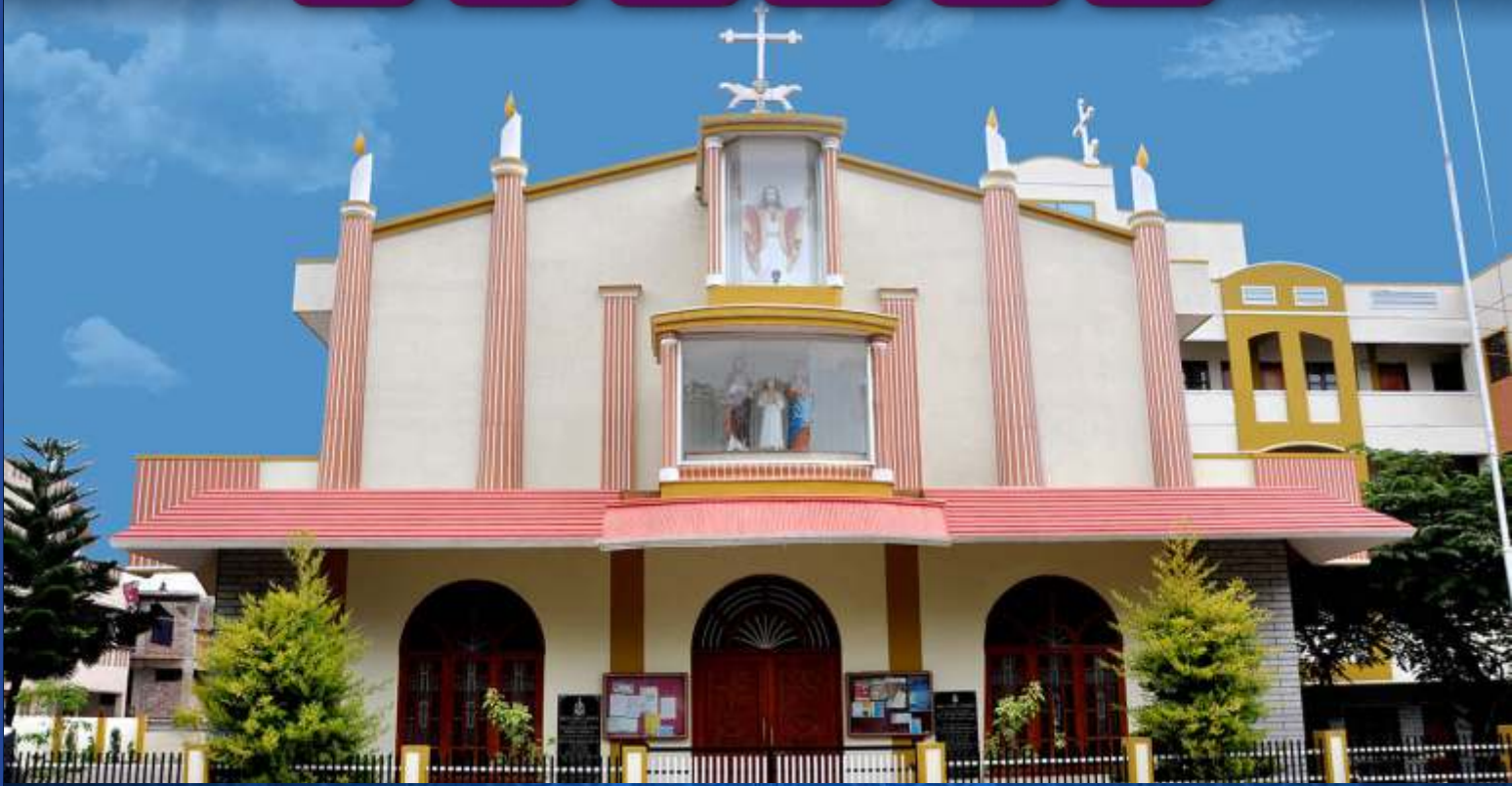
CHRISTIANS

JAINS

SIKHS

BUDDHISTS

PARSIS



Christian Development Programme

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

For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office



Minority Welfare Department

Directorate of Minorities

(Minority Offices Complex)



Moulana Azad Bhavan will be constructed in Bangalore city (Seshadripuram & Millers Tank Bed Road) to accommodate all the Head Offices of Minority Welfare Department like Directorate of Minorities, KMDc, Minority Commission and Urdu Academy under one roof along with auditorium, Rs.20.00 crores is sanctioned by the Government. One each in all 30 Districts will be constructed.

For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office



Minority Welfare Department
Directorate of Minorities

Moulana Azad Bhavan

(Minority Offices Complex)



Proposed Moulana Azad Bhavan

Moulana Azad Bhavan will be constructed in Bangalore city (Seshadripuram & Millers Tank Bed Road) to accommodate all the Head Offices of Minority Welfare Department like Directorate of Minorities, KMDc, Minority Commission and Urdu Academy under one roof along with auditorium, Rs.20.00 crores is sanctioned by the Government. One each in all 30 Districts will be constructed.

For details visit website :

<https://gokdom.kar.nic.in>

Contact :

District Minority Welfare Office

Directorate of Minorities Officers & Staff with Director



**“Minorities of India agreed to place their confidence
in the hands of majorities. It is for the majorities to
realise its duty not to discriminate against Minorities.”**

- Dr. B. R. Ambedkar



Office of the Director Directorate of Minorities

**20th Floor, Vishweshwaraiah Tower,
Dr. B.R. Ambedkar Veedhi, Bengaluru-560001
Email: gokdom@gmail.com Website : <https://gokdom.kar.nic.in>**

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