



SOCIO-ECONOMIC PROBLEMS OF MINORITIES IN INDIA

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ABSTRACT :

In like manner speech, the articulation "minority" signifies a gathering containing not exactly 50% of the populace and contrasting from others, particularly the dominating area, in race, religion, customs and culture, language, and so on. The Oxford Dictionary characterizes "Minority" as a more modest number or section; a number or part speaking to not exactly 50% of the entire; a moderately little gathering of individuals, contrasting from others in race, religion, language or political influence". A unique Sub-Committee on the Protection of Minority Rights selected by the United Nations Human Rights Commission in 1946 characterized the "Minority" as those "non-predominant gathering in a populace which Possess a desire to save stable ethnic, religious and semantic conventions or attributes particularly not the same as those of the remainder of populace". As respects religious minorities at the national dimension in India, each one of the individuals who affirm a religion other than Hindu are viewed as minorities since more than 80 percent populace of the nation maintains Hindu religion. At the national dimension, Muslims are the biggest minority. Different minorities are a lot littler in size. Beside the Muslims are the Christians (2.34 percent) and Sikhs (1.9 percent); while the various religious gatherings are as yet littler. As respects etymological minorities, there is no dominant part at the national dimension and the minority status is to be basically chosen at the State/Union Territory level.



KEYWORDS : *political influence , save stable ethnic, religious and semantic conventions.*

INTRODUCTION:

The Religious Minority population as of 2001 census is 82, 93,576 which forms 15.69% and according to the 2011 census it has increased to 96.01 lakhs which forms 16.28% of the total population of Karnataka. The people belonging to Muslim, Christian, Sikh, Jain, Buddhist and Parsi communities come under Minority Community. It was observed that majority of the minority community was reeling below the poverty line and their economic and social status is sympathetic, and their improvement in status is hidden in the all-round development.

REVIEW OF LITERATURE

The following studies have been referred for the purpose of preparing synoptic note.

1. According to the New Encyclopedia Britannica (1986, Vol.8:169),

"Minority" is a culturally, ethnically, or racially distinct group living within a larger society. As the term is used by politicians and social scientists, a minority is necessarily subordinate to dominant group within a society. This subordinancy, rather than a numerical minority, is the chief defining characteristic of a minority group. In sociological parlance, a minority must be a distinct social

group. As such it has specific rules of membership and prescribed guidelines of cultural behavior that distinguish it from the majority. It must have specific, easily recognizable characteristics that mark it off from the rest of the society.

In their separation from the dominant forces of the society, members of a minority group usually are cut off both from a full involvement in the working of the society and from an equal share in the society's reward. A minority group is typically poorer and politically less powerful than the dominant group, although certain exceptions exist".

2. Freda K. Cheung Ph.D, Lonnie R. Snowden Ph.D (June1990)¹

National trends in minority utilization of mental health services are reviewed, and recommendations are made for needed research. In connection to their portrayal in the populace, blacks use benefits more than anticipated, and Asian American/Pacific Islanders utilize benefits less; Hispanics and Native American/Alaska Islander use changes as per sort of administration. Hospitalization represents some portion of the expansion in minority use; this pattern is hazardous. Interruptions in administration keep on plaguing minority customers, conceivably coming from insufficiencies in the association and financing of consideration, and from social ambiguity. Significantly more should be found out about these issues in usage, just as about other key issues.

3. Jan Atherton (December 2010)⁵

Researches that Laudianism was introduced in the English church contributed powerfully the emergence of the different conceptions of church in 17th century. The purpose of this article is to examine the connection between laudianism and cathedrals analyzed the role played by cathedrals in laudian views of church .To test this thesis focus on British cathedrals was been done . After all search found, cathedrals were not the agents of laudianism they were it is albeit not always entirely unwillingly victims.

OBJECTIVES OF THE PAPER

1. To Study about minorities in India.
2. To understand the characteristics of minorities in India.
3. To analyze socio-Economic census data on Religious Minorities.
4. To evaluate the socio-economic problem of minorities in India.

METHODOLOGY

For the present research work the secondary data will be adopted. The secondary data will be collected from Economic Survey of Karnataka, Office Registers, NABARD Reports, Reports of various committees, News papers and periodicals, National publications and published papers by research scholars.

Basic Characteristics of Minority Groups

The six basic characteristics of minority groups are as follows:

1. Physical and cultural traits
2. Unequal treatment
3. Ascribed status
4. Solidarity
5. In-group marriage
6. Subordination

1. Physical and cultural traits:

Individuals from a minority assemble share some physical and social qualities that recognize them from the overwhelming (larger part) gathering. Every general public has its self-assertive benchmarks for figuring out which attributes are most imperative in characterizing overwhelming and

minority gathering. Physical attributes, for example, skin shading are usually called racial. Social (ethnic) refinements are once in a while unbiased and regularly connected with threat between gatherings.

2. Unequal treatment:

Individuals from a minority gather experience unequal treatment. They are normally physically and socially disengaged from the overwhelming (larger part) network. For instance, the administration of a network inn or a high rise (or building) may will not lease individuals from a minority network. For instance, in India, usually blamed that the individuals for minority gatherings (Muslims or Christians) are rejected settlement leasing or selling pads in the structures oversaw or possessed by the individuals from prevailing gathering. Not just this, in towns and communities, it is seen that the individuals from minority bunches are compelled to live in isolated topographical areas. Physical isolation at last prompts social isolation.

3. Ascribed status:

Participation in an overwhelming (or minority) amass isn't willful. Individuals are naturally introduced to the gathering. Along these lines, race, sexual orientation, ethnicity and religion are considered credited statuses.

4. Solidarity:

Minority gather individuals have a solid feeling of gathering solidarity. This feeling of solidarity is the result of bias and separation experienced by the minority aggregate individuals. It depends on 'in-gather awareness' which thus offers ascend to the sentiment of 'us' versus 'them' or 'I' versus 'they'.

It uplifts sentiments of regular faithfulness and interests. W.G. Sumner, in his book *Folkways* (1906), noticed that people make qualifications between individuals from their own gathering called 'in-gathering' and every other person 'out-gathering'.

5. In-group marriage:

Individuals from a minority gather for the most part wed inside their own gathering so as to keep alive their social uniqueness and to keep up gathering solidarity. Parsis, in India, and individuals from other minority gatherings (Muslims or Christians) only sometimes wed in different gatherings.

6. Subordination:

The minority is subordinate to the predominant (lion's share) in the dissemination of intensity and benefits in a general public. This is the key normal for a minority gathering. The individuals from minority bunches have generally low power, renown and monetary position in a general public's arrangement of social stratification. Not just this, they need to watch the standards, values, social examples and laws of the greater part (predominant) gathering.

Sociology of minority groups

Humanist Louis Wirth characterized a minority gather as "A gathering of individuals who, as a result of their physical or social attributes singled out from the others in the general public in which they live of differential and unequal treatment and herefore view themselves as objects of aggregate separation." This definition incorporates both goal and abstract criteria: participation of a minority bunch is unbiasedly credited by society, in light of a person's physical or conduct qualities; it is additionally emotionally connected by its individuals, who may utilize their status as the premise of gathering personality or solidarity. Regardless, minority gather status as the premise of gathering personality or solidarity. Minority gather status is straight out in nature: a person who shows the physical or social qualities of a given minority gathering will be concurred the status of that gathering and be liable to a similar treatment as different individuals from that gathering.

According to the contemporary sociologist, minority is a group of people- differentiated from others in the same society by race, nationality, religion or language who both think of themselves as differentiated group and are thought of by the others as fundamental group identification from within the group and those of prejudice from without and a set of behaviors- those of discrimination and exclusion from without.

Socio-Economic census data on Religious Minorities:

The government of India has established a national commission for minorities under an Act (1992) of Parliament, entrusting it with the responsibility, inter alia, of “evaluating the progress and the development of minorities under Union and the States”. The commission finds difficulty in performing this basic function of evaluation of progress of development of religious minorities, without public availability of the periodically collected data by the census commissioner on each religious community’s socio-economic conditions. The assessment necessarily involves majority-minority and minority-minority comparison. All official and constitutional agencies/bodies should recognize our social diversities and disparity as a part of national life. Which must be objectively studied and the findings, widely disseminated so that due measures be taken by the governments, the NGOs and the concerned committees. By giving wide publicity to the ground realities about all religious communities alone, we can hope to secure justice to all sections of the people and promote genuine national integration.

The UNDPs Human Development Report 2004, released world wide on, July 15, 2004 argued that cultural freedom and protection of cultural diversity is essential to prevent conflict. It is not cultural differences which promote violence, it cautions, it is when these differences are not allowed to be expressed –be it in Sri Lanka or in Bosnia –that societies and even countries might erupt. Globalization cannot succeed, the UN warns, unless “xenophobic resistance to cultural diversity” is fought and overcome.

Problems faced by minorities in India

1. Problem of Identity

- a) Because of the differences in socio-cultural practices, history and backgrounds, minorities have to grapple with the issue of identity
- b) This gives rise to the problem of adjustment with the majority community.

2. Problem of Security

- a) Different identity and their small number relative to the rest of the society develop feeling of insecurity about their life, assets and well-being.
- b) This sense of insecurity may get accentuated at times when relations between the majority and the minority communities in a society are strained or not much cordial.

3. Problem Relating to Equity

- a) The minority community in a society may remain deprived of the benefit of opportunities of development as a result of discrimination.
- b) Because of the difference in identity, the minority community develops the perception of the sense of inequity.

4. Problem of Communal Tensions and Riots

- a) Communal tensions and riots have been incessantly increasing since independence.
- b) Whenever the communal tensions and riots take place for whatever reason, minority interests get threatened

5. Lack of Representation in Civil Service and Politics

- a) The Constitution provides for equality and equal opportunities to all its citizens including the religious minorities
- b) The biggest minority community, that is, Muslims have a feeling among them that they are neglected
- c) However, such a feeling does not seem to exist among the other religious minority communities such as the Christians, Sikhs, Jains and Buddhists, for they seem to be economically and educationally better than the majority community.

6. Failure to Stick on Strictly to Secularism

- a) India has declared itself as a “Secular” country. The very spirit of our constitution is secular.
- b) But in actual practice there is lack of commitment to secularism, purely religious issues are often politicized by these parties.

CONCLUSION

The expression “minority” means a group comprising less than half of the population and differing from others, especially the predominant section, in race, religion, traditions and culture, language, etc. The people belonging to Muslim, Christian, Sikh, Jain, Buddhist and Parsi communities come under Minority Community. The minority community is facing so many problems like problem of identity, problem of Security, problem of communal Tensions and Riots etc. It was observed that majority of the minority community was reeling below the poverty line and their economic and social status is sympathetic, and their improvement in status is hidden in the all-round development.

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