

## Chapter III

### PEOPLE

Geographically, Karnataka occupies the centre tableland of the Deccan Plateau. At times, it has been termed as an anthropological museum, where the people of different racial traits are seen. Apart from the so-called Dravidians and Indo-Aryan races, the land has notable strains of other categories too. The Muslim dynasties that ruled over the region attracted considerable number of Turks, Afghans and other people from the Middle-East. Proximity to Goa made many run-away Negro slaves from that region are believed to have come and settled down on the territory bordering Goa, especially in Uttara Kannada and these people are called Siddhis. Of late, certain settlements of the Tibetans have also come into existence. Some places on the coast like Bhatkal has people of Arabic origin and who are locally called Navayats, having settled down there for centuries.

The Christian population here has a considerable strain of European element in it, as the Portugese in Goa had married local women and considerable sections of Goan Christians have migrated to Karnataka. The contact the coastal people had with the Arab traders helped their mingling with the local population. The various racial elements including the indigenious, the various religious movements and regional customs have helped in evolving the Karnataka culture which has shaped the life of the people.

#### Demography

According to 2001 census, Karnataka with an area of 1,91,791 sq. km. has a population of 52,850,562 with 26,898,918 males and 25,951,644 females. Karnataka State ranks 9th among the 28 States and 7 Union Territories in the Indian Union both in respect of area and population as per 2001 census. Karnataka's population constitutes 5.1% of India's population. The projected population in the state by 2008 was expected at 59,446,867 (for details see the tables enclosed).

As can be seen from the trends in growth of population, there was a fall in growth and a decrease during 1911-21 due to epidemics, plague and influenza. In 30 years between 1901 and 1931 the population increased only about a million and a half. The rate of growth of population has accelerated from 1951 onwards. The percentage growth rate of population during 1981-91 was 21.12 (Rural 17.65 and Urban 29.62) as against 26.76 during 1971-81 It reduced to 17.50% during 1991-2001. (Rural 19.07 and Urban 50.65). Among the districts, during 1981-91, Bangalore District has recorded the highest growth rate of 35.10 per cent and newly formed Udupi district (1997) has registered the lowest growth rate of 7.10 percent.

The district-wise population of the State in 2001 and the percentage of decennial increase between 1991 and 2001 are as follows: Bangalore 6,537,124 35.10%; Bangalore Rural 1,881,514-12.50%; Belgaum 4,214,505-17.60%; Bellary 2,027,140-22.40%; Bidar 1,502,373-19.60%; Bijapur 1,806,918-17.50%, Chickmagalur 2,65,462-9.30%; Chitradurga 15,17,896-09.30%; Dakshina Kannada 1,897,730-14.90%; Dharwad 1,604,253-16.70%; Gulbarga 3,130,922-21.30%; Hassan 1,721,669-09.70%; Kodagu 548,561-12.30%; Kolar 2,536,069-14.40%; Mandya 1,763,705-07.30%; Mysore 2,641,027-15.80%; Raichur 1,669,792-23.50%; Shimoga 1,642,545-13.10%; Tumkur 2,584,711-12.10% and Uttara Kannada 1,353,644-10.90%.

**Sex Ratio:** The sex ratio is defined as the number of females for every 1000 males in a given area. The sex ratio of population in 2001 was 965. The rural sex ratio was 977 and that of the urban ratio was 942, as compared to the figures to that of 1991 (Rural 975, Urban 930; Total 961). The sex ratio has almost remained the same for the total population of the state with a slight decrease in the number of females whereas in the rural areas the ratio was higher and in the urban areas it was a little less during 2001. During 2001, the district-wise sex ratio was as follows: Bagalkot 980; Bangalore 908; Bangalore Rural 955; Belgaum 960; Bellary 969; Bidar 949; Bijapur 950; Chamarajanagar 971; Chickmagalur 984; Chitradurga 955; Dakshina Kannada 1022; Davanagere 952; Dharwad 949; Gadag 969; Gulbarga 966; Hassan 1004; Haveri 944; Kodagu 996; Kolar 972; Koppal 983; Mandya 986; Mysore 964; Raichur 983; Shimoga 978; Tumkur 967; Udupi 1130, and Uttara Kannada 971. These figures indicate that the sex ratio in the districts of Bangalore, Bangalore Rural, Belgaum, Bidar, Bijapur, Chitradurga, Davanagere, Dharwad, Haveri and Mysore was less than the State's average and Udupi has higher sex ratio than other areas.

**Density of Population:** The number of persons for every square kilometre area is called the density of population. The density of population in the state was 235 in 1991 as against 194 in 1981 which is less than that of the country (267 in 1991 as against 230 in 1981). Among 35 states and union territories in the country Karnataka occupies the 20th position in density of population in 1991 and 2001.

According to 2001 census Bangalore District has registered the highest density of 2,985 persons per sq. km and the lowest of 132 persons per sq.km. in Kodagu and Uttara Kannada district. The density of population in the urban areas of Bangalore district in 2001 was 10,375 per sq km and next comes Mysore district which has a density of 5,508 per sq. km. in the urban areas. Apart from Bangalore, Dakshina Kannada, Mysore, Mandya, Dharwad, Bangalore Rural, Belgaum, Kolar and Davangere districts have a density of more than 300 persons per sq. km. Those with a density between 250 and 300 were Haveri, Udupi, Bidar, Hassan and Bagalkot districts; with a density

between 200 and 250 were Bidar, Chitradurga, Hassan and Tumkur. Raichur, Tumkur, Bellary, Gadag, Mysore and Mandya districts have an urban density of more than 5,000.

**Marital Status:** According to 1990-91 census the total number of married person under the age group 15-44 in the state was 1,32,55,554 (56,59,555 males, 75,95,999 females) and the percentage of these figures to the total population was 64.24% (53.75% for males and 75.05% for females). Likewise according to 2001 census the total number of married persons between 15-44 age group was 2,56,43,500 (1,30,79,600 males and 1,25,63,900 females) and among them 1,25,400 persons (19,200 males and 1,05,200 females) of between age group 15 and 44 were either divorced or got separated.

**Urbanisation:** Karnataka stood 10<sup>th</sup> in the level of urbanisation in 1981 census and has moved to 11<sup>th</sup> rank in 1991 census among the States and Union Territories in India. The rate of urbanisation is faster in Karnataka when compared to other states of India. This trend has been growing from 1901 till 1991. In the 1991 census, there are 306 places in the State classified as towns as against 281 towns in 1981 census. The State is becoming steadily urbanised. It has a larger proportion of its population living in urban areas, than the average for the country as a whole. The districtwise total number of towns as per 1991 census was as follows: Bangalore 33; Bangalore Rural 9; Belgaum 22; Bellary 12; Bidar 5; Bijapur 18; Chickmagalur 10; Chitradurga 10; Dakshina Kannada 27; Dharwad 20; Gulbarga 19; Hassan 13; Kodagu 9; Kolar 15; Mandya 11; Mysore 18; Raichur 13; Shimoga 16; Tumkur 12 and Uttara Kannada 14.

**Urban Agglomeration and Cities:** There were 22 Urban Agglomerations in Karnataka as per 1991 census and they were Bangalore, Mysore, Mangalore, Belgaum, Gulbarga, Davanagere, Bijapur, Shimoga, Tumkur, Raichur, K.G.F., Bhadravathi, Hospet, Bidar, Udupi, Hassan, Chitradurga, Gangavathi, Shahabad, Sirsi, Arasikere and Wadi. The number of towns in each class and their growth rate during the decade 1981-1991 in the State were as follows: Class I- population 1,00,000 and above : 21, + 42.14, Class II- population 50,000 to 99,999: 17, +47.34; Class III- population 20,000 to 49,999 : 82+28.71; Class IV-population 10,000 to 19,999 : 70, +27.27; Class V-population 5,000 to 9,999 : 2.08, -5.85 and Class VI population less than 5,000 :24, +23.42 (the first figure indicates the number of towns and the second figure indicates the growth rate). Accordingly to 2001 census 270 town in the state which included the 24 urban agglomerations viz., Bangalore, Mysore, Mangalore, Karwar, Sirsi, Ankola, Kumta, Bhatkala, Belgaum, Ramadurg, Athani, Gulbarga, Shahabad, Wadi, Harihara, Bijapur, Gangavathi, Robertsonpet (KGF), Bidar, Udupi, Hassan, Arasikere, Channarayapatna, Chitradurga in the state. It also included eight city corporations, 44 City Municipal Councils, 94 Town

Municipal Councils, 68 Town Panchayats, besides the census towns, notified area committee township.

**Rural Areas:** The rural areas include all villages and areas such as forest and settlement not falling within the limits of a village. They comprise all areas not classified as Urban. A village without any inhabitants is referred to as 'uninhabited' or 'bechirack'. Bechirack literally means "without any light". According to 1991 census the district-wise rural population and the percentage to the total population in the districts were as follows (The first figure indicates the rural population and the second figure indicates the percentage to the total population of the district):

Bangalore 6,69,909-13.84%; Bangalore Rural 13,69,908-81.87%; Belgaum 27,41,820-76.81%; Bellary 13,25,692-13%; Bidar 10,10,096-80.43%; Bijapur 22,39,244-76.48%; Chickmagalur 8,45,422-83.11%; Chitradurga 15,91,765-73.00%; Dakshina Kannada 19,31,670-71.71%; Dharwad 22,79,259-65.06%; Gulbarga 19,72,366-76.38%; Hassan 12,96,962-82.63%; Kodagu 4,10,514-84.04%; Kolar 16,99,906-76.68%; Mandya 13,77,570-83.77%; Mysore 22,24,724-70.29%; Raichur 18,29,765-79.21%; Shimoga 14,03,621-73.50%; Tumkur 19,23,656-83.43% and Uttara Kannada 9,25,744-75.86%. for districtwise 2001 census rural population see the table at the end.

The total number of inhabited villages at each census from 1901 to 1991 were as follows: 1901-28,288, 1911 -28,548, 1921-28,349, 1931-28,635, 1941-28,290, 1951-27,629, 1961-26,377, 1971-26,826, 1981-27,028 and 1991 -27,066. In 2001 there were 27,481, inhabited and 1925 uninhabited villages in the state. Refer chapter I for village details.

### **Houses, Households and Amenities**

As per 2001 census there were 1,38,30,096 census houses (89,98,481 rural (85%) and 48,31,615 (34.9%) (urban) and 1,02,32,133 (66.75,173 (65.2%) rural and 35,56,960 (34.8%)urban) households in the state. Among the total census houses, 1,26,57,293 were (95,51,113 residential, 5,18,186 residential cum others, 7,79,024 shop and offices, 1,16,719 schools and colleges, 62,858 hotels-lodges and questhouses, 38,380 hospitals, dispensaries 1,80,891 factory, workshops and sheds, 2,07,332 worshipping places and 12,02,790 other non residential. Occupied census houses and 11,72,803 were unoccupied census houses.

Among the total house holds (1,02,32,133) 56,13,007 are permanent, 36,45,185 semipermanent 9,71,473 temporary and 2468 are of unclassified nature. Among the total households, 60,25,364 depend on tap 17,50,387 on handpumps . 8,76,001 on tubewells, 12,68,913 on wells 1,10,689 on tank and ponds, 1,11,748 on river and canals 30,640 on springs and 54,491 on other water sources likewise if 13,68,797 use pit latrine, 19,07,116 use water closets 5,61,118 use other latrines and 63,95,107 (62,5%) households have

no latrine at all. Similarly if 80,37,052 (78.5%) households have electricity, 21,26,345 have kerosene 21,989 have solar energy 5,187 have other oil 7,047 any other source as their lighting sources, 34,513 households have no lighting at all. Regarding drainage and sanitation facilities if 17,66,563 households have closed drainage and 34,75,862 have open drainage 49,89,708 households have no drainage facilities at all.

**Migration:** Migration is one of the key factors in changing the size and structure of the population. It may be temporary or permanent. Temporary migration may be seasonal and it may be continued to certain periods in a year. Generally, people from plains move to Malnad districts both during sowing and harvesting seasons and later return to their houses. The migration of females is mainly due to marriages. Other socio-cultural factors like education and employment also contribute to the migration of the people. The number of immigrants from the neighbouring states of Karnataka has increased considerably between 1971 and 1981 and these figures are as follows: Andhra Pradesh by 62,000; Kerala by 60,000; Maharashtra by 67,000 and Tamil Nadu by 1.53 lakhs. There were 11.88 lakh persons hailing from other States in India, 21,394 persons from other Asian countries and 2,859 persons from non-Asian countries as in 1981. As per 2001 census there were 5,82,799 immigrants from Andhra Pradesh, 5,47,156 from Tamilnadu, 3,87,567 from Maharastra, 2,83,764 from Kerala, 79,730 from Rajasthan, 38,679 from U.P., 31,060 from West Bengal 29,898 from Bihar 25,375 from Gujarat 16,840 Orissa, 4,664 from Punjab, 4,664 from Jammu Kashmir, 1,02,925 from other states and 44,305 from outside the country. Likewise from Karntaka there were 12,67,421 emigrants to Maharastra, 2,88,862 to Andhra 1,32,882 to Goa, 1,19,993 to Tamilnadu, 55,685 to Kerala 28,098 to Gujarat 16,309 to Delhi 12,262 to Uttara Pradesh 10,432 to Madhya Pradesh, Bihar-9077, Rajasthan – 8,294, West Bengal-5,327, Punjab – 4,042, Haryana – 3,293, Uttaranchal-2,697, Chattisgarh – 2,635, Jharkhand-2,274, Pondichery – 2,023, Chandigarh, 1,830 Orissa-1,822, Jammu and Kashmir-1,452, Assam – 1,438, and 4,0671 persons other parts of the country.

**SC and ST population:** Scheduled Castes means such castes, races, or tribes or parts of groups within such castes, races or tribes as are deemed under Article 341 of the Constitution of India. Scheduled Tribes means such tribes or tribal communities as deemed so under Articles 342 of the Constitution. In 1976, the Government of India by an amendment to the Scheduled Castes and the Scheduled Tribes order published a list of Scheduled Castes and the Scheduled Tribes for the State of Karnataka. According to 2001 census there are 101 Schedule Caste and 49 Schedule Tribes in Karnataka. A vast majority of people of the Schedule Caste and the Schedule Tribes live in rural areas. According to 2001 census there were 85,63,930 Scheduled Castes people in the State (64,17,243 in Rural and 21,46,687 in Urban) which is about 16.2%

of the total population of the State and there were 34,63,986 Scheduled Tribes people (29,34,530 Rural and 5,29,456 Urban) which is about 6.6% of the total population of the State. Both the Central and the State Governments have taken up a number of welfare measures for the upliftment of Scheduled Castes and Scheduled Tribes and voluntary organisations are also functioning for the benefit of the weaker sections of the community (see Chapter XII - Social Welfare Measures for more details ).

**Disabled Population:** The census of disabled population was discontinued since 1941 and however it has been continued during 1981, the International Year of the Disabled. The data on crippled has been collected during 1981 for the first time in the history of Indian Census. According to 1981 census, the disabled population in the State is (the first figure in the bracket indicates for Rural areas and the second figure in the bracket is of the Urban areas) Dumb(14,970; 2,643); Blind(15,162; 2,944) and crippled (15,208; 3,803). For a population of 10,000 there were six totally blind six totally crippled and six totally dumb persons in rural areas and the corresponding figures for the urban areas were three, four and three respectively. Incidence of disabilities is greater in rural areas than in urban areas and this might be due to the lack of public health services, sanitation, personal hygiene, cleanliness, food and nutrition. The Central and the State governments and many voluntary organisations have come forward with various kinds of programmes for the rehabilitation, of the disabled (See chapter XII - Social Welfare Measures for more details). According to 2001 census, among the total disabled population of 9,40,643 were 4,40,875 blind, 90,717 dumb 48,861 deaf 2,66,551 crippled and 92,631 mental disorder person.

**Literacy:** A person is treated as a literate if he can read and write with understanding in any language. For this no minimum educational standard or formal education is required. All children of the age group 0-4 are treated as illiterate. The percentage of literacy in the State according to 2001 census is 66.6% as against 47.05% in 1991; 38.41% in 1981; 31.52% in 1971 and 25.40% in 1961. These figures indicate that there is a steady increase in the proportion of literates to the total population. The trend has been maintained for both male and female literacy in the State. Among the males it has improved from 41.62 percent in 1971 to 48.61 percent in 1981 and 56.41 percent in 1991 to 76.1% in 2001. Among the females, the literacy percentage has increased from 20.97 percent in 1971 to 27.83 percent in 1981 and 37.31 percent in 1991 to 56.9% in 2001. The male literacy rate has increased from 9.9 percent in 1901 to 76.1 percent in 2001 and that of the female literacy rate has increased from 0.6 percent in 1901 to 56.9 percent in 2001. In all the districts, literacy both among the males and females has considerably improved. Bangalore district has topped the list in the district wise female literacy rate (77.5%) in 2001 followed by Dakshina Kannada (77.2%), Udupi (75.2%) and Kodagu (72.3%). Raichur

still has the lowest literacy rate in the State. The district-wise literacy rate according to 2001 was as follows: Bagalkot 57.3%; Bangalore 83%; Bangalore Rural 64.7%; Belgaum 64.2%; Bellary 57.4%; Bidar 60.9%; Bijapur 57%; Chamarajanagar 50.9%; Chikmagalur 72.2%; Chitradurga 64.5%; Davanagere 67.4%; Dakshina Kannada 83.4%; Dharwad 71.6%; Gadag 66.1%; Gulbarga 50%; Hassan 68.6%; Haveri 67.8%; Kodagu 78%; Kolar 62.8%; Koppal 54.1%; Mandya 61%; Mysore 63.5%; Raichur 48.8%; Shimoga 74.5%; Tumkur 67%; Udupi 81.2%; Uttara Kannada 76.6%. But in general, Dakshina Kannada (83.4%) was in top and pushed Bangalore in a minute difference (83%) to next and Udupi (81.2%) comes under third place. Bangalore was in top place in 1991 census. The literacy rate of urban areas under the existing 27 districts (2001) of the state were as follows: Kodagu District topped the list (89.7%) followed by Udupi district (89.5%) and Raichur has the lowest rate in the state (66.9%). In the males and females literacy rate Dakshina Kannada dist. topped the list for males (89.7%) and Bangalore District topped the list for females (77.5%).

**Languages:** As many as 15 languages are recognised in our Constitution as the main languages of the country. Though Kannada is the principal language of the state, accounting for more than 65% of the total population (according to 1981 census) there are people who speak other major languages also. According to 1981 census the number of persons speaking some major languages in the State was as follows: Assamese 157; Bengali 10,226; Gujarathi 36,390; Hindi 6,57,561; Kannada 2,41,99,576; Kashmiri 94; Konkani 6,40,738; Malayalam 5,90,709; Marathi 13,91,311; Oriya 2,118; Punjabi 9,536; Samskrita 509; Sindhi 11,597; Tamil 13,85,313; Telugu 29,93,501; Tulu 12,17,834 and Urdu 35,12,831.

According to 1991 census, 66.22% of the population of the state were speaking Kannada, Urdu 9.96% Telugu 7.3%, Tamil 3.84%, Marathi 3.65, Tulu 3.07%, Hindi 1.97%, Malayalam 1.68%, Konkani 1.75%, Coorgi 0.21%.

### Religions

Karnataka is a land of many religions. Every religion has contributed in its own way in shaping the life and activities of the people and promoting the culture of Karnataka. Majority of people in Karnataka are adherent to Hinduism and the other major religions of the State are Buddhism, Christianity, Jainism, Islam and Sikkhism.

According to 1991 census the population and the percentage of the total population of different religions and religions not stated were as follows (the first figure in the bracket indicates the population and the second figure is the percentage of the total population : Buddhists (73,012 - 0.16), Christians (8,59,478 - 1.91), Hindus (3,84,32,027 - 85.45), Jains (3,26,114 - 0.73), Muslims (52,34,023 - 11.64), Sikhs (10,101 - 0.02), other religions and persuasions (6,325 - 0.01) and religion not stated (36,121 - 0.08).

According to 2001 census the population and the percentage of the total population of different religions are as follows (the first figure indicates the population and the second figure is the percentage of the total population) Buddhists 393300, 0.74; Christians 1009164, 1.90; Hindus 44321279, 83.86; Jains 412659,0.78; Muslims 6463127,12.23; Others 115460, 0.22; Religion not stated 120247, 0.23; Sikhs 15326,0.02. For districtwise detail see the table.

**Hinduism:** Hinduism comprises of several sects and faiths. The Hindu Code denotes all persons who profess Hindu religion either by birth by Hindu parents or by conversion. All Indians who are not Muslims, Christians, Parsees or Jews, can be termed as Hindus. Hinduism according to Hindu Law includes followers of Vedic tradition, Sikhs, Jains, Buddhists, Veerashaivas, Arya Samajists, Bramhos and the followers of aministic cults including Bhuta worship etc. There are a number of cults and religious practices, among Hindus. Gokarna is an important Shaiva centre of great antiquity. Pranaveshwara temple at Talagunda is one of the oldest among the Shiva shrines of India. Shankaracharya (circa 788-820) visited Karnataka and the Sringeri Peetha is one of the four mathas believed to have been founded by him in India. He preached the doctrine of Monism or Advaita, according to which Brahma or the Supreme Being alone is real and the universe is illusory or Maya. He advised people to worship any of the six deities, Shiva, Vishnu, Shakti, Kartikeya, Ganapathi or Surya. In addition to Sringeri, Shankara Mathas were also founded later at Kudali, Shivaganga, Avani and Sankeshwara in Karnataka. Many groups of Brahmanas like the Badaganadu, Mulukanadu, Babburakamme, Kota, Karade, Hoysala Karnataka, Uluchukamme, and Chitpavan are adherents of the school of Shankara in Karnataka.



*Shankaracharya*

**Veerashaivism:** Veerashaivism is a full blown offshoot of earlier Shaivism. Five Acharyas had earlier taught this cult. It was popularised by Basava (circa 1131-1167), the Treasurer of Kalachuri Bijjala of Kalyana. Basava and his contemporaries preached their religion in Kannada. The Veerashaiva teachers preached through *Vachanas* (poetic-prose) and they propagated the worship of Shiva and the leading of a life of morality and condemned social evils like caste differences and untouchability. Basava stressed the dignity of labour by his statement '*Kayakave kailasa*' ('worship through work') and wanted every Veerashaiva to follow some useful profession to earn his rightful livelihood. Jedara



*Jagajyoti Basaveshwara*



Dasimayya and Ekantada Ramayya, two saints who had preceded Basava and contemporaries of Basava like Allama Prabhu, Channabasava, Siddarama, Madivala Machayya (a washerman), Kakkayya (a cobbler), Hadapada Appanna (a barber) and women like Akka Mahadevi, Akka Nagamma, Neelambika Mukhtayakka and others were among those who composed Vachanas and profounded this philosophy. The Veerashaivas are a major section and are recognised by the Ishtalinga which they wear on their body. The practice of 'dasoha' led to the starting of free hostels by the Veerashaiva Mathas and in the long run to educational institutions. The Veerashaivas are rendering yeoman service in the field of education in the state.

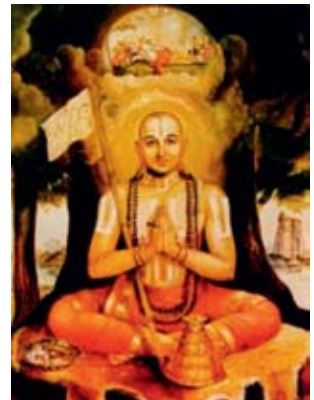


Narasimha Temple, Ganagapur

Natha Pantha, believed to be a blend of Mahayana Buddhism and Shaivism, was also popular in Karnataka. Natha Pantha Mathas are found in many parts beginning from *Handi* Badaganath in Belgaum District to *Kadri* and *Vittala* in Dakshina Kannada. Adichunchangiri in Nagamangala taluk of Mandya district was once a centre of this cult. Dattatreya worship (influenced by the Natha Pantha) is a popular cult in Karnataka. Narasimha Saraswathi (1378-1455) believed to be an 'avatara' of Dattatreya had visited Bidar and is described to have cured Bahamani Sultan, Allaudin of some serious sickness. Devara Ganagapur in Gulbarga district, Kurugadda in Raichur District and Baba Budangiri in Chikamagalur district are a few notable centres of Dattatreya worship in Karnataka.

Another form of Shaivism that was and is popular in Karnataka is the worship of Mailara and his consort Malachi (Malavva). Centres of this worship are found at Adi and Mangsuli in Bidar district, Mailara in Bellary district, Guddadaguddapur in Haveri district and Bellur in Mandya District are the other important centres of this sect. Promoters of this cult, wearing red robes and a cap made of bear skin are found even today and are called Goravas or Vaggayyas.

*Vaishnavism* is another old religion in Karnataka. Some of the early Ganga rulers were also Vaishnavas. Ramanuja (1017-1137) who was born at Sriperumbudur in Tamil Nadu, came to Karnataka during the beginning of the twelfth century. His parents were Bhumi Piratti (Kantimati) and Keshava Perumala. Ramanuja taught qualified monism or Vishishtadwaitha. Vishnu is the Supreme Deity, accompanied by his consort Lakshmi and she represents divine grace. Lakshmi is the



Ramanujacharya

mediator between God and men. That is why this religion is called Srivaishnavism. Ramanuja tried to preach to all in the society and even admitted the 'untouchables' into the temples on specified days in a year. Many fine Vaishanava temples including the one at Belur in the Hoysalas style were constructed during this time. Melkote has the famous Cheluvarayaswamy temple and Mysore City has the famous Parakala matha of this cult. After Ramanuja came Acharya Madhwa (1238-1317) who was born at Pajaka near Udipi. He preached the philosophy of Dualism or Dwaita and worship of Vishnu, who is the Supreme Devotee according to him. The teachings of both Ramanuja and Madhwa, who propounded Bhakti (devotion) gave an impetus to the Bhakti Movement of North India. He started eight Mathas to conduct the worship of the Lord Krishna in turns. Uttaradi Matha at Hospet and Raghavendra Brindavana at Mantralaya in Andhra Pradesh are other noted centres of this sect.



Madhwacharya

Worship of Shakti or the Mother Deity is found in various forms in different parts of the state. Most of the villages have village deities who are believed to protect the villages. The epidemics like cholera, small pox, plague etc. are believed to be caused by the anger of the Mother Deities. These deities are also called *Gramadevatas* under different names like Maramma, Malagamma, Yellamma, Renukamma, Durgamma, Dyamawwa and Kalikadevi in different parts of the state. A village deity is often represented by an image, a shapeless stone or some other symbol and in many places, She has shrines built in her honour. There can be wooden images also, some of them gaily painted. Blood sacrifice was also offered to these deities. Yellamma at Saudatti, Kolaramma at Kolar, Banashankaramma at Banashankari, Marikamba at Sirsi, Mayavva at Chincholi (Belgaum district) and Chandralamba at Sannati are some notable centres of such worhsip. The Jatra of Madduramma at Huskur (where the priests are from the Scheduled Castes) near Bangalore is attended by scores of thousands.



Kolaramma, Kolar

**Buddhism:** Buddhism was popular in Karnataka from the time of Ashoka. It is believed that Ashoka had sent Buddhist missionaries to Banavasi. Hiuen- Tsiang who visited Karnataka in about 640 A.D. says that Banavasi country had hundreds of Viharas. At Sannati and Kanaganahalli (Gulbarga district), remains of Stupas of Shatavahana times have been unearthed. There are Buddhist monuments of Chalukyan times at Badami and Aihole in Bijapur district.



Buddha Aihole

Tharabthagavati images have been found at Belgavi (Balligave, Shimoga Dt.) and Koliwada (Dharwad Dt). Many Buddhist remains were unearthed in and around Hampi. Some of the centres of Buddhist worship as in Kadiri later were converted into centres of Shaiva worship and Manjushri at Dharmastala became Manjunatha. They came under the influence of the Natha Panthis. There are wonderful 10th Century bronze images at Kadri which include Lokeshwara. There is a Mahabodi Society at Bangalore active both in social and spiritual activities. Of late many SC's have embraced Neo-Buddhism.

**Jainism:** Jainism has been an important religion of Karnataka and it has contributed quite substantially to the culture of Karnataka. Bhadrabahu, the last Shrutakevalin, migrated to Karnataka with a large number of followers including a Maurya prince and spent his last years at Shravanabelgola. Banavasi Kadambas built Jaina basti at Halsi, the ancient Palashika in Belgaum dt. The Gangas highly patronised Jainism and famous Gomata monolith at Shravanabelagola was erected (Circa 982) by Chavundaraya noted scholar and Ganga general. But even before that Gommata sculpture was erected at Aretippur in Madaur taluk as early as 918 A.D. Besides Bastis were built at Shravanabelgola, Manne and Kambadahalli during the Ganga rule. There were Jaina scholars like Pujoyapada (Devanandi) and Kundakunda in the Ganga court and Kannada authors Nemichandra and Chavundaraya were also Jains. The Kadambas, the Rashtrakutas and Chalukyas of Kalyana were the great patrons of Jainism. Great mathematician Mahavira, the earliest Kannada poets Srivijaya, Pampa, Ponna and Ranna who were Jains. Gommata monoliths were erected at Gommatagiri in Hunsur Taluk (Mysore district), Karkala in Udupi dt. (1432), Venuru (1603) and recently at Dharmasthala (1982) in Dakshina Kannada District. The Jains in Karnataka are mostly followers of the Digambara sect and Swetambaras came in recent years from Gujarat and Rajasthan mainly to trade and are found mostly in commercial and urban towns.



*Gomata, Shravanabelagola*

**Sikhism:** Sikhism also has left Its Imprint on Karnataka. Guru Nanak is believed to have visited Bidar and there is Guru Nanak Jhira Sahib in his memory. One of the close disciples (Panch Piyares) of Guru Govind, Bhal Sahib Chand (later known as Sahib Singh), a barber, was from Bidar and he was among the five who were initiated to the Khalsa. Considerable number of Sikhs took service under Hyder and Tipu and many have come and settled down in the cities of



*Guru Nanak Jhira, Bidar*

Karnataka in recent decades. There are Gurudwaras at Bangalore, Gulbarga and Hubli.

**Islam:** Islam entered Karnataka soon after its propagation in Arabia as Arabs were trading at the ports of Karnataka. Some of the Arabs had settled on the West Coast and inscriptions speak of them as Tadjikas. As testified by Sanjan plates, the Rashtrakutas had a *Tajjika* Governor and Arab travellers also speak of Muslim settlement in the major commercial centres of Rashtrakuta empire. Their guild called Hanjamana (Anjuman) is mentioned in the records of the Kadambas of Goa, Alupas of Dakshina Kannada and of Vijayanagara. The Navayats and the Mapilles (Moplas) are the Muslims from Karnataka Coast, who follow the Shafi sect like the Arabs. The Afghan, Turks, Persians etc. are called Dakhni Muslims, who speak Urdu and belong to Hanafi sect. Islam introduced the Persian and the Arabic languages into Karnataka and Dakhni Urdu also developed in the South. Fine Indo-Sarsenic monuments at Gulbarga, Bidar, Bijapur, Shahpur, Sagara, Gogi, Ashttur, Sira and Srirangapatna have the pride of place in the history of Islamic art of Karnataka. The Sufi sect is also popular in Karnataka and the tomb of Bande Nawaz Gesu Daravaz at Gulbarga is highly venerated by all. The Sufi saints received royal patronage from Bahmani rulers and they were active at Gulbarga, Bidar and Bijapur. The Muslims introduced coffee, paper and agarbatti (joss stick) industry into Karnataka. Tipu introduced sericulture.



*Juma Masjid (Masjid-E-Ala), Srirangapatna*

**Christianity:** With the advent of the Portugese, Catholic Christians entered Karnataka. Portugese founded factories at Mangalore, Kundapura and Honavar where they also tried to secure converts to their religion in the days of Vijayanagara. Inquisition, epidemic and famines forced many Catholic Christians to leave Goa and enter Karnataka. Keladi rulers encouraged their migration as the Christians had acquired new techniques in agriculture and animal husbandry. Keladi Channamma granted a site to them to build a church at Mangalore. During the beginning of the 19th century, Protestant missionaries like the Basel Mission, the London Mission and the Wesleyan Mission entered Karnataka. The



*St. Mary's Basilica, Bangalore*

London Mission was first founded at Bellary in 1810 and from there they came to Bangalore in 1820. The Wesleyans started their activities in princely Mysore from 1821 and the Basel Mission started its activity in Mangalore in 1834 and later spread to other places like Dharwad, Hubli, Haveri and Gadag. The Basel Mission started the first Kannada news paper, 'Mangaluru Samachara' in 1843 and printed Kannada classics which were found written on palm leaves. Both Catholics and Protestants popularised English education in Karnataka by opening schools at Mangalore, Madikeri, Bangalore, Bellary, Dharwad and Belgaum. They also took up service in the field of healing and ran many hospitals.

**Modern Religious Movements:** The modern religious movements like Brahma Samaj, Arya Samaj, Theosophical Society, Ramakrishna Mission, Chinmaya Mission and Prajapitha Brahma Kumari Ishwariya Vishwavidyalaya have influenced the life of Karnataka by starting their activities in the State. The Theosophical Society started functioning in the State in 1886 with its first unit at Bangalore City followed by Bangalore Cantonment unit in the same year and subsequently started its branches in various places like Mangalore (1901) and Dharwad (1902). The Ramakrishna Mission was first started at Bangalore in 1904 followed by one at Mysore in 1927. Swami Vivekananda had visited Belgaum and Mysore in 1892 and the then Mysore ruler Chamaraja Wodeyar extended financial help to Swami Vivekananda for his journey to Chicago. A trusted follower of Swami Vivekananda, Alasinga Perumal (1865-1909) was from Chikmagalur and he founded the journal 'Brahmavadin' from Madras at the Swami's instance.



*Swami Vivekananda*

Brahma Samaj opened its first branch in Karnataka at Bangalore in 1866 followed by branches at Mangalore and Mysore. Kudmul Ranga Rao, who started Depressed Classes Mission at Mangalore in 1897 was influenced by Brahma Samaj. Sir Narayan Chandavarkar of the Prarthana Samaj hailed from Honnavar in Uttara Kannada.

Arya Samaj started functioning in Mysore State by early 1880s and a branch was opened at Mangalore in 1919 and at Bangalore in 1922. The modern religious movements have not only played an important role in social reforms such as work against untouchability and emancipation of women but also in promotion of moral education. Men like Sir Sheshadri Iyer, the Dewan of Mysore were influenced by these movements and enacted laws aimed at social reform.

## Festivals and Fairs

The Hindus have several religious holy days, occasions of festivals and fasts throughout the year. Some of the important festivals for Hindus are: New Year Day or Ugadi (the first day of Chaitra month); Ramanavami (the birth day of Lord Rama, the ninth day of Chaitra); Basava Jayanthi the birth day of Basaweshwara (Akshayatriya); Shankara Jayanthi the birth



*A Jatra Scene*

day of Acharya Shankara (Vaishaka Shuddha Panchami); Kara Hunnime (full moon day of Jyestha, a festival for peasants); Ashadha Ekadashi (the eleventh day of the bright half of Ashadha); BheemanaAmavasya (New Moon day of Ashadha); Nagapanchami the festival of Serpent God (on the fifth day of Shravana); Gokulashtami, the birth day of Lord Krishna (the eighth day of the dark fortnight of Shravana); Ganesh Chaturthi (fourth day of the bright half of Bhadrapada when God Ganesh is worshiped); Navarathri or Dasara (first ten days of Ashweeja Masa); Deepavali (thirteenth day of dark half of Ashvija) and the festival of light and day to worship Goddess of Wealth Lakshmi (lasts for five days); Bhogi and Makara Sankranthi (on the 13th and 14th January, respectively); Mahashivarathri 13th or the 14th day of the dark fortnight of Magha, a festival in honour of God Shiva; and Holi or Kamana Habba, marking the death of Kama (God of Love) on the full moon day of Phalgun, marked in places with much noise and gay abandon.



*Karaga, Malleshwaram*

In many places, Navarathri is also celebrated as Nada Habba (State festival) and in Mysore, on Vijayadashami day (the victorious tenth day), the statue of Goddess Chamundeshvari is taken in a colourful procession to Bannimantapa with all pomp and pageantry, consisting of tableaux of historical episodes, infantry, mounted horses, Bharat Scouts and Girl Guides, NCC., Bharat Seva Dal etc. Rama Navami and Ganesh Chaturthi are marked by public celebrations accompanied by speeches, dance and music recitals. Kodavas have three important festivals like Koil Muhurta, Cauvery Sankramana and Huthri (harvest festival).



*Dasara Procession, Mysore*

The chief Muslim festivals are Id-ul-fitar or breaking the fast, which marks the conclusion of Ramazan; Idul-ul-Zuha or Bakrid which is held on the ninth

day of the month called Zil-hajah and the Shab-e-Barat which is celebrated during the evening of the fifteenth day of the month of Shaban. Moharram is celebrated publicly in many places by honouring symbols called *tabuts*.

The Christians observe the New Year day, Good Friday, Ascension day. Feast of St. Joseph, Easter Sunday (the Day of Resurrection), birth day of Mary, Christmas (the birth day of Christ), Thanks Giving Day, Harvest festival and church anniversary.

The Jains celebrate most of the Hindu festivals in their own way and according to their own tradition and they give importance for fasting, praying and hearing the recitation of the religious texts. Some of the important festivals observed by them are Chaitra Pratipad (Ugadi) to commemorate the victorious Digvijaya of Bharata, son of Teerthankara Adinatha (Vrishabhadeva); Mahavira Jayanthi (Chaitra Shukla Trayodashi); Dasara (Vijayadashami) is believed to be the date when Adinatha attained Kevala Jnana or enlightenment and the date when his son Bharata secured his disc or Chakraratna); Deepavali (celebrated as the date of Mahanirvana of Mahavira and they worship Lakshmi and Jnana Lakshmi) and Shivaratri (celebrated as Jinaratri as Adinatha is believed to have attained salvation on the dark 14th of Magha).



*Mahamasthakabhisheka  
Dharmasthala*

The Sikhs observe Guru Nanak's birth day of Karteeka Pournima and Gurudwara inauguration day at Nanak Jhira, Bidar with enthusiasm and pomp with 'akhand pathan' of Guru Granth Sahib. Kirtan and Satsang attract a large number of Sikhs from many places.

**Jatras:** Every year, the Jatras (fairs) are held in honour of village dieties (grama devathas) generally after the harvest takes place. In Hindu temples, Muslim dargahs, Jain bastis and in other holy places of worship people celebrate annual festivals. Men, women, people of rural and urban areas take part in these jatras with full enthusiasm without discrimination of caste, creed and religion. Itinerary merchants open their stalls to sell toys, sweets, sarees, vessels, bangles and other items during these jatras. Cattle fairs are also held in many places during the jatras and these are the centres of large trade and commerce. Jatras promote social and religious harmony among various sections of the society.



*Gold Chariot, Udupi*

**Districtwise list of some important Jatras and Uruses is given below  
attendance**

Place	Month*	Deity / Saint in Whose honour the jatra is Held	No. of days	Approximate attendance
<b>Bagalkot dt.</b> Sivayogamandir, Badami taluk	Jan/Feb.	Hanagal Kumara Swamy	4	50,000
<b>Bangalore district</b> Bangalore city Nagartharapete	Apr.	Dharmaraya (Karaga)	1	5 lakhs
Basavanagudi	Nov.	Basavanna (Groundnut fair)	1	50,000
Hanumanthanagar	Aug.	Kumaraswamy	3	3 lakhs
<b>Bangalore Rural dt.</b> Huskur, Anekal taluk	Feb/Mar.	Madduramma	1	40,000
Magadi	Apr.	Ranganatha	1	1 lakh
Melinajuganahalli, Doddaballapur taluk	Dec.	Ghati Subrahmanya	1	1 lakh
Shivagange Nelamangala Taluk	Jan (Sankranti)	Gangadhreshwara	7	50,000
<b>Belgaum dt.</b> Panth Balekundri, Belgaum taluk	Apr/May	Datta Maharaj	3	25,000
Saundatti	Oct/Nov/Dec (Bi - annual)	Yellamma devi		More than 1 lakh
Handi Badaganatha Khanapur Tq.	Feb. (Shivaratri)	Kalabhairava	2	50,000
Chinchili, Raibag taluk	Feb	Mayavva	1	1 lakh
<b>Bellary dt.</b> Mailara, Hadagali taluk	Apr.	Mailaralinga	4	2 lakhs
Hampi, Hospet taluk	Nov.	Virupaksha	4	2 lakhs
Bellary	Feb.	Malleshwara	7	80,000
Kurugodu, Bellary Tq.	Apr.	Basaveshwara	2	50,000
Sandur	Nov.	Kumaraswamy	4	20,000
Yashvantnagar, Sandur taluk	Apr.	Siddarameshwara	2	50,000
Kottur, Kudligi taluk	Jan/Feb.	Basaveshwara	4	50,000
<b>Bidar dt.</b> Basavakalyana	(Shawwal)	Hazrat Syed Tajuddin Bagsawar Urus	5	25,000
Basavakalyan	Apr/May	Basaveshwara	3	50,000
Humnabad	Dec.	Veerabhadra	7	30,000



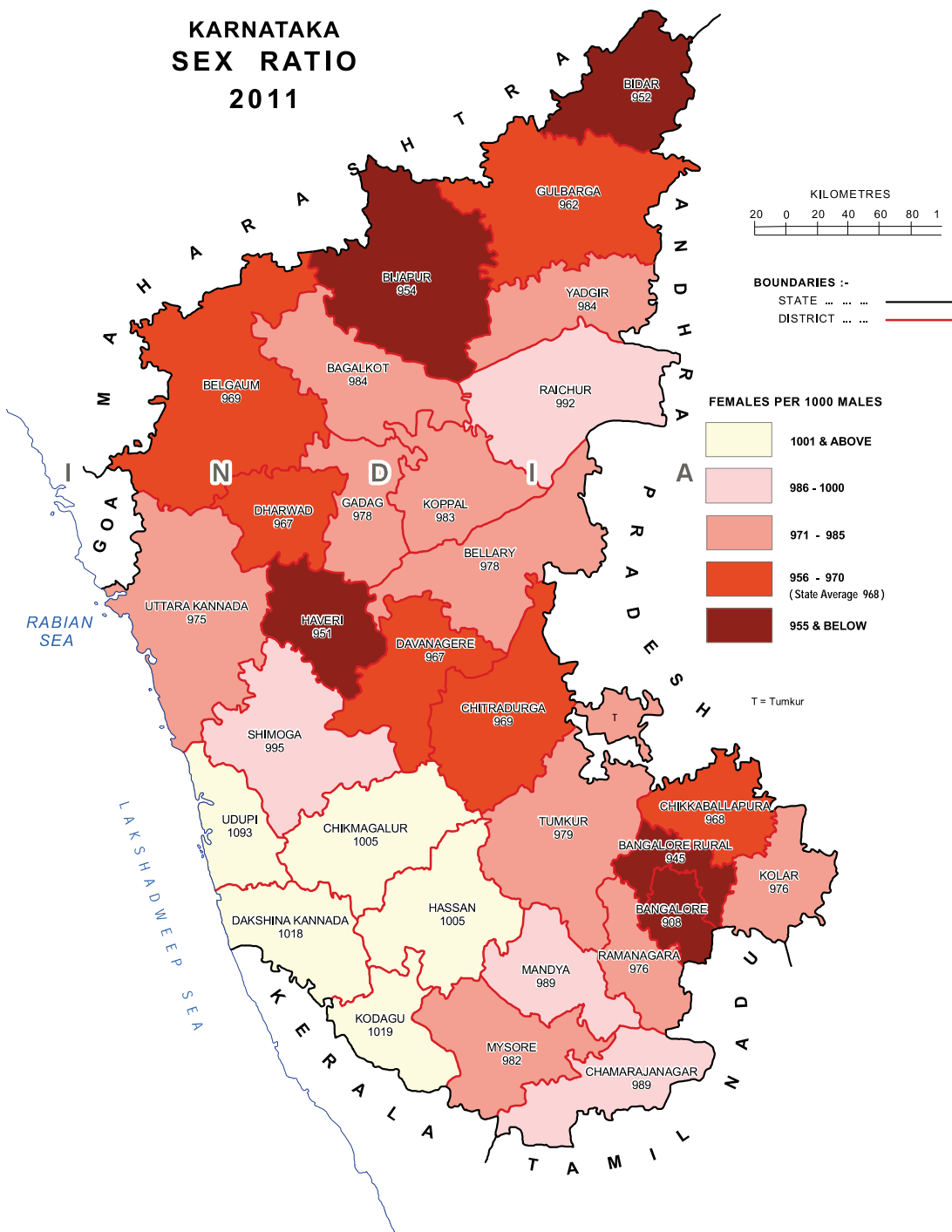
<b>Bijapur dt.</b> Bijapur	Jan/Feb.	Siddeshwara	8	30,000
<b>Chamarajanagar dt.</b> Mahadeshwara Hills, Kollegal taluk	Oct/Nov.	Malai Mahadeshwara	7	1 lakh
<b>Chikmagalore dt.</b> Inam Dattatreya Peetha, Chikamagalur Tq.	Mar.	Dattatreya- Bababudan	3	25,000
Antarghatta, Tarikere taluk	Feb.	Antarghattamma	10	1 lakh
<b>Chitradurga dt.</b> Nayakanahatti, Challakere taluk	Mar.	Thippe Rudra	15	45,000
<b>Dakshina Kannada dt.</b> Dharmasthala	Nov.	Manjunathe- shwara	3	1,00,000
<b>Davanagere dt.</b> Yalebethur Davanagere taluk	Mar. (once in 3 years) Jan. (once in 3 years)	Duggamma Marikamba	1 1	80,000 80,000
<b>Dharwad dt.</b> Yamanur, Navalgund Tq.	Mar/Apr.	Raja Bagh Savar Urus	1	20,000
Dharwad	Aug.	Ulvi Basavanna	1	30,000
Dharwad	Feb.	Murugendra	1	30,000
Hubli	Feb.	Siddharudha	7	1 lakh
<b>Gadag dt.</b> Gadag	Apr.	Thotada	1	20,000
Mukti Mandira, Shirahatti taluk	Feb.	Dharama Rathotsava	7	More than 1 lakh
Itagi, Ron Tq.		Itagi Bheemavva,		Morethan 50,000
<b>Gulbarga dt.</b> Gulbarga	Mar.	Sharana Basappa	15	1 lakh
Gulbarga	Zekhaida	Khaja Bande Nawaz	3	1 lakh
Diggi, Shahapur taluk	Aug.	Sangamanath	3	50,000
Ganagapur(Devara) Afzalpur taluk	Feb.	Dattatreya	5	50,000
<b>Hassan dt.</b> Shravanabelagola	(Once in 12 years)	Mahamastak- bhisheka of Gomateshwara	13	2-3 lakhs

<b>Haveri dt.</b> Shishuvinal, Shiggaon taluk	Mar.	Shishunal Shariff	1	20,000
Guddada Guddapura Ranebennur Tq.	Sep/Oct.	Mailara Lingeshwara	2	25,000
<b>Kodagu dt.</b> Bhagamandala, Madikeri taluk	Oct/Nov.	Cauvery	2	20,000
<b>Kolar dt.</b> Thoranhalli, Malur taluk	Jan.	SappalaHZHmma	10	30,000
Avani, Mulbagal taluk Thalakayalubetta,	Feb.	Ramalige-shawara	10	30,000
Sidlaghatta taluk	Feb.	Venkataramana	10	25,000
Nandi, Chikkaballapur Tq.	Feb.	Bhoga and Yoga Nandeeshwara	7	40,000
Doddakurudipalli, (Vidhuraswatha) Gouribidnur Tq.	Arp.	Vidhuranayana	8	40,000
Devaragudipalli,		Gadadam		
Bagepalli taluk	May.	Venkataramana	16	30,000
<b>Koppal dt.</b> Koppal	June	Gavisiddeshwara	5	20,000
Kukanur	May	Gudneshwara	1	50,000
<b>Mandya dt.</b>				
Melcote, Pandavapur taluk	Mar/Apr.	Chaluva Narayana	6	1 lakh
Adichunchanagiri, Nagamangala taluk	Jan/Feb	Bairava	10	30,000
Srirangapattana	Jan.	Ranganatha	1	25,000
<b>Mysore dt.</b> Chamundi Hills, Mysore	Oct.	Chamunde- shwara	3	50,000
Talakadu, T.Narasipur taluk	Nov/Dec. (once in 12 years)	Panchalinga Darshana	7	2 lakhs
Nanjangud	Mar/Apr.	Srikanteshwara	15	75,000
Mudukuthore, T.Narasipur taluk	Feb/Mar.	Mallikarjuna	3	25,000
<b>Raichur dt.</b> Raichur	Aug.	Syed Shams Alam Hussain Ali Urus	1	50,000

Devarbhupur, Lingasugur Tq.	Feb/Mar.	Amareshwara	1	50,000
<b>Shimoga dt.</b> Shimoga	Apr.	Kote Anjaneya	3	20,000
Islapura, Shimoga Tq.	Jan.	Guddakal	2	80,000
Pulangere,	July	Venkataramana	1	30,000
Sagar	Jan (Once in 3 years)	Marikamba	9	40,000
Humcha, Hosanagar Tq.	Mar.	Padmavati and Parshwanatha	1	10,000
<b>Tumkur dt.</b>				
Siddaganga, Tumkur	Feb.	Siddhalinge- shwara	10	50,000
Yadiyur, Kunigal taluk	Apr.	Siddhalinge- shwara	7	50,000
Devarayanadurga	Mar / Apr	Narasimha	1	50,000
<b>Udupi dt.</b>	Jan.(Once	Lord Krishna	7	50,000 Udupi
Kollur, Kundapur Tq.	Nov.	Mookambika	10	1,00,000
Subrahmanya, Sullia Tq.	Dec.	Subrahmanya	1	25,000
<b>Uttara Kannada dt.</b> Banavasi	Dec.	Madhukeshwara	2	1 lakh
Sirsi	Mar (Once in 2 years)	Marikamba	7	1 lakh
Sonda(Swadi), Sirsi taluk	May	Vadiraja	5	25,000
Ulvi, Supa taluk	Jan/Feb	Channabasave- shwara	8	50,000
Gokarna, Kumta taluk	Mar. (Shivaratri)	Mahabaleshwara	1	50,000

\* The month slightly varies where lunar thithi is followed

# KARNATAKA SEX RATIO 2011



# KARNATAKA DENSITY OF POPULATION 2011

